

Sukkot ((SHMYNY)) the Eighth (8th) Day

The 8th Day is the last of אַחֲרֵי (Yahuah) Moedym on the Scriptural Calendar, following seven (7) other Moedym and at the conclusion of the Seven (7) day Feast of Sukkot (the Feast of Tabernacles, the Feast of Ingathering).

The instructions for this day are a bit vague – it is to be a Sabbath with a Qadosh gathering and an offering – much the same as the weekly Sabbath.

What's the Significance of this Day?

As I studied this question, I was surprised at just how significant this day is. It changed my understanding of the Fall Feasts. Instead of just another day of rest at the end of the Scripturally appointed Set Apart feast, it has become the whole point of all the Moedym (Appointed Times).

אָרְבֵּי שָׁנָה לַחֲדָשׁ - SHMYNY ((SheM-ee-Nee')) (H8066) 8th

שָׁן Shin = Sharp, Press, Eat, Consume, Destroy

מֶם Mem = Chaos, Mighty, Blood

יָד Yod = Throw, Worship, Work, Deed

נֹן Nun = Continue, Heir, Son, Seed, Life

יָד Yod = Throw, Worship, Work, Deed

So, one way to look at the 8th day is: Destroy, Chaos, Deed, Heir, Deed, or Press in, Mighty, Worship, Continue, life.

Instructions for SHMYNY (The 8th) Day

Leviticus 23:33-39 אַחֲרֵי (Yahuah) said to Moshah, 'Tell the people of Yasharal (Israel), "On the fifteenth (15th) day of this seventh (7th) month is the Feast of Sukkot for seven (7) days to אַחֲרֵי (Yahuah). On the first (1st) day there is to be a Qadosh gathering; do not do any kind of ordinary work. For seven (7) days you are to bring an offering made by fire to אַחֲרֵי (Yahuah); on the eighth (8th) day you are to have a Qadosh gathering and bring an offering made by fire to אַחֲרֵי (Yahuah); it is a day of public assembly; do not do any kind of ordinary work. But on the fifteenth (15th) day of the seventh (7th) month, when you have gathered the produce of the land, you are to observe the festival of אַחֲרֵי (Yahuah) seven (7) days; the first (1st) day is to be a complete rest and the eighth (8th) day is to be a complete rest.

What this day Represents

1. Consecration

At this point on the Scriptural calendar, we've come through Sukkot (the Feast of Tabernacles) for seven (7) days, and we've reached The 8th Day. The number Seven (7) and Seventh (7th) crops up over and over again multiple times in the instructions regarding Sukkot, We see the same pattern for Seven (7) days in **Leviticus 8-9** in the consecration of the priests.

Leviticus 8-9 describes the process of consecrating Aharon and his sons for ministry as priests in the wilderness tabernacle. It describes the offerings, the priestly garments that were put on them, plus all of the requirements for consecrating Aharon and his sons, setting them apart to enter into the Qadosh place and the holy of holies to minister to אֱלֹהִים (Yahuah) in the tabernacle.

This is a new process for Aharon. Up to this moment, Moshah has done everything for the people, except when Aharon built the golden calf, which did not turn out very well. אֱלֹהִים (Yahuah) has chosen him – to be the priest who ministers to אֱלֹהִים (Yahuah) in the tabernacle and carries out the Turah for the people in the wilderness.

Leviticus 8:33-36: "You are not to go out from the entrance to the tent of meeting for seven (7) days until the days of your consecration is over; since אֱלֹהִים (Yahuah) will be consecrating you for seven (7) days. You are to remain at the entrance to the tent of meeting day and night for seven (7) days, thereby obeying what אֱלֹהִים (Yahuah) ordered done, so that you may not die. For this is what I was ordered."

Then **Leviticus 9** describes all of the offerings required on the eighth (8th) day and the process used for presenting the offerings.

2. אֱלֹהִים (Yahuah)'s Tangible Presence with Man on Earth

Leviticus 9:22-24: "Aharon raised his hands toward the people, Baruk (Blessed) them and came down from offering the Sin offering, the burnt offering, and the Shalum (Peace) offerings. Moshah and Aharon entered the tent of meeting, came out, and Baruk (Blessed) the people. Then the glory of אֱלֹהִים (Yahuah) appeared to all the people! Fire came forth from the presence of אֱלֹהִים (Yahuah), consuming the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces."

On the eighth (8th) day of the consecration, אֱלֹהִים (Yahuah)'s presence came to them tangibly.

That's the pattern we see whenever Scripture mentions the eighth (8th) day. It's always a day of completion of a process having to do with consecration, dedication, purification, and cleansing, and אֱלֹהִים (Yahuah)'s presence is often tangibly manifest on the eighth (8th) day.

That's what this time of Sukkot is about – seven (7) days of preparation to meet **אֱלֹהִים** (Yahuah) supernaturally. It all leads up to what takes place on the eighth (8th) day.

That's another reason it's important to keep this Feast. You don't want to miss what happens on the eighth (8th) day. In this example, you can see that if Aharon and his sons hadn't obeyed the first seven (7) days, the eighth (8th) day would never have happened. Everything they did lead up to the 8th Day.

3. New Life

You've probably heard that Sukkot represents the Wedding Feast of the Lamb in **Revelation 19**. What comes after a wedding? The Honeymoon – just the bride and groom. This is a time of consummating the marriage. Consummation speaks of becoming one, and it also brings forth new life. The 8th Day can be likened to the consummation of our marriage to **וְיָשׁוּבָה** (Yahusha) and the new life that has been supernaturally implanted in us.

4. Eternity!

Ecclesiastes 3:11 tells us “**אֱלֹהִים** (Yahuah) set eternity in their hearts.” This is what comes to life, this is what begins literally on the 8th Day – new life for eternity.

The Fall Feasts are a rehearsal for the events that are ushered in by **וְיָשׁוּבָה** (Yahusha)'s second coming:

Yom Teruah (Feast of Trumpets) represents **וְיָשׁוּבָה** (Yahusha)'s return at the last trump.

Yom Kipper (Day of Atonement) represents the Atonement for our sins.

Sukkot (Feast of Tabernacles) represents the Millennium when we'll tabernacle with **וְיָשׁוּבָה** (Yahusha) for 1,000 years.

SHMYNY (8th) Day represents the new Shamym (Heavens) and new Earth – Eternity!

אֱלֹהִים (Yahuah) set eternity in our hearts, and on The 8th Day, he consummates our union and brings that seed of eternity to life. That new eternal life on the new earth.

The 8th Day is the completion of **אֱלֹהִים** (Yahuah)'s plan of restoration, where mankind and all of his creation are brought again into complete and perfect union with him, dwelling with him for eternity in the new Earth, the new Shamym (Heavens) and the new Yarusalym (Jerusalem).

All the Feasts Lead up to The 8th Day

let's look again at the 8th Day in context with the other Fall Feasts. Everything else we do in the seventh (7th) month leads up to this day. Think about the sequence of the Feasts:

On the first (1st) day of the seventh (7th), we have an alarm – the trumpet, awakening us.

We then have ten (10) days to prepare our hearts.

Then on Yom Kippur (The Day of Atonement), we have complete repentance, bringing ourselves under the covering of **OWYAZL** (Yahusha)'s blood.

Once that's done, we come into the presence of **AYAZL** (Yahuah) and **OWYAZL** (Yahusha) for Seven (7) days, tabernacling with them just as the priests did for their consecration in Leviticus.

On The 8th Day, our consecration is over, our purification process is complete, and we can enter into our new life.

The 8th Days instructions are: "Rejoice in the presence of **AYAZL** (Yahuah) for Seven (7) days, the first (1st) day is a complete rest and the eighth (8th) day is a complete rest." The 8th Day is when we enter our rest. That's our instruction because it's a rehearsal for our rest.

Remember Sukkot reminds us of how Yasharal (Israel) lived in tents. After 40 years, the Yasharalites (Israelites) entered the Promised Land. The 8th Day is our entrance into the Promised Land. The Promised Land was a land of abundance and Barakah (Blessing), a land flowing with milk and honey – Paradise compared to the desert. It was the Yasharalites (Israelites) Destiny. Just as the new earth is our Destiny, our Promised Land.

Psalm 95:11 refers to entering the Promised Land as "entering **AYAZL** (Yahuah)'s rest." The new earth is our rest from striving against evil and unrighteousness, where we live fully in the Barakah (Blessing) and tangible presence of **AYAZL** (Yahuah) – like the Garden of Eden, only better. Imagine a place where there is absolutely no unrighteousness – no illness, no need for security, no ill intentions or wrong motives, no abuse or exploitation of any kind, no baggage or hang-ups. A place where everything is Qadosh, everything brings life, and everything is in complete alignment with the holiness and righteousness of **AYAZL** (Yahuah). This is our destiny.

That yearning for eternity which was set in our hearts from the beginning will be supernaturally brought to life on this day when we begin our new life in the new Shamym (Heavens) and new Earth.

Let this day remind us why we do everything else – what it's all leading up to. The 8th Day is the last Feast, but it's just the beginning for us.

2 Corinthians 4:16-18 tells us: Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. 17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, 18 while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. Eternity will change your life –

both now and forever!

When אַיָּהּ (Yahuah) gave us the Scriptural Calendar, He did not choose the days at random. Rather, He incorporated specific days into His calendar in order to give us prophetic shadow pictures of the things He has purposed to come to pass.

While the Assembly of the Eighth day is often thought of simply as the final day of the Feast of Sukkot, it is actually a separate feast. This is in much the same way as the Pesach (Passover) is followed by the seven (7) Days of Unleavened Bread. However, in this case, the seven (7) days of Sukkot are followed by the one (1) day Assembly on the Eighth (Shemini Atzeret).

In Hebrew, the word 'Atzeret' means not just an assembly, but a very special kind of assembly. It indicates that one's host is not letting one go home. Rather, one's host is holding one over for an extended period of time. Strong's Concordance defines the word atzeret in this way:

H6116 `atsarah (ats-aw-raw'); or `atsereth (ats-eh'-reth); from H6113; an assembly, especially on a feast or holiday: When we look up the root of Strong's H6113, we get: `atsar (aw-tsar'); a primitive root; to enclose; by analogy, to hold back; also to maintain, rule, assemble: be able, close up, detain, fast, keep (self-close, still), prevail, recover, refrain, reign, restrain, retain, shut (up), slack, stay, stop, withhold (self).

Shemini Atzeret, then, shows us that אַיָּהּ (Yahuah) intends to Assemble us back, to maintain us, to recover us on the eighth (8th) day.

The Apostle Kepha (Peter) tells us that one (1) prophetic day can symbolize a thousand (1000) earth years.

2nd Peter 3:8 But, beloved, do not forget this one (1) thing: that with יָהּ (Yahuah), one (1) day is as a thousand (1000) years, and a thousand (1000) years is as one (1) day.

Notice, then, that Scripture tells us that the Creation Week was seven (7) days long.

Bereisheet (Genesis) 2:2 And on the seventh (7th) day Alahym ended His work which He had done, and He rested on the seventh (7th) day from all His work which He had done.

If the Creation Week lasted seven (7) days, and if one (1) prophetic day can represent a thousand (1000) earth years, then the Creation Week is symbolic of a seven thousand (7000) year plan for the earth and its inhabitants.

But if the earth is to last for seven thousand (7000) years, then why would the Feast of Sukkot last for eight (8) days? And what is the symbolism of the eighth (8th) day?

In truth, the Feast of Sukkot lasts only Seven (7) days. We know this because it is only for Seven (7) days that the children of Yaharal (Israel) are to dwell in booths.

Vayiqra (Leviticus) 23:41-43 You shall keep it as a feast to אַחֲזַיִל (Yahuah) for Seven (7) days in the year. It shall be a statute forever in your generations. You shall celebrate it in the Seventh (7th) month. 42 You shall dwell in booths for Seven (7) days. All who are native Yasharalites (Israelites) shall dwell in booths, 43 that your generations may know that I made the children of Yasharal (Israel) dwell in booths when I brought them out of the land of Mitsrym (Egypt): I am אַחֲזַיִל (Yahuah) your Alahym.”

Back in King Solomon’s time and before the exile, the Seventh (7th) month was known as Eithanim. But what does Eithanim mean?

The Hebrew word “Eitan” means steady, stable, constant, strong, permanent, like a rock. Eithanim is the plural. Why is it plural? Because the name of the month refers to water, and in Hebrew water is plural, so the adjective matches it.

The name of the month “Eithanim” refers to steadily flowing waters, constant rivers that do not run dry.

LIVING WATER(S) AND SHEMINI ATZERET

Today in Israel, Shemini Atzeret is also known as Simchat Turah in which there is great dancing, jubilation, and rejoicing in the street with Turah scrolls. The yearly cycle of reading through the Turah now begins again at the end of Sukkot.

Yahukanon (John), the Apostle tells us that it was in this context, on the last and greatest day of the feast, that **OWYAZL** (Yahusha) stood up to give this pronouncement:

On the last and greatest day of the Feast, **OWYAZL** (Yahusha) stood up and cried out loudly, “If anyone is thirsty, let him come to Me and drink. Whoever believes in Me, as the Scripture says, ‘out of his innermost being will flow rivers of living water.’” **John 7:37-38**

This idea of “living waters” is an important and familiar theme in Scripture (**Isa. 55, Ezek. 47; Zech. 14:8**), and something His Hebrew audience would have understood well. As **OWYAZL** (Yahusha) told the Samaritan woman at the well, He has the ability to give living water that flows forever:

“If you knew the gift of Alahym, and who it is who is saying to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.” **John 4:10**

Water is plural in Hebrew, and living waters are called “Maim Chaim” (מים חיים). Both words are not merely plural, but denote a pair – a pair of gloves, a pair of eyes, a pair of waters (above and below), and a pair of lives (this life and the life to come). The living water **OWYAZL** (Yahusha) is offering gives life not only here in this temporary world, but also in the world to come.

This takes us back to the reason for Shemini Atzeret, the Eighth Day of the Assembly. Seven (7)

is the number of completion, but eight (8) pertains to eternity, and the world to come.

The eighth (8th) day of Sukkot, is really a separate feast. **Leviticus 23:36** tells us that we are to hold an assembly on this eighth (8th) day in order to bring an offering made by fire. We are also told to do no ordinary or laborious work.

There are many references to the 8th day in Scripture. The 8th day is also the first (1st) day of the week; the 8th year is the first year of a new sabbatical cycle. It is taught that the 8th day always refers to new beginnings. Let us search the Scriptures to find out what the significance could be.

There are 21 references to the “eighth (8th) day” in Scripture. The first (1st) occurrence is in **Exodus 22**; it is a picture of mercy.

Mercy to Animals

The context here is the firstborn of animals belongs to אַיָּאֵל (Yahuah). A baby animal is left with its mother for the first seven (7) days of its life before it is taken away. It is then given to אַיָּאֵל (Yahuah) on the eighth (8th) day.

Exodus 22:30 You shall do the same with your oxen and with your sheep. It shall be with its mother seven (7) days; on the eighth (8th) day you shall give it to Me.

This is also applicable to sacrificial animals.

Leviticus 22:27 When an ox or a sheep or a goat is born, it shall remain seven (7) days with its mother, and from the eighth (8th) day on it shall be accepted as a sacrifice of an offering by fire to אַיָּאֵל (Yahuah).

Circumcision

The next reference is about circumcision. This is commanded to be done when a baby boy is eight (8) days old.

Leviticus 12:3 On the eighth (8th) day the flesh of his foreskin shall be circumcised.

Circumcision is the Sign of the Covenant.

Genesis 17:10-14 This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised. 11 And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you. 12 And every male among you who is eight (8) days old shall be circumcised throughout your generations, a servant who is born in the house or who is bought with money from any foreigner, who is not of your descendants. 13 A servant who is born in your house or who is bought with your money shall surely be circumcised; thus shall My covenant be in your

flesh for an everlasting covenant. 14 But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.

OWYAZL (Yahusha) was circumcised on the eighth (8th) day and so were Yahukannon (John) the Immerser and also Shaul (Paul).

Luke 2:21 And when eight (8) days had passed, before His circumcision, His name was then called **OWYAZL** (Yahusha), the name given by the Malak (angel) before He was conceived in the womb.

Yahukanon (John)

Luke 1:59 And it happened that on the eighth (8th) day they came to circumcise the child, and they were going to call him Zacharias, after his father.

Shaul (Paul)

Philippians 3:5 circumcised the eighth (8th) day, of the nation of Yasharal (Israel), of the tribe of Benjamin, a Hebrew of Hebrews; as to the Turah (Law), a Pharisee;

The eighth (8th) day is also significant when it comes to ritual cleanness... Uncleanness due to leprosy, unhealthiness, or menstruation

A leper who is healed of leprosy

A leper healed of leprosy will undergo an extensive cleansing ritual, thereafter, on the seventh (7th) day, shave off all his hair and bathe. On the eighth (8th) day, he will offer sacrifices and be pronounced clean by the priest, and he will be allowed to return to the camp. (**Leviticus 14:1-32** describes the cleansing ritual in detail.)

Cleansing unhealthiness

Leviticus 15:1-15 describes how a man with an unhealthy discharge is to be cleansed after he has healed. There are similarities with the cleansing of the leper in the sense that he has to wait seven (7) days after he has healed, wash himself and his clothes, offer sacrifices, and then he will be clean.

A menstruating woman

A woman who has her normal monthly menstruation or bears a son, is unclean for seven (7) days, on the 8th day she is clean again. A woman with an unhealthy discharge, on the other hand, is to count seven (7) clean days and shall be clean on the 8th day.

Once again, we see similarities, the period of seven (7) days of uncleanness, then on the eighth

(8th) day, she is ritually clean again.

A Natsarym who becomes defiled by a dead person

Numbers 6:9-10 But if a man dies very suddenly beside him and he defiles his dedicated head of hair, then he shall shave his head on the day when he becomes clean; he shall shave it on the seventh (7th) day. 10 Then on the eighth (8th) day he shall bring two (2) turtledoves or two (2) young pigeons to the priest, to the doorway of the tent of meeting.

Consecration of the altar and Dedication of the Temple

King Solomon dedicated the Temple on the eighth (8th) day of the feast of Sukkot.

2 Chronicles 7:9 On the eighth (8th) day they held a solemn assembly, for the dedication of the altar they observed seven (7) days and the feast seven (7) days.

From all these references, we learn that the eighth (8th) day is about a new beginning. The preceding seven (7) days are either seven (7) days of preparation, cleansing, sanctification, or a combination of these. This is very profound!

A New Beginning

The cleansing of uncleanness, the consecration of the altar, and circumcision are all connected with the 8th day, which in each case signifies a new beginning. Those who were unclean could return to the camp on the 8th day, the altar was ready for use on the eighth (8th) day, and a baby boy receives the sign of the covenant when he is eight (8) days old. When **אֵלֹהִים** (Yahuah) made a complete end to mankind, he spared eight (8) people, who began anew.

From all these Scriptures, proving that the 8th day is about new beginnings, we can deduce that the 8th day of Sukkot (the feast of Tabernacles) is prophetic of a future new beginning.

The Hebrew for “canopy” is “chuppah” and “sukkah” is for “shelter” in verse 6. This “chuppah” or wedding canopy connects well with **Revelation 19:9** and **Revelation 21:3** where it is written of the wedding feast after the return of **וְיָהוּשָׁע** (Yahusha).

Revelation 19:9 Then he said to me, Write, Baruk (Blessed) are those who are invited to the marriage supper of the Lamb. And he said to me, These are true words of Alahym.

Revelation 21:3 And I heard a loud voice from the throne saying, Behold, the dwelling of Alahym is with humanity, and he will take up residence with them, and they will be his people and Alahym himself will be with them.

These Scriptures show us this connection and also that **אֵלֹהִים** (Yahuah) will be dwelling with us. This is further confirmed in **Ezekiel 37:27-28** My dwelling place also will be with them, and I will be their Alahym, and they will be My people. 28 And the nations will know that I am **אֵלֹהִים**

(Yahuah) who sanctifies Yasharal (Israel), when My sanctuary is in their midst forever.

Do you see the connection?

The word dwelling place is “Mishkan (4907)” in Hebrew. The Greek word for tabernacle and dwelling is “Skene (4633)” and it has the same meaning as “Miskan (4907)” or “Sukkah (5521)” in Hebrew, a temporary dwelling place, a tent.

There is another reference to אַיָּאֵל (Yahuah) spreading His tabernacle over us in **Revelation 7:13-17** Then one of the elders answered, saying to me, These who are clothed in the white robes, who are they, and where have they come from? 14 I said to him, My Master, you know. And he said to me, These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. 15 For this reason, they are before the throne of Alahym; and they serve Him day and night in His temple; and He who sits on the throne will spread His tabernacle over them. 16 They will hunger no longer, nor thirst anymore; nor will the sun beat down on them, nor any heat; 17 for the Lamb in the center of the throne will be their shepherd and will guide them to springs of the water of life, and Alahym will wipe every tear from their eyes.

We have seen from this study that the eighth (8th) day is about new beginnings which is prophetic of the ultimate Eighth (8th) Day or the eighth (8th) millennium.

On this day, the eighth (8th) day, אַיָּאֵל (Yahuah) will make everything new and dwell with mankind forever. All things will be restored. We see this described in **Revelation 21:1-7** Then I saw a new Shamym (Heavens) and a new Earth; for the first (1st) Shamym (Heavens) and the first (1st) Earth passed away, and there is no longer any sea. 2 And I saw the Qadosh city, new Yarusalym (Jerusalem), coming down out of Shamym (Heavens) from Alahym, made ready as a bride adorned for her husband. 3 And I heard a loud voice from the throne, saying, Behold, the tabernacle of Alahym is among men, and He will dwell among them, and they shall be His people, and Alahym Himself will be among them, 4 and He will wipe away every tear from their eyes, and there will no longer be any death; there will no longer be any mourning or crying, or pain; the first (1st) things have passed away. 5 And He who sits on the throne said, Behold, I am making all things new. And He said, Write, for these words are faithful and true. 6 Then He said to me, It is done. I am the Aleph and the Tav, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. 7 He who overcomes will inherit these things, and I will be his Alahym and he will be My son.

After the Millennium, pictured by the Feast of Tabernacles, comes another time of spiritual harvest pictured by the Eighth Day or Last Great Day.

Last Great Day meaning

The seven (7) day-long Feast of Sukkot (Tabernacles) is associated with the 1,000 years of

Tabernacling with **OWYAZL** (Yahusha). In **Revelation 20**, we come to the Great White Throne Judgment, which corresponds with the Eighth Day or Last Day. Verse 5 points out that “the rest of the dead” wouldn’t be resurrected until after a thousand years, which would make this the second (2nd) resurrection.

“Then I saw a great white throne and Him who sat on it, from whose face the earth and the Shamym (Heavens) fled away. And there was found no place for them. And I saw the dead, small and great, standing before Alahym, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books” **Revelation 20:11-12**.

This same resurrection is described in other passages that help us to understand it more fully.

Ezekiel 37 describes a valley full of bones that Alahym resurrects to physical life. In this passage **AYAZL** (Yahuah) addresses the children of Yasharal (Israel) being resurrected: “Then you shall know that I am **AYAZL** (Yahuah), when I have opened your graves, O My people, and brought you up from your graves. I will put My Ruach (Spirit) in you, and you shall live, and I will place you in your own land” (**Ezekiel 37:13-14**).

During this time, pictured by the Last Great Day, **AYAZL** (Yahuah) raises these Yasharalites (Israelites) as living, breathing human beings, and He offers them His Ruach Ah Qudesh (Holy Spirit), which is the same as offering them the chance for salvation and eternal life. **AYAZL** (Yahuah) is completely fair and merciful, so these are people who did not have a chance for salvation in their previous lives in this world.

That is why He opens the Book of Life to them—to give them the chance to be written in it! The other books mentioned in **Revelation 20:12** would be the books of Scripture (the Bible), opened to their understanding for the first time.

But will only descendants of Yasharal (Israel) have this chance? No **OWYAZL** (Yahusha) makes plain that gentiles from all ages will have their opportunity during this Day of Judgment as well (**Matthew 10:15; 11:21-24; 12:41-42**). And so **AYAZL** (Yahuah)’s stated desire will be fulfilled: “Who desires all men to be saved and to come to the knowledge of the truth” (**1 Timothy 2:4, 2 Peter 3:9**)

What an amazing, merciful plan of salvation is pictured by this Last Great Day and all seven (7) of **AYAZL** (Yahuah)’s Moedym! What a wonderful future **AYAZL** (Yahuah) has in store for us and everyone who will respond to Him!

This is what the eighth (8th) day is all about, **AYAZL** (Yahuah) dwells among His people as He did in the beginning. All creation will be restored as it was before sin...

Leviticus 26:11-12 Moreover, I will make My dwelling among you, and My soul will not reject

you. 12 I will also walk among you and be your Alahym, and you shall be My people.