



# PASSIONFORTRUTH

WHERE NEW LIFE BEGINS

## The Last Great Day The Prophetic Meaning of the 8th Day

<https://youtu.be/UQCYEINXKUK>



Did you know that there is an incredible prophetic meaning built into the eighth great day of the Festival of Sukkot? That's right. The Feast of Tabernacles has a message built into those eight days. It's actually only a seven-day feast, but there's something significant about this eighth day. It's talking about the end days. It's talking about us, how we relate to Him. We're going to talk about it. We're going to unpack it

right after this.

Hello, everyone. Jim Staley, Passion for Truth Ministries. On this channel, all we do is unpack the ancient Hebrew Jewish understandings of the New Testament, and we bring in what I call the front of the book, which is the Torah, the Tanakh, the sayings of the Psalms and Proverbs, and we put all of it together to get a holistic meaning and a true understanding of what God is requiring of us in this day. The new covenant is upon us. There are incredible things that are happening in the earth realm. We need to be prepared as the bride. And there's no better place to be prepared than actually at the Festival of Sukkot. And that's what we're going to be talking about today, so hit subscribe right now if you could. Let us know what you're thinking in the comments as I talk here. Ask your questions. We read all of them and we'll answer all of them.

Let's get started. Let's unpack this one verse at a time. But first we need to go to Leviticus 23, because that's where the instruction manual starts when it talks about the Feast of Sukkot. We're going to find something interesting. Here we go. Verse 39 says, **"On the fifteenth day of the seventh month, when you've gathered in the fruit of the land, you shall keep the feast of the Lord for seven days. On the first day there shall be a Sabbath, and on the eighth day there's a Sabbath."** Now that's an interesting thing, because it tells us there's three sevens here. On the seventh month, you've got to keep it for seven days. And then a couple of verses later, it says

you've got to stay in temporary dwelling places called sukkahs, which is basically like a tent or an RV or something that's outside of your regular dwelling place for seven days. He doesn't want us to be so familiar with building our kingdom, our worldview, that we forget that this is not our home. And so in order to do that, no matter how wealthy you were, no matter how poor you were, you had to get out in the wilderness for seven days. You had to be uncomfortable. You had to realize and remember that you came out of Egypt, that you came back to the Promised Land, and that took 40 years. There was an uncomfortable transition from one state that you're in to another. And that's what this eighth great day is gonna be all about. So hold on, because I do believe this is absolutely going to impact you and encourage you as well.

So, it's technically a seven-day feast. But God adds on this extra eighth day. Why? Why does He call it a seven-day feast, but then says there's a Sabbath on the front end, and then there's a Sabbath on the eighth day when He says it's only seven days? Well, there's a reason for that. And it all goes back to creation. Creation and the whole biblical calendar is built on a seven-day system. And then on the next day, the eighth day, the entire system starts over. A day for the Lord is like a thousand years. And so prophetically, it's understood that there's 6,000 years of human history because man was made on the sixth day. And then there is a millennial rest for a thousand years. That's when Yeshua comes back. He's going to rule and reign with us from Jerusalem for a thousand years. And then there is another day at the very end of time. At the great white throne judgment, when the thousand years is over and Satan's been thrown into the fire and all is finished and the judgment books are closed, there's gonna be a new heaven and a new earth on the eighth day. Now that's not where we're going, but I just wanna bring up that there is a significance to this prophetic timeline and why Sukkot is connected to eight days on a seven-day cycle. He's literally building this into the creation week itself, which is amazing.

It's pointing to something in the future. So that eighth great day that God commanded the children of Israel to keep, which all the early believers in Christ kept as well before it was outlawed by the Roman church in the 300s—but that eighth great day has prophetic significance. This is why we do the feast days. This is why God commanded everyone to do the feast days, because it's His curriculum for prophecy and daily righteous living built into it. I want to show you some of the connections that are all throughout Scripture of this number eight and why it's understood that it's new beginnings. **Eight** is the number of **new beginnings**, where **seven** is **perfection**, **six** is the number of **man**, **five** is the number of **grace**, **four** is the number of the **earth**. Eight is the brand-new-start-over number. It is what all of us wait for on every bad day. We wait for the sun to go down and we can't wait for the next day to show up. That's the new beginning.

*Circumcision*—first and foremost, a baby was commanded to be circumcised on the eighth day. It's when the blood happens to coagulate and the scabs show up and the blood no longer flows. Healing begins on the eighth day in your life. This is when the blood of Christ begins to flow and heal all of the wounds and the scabs of yesterday. And I don't know about you, but I've got some scabs, I've got some wounds, I've got some traumas that happened in my life, and the new day is coming, and I'm going to prophetically speak that it's already here for those that have ears to hear and eyes to see.

All right, here's another one out of Leviticus: the priesthood began its ministry on the eighth day. What does that mean? Well, if you go to Leviticus chapter nine, you see this. It says in verse one,

***"It came to pass on the eighth day that Moses called Aaron and his sons and the elders of Israel."*** Why? Because they had to stand at the doorway of the temple, the tabernacle, for seven days. They had to prepare. And it was the eighth day where they actually started their ministry. This is an incredible prophetic moment for all of us and for earth and for creation and for Yeshua, as we're going to find out in the book of Revelation here in just a minute. So, hold on with me. Aaron begins functioning as high priest, and the sacrifices are offered, and then in Leviticus 9:23-24, it says this: it was on the eighth day that they went in to inaugurate as priests—now they could offer their sacrifices—and the glory of God came down. There is something significant about this eighth day. The glory of God is connected to it. His tabernacling among us is connected to it. There is a rebirth, a new birth. There's something that's happening we need to know about on the eighth day.

Also, something else that happened in Scripture on the eighth day is the cleansing of the leper. In Leviticus 14, verse 10, it talks about that when a leper is cleansed, he comes to the priest—guess when? On the eighth day. That's right, the eighth day is when he comes to the priest and the priest declares him clean. The Nazarite, whose consecration has been interrupted, has to renew his offerings on the eighth day. An animal, ladies and gentlemen, could not even be brought before God until the eighth day of its birth. And so if they were going to sacrifice that animal, you had to wait until the eighth day. And all of this is connected.

I also think it's absolutely fascinating that the *Feast of Shavuot*—or some of you might be familiar with the Greek term Pentecost—is filled with seven sevens. God says count seven sevens, seven Sabbaths, from First Fruits. And then on the next day, the eighth day of that last week, is the Feast of Shavuot. This is when the Holy Spirit came down on the Feast of Pentecost in Acts chapter 2. It happened on an eighth day. The glory cloud showed up. The fire of God showed up. Do you see the pattern over and over and over again in our lives? There is a seven and then there's an eighth. I would bet if some of you go back into the timeline of your own life, you will see sevens and you will see a new beginning happen in your life on that eighth day.

Look at King Saul, the very first king of Israel. He was told by the prophet Samuel, ***"Wait seven days and then we're going to offer a sacrifice unto the Lord so that you can defeat your enemies."*** Saul couldn't wait. He made his own sacrifice, crowned himself the priest, and went out of protocol, and it cost him his entire kingdom. He was no longer going to be anointed as king. He lost his anointing. It was the eighth day Samuel was coming. He just needed to wait seven days. He couldn't wait. Ladies and gentlemen, there's nothing more powerful than following Scripture and waiting on the Lord when He tells you to be patient. Patience in Hebrew is not patience like in English. It has this idea of—well, we don't even know what it is. Like, it's just like being patient. How do you describe that? But in Hebrew, it's this beautiful thing called the long spirit. So, it's a long spirit that cannot be broken. And see, when you have no patience or when your patience is broken, guess what happens? Your spirit is broken, and then you are submitted to the one that broke the spirit. This is how they break horses. What do they do? They break the horse's spirit. And when the horse is broke, it submits its will to the one who broke it. This is why it's so critical for us to have patience, because when we have patience, we're telling the enemy, "I'm not going to break. I'm not taking the bait. My spirit will not break. I will not bend my will to yours. I am already owned by the great Spirit." Amen.

All right, let's keep going. How about this? This is incredible. There are seven notes in an octave. Which is fascinating, like on a keyboard, because it's eight technically, but there's only seven notes. There's seven notes, but there's eight that make it an actual octave. That is incredible. All of music, every tone, every frequency that comes in a song is built around Sukkot. It's built around this seven but eight. It's seven days, but it's actually eight. It is an octave. And so I'm going to suggest that Sukkot—that all the feast days—are really musical notes that God is playing to help us remember, to help us look forward. And then the final bridge that ends the whole song is Sukkot. Think about this. Every song ever written is either written about what happened in the past, reminding us, it's about what's going on in the present, or it's talking about something that we're to look forward to. It's to encourage us. I believe all the Feast Days, all seven Feast Days, are simply seven notes that God is playing all year long in our hearts, preparing us, reminding us, helping us retroactively look at our lives, look at in the present, and then look forward in the future. It is a song of celebration, and that's why the Feast of Sukkot is called the season of our joy—like I talked about in my last video, which you haven't seen. I encourage you to watch the last few that talk about these feast days of Trumpets, Yom Kippur, these fall feast days, and Sukkot that are all wrapped around the second coming of our Messiah.

The festival of Sukkot, the last great day, is incredible, but that's not all. Here we go. These are some of the greatest connections to the eighth great day that there ever was. Let's talk about it. In John 7:37, there is this phenomenal moment that is so hidden in traditional Christian thought because we don't really know the culture, the context. We don't live inside of a biblical prophetic feast day calendar that God commanded us to live inside of. We miss a lot of these nuances. But in John 7:37, it's the last great day of the festival of Sukkot in the first century. We paint the picture. Jesus, Yeshua, is in the synagogue. There is this very well-known Scripture that is said every eighth day of every year on the Feast of Sukkot. And it comes out of Isaiah chapter 12. I'm going to read it in just a moment. But Yeshua reads the passage of the Torah portion for that week. And then He makes this statement: **"If anyone thirsts, let him come to Me." It's incredible. "You'll never thirst again."** Now, that's a great and amazing statement on its own, but if you put it inside the cultural context, it will blow your mind and open you up to the power of the Feast of Sukkot and this eighth great day. Why? Because He just finished reading the Torah portion out of Isaiah 12, and this is what it said: **"Behold, God is my salvation. I will trust and not be afraid. For Yah, the Lord, is my strength and song. He has also become my salvation. Therefore, with joy you will draw water from the wells of salvation."**

Now, that might not mean a whole lot to you, but boy, when I tell you what's going to happen next and what's behind these words, it opens up the whole thing. Why? Because the word **"salvation"** in Hebrew—and many of you know this if you follow me; I've said this a thousand times—but the Hebrew word for salvation is **Yeshua**. So, think about this. He just reads the Torah portion: **"God is my Yeshua. I will trust and not be afraid. Yah the Lord is my strength and song. He's become my Yeshua."** God of heaven came to earth in the form of a man and became Yeshua. God became man, dwelt among us, cloaked in humanity. Cloaked means that there's something greater than what was on the inside. And that's why He says, "Therefore with joy"—if you understand that God has become our Yeshua—"with joy you will draw water from the well of Yeshua." And that's why Yeshua stands up and says, "If anyone thirsts, let them come to Me."

He says that because there's this incredible part of the festival that happens on the eighth great day, all right, on Shemini Atzeret, and it is the water libation ceremony. This water libation ceremony, according to the Mishnah—which is the Jewish writings that got written down from the first century—and they said that if you've never been or seen the water libation ceremony, you've never seen joy in your life. It was that big of a parade, where the priest would come down to the Pool of Siloam, they would take a golden pitcher, they would dip it into the waters of the Pool of Siloam—the very pool where the blind man got healed from the spit of Yeshua, right? This is that place. And they take it up to the altar, they parade, the Levitical singers are singing, the dance, the party is on, the lights are going, the disco ball is turning, and they get up to the top and they pour the water out. Guys, can you even think for a moment the prophetic significance of this? Why are they taking water, which is like liquid gold in the first century, because everything revolved around the mayim, the water that comes from the *shamayim*, the heavens, the name of God? If it doesn't fall, everybody dies. They take the very water that brings life. They bring it up to the altar and they pour it out.

My friends, do you remember David when he's in the war and he's in the Jebusite city and right across the valley is Bethlehem where he grew up, where he was born? And he says, "I really wish I had water from the well of Bethlehem." And his compadres go and risk their life and they bring him back one glass of water from his home city in Bethlehem—which, by the way, means *Beit Lechem*, the *House of Bread*. And that's where Jesus was born as well. Yeshua was born as well. They bring him back the water and what does he do? He pours it out. Holy cow, there is an incredible connection here. The water libation ceremony was operating in a prophetic role of what would happen a thousand years later in the time of Christ, where the water was taken from that well at the pool, poured out on the altar, signifying and symbolizing, "We don't have the right. We're not worthy of the water, O God. We're going to pour ourselves out." This is why the Scriptures say that Jesus poured Himself out. He's giving us the template of how we're supposed to live our lives. How do we impact a generation? How do you impact your spouse, your children, your family, your community? You simply pour yourself out. And the faster you pour yourself out, the faster the rain falls. The more you hold on to, the more drought you'll be in—which the enemy will then just tell you, "Hold on to even more." The more you give away, the more that you receive. During this time, this is when we're supposed to give an extra offering to the Lord. This is when we give the most. Why? Because God says when you pour yourself out, you're entering into the season of your joy. This is the festival of Sukkot. This is the water libation ceremony.

And so that's why the Jews said, "If you've never seen this celebration"—they're celebrating getting rid of water. You don't do that. No, they're celebrating the gratefulness that they have, that God gave it to them to begin with, recognizing that none of this is ours. We're living in a temporary place. The water's temporary. The booths are temporary. And they're literally celebrating that God has let them keep the rest of the pool. It's like a tithe. It's absolutely stunning what's going on here. And that's why Jesus stands up and says, "Look, I am the one. I am the pool. I'm the water of the salvation. I'm the well. If you come to Me, you'll never be thirsty again."

Can I just ask you, do you ever feel, my friends, that you're thirsty? Do you ever feel like I do right now, totally dehydrated and a long feast of Sukkot and just wishing that I had a glass of water right now? In the prophetic realm, in the metaphoric realm, in the real realm, sometimes we get tired. Sometimes we're thirsty. I'm telling you, it's not a meme or a bumper sticker. We're going to the

wrong place for the water. The water is only found in Yeshua. It's only found in the well. Where are you right now? Joseph found himself being thrown in a well. That wasn't accidental. That was prophetic. He is the prototype of Yeshua. It's called Yeshua ben Yosef, Messiah ben Yosef. He is the Messiah that is the suffering servant. And if you're going to be the conquering king like David, you got to find yourself in the bottom of a well. The bottom of the well is where you're going to find rest.

As hard as it is, no matter what's going on in your life, I just feel prophetically right now—stop blaming other people and just sit in your well. Fix your well. Get the pipes flowing in your well and watch what will happen. If you let the water in, let the humility come in. Take responsibility for everything. Not blame, but take responsibility for whatever ship you're driving. And if it's sinking, just take responsibility. Sit in your well. Say, *"God, help me. Help me fix my pipes in my well."* And as the water begins to flow, just focus on what God is doing in your life, and the water itself will displace you and begin to rise you up out of that well. You don't have to cry out of it. You don't have to climb out of it. You don't have to claw out of it. All you have to do is sit in the water of the Word. Take responsibility like Yeshua did. Get on the cross on this eighth day, because it's the eighth day that brings the salvation from the bottom of the well. So, if you feel that you're in the bottom of a well right now, you're in the absolute best place that you can ever be. Just let Him fill you. Stop worrying about the person to your left, to your right. Let Him fill you up and it will raise you up so fast. *Water pressure is powerful.* Ladies and gentlemen, let the water of the Word do its duty.

So let me put all this together for you, because I think the very end of the book has something that's very close to the front of the book. In the front of the book, you have God living with man in the garden. And then you have Jesus, Yeshua. In the middle of the book, in John 1:14, it says that God came and tabernacled amongst us. It says that the Word became flesh and tabernacled among us, and we beheld His glory. On the eighth day, the glory of God shows up. There is a connection. There is a dwelling. There is a "hold my hand, be around me. I feel the presence and the power of God." And then at the very end of the book, we see in Revelation chapter 21, verse six, "I will give the fountain of the water of life freely to him who thirsts." And that is connected to when Yeshua stands up on the eighth great day and He says, "Anyone thirsts, let him come to Me, and rivers of life will come out." That river is the river that comes out from the throne of God in Revelation chapter 22. And then we see this—let me read it to you at the very end of the book. It says in Revelation 21:3, "And I heard a loud voice from heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.'" Ladies and gentlemen, He's literally saying the same thing in John 1:14, that God tabernacles with men, and it happens on the eighth great day.

If you stayed this long, I'm going to give one statement that I believe prophetically is going to impact your life, because it impacted me. When the Holy Spirit shared this with me, it took me a pause to go, "Wow, I don't do that." The Feast of Sukkot is seven days. And God added an extra day, as if to say, "Stay just a little bit longer. Your beginning is here." You see, the seven days are just to extend your spirit. It's to create longsuffering. It's to prepare you for your priestly ministry. Whatever you're going through, whatever hardship is happening to you, it's to prepare you for your ministry. Most people miss it because they don't wait the extra day. The seven days comes and goes and nothing happens, but it's the eighth day where it all happens. This eighth day is when

heaven meets earth. It's when there's a new heaven, a new earth. Your new breakthrough is waiting for you to extend your spirit and go, "God, You asked me to do this. I'm going to go one more mile." So ,if you're feeling like quitting right now, whatever sense that is, God's asking you to stay *one more day*. And I'm asking you to trust His word, sit in the bottom of that well, and wait for the water to rise. It's coming. Focus on you. Joseph couldn't blame his brothers, couldn't do anything. There's no one else but dirt and water in the bottom of that well. That dirt and that water and that loneliness is what made him second in command in all of Egypt. And the story is incredible from there, as you know.

My friends, we've come to the end of this video. We've come to the end of the festivals of God, the prophetic feast day calendar. This is the final one. Next is Simchat Torah, where everything starts over again, and we get to start the whole calendar back over. Passover is coming in the spring. We get to celebrate the coming of our Lord, the resurrection, the death, the blood, the bread—all of it. It's prophetic. If you don't know much about the feast days of the Lord, I encourage you to text "Feast Day" to 844-763-9543, and we'll give you a free download, an overview of all the Feast Days. If you're looking for something specifically for Sukkot, text "SUKKOT," S-U-K-K-O-T, to the same phone number on your screen, and you'll also get a free download that'll give more specific information about this festival.

My friends, thank you so much for taking time to watch this video. Please share this video if you think it would encourage someone else. Learn God's calendar. God's restoring something in the earth today. He's getting rid of religion and He's bringing back the original Bible—doing Bible things in Bible ways. I'm Jim Staley with Passion for Truth Ministries. Thank you so much for supporting this ministry. If you support us through prayer, thank you so much. If you support us financially, thank you again. Not very many people support this ministry compared to how many views and how many people we're reaching. We need all the help that we can get to get this message around the world. You can do that at [passionfortruth.com](http://passionfortruth.com). In the meantime, we'll see you in the next video. Shalom.

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