

The Eighth Day Assembly
Shemini Atzeret
A New Beginning
Session Two
Yahushua At The Feast of Tabernacles
And the Eighth Day in Twenty Nine CE

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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 RNKJV)

We are at the Eighth Day Assembly, Shemini Atzeret, and are in Session number two, titled A New Beginning.

Agenda

- Feast of Tabernacles
 - Part 1
 - Background, history, instructions
 - Part 2
 - Historical Feasts of Tabernacles
 - Part 3
 - David's throne restored
 - Part 4
 - Millennium on the Earth
- **The 8th Day – A New Beginning**
 - Part 1
 - Background, history, instructions
 - New heaven and new Earth
 - **Part 2**
 - **Session 1 - Yahushua at FOT (John 7)**
 - **Session 2 – Yahushua and 8th day (John 8-10)**
 - Part 3 – Prophet timeline
 - Pre-millennium events
 - Transition to early millennium
 - Part 4 – Prophetic timeline
 - Millennium and post millennium events
 - Part 5 – Prophetic timeline
 - Eternity – Shemini Atzeret

We've been going through Yahushua at the Feast of Tabernacles, and this time we are going to extend beyond the Feast of Tabernacles and look at the time that he was at the Feast when it went into the Eighth Day. This is likely in 29 CE, six months before his crucifixion.

We enjoy the Feast of Tabernacles and are here on the Eighth Day to honor YHWH, to look to Him and to reverence Him and have been going through a multiple part series of the Feast of Tabernacles and the Eighth Day. We've been in what I have called and labeled Part Two of the Eighth Day, A New Beginning.

The last session we did was Session number One and it was about John Chapter 7. Now we are examining John 7 through 10; John 7 focuses on Yahushua at the Feast of Tabernacles. This was quite a time in the first century with all of the traditions, customs and the pageantry that was going on in the Temple and the services which was likely 29 CE. I went into some amount of detail to show what was really going on in 29 CE at the Temple for the Feast of Tabernacles and saw that it had a lot to do with rituals and traditions.

One of the rituals was to get a flagon of water out of the Pool of Siloam and parade around the Temple structure one time each day and on the seventh day go around seven times. Another significant tradition was the lighting of the menorahs which was in the Courtyard of the Women and I showed you all about that in Session One. In addition to a ritual and service now called Shana Rabbah which means the Great Salvation and how that took place on the seventh day of the Feast of Tabernacles. That is likely what Yahushua was referencing in John 7:37, he was referencing Shana Rabbah, the Great Salvation, and I went into some amount of detail on why and the reasons that is so.

We are going to move on. We went through John chapter seven, now we are ready to tackle John chapters 8 through 10 which I think you will see took place on the Eighth Day, on Shemini Atzeret. That is where we are heading today and will do a bit of review; this is where we ended up in Session One.

Yahushua and the Eighth Day

Textual Survey Review

- John 7 - no debate with the Pharisees
 - Vs 1-36 - Before and during the Feast of Tabernacles
 - Vs 37 - 52 - during the 7th day
 - Rivers of living water promised Joh 7:37-39
 - Last day - 7th day of the Feast of Tabernacles
 - Great Day - Hoshana Rabbah
 - Yahushua proclaims the coming Holy Spirit

Vs 53 - everyone goes to his own house

Joh 7:53 - 8:11 not in oldest MSS

Style/ vocabulary differ

Interrupts flow of John 7-8

Likely valid account

Out of chronological order

I went through John 7 through 10 and took a survey of what was inside each of those chapters so that we would know, not only what John 7 had to say because we had just studied it, but what was coming forward in John 8 through 10. Let's take a look at this.

John 7 had one of its themes as no debate with the Pharisees, if you read John 7 in its entirety you would see there was really no debate with them. Yahushua came to the Feast of Tabernacles and there were a number of activities and he proclaimed that the rivers of living waters would be promised and that was a reference to the giving of the Holy Spirit which had not occurred yet according to those verses.

We looked at the last day of the seven day Feast of Tabernacles being Hoshana Rabbah as it is known in Judaism today. This was the seventh day of the Feast of Tabernacles, and there are some that hold to this seventh day, this day that is called the Great Day. They hold to it being the actual Eighth Day of the Feast but I think there is much stronger evidence that support that this was actually the seventh day of the Feast.

One of the important parts of this particular set of verses was Yahushua proclaiming the coming of the Holy Spirit.

In the last day, that great day of the feast, Yahshua 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)

When we read this scripture carefully, we see that the rivers of living water is about YHWH's Spirit being given. I would say that's actually a good theme for the Millennium, the millennial reign of Yahushua and the saints that the rivers of living water are going to be a part of the theme of that particular period of time and we detailed that last time.

We got to verse 53 of chapter 7, we found that there was somewhat of a conflict and there is certainly a controversy because verse 53 says that everybody goes into his own house. We looked into that and saw that John 7:53 through the next chapter verse 11 is really not in the oldest manuscripts. When you examine it you have to say that the style and the vocabulary is

different, it definitely interrupts the flow of the transition from John 7 to 8 and it's likely from the study that I have done into it, a valid account. You see tracks of it going back to 150 or so CE. It definitely appears to be out of order.

Yahushua and the Eighth Day

Textual Survey Review

- Joh 7:53 - Joh 8:11
Pericope Adulterae
Included in 1495 Greek MSS
Latin-Greek diglot Codex Bezae ^{c. 450 CE}
Excluded in 267 Greek MSS
Not in Oldest MSS including:
Papyrus 66 and 75 - c. 200 CE
Sinaiticus and Vaticanus - c. 300 CE
- Also found after:
Joh 7:36, Joh 21:25, Luk 21:38, Luk 24:53
- Omitted from Feast of Tabernacles Eighth Day timeline

*And every man went unto his own house. 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. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
(Joh 7:53-8:5 KJV)*

John 7:53 through John 8:11 is called the Pericope Adulterae and I've told you that it isn't in the oldest manuscripts but it's found in manuscripts around the 450 CE period of time. The Pericope Adulterae is this account of the woman taken in adultery. We also discovered in looking at the different manuscripts that it is actually found in at least four other locations in the Gospel accounts, two of them in different places in John and two of them in different places in Luke's Gospel. So for purposes of this presentation and detailing what we believe to be the Feast of Tabernacles, particularly the seventh day of the Feast of Tabernacles making a transition to the Eighth Day which is the eighth day that we are focusing on now, we've omitted this Pericope Adulterae from the discussion. It probably is a valid account but it is probably also out of chronological order so we want to stick to trying to put a chronology together of John 7

through 10 and this doesn't fit well into it at all. With that, we took a survey of John chapter 8. We started in verse 12 after we eliminated the Pericope Adulterae.

Yahushua and the Eighth Day

Textual Survey Review

John 8 - start 8th Day - debate with the Pharisees

Vs 12-59 - the day's events

Yahushua proclaims He is the light of the world

Yahushua debates with the Pharisees

The truth shall make you free

Who's your daddy?

Keep My word and never see death

Before Abraham was, I AM

Vs 59 - Yahushua passed by the Temple authorities

Verse 12 starts with the discussion of Yahushua proclaiming that he is the light of the world. Yahushua also starts a new debate with the Pharisees in this chapter so we didn't see debate in chapter 7 of John but we see it now in John chapter 8 through 10.

Yahushua talks about the truth shall make us free, he talks to the Pharisees about who's your daddy, what your genealogy is and he says to keep my word and never see death. We have deathlessness and he also said before Abraham was I AM. This chapter concluded interestingly enough, with a statement that Yahushua passed by the Temple authorities. A couple of highlights in the beginning of this chapter in John 8 verse 12:

Then spake Yahashua again unto them, saying, and I believe this to be the transition to the Eighth Day. There was an overnight, in other words, in between John chapter 8 verse 12 and the concluding verse of John chapter 7. It doesn't say that but it appears to be a new event, particularly because the debate with the Pharisees started and that is a new property that we didn't see in John 7.

Then spake Yahashua 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)

So Yahushua proclaims the light of the world, I would also interject that the light of the world, Yahushua being the light of the world is in fact a major theme of Shemini Atzaret or the Eighth Day. Notice how John chapter 8 verse 59 ends.

Then took they up stones to cast at him: but Yahushua hid himself, and went out of the temple, going through the midst of them, and so passed by. (Joh 8:59 KJV)

We think okay, he left the Temple in verse 59 and then when we get to chapter 9, the beginning of chapter 9 is just a continuation of the end of chapter 8. Chapter 9 verse 1 starts with Yahushua passing by.

Yahushua and the Eighth Day

Textual Survey Review

- John 9 - same day as John 8
 - Vs 1-38 - blind man healed - **a new beginning**
 - Vs 1 - Yahushua passed by - continuation from Joh 8:59
 - Vs 5 - I am the light
 - 8th Day Assembly theme
 - Vs 11 - water from the pool of Siloam
 - Vs 14 and 16 - Sabbath controversy
 - “The” Sabbath vs “a” Sabbath
 - Likely 29 CE event Bible Calendar and LunaCal
 - “It was a Sabbath” NKJV
 - Vs 39-40 - parable of those who see and don’t see

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

Yahushua also talks about the light of the world again and a blind man is introduced into the topic here in John chapter 8. I would suggest that the blind man is a reference from his perspective certainly to a new beginning because the account talks about how he was blind from birth and how Yahushua healed him. Obviously this connects to “I am the light of the world”, it should be an obvious connection that Yahushua proclaiming that he is the light of the world and that healing this man that was blind from birth has significant parallel to Yahushua’s comments about the light of the world and the continuation of the Eighth Day theme that we are working on.

He answered and said, A man that is called Yahushua made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Yahushua made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of YHWH, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. (Joh 9:11-16 KJV)

It's notable that the water from the pool of Siloam was used in this healing because if you will remember from Session One in this series that the pool of Siloam is where the water was gathered for the water libation ceremony.

Another interesting part of John chapter 9 is that the Sabbath is mentioned. There is a controversy about this, whether it's really to be "The" Sabbath or whether it should be more accurately translated "A" Sabbath, and we went into some little detail on the discussion of that.

We are going to examine chapters 8 through 10 this time in detail. I'm giving you the survey ahead of time with some comments so that we don't have to take too many side discussions to eliminate the flow. The Sabbath day is mentioned and we will go into the Sabbath day discussion when we actually get to this particular verse.

There is a parable in John 9 about those who see and those who don't see; verse 39 and 40.

Yahushua and the Eighth Day

Textual Survey Review

- John 10 - same day?
 - Vs 1 - continuation of Joh 9:41
 - Verily verily ^{truly truly, amen amen or most assuredly}
 - 25 occurrences
 - Only in John
 - Only by Yahushua
 - Always a postscript to previous event, never a new event/topic
 - Vs 2-15 - the good shepherd parable
 - Sheepfold, door to enter, robbers, porters, shepherds voice, strangers voice
 - wolf predators, hirelings
 - Vs 16 - salvation for gentiles
 - Vs 21 - reference to the blind man
 - Recent event
 - Still Eighth Day?
 - End of account - same subject

I've had a question mark on John chapter 10 although I've settled in my own mind that this chapter is simply a continuation of John 9 but all may conclude that. Is John chapter 10 the same day? After we go through the material today you can make up your own mind to see what the material is and how it relates. John chapter 10 starts out with an interesting phrase, verily verily, and verse one is where that is said.

Verily^{G281=from H543=be sure faithful, sure, truth}, *verily*^{G281=same}, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (Joh 10:1 KJV)

It's easy to conclude that John chapter 10 is a new subject and is about a parable of the sheepfold, but I think what we'll see when we examine parable is about the previous events with the dialogue with the Pharisees, how they were false teachers, how they rejected the Messiah and how the blind man entered into that and actually disagreed with the Pharisees and chose Yahushua by faith and received his eyesight.

We are going to talk about the twenty five occurrences of this term "Verily verily". What is notable about it is that unless this chapter, and chapter 10 is an exception, the other occurrences of it are never a new event, they are always a postscript to some previous event. I would argue that John chapter 10 is a continuation of John chapters 8 and 9.

The good shepherd parable is mentioned in John 10 and again, we will go into the detail of what the parable is about. A sheepfold is mentioned, a door to enter, robbers and porters are mentioned, a shepherds voice and a strangers voice, and wolf predators and hirelings, so it's going to be interesting to parse this out and see if we can understand what Yahushua was saying when he went through this parable.

Verse 16 in John 10 is about salvation to the gentiles and John chapter 10 verse 21 ends with an interesting statement:

*Others said, These are not the words of him that hath a devil. Can a devil **open the eyes of the blind?*** (Joh 10:21 RNKJV)

Clearly, then end of John 10 is referencing the events that took place in the previous chapter with the blind man. Here is another hint that this is simply a continuation of the same event that I would say likely even on the same day. In other words, these are all Shemini Atzeret or Eighth Day events.

With that in mind, I would like to examine this statement of "truly, truly", "verily, verily" or "amen, amen" I say to you and it's only found in the book of John and only spoken by Yahushua and there are twenty five occurrences, that number should get our attention.

Yahushua and the Eighth Day

Textual Survey Review

Verily Verily^{Truly Truly or Amen Amen} **I say to you**

Running though some of the highlights of this, I want to get this under our belt so that when we come to the actual account and are looking at the parabolic nature of John chapter 10 that we

don't stop at that point and have to have the explanation of why this is simply a continuation of the previous events.

If you look at this, you can categorize these “truly, truly” spoken events into some categories.

Yahushua and The 8th Day 8th Day Attribute - Truth

119 Occurrences	
Matthew	3 matches
Mark	3 matches
Luke	5 matches
John	27 matches
Acts	3 matches
Romans	8 matches
1 Corinthians	3 matches
2 Corinthians	8 matches
Galatians	5 matches
Ephesians	6 matches
Philippians	1 match
Colossians	2 matches
1 Thessalonians	1 match
2 Thessalonians	3 matches
1 Timothy	5 matches
2 Timothy	6 matches
Titus	2 matches
Hebrews	1 match
James	3 matches
1 Peter	1 match
2 Peter	2 matches
1 John	10 matches
2 John	5 matches
3 John	6 matches

- **To Nathanael in Galilee**

*Joh 1:51 - And he saith unto him, “**Truly, truly**, I say unto you, you will see heaven opened, and the angels of YHWH ascending and descending upon the Son of man.”*

When you look at when he said this, it is a continuation of a dialogue that he was having with Nathanael in the Galilee. The same thing is true to Nicodemus in Jerusalem, there is a dialogue that occurs before this of Nicodemus and these scriptures when Yahushua says “truly, truly” or

“verily, verily” or “amen, amen”, depending upon what your translation may say, it is a continuation of the previous discussion.

- **To Nicodemus in Jerusalem**

*Joh 3:3 - Yahushua answered him, “**Truly, truly** I say unto thee, unless one is born anew, he cannot see the kingdom of YHWH.”*

*Joh 3:5 - Yahushua answered, “**Truly, truly**, I say unto thee, unless one be born of water and the Spirit, he cannot enter into the kingdom of YHWH.”*

*Joh 3:11- “**Truly, truly**, I say to you, we speak of what we know and bear witness to what we have seen, but you do not receive our testimony.”*

When you start to see this and examine it, you have to say that Yahushua is trying to get the attention of Nathanael, Nicodemus and as we would say, the Jews also when he says it. He says it again in John 5.

- **To the Jews after healing at the Pool of Bethesda on Sabbath**

*Joh 5:19 - Yahushua said to them, “**Truly, truly**, I say to you, The Son can do nothing of his own accord, but only what he sees the Father doing: for whatever he does, that the Son does likewise.”*

*Joh 5:24 - “**Truly, truly**, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life.”*

*Joh 5:25 - “**Truly, truly**, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of YHWH, and those who hear will live.”*

In all of these cases, truly, truly, he is saying a bunch of things I think. If you think about this, this is not just a casual addition such as “truly, truly, I’m telling you this or that”. When Yahushua says this, when he says it twice, “truly, truly” he is saying listen up, this is important. I think there are parts of this as I have thought about this and looked into it; Yahushua is saying that he is the first hand witness and the truth. He was there when the truth was established and he is the author of the truth. You can think about that, and why he says this in this fashion.

- **To the Crowds in Galilee after feeding the 5000**

*Joh 6:26 - Yahushua answered them, “**Truly, truly**, I say to you, you seek me, not because you saw signs, but because you ate your fill of the loaves.”*

Joh 6:32 - Yahushua then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven."

Joh 6:47 - "Truly, truly, I say to you, he who believes has eternal life. I am the bread of life."

What a statement that is. Yahushua is validating it by his own word and the Father's word which is with him.

Joh 6:53- So Yahushua said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day."

What a series of significant statements, these are nearly on the edge of provocative; they can't be argued with but are provocative in nature.

- **To the Jews in Jerusalem on Shemini Atzeret**

Joh 8:34 - Yahushua answered them, "Truly, truly, I say to you, every one who commits sin is a slave to sin."

Joh 8:51 - "Truly, truly, I say to you, if any one keeps my word, he will never see death."

Joh 8:58 - Yahushua said to them, "Truly, truly, I say to you, before Abraham was, I am."

This is a reference that Exodus chapter 3 verse 14, in the burning bush, when YHWH said "My name is I Am that I AM, and he goes on to say when the people ask, tell them that my name is the Tetragrammaton, YHWH, as it would be in the original Hebrew. We would say Yahuwah; some would say Yahweh, some Yahovah. It's not clear or known in any case but you can certainly understand that it has a spoken word to it, a noun of Yahuwah's name. "Before Abraham was, I am", what a statement that is, that reminded the people, the Jews that in Exodus that it was Yahushua speaking. This would get their attention.

- **To the Disciples after the triumphal entry into Jerusalem**

Joh 12:24 - "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit."

Joh 13:16 - "Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him."

Joh 13:20 - "Truly, truly, I say to you, he who receives any one whom I send receives me; and he who receives me receives him who sent me."

Joh 13:21 - When Yahushua had thus spoken, he was troubled in spirit, and testified, "Truly, truly, I say to you, one of you will betray me."

Sure enough one of them did, also in a different account in John 13 he speaks to Peter:

- **To Simon Peter at the Passover**

Joh 13:38 - Truly, truly, I say to you, the cock will not crow, till you have denied me three times.

Yahushua is speaking the truth; there is no lie in him so he is really trying to get people's attention when he uses this terminology. It is thought provoking if you think about it, that this is said. I used to read over it, but just until a couple of weeks ago when I really started to discover the fullness of what is being said here, I would just read over it. There is much deeper meaning and emphasis being placed on these statements particularly. I didn't know that Yahushua is the only one that spoke it; I didn't know that John was the only book where you can find it. I certainly didn't know it was twenty five times.

- **To all of the disciples at Passover**

Joh 14:12 - "Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father."

Joh 16:20 - "Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy."

Joh 16:23 - "Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name."

- **To Simon Peter after Yahushua's resurrection**

Joh 21:18 - "Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go."

Yahushua is basically talking about Peter being crucified here. All of these truths are coming out and the chapter that got my attention on this is in John chapter 10. The reason I've gone through all of these other examples is specifically so that we can see that John chapter 10, when Yahushua says "truly, truly" it follows the same pattern as all of the other examples.

- **To the Pharisees after healing the man born blind**

Joh 10:1 - "Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber; but he who enters by the door is the shepherd of the sheep.

What I want to show you is that chapter 10 verse 1 is a continuation of the events that happened in chapter 9.

Joh 10:7 - So Yahushua again said to them, "Truly, truly, I say to you, I am the door of the sheep."

With that background, when we get to John chapter 10, I will remind you the emphasis that "truly, truly" really has with that background so remember where we have come from.

Yahushua and the Eighth Day

John 8 - 10

Now we will go into the actual study of John chapters 8 through 10. I titled it this way because it would appear to us in our study, that all of the events we are about to read took place on the Eighth Day, or Shemini Atzaret. You certainly have to do your own homework to make this conclusion and maybe some will conclude something different. For purposes of what we have discovered we are going to present our understanding of John 8 through 10 all being on the same day. We will start in John 8 verse 12 which follows the Pericope Adulterae that we have taken out of the discussion for the purpose of the dialogue for today.

Yahushua and the Eighth Day

Eighth Day Attribute - Light

*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. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Yahushua answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law,*

Notice that he uses "In your law" statement.

that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Here are the two witnesses that Yahushua is using. Yahushua is one and the Father is one and they are testifying that Yahushua is in fact the Messiah.

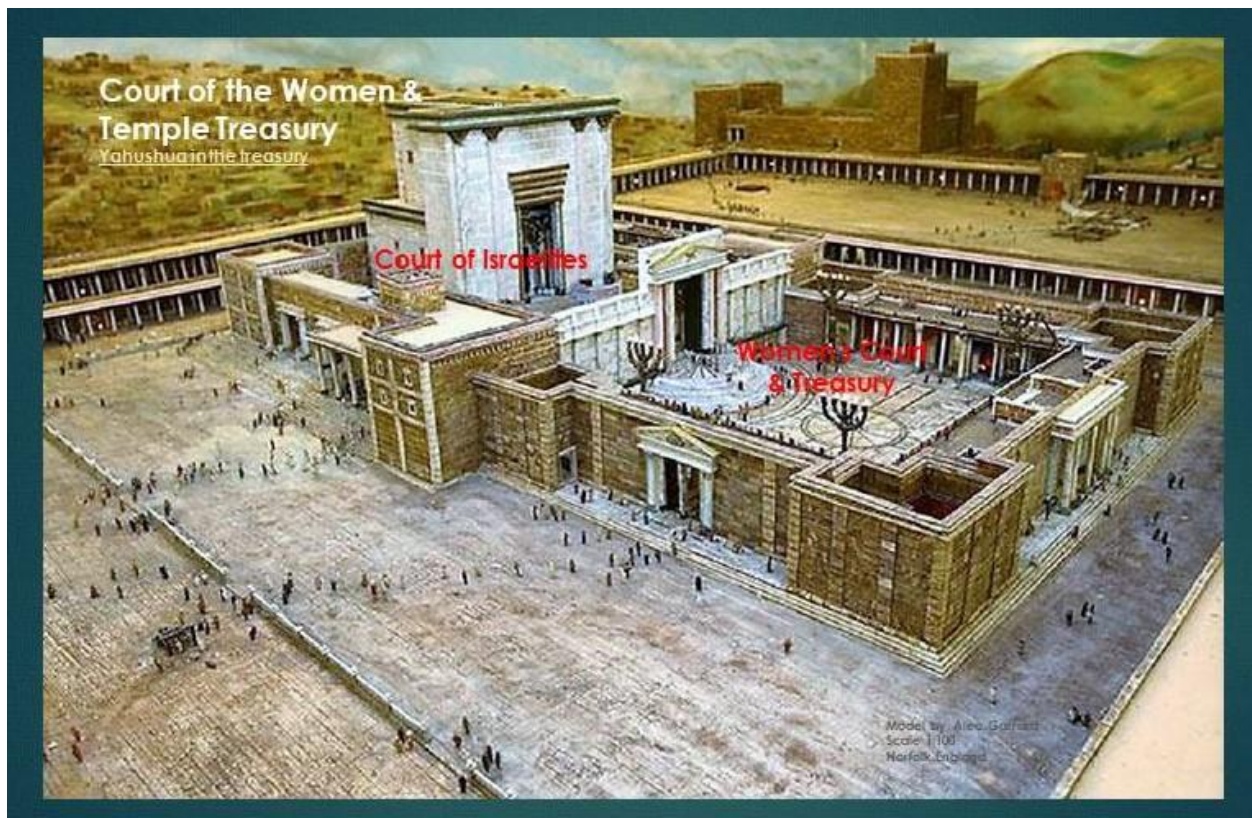
Then said they unto him, Where is thy Father? Yahushua answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Yahushua in the treasury ^{women's court}, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. Then said Yahushua again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come... I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he ^{he is added}, ye shall die in your sins.

(Joh 8:12-24 KJV)

I am the light - He alone shows us the way

Zec 14:7-8 - eternal light and living water prophesied - read on day 1

The treasury, as a reminder we went over the details of this in the previous session, the treasury is the court outside of the main Temple compound area. As a reminder, there were four of these candelabras that were lit for the seven days during the Feast of Tabernacles in the Women's Court and Treasury. The last time I went through the details of the proof of that. Actually, again as a reminder, the Court of the Israelites is on the inside of this Nicanor Gate as it is believed called and the main Temple Compound is inside of that.



Yahushua starts this account that he is the light of the world. Notice that the property of the discussion has changed from water the previous day, to light now. Keep in mind the reason of the water and the light properties that were being brought out by Yahushua. Water was part of this water libation ceremony that people had put their attention on and Yahushua says “I’m the water of life, not this ceremony that you are doing.”

On the next day, the Eighth Day, they didn’t have any of the water libation, they were done with that as well as the menorah lighting ceremony. Yahushua says that he is the light of the world. It’s interesting to keep in mind what was happening on the ground. What people were seeing was a ritualistic worship of YHWH in those days, they had totally disregarded that the Messiah was to come, and in fact was right there amongst them.

Yahushua is say that I am here and I am the light, Yahushua alone shows us the way. There are a couple of references to that; the first one is in 1 John.

This then is the message which we have heard of him, and declare unto you, that YHWH is light, and in him is no darkness at all. (1Jn 1:5 KJV)

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

When Yahushua says “I am the light” it carries on, and it’s a great comparison and metaphor for the Eighth Day, Shemini Atzaret.

As a reminder, I showed you last time that the Temple authorities used this scripture in Zechariah 14 that is read on the first day.

But it shall be one day which shall be known to YHWH, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. (Zec 14:7-8 KJV)

Notice that there is light and water mentioned and the Temple authorities read this scripture in its fullness on the very first day so they were expecting that light and water would be a part of the ritual. Little did they know that Yahushua would come and declare that he is the water and the light.

We see that light, spirit and eternity start to become now part of the theme for this particular day. The attributes of the Eighth Day and I will try to track them as I go through the presentation.

Yahushua and the Eighth Day

Eighth Day Attribute - Light, Spirit, Eternity

- YHWH's spirit and light are omnipresent

*For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, 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;*

Think about this, here Isaiah is talking about this day in the future that the sun is going to not go down anymore.

*neither shall thy moon withdraw itself: for **YHWH shall be thine everlasting light**, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I YHWH will hasten it in his time. (Isa 60:17-22 RNKJV)*

Wrap your mind around what that is saying, when those days come, and what a time to look forward to. Revelation 22 talks about this as it's happening in vision. John is writing this out.

*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: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; 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 22:1-5 RNKJV)*

This is talking about eternity, and again, we see attributes about this Shemini Atzaret, Eighth Day of light, spirit, and eternity.

Yahushua and the Eighth Day

Eighth Day Attribute - New Heaven and New Earth

- Gold, silver, brass and iron used as building materials
The wood and soft building materials are no longer being used, it is all being replaced with the best materials.

- Leadership will be just and honest
- Violence and destruction replaced with salvation and praise
- Sun and moon are obsolete
It would appear that it says that they don't go down, I think that means that either they are just there in a fixed position, or they are not at all there. They are certainly not used for light.
- YHWH is the light
- Mourning and lamentation ended
- Righteous people inherit the land
Think about living in a society with these characteristics.
- YHWH's spirit is ubiquitous it's everywhere
- Tree of life supersedes tree of knowledge of good and evil, what a day that will be, no more thinking along the lines and making our prejudices as a result of good and evil. Simply the tree of life, walking by faith.
- Everyone serves YHWH
- Everyone sees YHWH's face
- Everyone bears YHWH's name in their forehead - it is mind boggling to see these characteristics being laid out.
- An eternity of utopia will manifest
- For ever and ever and ever..... Without end, we really can't understand forever or eternity; at least I don't think I can. I have thought to try to think about it, it seems like we can think out so far, we can look out at the night sky, at the universe and all of the stars. We can imagine that the universe is endless but we seem to get to a spot where there is a block. At least when I think about it that there must be a spot that it all ends and there is a hard stop, well then you wonder what the hard stop is made of and what is beyond that. It gives me a data check in my brain when I think about eternity. We just don't have the capacity to imagine what forever and ever and ever really is.

Yahushua and The Eighth Day

Eighth Day Attribute - Truth

Going on in John 8:

Then said they unto him, Who art thou? And Yahushua saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him^{my Father}. They understood not that he spake to them of the Father. Then said Yahushua unto them, When ye have lifted up the Son of man, then shall ye know that I am he^{added},

The *he* is added, he is using that terminology from Exodus Chapter 3 again, the burning bush. That would really get their attention, I think they knew the scriptures and were certainly able to recite them, and they had a lot of ritual associated with reciting them. They would have known Exodus had to do with YHWH saying “I am that I am”.

*and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Yahushua to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know **the truth**, and **the truth** shall make you free. (Joh 8:25-32 KJV)*

- Kingdom of YHWH vs. Kingdom of man
- The Father seeks those searching for truth

It's interesting to see a reference to that in John chapter 4. This is the account of the woman at the well in Samaria.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth:

These are key characteristics; worship the Father in spirit and in truth.

for the Father seeketh such to worship him. Elohim is Spirit: and they that worship him must worship him in spirit and in truth. (Joh 4:23-24 RNKJV)

In the King James Version the Father seeks such to worship him. What the word 'seeks' is, yes he looks for, but it means that the Father desires such to worship him. The Father is looking for those that do that so are we worshipping in spirit and truth? It is a key characteristic of our belief system that we worship in spirit and truth. The Father desires those and we want to please the Father, to do what He wants us to do. If you want to be in favor with the Father, you need to worship in spirit and truth. Notice that the light of the world here in John chapter 8 in this section talks about truth. He mentions it twice; you shall know the truth and the truth shall

make you free. Now this is not amein, amein like truly, truly, but it certainly is related. In the Greek translation of the word 'truth', when you look it up it means the truth so Yahushua is mentioning this and it's useful to take a look at the work 'truth'. I didn't think to do this until just a couple of weeks ago in preparation for this session. I looked up the word 'truth' in the New Testament and found that there are one hundred and nineteen occurrences for it.

119 Occurrences	
Matthew	3 matches
Mark	3 matches
Luke	5 matches
John	27 matches
Acts	3 matches
Romans	8 matches
1 Corinthians	3 matches
2 Corinthians	8 matches
Galatians	5 matches
Ephesians	6 matches
Philippians	1 match
Colossians	2 matches
1 Thessalonians	1 match
2 Thessalonians	3 matches
1 Timothy	5 matches
2 Timothy	6 matches
Titus	2 matches
Hebrews	1 match
James	3 matches
1 Peter	1 match
2 Peter	2 matches
1 John	10 matches
2 John	5 matches
3 John	6 matches

Look at the matches that you find in all of the various books in the New Testament and look what jumps out. In the Book of John, a much greater percentage of the word 'truth' is found in the Book of John twenty seven matches. Nearly a quarter of all of the matches for the whole New Testament occurs in the Book of John. Interestingly enough, about a quarter of John's twenty seven matches end up in John chapter 8. I have just read a couple of them of Yahushua mentioning 'truth', but here are the other five matches in this chapter, John chapter 8:

*Joh 8:40 But now ye seek to kill me, a man that hath told you the **truth**, which I have heard of YHWH: this did not Abraham.*

*Joh 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the **truth**, because there is no **truth** in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

*Joh 8:45 And because I tell you the **truth**, ye believe me not.*

*Joh 8:46 Which of you convinceth me of sin? And if I say the **truth**, why do ye not believe me?*

These are all in the exact section of the scripture John 8 where we are reading. I didn't read the details of these but I want to highlight that Yahushua is making emphasis on the word 'truth'. The word 'truth' really gets emphasized in this chapter and it's really most amazing when I do a word search like this. Occasionally I will do it and sometimes you find it in the Old Testament, the Tanakh, and it's also found in the New Testament that there is a particular book that has a particular emphasis on a particular word. It's an interesting find here that John has an emphasis in 'truth', and love by the way.

Yahushua and the Eighth Day

Eighth Day Attribute - Immortality

Verily, verily, we had the dialogue of when Yahushua says, "Verily, verily", that it's significant and obviously this is a continuation of the events that just transpired.

*Verily, verily, I say unto you, If a man keep my saying, **he shall never see death** ^{have}
immortality.*

In other words, he will have immortality.

Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

This is most amazing; they are saying who do you think you are, is what they are getting at here.

Yahushua answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your Elohim:

Yahushua is saying that they say that but don't practice it.

Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you:

Notice how he flips this around, he is saying that if he knew him not, he would be a liar like you, versus they say that they know him and they are a liar.

*but I know him, and keep his saying. Your father **Abraham rejoiced to see my day:** and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Yahushua said unto them, **Verily, verily, I say unto you, Before Abraham was, I am.***

This would be insightful to the Temple authorities, the non-believers in these days which comprised the majority. The Temple authorities would have really thought this to be heretical for Yahushua to say "I AM THAT I AM".

*Then took they up stones to cast at him: but Yahushua hid ^{G2928=krupto=conceal, keep secret} himself, and went out of the temple, going through the midst of them, and so **passed by** ^{G3855=to lead near, go along or away}. (Joh 8:51-59)*

Ethanim=H388=the permanent brooks ^{only usage 1 Kg 8:2}

Ethanim in LXX= G110=athanasia=deathlessness, immortality ^{4 matches - 1 Kg 8:2, 1 Co 15:53-54, 1Ti 6:16}

Abraham rejoiced to see my day

The light of the world provides

Eternal life- if a man keep my saying, he shall never see death (Joh 8:51)

Left Temple and passed by

Yahushua hid and the Greek for 'hid' is krupto, and it means to conceal or keep secret. I have wondered how he hid himself and what that meant. Obviously he was in a group of people, they saw him, they knew his face and what he was wearing and he just walked amongst the midst of them and hid himself. Was this some kind of a miraculous cover or concealment? I don't know.

There is another example of this in Luke 24 on the road to Emmaus where Yahushua joined the two guys going on the eight mile walk to Emmaus right after his crucifixion and they didn't realize that it was Yahushua with them until they had dinner that evening. Is this something like that? Yahushua concealed himself somehow in this event. It's notable that he passed by, he went through the midst of them and passed by and went along the way. That will be important when we get to the next chapter.

I didn't want to forget to mention in the beginning, '**if a man keep my saying he shall never see death, and he will have immortality**'. I tried to remind you all along the way that what the name of the month is when all of these events are transpiring. The Hebrew month for the month we see in one place in the Tanakh, and that is in 1 Kings 8. The name of this seventh month is Ethanim and it means permanent brooks. Hopefully we are starting to see the connection to permanent brooks through the streams of living water but also the word Ethanim in the Greek translation of the Septuagint is translated as Athanasia which means deathlessness

and immortality. Immortality and deathlessness relate to permanent brooks after you start to understand this and get your mind wrapped around it.

Paul uses Athanasia in a couple of places and one is in the resurrection chapter, 1 Corinthians 15.

For this corruptible must put on incorruption, and this mortal must put on immortality
G110=athanasia, immortality . (1Co 15:53)

Yahushua is using 'he shall never see death and have immortality if you keep my sayings'. This set of verses are jam packed. 'And Abraham rejoiced to see my day', I highlighted that because Abraham in fact was the beginning of what we would call the Eternal Covenant in Genesis 12 when Abraham was given the covenant by YHWH for his obedience of space, race, and grace.

Genesis 12 just says just as a reminder:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen 12:3 RNKJV)

This is obviously a reference to forward pointing to Yahushua coming. In Galatians Paul mentions this also.

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is the Messiah. (Gal 3:16 RNKJV)

Abraham rejoiced in what he knew in his day so Abraham goes back four thousand years historically in round numbers and Abraham knew what he was being told by YHWH directly, the covenant that was made with him, notice that he rejoiced to see the day when Yahushua would come. He had a clear enough vision of it; did he know that there would be an actual Messiah? I'm not sure if he knew all of that but he saw, then he was glad. How do we rejoice knowing that we know Yahushua, and know that he is returning. We have a New Testament that gives us a lot of details about the first coming and now the second coming of Yahushua, and the days that surround it, the millennium and looking forward into eternity beyond that, and Shemini Atzeret. If Abraham rejoiced and saw what he saw by faith, what about our faith looking forward? I just rejoice to see what we have been given to understand. We need to thank our Father for all that he provides, the understanding and his word of truth.

The light of the world now Yahushua is also providing immortality or eternal life. *If any man keeps my sayings he shall never see death.* Notice that he left the Temple and passed by, that becomes important as we make the transition to the next chapter. This verse, 59 is the end of chapter 8 and now we are going to go to chapter 9 and if you hadn't read this in succession, you may not know that chapter 9 is a continuation of chapter 8. Notice how chapter 9 starts, 'And

as Yahushua passed by', it is making the transition in the comment, he left them and he passed by. Arguably this has to be the same day, the same occasion, the same set of events. There is a new event that is about to come on the scene on this Eighth Day, and that is that the blind man appears.

Continuing on And as Yahushua **passed by** ^{G3855=same-to lead near, go along or away}, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, ¹ that he was born blind?

They must be pointing to this blind guy that Yahushua is walking by and asked who sinned, this man or his parents? That was their mentality; physical ailment was the result of sin, so obviously somebody sinned to cause this guy to be blind.

*Yahushua answered, Neither hath this man sinned, nor his parents: ² but that the works of YHWH should be made manifest in him. I must work the works of him that sent me, while it is day: ³ the night cometh, when no man can work. As long as I am in the world, I **am the light of the world**. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, ⁴ Go, wash in the ⁵ pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing ^{just like us}.*

This is really just like you and me, we were born blind from birth, and it is YHWH's mercy and grace to call us out of this world's way that takes us out of our blindness. There is a far reaching metaphor that I see and hear of this blind man. It's not just a stand-alone blind man; this is representative of all of mankind that are born blind.

*The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened?
(Joh 9:1-10 KJV)*

Continuation of John 8:59 ^{passed by}

1. Blind from birth ^{just like us} - receives light of the world through Yahushua's spittle
2. Works of YHWH - miracle from the Father for this event
3. No opportunity after final judgment
4. No assistance offered - go wash by faith
5. Pool of Siloam ^{water libation location} - river of living water only through ^{Yahushua's HS after baptism}

One chapter leads to the next; we will see if John chapter 9 leads to chapter 10 of John. This appears to be all one account and I recommended in the previous session that if you haven't read John 7 through 10 on your own in one or two sittings, or making a point of studying it and

reading all of the details. I have given you a lot of the details but make a point of reading it on your own. It really jumps out of how it is a continuous set and series of events.

The number one that I have labeled on this screen, he was born blind from birth. Just like you and me, and in one day we got called out of our blindness and received the light of the world through Yahushua's spittle. That's how the blind man received it, and parabolically we were brought out and called by the same kind of process. Our mind has been cleared and we now see.

The second item is that the works of YHWH are mentioned here. It is a miracle from the Father that this event happened so this particular blind man was made blind from birth by design from YHWH the Father so that this event would unfold here after the Feast of Tabernacles and on this Eighth Day.

Item number three talks about the night comes, when no man can work so ultimately there is a period when there is no more alternative and I would suggest that the final alternative is the final judgment. There is no opportunity for salvation after the final judgment, this could well be referencing also a point in time that may be coming upon the earth now where the oppression and the tribulation get so severe that people are going to have a very difficult time repenting and changing.

Item number four says to go wash, and notice that when Yahushua told him to go wash he didn't say that he would send Peter, John and Andrew along with him to assist. He didn't offer assistance but it doesn't mean that there wasn't any but he just said to go wash. Somehow the blind man had to go down to this pool and wash by faith, think about this. The man going to wash is tantamount and parabolic of baptism which is obviously the process that we work through. Repent, be baptized and receive the Holy Spirit as it says in Acts 2:38. I think there is definite parallel to that same procedural event. Go wash, Yahushua could have healed him on the spot but he instead gave him a physical event to go through and display his faith, go wash by your faith. It's noteworthy that it is the Pool of Siloam; this is the same location that the previous seven days the water libation was carried out. The Pool of Siloam is where the priests went to get their flagon of water and took it back to the Temple and made their circuit around the Temple one time each of the first six days and seven times on the seventh day. The Pool of Siloam is certainly comparative and an allegory to the river of living water only through Yahushua. We receive the Holy Spirit after baptism, so all of that analogy seems to carry forward in this example. I think it's exciting to dig deeper.

Yahushua and the Eighth Day Festival Sabbath

He answered and said, A man that is called Yahushua made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they ^{the neighbors} unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. **And it was the Sabbath day** G4521=shabbaton, from H7676=Shabbat (day - Greek hemera missing **when Yahushua made the clay, and opened his eyes.** Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed ^{allegory for baptism}, and do see Yahushua opens his eyes. Therefore said some of the Pharisees, This man is not of Elohim, because he keepeth not **the Sabbath day** ^(day added). Others said, How can a man that is a sinner do such miracles? And there was a division among them. (Joh 9:11-16 KJV)

Certainly the story line continues with the blind man and how he is being asked, he gets asked multiple times by the same set of people. It's interesting to see when you read through this that they didn't believe him the first time, particularly the Pharisees asked him again and again and I guess they were expecting a different answer after they kept asking, but the kept giving them the same answer of what happened.

Let's talk about this Sabbath day reference. It turns out that when you look in other translations, depending on your translation, it's translated as "a" Sabbath Day.

- The day that Yahushua made the mud and opened his eyes **was a Sabbath** (HCSB)
- Now **it was a Sabbath** when Yahushua made the clay and opened his eyes. (NKJV)
- Now **it was a Sabbath day** when Yahushua made the clay and opened his eyes. (RSV)
- Now **it was a Sabbath** on the day that Yahushua made the mud and opened his eyes (NASB)

When you read the King James Version you see it as "the" Sabbath Day, it makes you think of the weekly Sabbath but the New King James has it referenced as "a" Sabbath when Yahushua made the clay and opened his eyes.

You see that same reference comparatively in the Holman Translation, the RSV, and the NASB. It was "a" Sabbath Day. When you look into it, you find that others have questioned this also. Before I look at a few of the commentaries that I want to bring forth, I want to mention what the Torah says about the Feast of Tabernacles and the Eighth Day.

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=Shabbathon=special holiday, sabbath, *and on the eighth day shall be a sabbath* H7677=same.
(Lev 23:39 KJV)

I believe this is showing us here in John, this is the Eighth Day Sabbath that is being mentioned here. This is not the weekly Sabbath, it's sort of snuck into the text and when we read the New

Testament we don't oftentimes think we find any references to other than the weekly Sabbath but here is one that looks like it is so, the Eighth Day.

Others have seen this and I'll read from a few of the commentaries so you have this background.

Ellicott's Commentary

- And it was the sabbath day - i.e., most probably, the last day, that great day of the feast of John 7:37. Nothing has taken place which makes it necessary to suppose any interval

Ellicott thinks this is the last day that is being referenced. He also, though, I think is trying to make the case that John 7:37 is where the transition occurs in the statement about the living water so just know that some of these commentaries go along with John 7:37 being the start of the Eighth Day and of course I have been explaining that the Eighth Day is the event that starts in John 8:12. Joh 7:37 being a reference to Shana Rabbah which is the seventh day of the Feast, that Great Day is a seventh day of the Feast. Just know that as we look at these commentaries. Clearly the commentaries think that this Sabbath Day that is being referenced here is about the Eighth Day.

Cambridge Bible for Schools and Colleges

- It was the sabbath - We cannot be sure whether this is the last day of the Feast of Tabernacles (John 7:37) or the next Sabbath

This particular commentary says they aren't sure that they see the possibility that it is the Eighth Day Sabbath.

Pulpit Commentary

- Now it was sabbath on the day that Yahushua made the clay and opened his eyes. The phrase is peculiar, and implies that the day may have been a festival sabbath.

Vincent's Word Studies

- The best texts read, instead of ὅτε when, ἐν ἧ ἡμέρᾳ on which day. Literally, it was a Sabbath on the day on which ^{Yahushua made the clay}.

He is trying to parse it out from the Greek perspective and sees that it is a day, a Sabbath day not the weekly Sabbath day. We will go on, you can do more homework on this whether that is your conclusion or not, it certainly is ours because this all fits in the greater commentary and the continuation of the flow of the story.

Yahushua and the Eighth Day

Same Eighth Day?

Light of the World - The Blind See

Then again called they the man that was blind, and said unto him, Give Elohim the praise not Yahushua: we know that this man is a sinner. He ^{the blind man} answered and said, Whether he be a sinner or no ^{talking about Yahushua}, I know not: one thing I know, that, whereas I was blind, now I see.

That is one thing I know for sure now, I was blind before my repentance, conversion and baptism I was blind before that, I've been blind some time along the way also but I certainly do see now.

Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

He is going to go into some lecture mode.

Then they ^{the Pharisees} reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that Elohim spake unto Moses: as for this fellow, we know not from whence he is. The ^{blind} man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is,

What a thing, you don't know where this man Yahushua came from.

and yet he hath opened mine eyes. Now we know that Elohim heareth not sinners: but if any man be a worshipper of Elohim, and doeth his will, him he heareth ^{voice of the shepherd}. Since the world began was it not heard that any man opened the eyes of one that was born blind. (Joh 9:24-32 RNKJV)

- Escalating interrogation
- Pharisees stubborn rejection of Yahushua
- Blind man responds with sarcasm
- Blind man defends Yahushua

There is almost an interrogation kind of a setting. The Pharisees had a stubborn rejection of Yahushua and it would appear that the blind man is responding somewhat with sarcasm and clearly the blind man is defending Yahushua. The blind man is displaying that he has faith also. Those that hear are listening to the voice of the shepherd, and that is coming up in the next chapter.

Yahushua and the Eighth Day

Same Eighth Day?

Light of the World - The Blind See

In the verses in between what I just read it talks about the Pharisees casting the blind man out of the synagogue, they wouldn't allow him to be there anymore. I will point forward that this is false shepherding, making somebody leave that is really a true believer. That happens today.

*Yahushua heard that they had cast him out^{false shepherding}; and when he had found him, he said unto him, Dost thou believe on the Son of YHWH? He answered and said, Who is he, Sir, that I might believe on him? And Yahushua said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Rabbi, **I believe**. And he worshipped him. And Yahushua said, **For judgment I am come into this world, that they which see not might see**^{via light of the world - like the blind man}; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Yahushua said unto them, **If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.** (Joh 9:35-41 RNKJV)*

It's almost counter intuitive what he said, but what he is saying that if you were blind you would have no sin because you wouldn't have the prejudice of thinking you were sinless like you all do.

1. Statement of faith given willingly by the blind man, notice that he says "I believe", Can you say that you believe? Say it right now, say "I believe". A statement of faith given willingly.

I am come a light into the world, that whosoever believeth on me should not abide in darkness (Joh 12:46 KJV)

2. Judgment - Eighth Day attribute that is part of the attribute of the time going into the Eighth Day Shemini Atzaret referenced in Revelation 21 and 22.

*And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; 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 RNKJV)*

I have detailed this in Parts 4 and 5 in this Eighth Day series but the judgment that occurs appears to be at the beginning of this Eighth Day representing eternity, just before the Eighth Day eternity starts this judgment would occur. It is referenced here "*for judgment I am come into this world that they which see not might see and that they that they which see might be made blind.*"

3. There are none so blind as those who will not see - John Heywood, English writer c. 1546 Those that are blind just refuse to see, I found this quote from John Heywood, he lived back in

the 16th century. Taking a look at this, and it is in a number of places in the scriptures. Yahushua mentioned it and many of the Old Testament prophets mentioned this. One prophesy that I think about people being blind is Jeremiah chapter 5.

Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not... The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof? (Jer 5:21, 31 KJV)

Not only in the time of Jeremiah and Isaiah, fifteen, sixteen, seventeen hundred years ago this was going on. It was going on in the time of Yahushua, and it's going on today. I think it's had a geometric growth explosion today, we just see so much lying and lack of truth in the world that we live in.

Blind man's willingness vs. Pharisee unwillingness - this is about people being unwilling to see.

If you are blind you can be forgiven -acting in ignorance. Once you recognize you are blind you can be forgiven because you have probably been acting in ignorance.

If you think you see with superior vision, you will not be forgiven - acting in rebellion
- Pharisees rejected Yahushua and silenced those that affirm Him - false shepherds
- Spiritually blind while claiming insight - false teachers/leaders

The blind man doesn't have a name; he is just "the blind man". People like to claim and in this case the Temple authorities were claiming that they had great insight but they were spiritually blind so they are false teachers and leaders.

*- But as it is written ^{Isa 64:4}, Eye hath not seen, no ear heard, neither have entered into the heart of man, the things which Elohim hath prepared for them that love him.
(1 Co 2:9 KJV)*

It is a magnificent walk we are on, day by day YHWH opens our minds to things that we didn't know the previous day; it is like studying this material and studying into John chapters 7-9. There have been many new insights on what these scriptures have said as a result of looking. The things which YHWH Elohim has prepared for them that love him; those things are revealed to us as we continue on our walk.

Parable of the Sheepfold

John 10:1-21

Micro vs Macro View

In chapter 10, again if you read it just on its own, you wouldn't think that it's related to any of the previous chapters. Now that I am bringing it forward in a timeline or dialogue viewpoint I think you are going to be able to see that this parable of the sheepfold that is going to unfold is referencing John chapters 8 and 9, particularly the events that unfolded with the Pharisees, the blind man and the teachings that were going on. I would say as we go through this that I am going to be looking at a micro view of this parable. I certainly see there is a macro view also, so you can think about that as we go. In other words there is a finite reference to what is going on in the account of the blind man and the Pharisees being talked about. That would be the micro view. The macro view would be something beyond all of that and how it might relate in a grander sense to the greater community of believers and the false teachings of today.

We are going to fundamentally be looking at the micro view as we go forward.



First of all, I want to talk about what a sheepfold is because we are about to see the parable of the good shepherd and the sheepfold. The common alternative name of the sheepfold is the sheepcote. A sheepcote is used for livestock management and can be made out of rock as the one you see here. It can also be made out of hedges, or brush and growth but it could be made from wood. Today it could be a metal fence construction. It is put in place for the protection of your animals from predators, both animal and thieves. It is also used as a collection pen to bring your sheep into so you can shear the wool from them. It could be used for a fortress in times of danger, both for animals and family. It oftentimes can be shared with several shepherds. The sheep are typically brought in at night and are removed from grazing during the day. If there were several shepherds the sheep learned the voice of the shepherd that they

belonged to so if there were multiple groups in the sheepfold they knew who their shepherd was and obviously it would be secured by a gate. This one has an opening in it but it would have had a gate on it originally. It would typically be guarded by either a shepherd or an attendant. Obviously it could be used for a place of safety.

There are certainly several references to it in scripture. The first one I'll mention is in 2 Samuel.

*Now therefore so shalt thou say unto my servant David, Thus saith YHWH of hosts, I took thee from the **sheepcote** ^{H5116=at home, wild animal den, pleasant place}, from following the sheep, to be ruler over my people, over Israel: (2Sa 7:8 RNKJV)*

This may give you a mind's eye view of David who may be operating in some type of an enclosed area to tend the sheep in these days.

*I will feed them in a good pasture, and upon the high mountains of Israel shall their **fold** ^{H5116= same} be: there shall they lie in a good **fold** ^{H5116=same}, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Master YHWH. (Eze 34:14-15 RNKJV)*

*And the sea coast shall be dwellings and cottages for shepherds, and **folds** ^{H5116=same} for flocks. (Zep 2:6 KJV)*



With that background in mind, let's take a look as we continue on in John chapter 10.

Yahushua and the Eighth Day

Same Eighth Day?

John 10 Parable - Yahushua is the Door of the Sheep

This whole section of John chapter 10 is parabolic, and notice how he starts. As we start this ought to be a clue that this is a continuation from a previous set of events and dialogue.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. (Joh 10:1-5 RNKJV)

What was Yahushua getting at when he said all of this? Added is commentary as I have spent some amount of time researching what others have said this section of scripture is unfolding. It is definitely parabolic so there is probably more than one correct interpretation but here is how this unfolds to my wife Linda and me.

Verily, verily ^{truly, truly}, I say unto you, He that entereth not by the door ^{OT predictions of Messiah} into the sheepfold ^{camp of the Israelites or the camp of Judah particularly in this case}, but climbeth up some other way ^{via false doctrine, prophets and climbing up some other way without Yahushua}, the same is a thief and a robber ^{false teacher and spiritually blind}. But he that entereth in by the door is the shepherd of the sheep ^{Yahushua}. To him the porter openeth ^{prophets, John the Baptist, Holy Spirit}; and the sheep ^{the blind man} hear his voice: and he calleth his own sheep by name, and leadeth them out ^{of administration of death - after ejecting blind man out of the synagogue}. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice ^{commandments and doctrines}. And a stranger ^{false shepherd or those that are blind} will they not follow, but will flee from him ^{blind man rejecting Pharisees}: for they know not the voice ^{false doctrines} of strangers. (Joh 10:1-5 RNKJV)

Yahushua is relating this parable to the Pharisees and the Temple authorities and other Jews that are standing around, you can just imagine them hearing this and wondering what is he talking about. The administration of death is the Levitical system and the Pharisees did the blind man a favor when they ejected the blind man out of the synagogue.

I see this micro view, this precise view now that Yahushua is really driving at, he is driving at the events that led up to this of the blind man and he is really sending a message to the Temple authorities, the Pharisees and Sadducees and scribes and those that are not believers.

*This parable spake Yahushua unto them: but they understood not what things they were which he spake unto them. Then said Yahushua unto them again, **Verily, verily**, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. (Joh 10:6-10 RNKJV)*

Obviously the Pharisees rejected Yahushua in this account, that is part of being said here, but let's take a deeper view of this. Obviously this parable that Yahushua spoke to them was intended, he had said previously that he spoke parables so that those that are called will know and understand but those that aren't will not know.

*This parable spake Yahushua unto them: but they understood ^{blind to recognize Yahushua as the shepherd} not what things they were which he spake unto them. Then said Yahushua unto them again, **Verily, verily**, I say unto you, I am the door ^{predicted and proven Messiah who provides access to green pastures and eternal life} of the sheep. All that ever came before me are thieves and robbers ^{Pharisees - false teachers}: but the sheep did not hear them ^{blind man did not hear the Pharisees}. I am the door ^{Messiah}: by me if any man enter in, he shall be saved ^{forgiven and cared for}, and shall go in and out ^{access to YHWH's spirit}, and find pasture ^{grace and eternal life}. The thief ^{unfaithful leaders, Temple administration, and Satan} cometh not, but for to steal, and to kill, and to destroy ^{for self-benefit}: I am come that they might have life ^{eternal}, and that they might have it more abundantly ^{free from sin}. (Joh 10:6-10 RNKJV)*

When Yahushua says "verily, verily" he is telling them to listen up, he is saying something very important, he is the first hand witness along with the Father that they are the two witnesses of this being the truth.

***I am the good shepherd: the good shepherd giveth his life for the sheep.** But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. **I am the good shepherd**, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and **I lay down my life for the sheep.** (Joh 10:11-15 RNKJV)*

The expansion of this in the story that we are seeing unfold:

***I am the good shepherd** ^{G2570=valuable, virtuous, worthy}: **the good** ^{G2570=same} **shepherd giveth his life for the sheep** ^{full commitment 1 of 4}. But he that is an hireling ^{Pharisees, Temple authorities, paid false preacher}, and not the shepherd, whose own the sheep are not, seeth the wolf ^{Satan, the world} coming, and leaveth the sheep, and fleeth: and the wolf catcheth ^{G726=harpadzo=to seize, pluck,}*

take by force *them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep* ^{Pharisees interested in their own welfare}. **I am the good** ^{G2570=same} **shepherd**, and know my sheep, and am known of mine ^{intimate relationship}. As the Father knoweth me, even so know I the Father ^{there is the same intimacy and union between Yahushua and sheep as the Father has with the Son}: **and I lay down my life for the sheep.** (Joh 10:11-15 RNKJV)

Notice that Yahushua says that he is the good shepherd a couple of times stating that he is valuable, virtuous and worthy shepherd. We are going to see the term “giveth his life for the sheep” repeated by Yahushua four times here in the remaining verses. This is the first of the four. The word “catcheth” here happens to be the same word that is translated in some circles as rapture is harpadzo. The wolf harpadzo’s them, he steals them away. Of course the positive version of this word harpadzo is found in 1 Thessalonians 4, it is the same word.

For Yahushua himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of YHWH: and the dead in the Messiah shall rise first: Then we which are alive and remain shall be caught up ^{G726= harpadzo} *together with them in the clouds, to meet the Master in the air: and so shall we ever be with the Master.* (1Th 4:16-17 RNKJV)

When Yahushua returns we are harpadzoed together with them that are raised from the dead to meet Yahushua in the air. I guess you could say that the same “catching up”, would mean that instead of going up, these are going down as the wolf catches them and scatters the sheep. The hireling flees, these paid teachers are fleeing because he is a hireling and does not care for the sheep; the Pharisees had their own self-interest and welfare in mind. There is the same intimacy and union with Yahushua and the sheep, as the Father has with Yahushua. This account goes through verse 21 and ends, then a new topic comes up which is obviously is a couple of months later so this becomes the end of this parable.

*And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because **I lay down my life**, that I might take it again. No man taketh it from me, but **I lay it down of myself**. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. **Can a devil open the eyes of the blind?*** (Joh 10:16-21 RNKJV)

- Blind man referenced
- Same dialogue as John 9

Notice how this ends, the account obviously has gone on because the ending statement is that the eyes of the blind man is mentioned, it's the same topic and I would say likely the same day. Can a devil open the eyes of the blind man, the Pharisees and Temple authorities are still on this same subject and it is the same dialogue that was had in John chapter 9. Is this the same Eighth Day? It sure would point to me that this statement right here would be a good example of why it is. Let's look a little deeper in these final verses.

And other sheep I have, which are not of this fold ^{Israelites (lost sheep and gentiles)}: *them also I must bring, and they shall hear my voice; and there shall be one fold* ^{the community of believers}, *and one shepherd* ^{Yahushua}. *Therefore doth my Father love me, because **I lay down my life*** ^{3 of 4 - for the one united flock - Israelite/Jew and gentile}, *that I might take it again. No man taketh it from me, but **I lay it down of myself*** ^{4 of 4 - voluntarily}. *I have power to lay it down, and I have power to take it again. This commandment have I received of my Father....*

The statement that says "those that are not of this fold" is likely referring to the gentiles which had not been brought into the fold at this point yet. That ends the account of this parable of the good shepherd.

The next verse makes a transition clearly to a couple of months later to the festival of lights but we are not going into that but there isn't a chapter break here where the festival of lights come it is just the next verse that starts talking about it. Obviously these accounts are separate and the event of the man that had the blindness and how his eyes were opened links this altogether at this point.

Streams of Living Water and Light of the World

New Eternal Order

- Feast of Tabernacles attributes
 - Yahushua provides rivers of living water
 - Holy Spirit - total dependence and surrender
 - Millennial reign
- Eighth Day attributes
 - Yahushua is the light of the world - eternal shining light
 - Spirit, truth, light
 - Shadow of eternity

So we have streams of living water and we have the light of the world, a new eternal order is going to unfold in the day that we have been proclaiming. The Feast of Tabernacles has the attribute that Yahushua provides us and that is the understanding of the rivers of living water. Yahushua said that this is all about the Holy Spirit. We have total dependence and must

surrender in order to have the stream of living water flowing in and through us. This set of attributes has to do with the millennial reign of Yahushua.

The Eighth Day attributes start with the light of the world, the light of the world is a different saying that Yahushua said in John chapter 8. He is the eternal shining light and some of the other attributes we see along the way is that spirit, truth, and light all manifest themselves as part of the properties of this Eighth Day.

Obviously eternity is a main property of the Eighth Day, and I think of it as being a shadow. What we see here is a shadow of eternity, it is shadows of the true, or that we don't see clearly all of this, we have scripture to show us, but a shadow of eternity is about the best description that I can see. The clarity of a shadow of something that is real like a tree, or a building, or a person you know that the shadow is being cast from something that is physical. The shadow of eternity is a little more subjective so it's harder to get your arms around. Eternity, as I have mentioned before is difficult to contemplate. Our physical mind doesn't stretch quite that far. I understand the principal and concept but when eternity is brought up, and you really think about it, it really stretches your mind to the limit. That is what this day is about.

- A new beginning
the conclusion of the matter we see in the conclusion of the scriptures as we know them today:

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... And there shall be no night there; and they need no candle, neither light of the sun; for YHWH Elohim giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true: and YHWH Elohim of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

*Behold, I **come quickly** ^{G5035=without delay, soon, suddenly}: blessed is he that keepeth the sayings of the prophecy of this book... I am Alpha and Omega, the beginning and the end, the first and the last. **Blessed are they that do his commandments, that they may have right** ^{G1849=privilege} **to the tree of life, and may enter in through the gates into the city.***

Rev 22:1, 5-7, 13-14 RNKJV)

Our Father, may it be so, may your kingdom come and may your will be done, we look to you. What a blessing this is to see the truth in these scriptures and the truth of the Feast of Tabernacles and what it represents, and the Eighth Day, Shemini Atzeret and what it represents.

Eternity is a long time to miss out on!

*The One testifying these things says,
Yes, I am coming quickly. Amen.
Yes, come, Master Yahushua!
(Rev 22:20 HRB)*

Do Your Own Homework

The opportunity for homework is always with us. This is a great study topic to get the context of four chapters of the Bible, the New Testament particularly the material about Yahushua at the Feast of Tabernacles and the Eighth Day. Ephesians 5 is a good reminder of doing your own homework on this topic.

*For ye were sometimes darkness, but now are ye are light of the Master: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving ^{G1381=test, examine} what is acceptable ^{G2101=fully agreeable, well pleasing} unto YHWH.
(Eph 5:8-10 KJV)*

We want to test and examine these scriptures, to look and make sure that we are in agreement and unanimous with Yahushua and YHWH and their word and what the testimony is providing and saying. We want to be well pleasing in their sight, not being off on a tangent or being off the mark but following the narrow path, the narrow calling, the narrow way keeping our eyes and mind straight ahead and staying pure in heart.

Study to shew thyself approved unto YHWH, a workman that needeth not to be ashamed, rightly dividing ^{G3718=make a straight cut} the word of truth. 2Ti 2:15 RNKJV)

Moreover, brethren, I declare unto you the glad tidings ^{G2098=euaggelion=the good message, the gospel} which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that the Messiah died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: (1Co 15:1-4 RNKJV)

The fruit of the spirit is in all goodness and righteousness, may it be so for all of us. May we search the scriptures whether these things be so.

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