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## The Eighth Day

### 22: 26-28

The eighth day DIG: What significant biblical events happened on the eighth day? Is there a connection between the commandment of circumcision and the sacrifice of the eighth day? How does the eighth day focus on God's ultimate plan for mankind? Who can you tell?

REFLECT: Are there any significant day eights in your life? A broader, fuller restoration to ADONAI? How can full families be wiped out besides physically like Achan? Spiritually? Emotionally? Financially? What do you do when you are "behind the eight ball?"

**The eighth day is the broader, fuller restoration to ADONAI.**



The Bible is filled with symbolism, giving hints of the mind of **ADONAI**. The symbolism of the Ark of the Covenant (**Exodus 25**), the cherubim at **God's** throne (**Ezekiel 1**), the creation itself (**Romans 1:18**). Some things about **YHVH** are able to be understood easily, some things can only be spiritually discerned, and some things are not knowable at this time (**Isaiah 55:8**). Still, **the LORD** does show us many wonderful and inspiring things about **His** plan of salvation for all of mankind. **The eighth day**, which is specified as being kept at the end of **Sukkot** in **Leviticus 23:39**, is the culmination of all the Holy Days. Following the

description of the **seven days** of **Sukkot**, it says: **On the fifteenth day of the seventh month, when you have gathered the fruit of the land, you are to observe the festival of ADONAI seven days; the first day is to be a sabbath-rest and the eighth day is to be a sabbath-rest.**

**The eighth day** is separate and distinct from **Sukkot**. **God** has placed symbolic meaning in counting up to **the number eight**. Why don't we just go back to one after counting **the seven days**? Because that is not what **the LORD** is portraying. **He** is not portraying a weekly cycle with **Sukkot**. Instead, **He** is showing what it means to finally arrive at **the eighth day**. What does that **number** mean? Looking through the rest of the Bible, we find various illustrations that help open up the meaning of that great **day**.

**From circumcision to Nazirites:** One of the most enduring covenants **God** made was the covenant of **circumcision** with Abraham (**Genesis 17:10-11**). **He** said: **He who is eight days old among you shall be circumcised**. Being **circumcised** on **the eighth day** was symbolic of being in complete submission to **God**. Today, we know physical **circumcision** is not required for salvation for all people (**Acts 15**), but it is also true that **circumcision** is a symbol of our spiritual commitment and focus. **Paul** wrote: **For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God" (Romans 2:28-29)**. **Paul** is talking about righteousness, and being in complete submission to **ADONAI**.

**Animals** offered for sacrifice were to be at least **eight days old**. **ADONAI** said to **Moshe**, **"When a bull, sheep or goat is born, it is to stay with its mother for seven days; but from the eighth day on, it may be accepted for an offering made by fire on the bronze altar to ADONAI."** It seems like there is some connection with this verse and the commandment of **circumcision** (see the commentary on **Genesis En - Every Male Who Is Eight Days Old Must be Circumcised**). It may be that **circumcision**, in some respects, is a sacrificial right.<sup>408</sup> An Israelite male baby was **circumcised on the eighth day** and became a member of the covenant community (see **Bt - Women After Childbirth**). In like manner, a young male **animal** could not be fully identified with Isra'el, and therefore function as a substitutionary sacrifice until **the eighth day** of its life. **No animal was to be slaughtered together with its young on the same day, neither cow nor ewe (Lev 22:26-28)**. The prohibition against slaughtering a whole family of **animals** for sacrifice **on the same day** demonstrates the identification of the sacrificial **animal** with the Israelite offering **it**. The family was, and is, the basic unit of society, and only the worst of punishments would destroy the whole family, as seen in **Joshua 7** with **Achan**.<sup>410</sup>

Another example of **the number eight** is with **Noah**. In **his second book**, **Peter** writes to the Church, warning them about false preachers. **He** makes the point that each individual will be responsible for their own salvation, and **he** uses **Noah** as an example: **And [God] spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly (Second Peter 2:5, KJV)**. **Noah** was saved because he was in complete submission to **God**. **Seven** other people were saved on the ark but not because of their own righteousness - only **the eighth** was saved because of **righteousness**. **Peter's** point is that in the eternal judgment, each of us will be saved in response to our own **righteousness**, not anyone else's, like **the other seven** in the Ark

Still another example of **the number eight** is in **Exodus** when **God** told Isra'el: **You shall not delay to offer the first of your ripe produce and your juices. The firstborn of your sons you shall give to Me (Ex 22:29)**. But when did **He** say to give these? The next verse reveals: **Likewise you shall do with your oxen and your sheep. It shall be with its mother seven days; on the eighth day you shall give it to Me. The first seven days** were for preparation, counting toward and looking forward to **the eighth day**, when the offering of **the firstborn** was to be given to **God**. But it was not only on **the eighth day** that **the firstborn** offering could be made, it was from there on after (**Lev 22:26**). From **eight days onward**, the sacrifice could be made. Likewise, the fulfillment of **the eighth day** shows that **God's** Kingdom will be eternal. It will begin, but never end.

As we know, **ADONAI** will build another Temple complex in Jerusalem during the Messianic Kingdom (**Ezekiel 40** begins the description of that vision). In that vision, **God** explains what it will take to purify the altar before sacrifices can be made: **seven days'** worth of offerings for sin offerings for the priests and for the altar (**Ezekiel 43:18-27**). Only then - **on the eighth day** - will the altar be dedicated and **God** will accept the burnt offerings and peace offerings made there. There is a similar **seven-day** period of consecration for the priests described in **Leviticus 8**, where Moses first prepared Aaron and his sons for their service as priests to **God** at the tabernacle. After being washed, clothed in the priestly garments, and sprinkled with blood, they stayed in the tabernacle for **seven days**. **And you shall not go outside the door of the tabernacle of meeting for seven days, until the days of your consecration are ended. For seven days he shall consecrate you (Leviticus 8:33)**. After this, they came out on **the eighth day** and made a sin offering for the people. The **seven days** were the time of preparation so that **on the eighth day** they could begin to fulfill what they had been prepared to do.

There are many examples of the meaning of **the number eight** in **God's** Word. The Nazirite

vow included instructions on what to do if someone who had taken that vow became defiled by accident or because of circumstances beyond their control. It included **seven days** of purification, with an offering made **on the eighth day**. The steps for the cleansing of **lepers** or other unclean people were also **seven days of purification**, and an offering was to be given **on the eighth day** (see [Ci](#) - **The Concluding Purification Ceremony**). On **the eighth day** the process would be complete.

**The Ultimate Focus of God's Plan:** We tend to focus on **day number seven** because we look to the return of **Yeshua Messiah**. We want to be done with the trials, the stresses and the troubles of this life and to see our redemption into glory. We want to rise to meet **Messiah** in the air. These are things we should indeed look forward to and long for. But the plan of **God** does not focus ultimately on the return of **Messiah**. That is incredibly important, but **God** putting **His** throne on this earth on **the** figurative **eighth day** is what everything ultimately moves toward. **Messiah's** return is part of the process. It's pretty clear - **seven** figurative **days** to cleanse, to dedicate, to prepare. But **the eighth day** is the broader, fuller restoration to **ADONAI**. It was on that **day** that baby boys were circumcised; when the baby **bulls, sheep or goats** could be accepted as a sacrifice; when the priests were allowed to begin to make sacrifices; when **the firstborn** offerings were to begin to be made; and when the Nazirites and those who were cleansed were restored to **YHVH**. The symbolism of **the eighth day**, laid out like fingerprints throughout **God's Word**, is incredibly significant.<sup>411</sup>

*Dear Heavenly **Father**, Praise **You** that **Your** purpose for mankind is not merely to take **Your** children to heaven, nor merely to save people from sin's punishment; rather, **Your** purpose is a fuller restoration as shown by the symbolism of **the eighth day**. The restoration that **You** desire is a loving relationship of unity "**in Messiah**". **Making known to us the mystery of His will, according to His purpose, which he set forth in Messiah as a plan for the fullness of time, to unite all things in Him, things in heaven and things on earth (Ephesians 1:9-10)**. What a joy that **You** have planned to **bless Your children with every spiritual blessing in Messiah. Blessed be the God and Father of our Lord Yeshua the Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah (Ephesians 1:3)**. This is an incredibly great **blessing**. Being **united** means that when **You** look at **Your** children, you do not see their sin, instead **You** see **Messiah's righteousness. For our sake the Father made Him to be sin who knew no sin, so that in Him we might become the righteousness of God (Second Corinthians 5:21)**. How wonderful that you planned for an **eighth day** of full restoration by uniting Your children to be with you. Praise and thank **You** for **Your** wonderful and gracious love and grace. In **Yeshua's** holy name and power of **His***



*resurrection. Amen*