



The Eighth Great Day

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Noel Joshua Hadley

FORGIVE me if I haven't made a point of this yet. The Millennial Kingdom of Messiah was a fulfilment of **Sukkot**. It's a menorah thing. His-Story is told to us in recurring patterns of **seven**. Our Sabbath rest is a command which is repeated cyclically **every seven days**, as per the fourth commandment, but even **the seventh year** is intended to be a Sabbath for the land. Consider then that there are **seven lights** on the Menorah, all of which have been fulfilled by Yahusha HaMashiach in one way or another, *mostly*.

The *mostly* part is the fact that Sukkot, otherwise known as the Feast of Tabernacles, hasn't been fulfilled *in full* quite yet. Tabernacles is the oddball of the bunch. It's the **seven-day feast** which then tacks on an

eighth holy day. The *first* day and the *eighth* day indicate two High-Sabbaths, not to be confused with the cyclical weekly Sabbath, both of which can be found on the menorah's seven branches. They're all High-Sabbaths, you know. All seven of them. Well, I'm here to tell you that, as of our present mile-marker, it is only the eighth great day which has yet to be lit.

The seven feasts of Yahuah are detailed for us in Leviticus chapter 23. You can read the entire chapter for yourself, as I won't go over every branch of the menorah here. Better yet, read the chapter but don't end there. Keep on reading. Start in Genesis if you prefer. Read the entirety of Yahuah's law, all five books of Torah, and then follow their instructions, if you haven't done so already. That's far more important than figuring out where we are on the timeline. Seriously, I'm not kidding. There's a reason why Messiah's kingdom was confronted with the stink of rebellion. Every king has a law, and the people no longer thought it was pertinent to their lives. Sound familiar? That being said, it is Sukkot which has my attention. Here is what we read:

³³ And Yahuah spoke unto Mosheh, saying, ³⁴ Speak unto the children of Yashar'el, saying, the fifteenth day of this **seventh month** shall be the Feast of Cukkoth **for seven days** unto Yahuah. ³⁵ On the first day shall be a holy assembly: ye shall do no servile work therein. ³⁶ Seven days ye shall offer an offering made by fire unto Yahuah: **on the eighth day shall be a holy assembly unto you:** and ye shall offer an offering made by fire unto Yahuah: it is a solemn assembly and ye shall do no servile work therein.

Vayiqra (Leviticus) 23:33-36 [Cepher]

Elsewhere, the importance of Sukkot's eighth day is reiterated when Yahuah tells Moshe:

³⁵ On **the eighth day** you shall have a solemn assembly; ye shall do no servile work therein.

Bemidbar (Numbers) 29:35 [Cepher]

There are only seven days in a week, but that's a given. So, where does the eighth day direct us to, then? The first day of the *following* week, obviously. The conclusion to Chanok's calendar has already described what transpires on that day. If you need a refresher, it's new beginnings. Sin is done away with. At least, for the set-apart. One story comes to an end. Afterwards, the cycle of His-Story picks up where it last left off and continues all over again.

I *checked*. There are nearly two dozen references to the "eighth day" in Roman Canon. There are probably far more outside of the 66, but already, sounds like a lot of reading material. Probably a good idea to pick through each one of them then to, you know, see if they leave us any clues. And they most certainly do. From what I've so far gathered, we can divide the "eighth day" references into four separate categories. **Priests and sacrifices** one be one of them. **Ceremonial cleanliness** is another. **Circumcision** is the third. And finally, **Temple dedication**. If His-Story is a weeklong telling, and I've satisfactorily come to that conclusion, then each of these commands are important components, or rather elements, which are expected to complement the arrival of eternity.

Priests, Sacrifices, and the Eighth Day

DEALING *first* with priests *and* sacrifices, here is what we find.

²⁹ You shall not delay to offer the first of your ripe fruits, and of your liquors: the firstborn of your sons shall you give unto me. ³⁰ Likewise shall you do with your oxen, and with your sheep: **seven days it shall be with his dam; on the eighth day you shall give it to me.**

Shemoth (Exodus) 22:29-30 [Cepher]

That one involves the firstborn among the animals. The instructions seem straightforward enough, no? It's the implications though. The oxen and the sheep are to remain with their mother for seven days, amounting to

one entire week, with the expectation that they are to be given to Yahuah on the eighth day. Are you excited yet? I am. Let's find some more examples.

²⁶ And Yahuah spoke unto Mosheh, saying, ²⁷ When a bullock, of 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 Yahuah.

Vayiqra (Leviticus) 22:27 [Cepher]

The reference this time around deals explicitly with animal sacrifices. Eight days again. But then check out the *next* one.

³³ And ye shall not go out of the door of the Tabernacle of the assembly in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. ³⁴ As he has done this day, so Yahuah has commanded to do, to make an atonement for you. ³⁵ Therefore, shall ye abide at the door of the Tabernacle of the assembly day and night seven days, and guard the watch of Yahuah, that ye die not: for so I am commanded. ³⁶ So Aharon and his sons did all things which Yahuah commanded by the hand of Mosheh.

9 **AND it came to pass on the eighth day, that Mosheh called Aharon and his sons, and the elders of Yashar'el.**

Vayiqra (Leviticus) 8:33-9:1 [Cepher]

What you just read deals with the ordination of Levite priests. They were hidden for seven days and then called out by Moshe on the eighth. Again, I will ask you to think of the implications. The Levites are an eternal priesthood, you know. That's what Yahuah tells us in Deuteronomy 18:5. If you don't believe me, you can turn there for yourself. Or how about I just do it for you? Here is what it says.

For the Yahuah Elohayka has chosen him out of all your tribes, to stand to minister in the name of Yahuah, **him and his sons forever**.

Devariym (Deuteronomy) 18:5 [Cepher]

At the risk of getting distracted, I kind of feel like that needed to be stated. Reference all of your favorite theological packages which claim to know better or state otherwise, but it says what it says. For-e-ver. Their being called forth on the eighth day only strengthens that argument. But then look what happened.

²² And Aharon lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the ascending smoke offering, and peace offerings. ²³ And Mosheh and Aharon went into the Tabernacle of the assembly, and came out, and blessed the people: and the glory of Yahuah appeared unto all the people. ²⁴ **And there came a fire out from before Yahuah and consumed upon the altar the ascending smoke offering and the fat: which when all the people saw, they shouted, and fell on their face.**

Vayiqra (Leviticus) 9:22-24 [Cepher]

That right there is what I'm talking about. *Amazing*. Hopefully, you didn't skip ahead and miss out on the word picture. It says fire came out from before Yahuah, presumedly in heaven, and consumed upon the altar the ascending smoke offering, fat included. On the eighth day. Not only that, but all the people fell on their faces with a shout. What is that a picture of but the fire that cleanses the earth and the coming down of New Yerushalayim after the Millennial Kingdom?

Ritual Uncleanliness *and* the Eighth Day

RITUAL uncleanliness is another component of the coming eighth day, because you know, seven thousand years of His-Story is in dire need of its final cleansing. I can't wait. There are various different components of this, the first of which is **leprosy**. Here is what we read.

⁸ And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp and shall tarry abroad out of his tent seven days. ⁹ But it shall be on the seventh day, that he shall shave his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. ¹⁰ **And on the eighth day** he 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 an oblation, mingled with oil, and one log of oil. ¹¹ And the priest that makes him clean shall present the man that is to be made clean, and those things, before Yahuah at the door of the Tabernacle of the assembly.

Vayiqra (Leviticus) 14:8-11 [Cepher]

There it is again, the eighth day. The healed leper would undergo an extensive cleansing ritual, which involved shaving off his hair and a bath on the seventh day. On the eighth day, he offered sacrifices and was then pronounced clean by the priest, thereby being granted permission to return into the camp. Are you picking up on the trend? Good. I am too. The fact that leprosy is always identified with a spiritual condition and has no relation whatsoever to the disease they call leprosy today is another discussion for another time. For now, entertain me. Leprosy is a result of sin. **Mariyam** the sister of **Aharon** and **Moshe** came down with leprosy as a consequence of her sibling rivalry. It's in Numbers 12:10. I'll let you look that one up for yourself. That too was a result of sin, obviously. But

then I'm also convinced that leprosy is **the mark of Qayin**. I won't leave you hanging, either. It's revealed to us in the following passage.

² Qayin the forefather of Lamech who was... [...] **[marked] with [leprous whiteness]** for Elohiym had said... [...] whomever slays Qayin shall have vengeance visited upon their head sevenfold. ³ As Havel's blood cried from the ground... [...] **same [leprous whiteness] was made a sign that was visited upon all of Qayin's [descendants]** as it was their [...] inheritance for seven generations.

The Book of Lamech of Qayin 1:2-3

The Mark of Qayin as a judgement or sign of rebellion continues elsewhere in Scripture. I've already told you about Moshe and Aharon's sister, Mariyam. She too was unclean for seven days and only capable of returning to the camp on the **eighth day**. But assuming you took the time to read Numbers 12 for yourself then you knew that already. Another interesting account can be found with the healing of **Na'aman's** leprosy by **Elisha**. Here is what we read.

²⁷ **The leprosy** therefore of Na'aman **shall cleave unto you, and unto your seed forever**. And he went out from his presence a leper as white as snow.

Melekiym Sheniy (2 Kings) 5:27 [Cepher]

If you are confused again, then my apologies. I am trying to save on paper, and probably should have given you some context. Elisha's servant **Geychaziy** is the one receiving Na'aman's leprosy. It is a curse. After Elisha sent Na'aman away cured, free of charge, Geychaziy has asked Na'aman for payment. Not good. He shouldn't have done that. Notice how the leprosy is not only promised to cleave unto Geychaziy, but his seed as well—and forever. You can argue and claim it wasn't the mark of Qayin, and I will agree. It isn't the mark of Qayin. It is the mark of Geychaziy. A mark which followed his seed through every generation, that is, until his seed was no more. It was a forever judgement.

There are of course other issues of uncleanness to consider. Consider the following.

¹³ And when he that has an issue is cleansed of his issue; then he **shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.** ¹⁴ And on the **eighth day** he shall take to him two turtledoves, or two young pigeons, and **come before Yahuah unto the door of the Tabernacle of the assembly and give them unto the priest.**

Vayiqra (Leviticus) 15:13-14 [Cepher]

Once healed, the man with the *once* **unhealthy discharge** washes his clothes and bathes his flesh in running water. That is a picture of the set-apart in heaven, if ever I've read one. Can you see it? Can you visualize the *once* unclean sort being baptized in the sea of glass and then dressed in spotless linen? Only then is he capable of approaching Yahuah, the Most-High Elohiym of Yashar'el, at the door of the Tabernacle, as well as his High-Priest, to offer sacrifice. It happens on the eighth day.

Next example.

¹⁹ And if a woman has an issue, and her issue in her flesh **be blood, she shall be put apart seven days:** and whosoever touches her shall be unclean until the even. ²⁰ And everything that she lies upon in her separation shall be unclean: everything also that she sits upon shall be unclean.

Vayiqra (Leviticus) 15:19-20 [Cepher]

A **menstruating woman** is also unclean for the matter of seven days. Not only that, but everything and everyone she touches or lies upon during those seven days becomes unclean. The descriptions go on and on from there, in fact, for another several verses. You should be getting the sense though that this world is a very unclean place to be. It has been for the matter of seven-thousand years. New Yerushalayim is holy and can't

be mixed up in all of that. Despite what others will claim, you can't have the city of heaven coming down at the beginning of the Millennial Kingdom. No, the earth itself has not finished its process of ceremonial cleansing. And then we read.

²⁹ And **on the eighth day** she shall take unto her two turtle doves, or two young pigeons, **and bring them unto the priest, to the door of the Tabernacle of the assembly.**

Vayiqra (Leviticus) 15:29 [Cepher]

Once again, we are given a picture of New Yerushalayim's arrival at the end of His-Story. On the eighth day, the woman with a blood issue is declared ritually clean. The same can be said of a woman who bares a son. She is unclean for seven days and on the eighth she is clean again, which leads us into our next section, and that is circumcision.

Circumcision *and* the Eighth Day

THE THIRD component of the eight great day revolves around the subject of **circumcision**, and boy *oh* boy, is this a big one. Circumcision is *the sign* of the covenant. Perhaps just as importantly, His-Story was designed from the get-go with circumcision in mind. No, the added foreskin was not a mistake on part of the Creator. It's totally a shame that so many Christians have decided they no longer want to be a part of it. You shall see what I mean henceforth.

⁹ And Yahuah said unto El-Avraham: You shall guard my covenant therefore, you, and your seed after you in their generations. ¹⁰ **This is my covenant, which ye shall guard, between me and you and your seed after you; Every male child among you shall be circumcised.** ¹¹ And ye shall circumcise the flesh of your foreskin; and it shall be a sign of the covenant betwixt me and you. ¹² **And**

he that is eight days old shall be circumcised among you, every male child in your generations, he that is born in the house, or bought with money of any stranger, which is not of your seed. ¹³ **He that is born in you house, and he that is bought with your money, must need to be circumcised:** and my covenant shall be in your flesh for an **everlasting covenant.**

Bere'shiyth (Genesis) 15:9-14 [Cepher]

People argue all the time how they are not related to Avraham in the slightest, so the covenant doesn't apply. Seems like they're playing a game of Russian roulette with eternity if you ask me. Also, that the covenant has been done away with. But on both accounts, that's not even what it says. Read it again if needed. The covenant is everlasting. Your pastor can try to write circular sermons around that one, but it says what it says, and Yahuah is the one saying it, not man. Secondly, even those purchased from another seed must be circumcised. That is, if they too are to remain within the covenant. And what did Yahusha do? *Mm-hmm*, exactly. You're either purchased or not. There are no goyim in the houses of Yashar'el and Yahudah. It deserves repeating. Circumcision is *the sign* of the covenant.

12 And Yahuah spoke unto Mosheh, saying, ² Speak unto the children of Yashar'el, saying: If a woman has conceived seed, and born a male child: **then she shall be unclean seven days; according to the days of separation for her infirmity shall she be unclean.** ³ **And in the eighth day the flesh of his foreskin shall be circumcised.**

Vayiqra (Leviticus) 12:1-3 [Cepher]

The command is given to us again in Leviticus. And *look* who was circumcised on the eighth day. Yahusha was circumcised on the eighth day. Luke 2:21. You know who else was circumcised on the eighth day? Yochanon the Baptist. Luke 1:59. Even Sha'ul was circumcised on the eighth day in Philippians 3:5. Somebody out there is bound to tell me that Sha'ul was circumcised on the eighth day so that you wouldn't have to. How does that work again, exactly? *Oh*, never mind. Hopefully, it is a

study such as this one which will help to convince that person the spiritual significance of circumcision and why it could not have possibly been done away with. One of my favorite games is connect the dots, which is what we're doing right now. Here's your *next* dot. Are you ready for it? I recommend holding onto something, or else you might fall out of your chair. Don't say I didn't warn you.

⁶ **And Yahuah Elohayka will circumcise your heart, and the heart of your seed,** to love Yahuah Elohayka with all your heart, and with all your soul, that you may live.⁷ And Yahuah Elohayka will put all these curses upon your enemies, and on them that hate you, which persecuted you.⁸ **And you shall return and obey the voice of Yahuah and do all his commandments which I command you this day.**⁹ And Yahuah Elohayka will make you plenteous in every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good: for Yahuah will again rejoice over you for good, as he rejoiced over your fathers:¹⁰ **If you shall hearken unto the voice of Yahuah Elohayka, to guard his commandments and his statues which are written in this Ceper of the Torah, and if you turn unto El-Yahuah Elohayka with all your heart, and with all your soul.**

Devaryim (Deuteronomy) 30:6 [Ceper]

The end of His-Story was told to the wilderness generation, and it involves the circumcision of the heart. It's an act which Yahuah Elohayka will personally tend to. Mind you, the circumcision being spoken of here will not happen until after the houses of Yashar'el and Yahudah return into the fold. When does a circumcision of the son happen again but at the closure of one week and the beginning of another—on the eighth day? What is being spoken about is a spiritual body and a heart which can only be circumcised with the resurrection.

This is why I had earlier written about the New Testament not happening yet. As you can clearly see, the person with the circumcised heart will be fully capable of guarding his commandments. Even into eternity, and

especially in eternity, the sign of the covenant is a circumcised heart. The law will be written upon it. In the same breath though, only those who turn to El-Yahuah Elohayka with all their heart and all their soul will receive the fulfillment of these promises. Best to be obedient now. The Torah abides.

Shalomah's Temple *and* the Eighth Day

THERE is one final component of the eighth day worth mentioning. It involves the consecration of the altar, as well as the dedication of the Temple under **King Shalomah**. Perhaps there are other good examples to be found in Scripture. This is just what I have so far found, and they all relate. At first, I had no idea how closely the dedication of Shalomah's Temple relates with the subject at hand though. It relates. Read it for yourself.

⁸ Also at the same time Shalomah **kept the feast seven days**, and all Yashar'el with him, a very great assembly, from the entering in of Chamath unto the river of Mitsrayim. ⁹ **And in the eighth day** they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. ¹⁰ And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that Yahuah had showed unto Daviyd, and to Shalomah, and to Yashar'el his people. ¹¹ **Thus Shalomah finished the house of Yahudah, and the king's house:** and all that came into Shalomah's heart to make in the house of Yahudah, and in his own house, he prosperously effected.

Divrei Hayamiym Sheni (2 Chronicles) 7:8-11 [Cepher]

Shalomah dedicated the altar and the Temple on the eighth day, but not just on any eighth day. It was the final day of Sukkot. It is on this day

when the house of Yahudah was finished and available for all the sons and daughters of Yashar'el, but *also*, the king's house. From this point forward, the trend continues. The house of Yahuah was defiled, but under the reign of King Yechizqiyahu, the Temple was cleansed.

¹⁷ Now they began on the first day of the first month to sanctify, and **on the eighth day** of the month came they to the porch of Yahuah: **so, they sanctified the house of Yahuah in eight days**; and in the sixteenth day of the first month they made an end.

Divrei Hayamiym Sheniy (2 Chronicles) 29:17 [Cepher]

At the risk of sounding like a broken record, the Temple of Yahuah was sanctified in a very specific number of days. There were eight of them in total. You will also notice that the Temple was cleansed during the first month this time around, rather than the seventh. Therefore, it tells us that the number eight is still important, no matter what day of the month it lands upon.

²⁶ **Seven days shall they purge the altar and purify it;** and they shall consecrate themselves. ²⁷ And when these days are expired, it shall be, that **upon the eighth day,** and so forward, the priests shall make your ascending smoke offerings upon the altar, and your peace offerings; and I will accept you, says Adonai Yahuah.

Yechezq'el (Ezekiel) 43:26-27 [Cepher]

The trend continues with the third Temple. Yes, that's right, I've skipped right over the second for another Temple entirely which, as I've already stated elsewhere, is the dwelling of Yahusha during the Millennial Kingdom. That is my conclusion, at any rate. You can come to your own. I believe Yahusha had a Temple upon the earth. Yechezq'el can't very well be describing an eighth day Temple in eternity since Revelation tells us *point-blank* that Yahuah, as well as his son, will be the Temple, but also, that there will be no other.

And so, there you have it. The 7000 Year Timeline Deception. Will there be more additions to this ever-growing paper? Maybe. *Probably*. Who really knows? The only thing which seems consistent in all of this is that more and more accumulating evidence gets thrown my way. Do understand, there are far more brilliant minds than my own. All I'm doing is taking notes and then sharing them. I couldn't pass up talking about the eighth great day, as soon as it came to my attention. The other consistency is the general look of discomfort from the "Nuh-uh!" people.

At first, the dissenters were watching this unfold with a straight face, thinking nothing would come of it. But now I'm starting to detect the hint of sweat. Flushed faces, even. It's okay, you can unbutton the collar, if need be. No need for pride either. Scripture proves me wrong all the time. All I can do is adjust my own acumen in hopes of measuring up with the plum line, which is what I've been attempting to do with the subject at hand. There is so much clarity to be found in Scripture when we let go of the baggage and agree to have the Testimony of Elohiym do the thinking for us.

