

The Eighth Day of the Feast of Tabernacles

This time of the year is called Fall, short for “fall of the leaf.” It was called *autumn* before that, meaning *increase*. However, before either usage, this time of the year was called *harvest*.

The autumn holy days are kingdom days; that is, they illustrate God’s plan to establish His kingdom upon this earth. The Day of Trumpets shows the vengeance of God that will come upon the enemies of God at the hands of Jesus Christ. Atonement pictures those who suffer during the Great Tribulation calling upon God for physical salvation. The humble and contrite will be saved from death to live on in the days of peace under a new King, Jesus Christ. These days of peace and joy will last 1,000 years and are pictured by the first seven days of the Feast of Tabernacles. Then there is the Eighth Day of the Feast of Tabernacles. Many call this day the “Last Great Day”; however, the Bible never refers to it that way nor is it the correct name.

The Eighth Day of the Feast of Tabernacles

So what does the Bible call the eighth day of the Feast of Tabernacles? “Seven days you shall offer an offering made by fire to the LORD. On **the eighth day** shall be a holy convocation to you. And you shall offer an offering made by fire to the LORD. It is a solemn assembly. And you shall do no servile work *therein*” (Lev. 23:36). “Now **in the last day** [in time sequence], **the great** [megas, in importance or rank] **day of the feast**, Jesus stood and called out, saying, ‘If anyone thirsts, let him come to Me and drink. The one who believes in Me, as the scripture has said, out of his belly shall flow rivers of living water.’ But this He spoke concerning the Spirit, which those who believed in Him would soon receive; for *the* Holy Spirit was not yet *given* because Jesus was not yet glorified” (John 7:37-39).

The eighth day of the Feast of Tabernacles is not a separate day from the first seven days, nor is it set apart in the Bible. The Feast of Tabernacles is truly eight days long. Jesus calls it the last day and the greatest day *of* the Feast. This distinction is important, as we will discover later. First, let’s review the events of the Eighth Day.

The Final Destruction of Satan

The first seven days of the Feast of Tabernacles picture the earth under the rule of Christ for 1,000 years, wherein the firstfruits rule with Him as spirit beings fashioning a new world. People living during this time will be truly blessed with abundant and joyful lives under a righteous King, free of the deceptions of Satan. However, Satan must be loosed one last time: “Now **when the thousand years have been completed, Satan shall be loosed out of his prison. And he shall go out to deceive the nations** that *are* in the four corners of the earth, Gog and Magog, of whom the number *is* as the sand of the sea, **to gather them together for war**. Then *I saw* them go up upon the breadth of the earth and encircle the camp of the saints, and the beloved city; and fire came down from God out of heaven and consumed them. And **the Devil, who deceived them, was cast into the lake of fire and brimstone**, where the beast and the false prophet *had been cast*; and they, *Satan and the demons*, shall be tormented day and night into the ages of eternity” (Rev. 20:7-10).

At the end of the Millennium, Satan is released from his imprisonment and gathers armies of evil men to attack Christ and the saints. Then God destroys these armies and removes Satan forever (see also Ezek. 28:12-19).

Physical Resurrection for Pre-Millennial People

The 8th day of the Feast of Tabernacles also pictures the *second* resurrection. “But the rest of the dead did not live again until the thousand years were completed...” (Rev. 20:5). The “rest of the dead” can only refer to those who had died *prior* to the millennial rule of Christ and had not yet been resurrected.

Notice: “Then **I saw a great white throne** and the one Who was sitting on it, from Whose face the earth and the heaven fled away; and no place was found for them. And **I saw the dead, small and great, standing before God**; and *the* books were opened; and another book was opened, which is *the book* of life. And **the dead were judged** out of the things written in the books, according to their works. And **the sea gave up the dead that were** in it, and **death and the grave gave up the dead that were** in them; and **they were judged individually**, according to their works” (Rev. 20:11-13). All who died on land and in the seas prior to the Millennium are resurrected to a *time* of judgment, as we will see.

Notice this key prophecy: “The hand of the LORD was on me, and brought me by the Spirit of the LORD, and set me down in the midst of a valley, and it *was* full of bones. And He made me walk among them all around. And behold, very many *were* in the open valley. And lo, *they were* very dry. And He said to me, ‘Son of man, can these bones live?’ And I answered, ‘O Lord GOD, You know.’ Again He said to me, ‘Prophecy to these bones, and say to them, “O dry bones, hear the Word of the LORD. Thus says the Lord GOD to these bones, ‘Behold, I will cause breath to enter into you, and you shall live. And **I will lay sinews on you, and will bring up flesh on you, and cover you with skin, and put breath in you, and you shall live.** And you shall know that I *am* the LORD.... **And I shall put My Spirit in you, and you shall live, and I will place you in your own land.** And you shall know that I the LORD have spoken it and have done it,’ says the LORD.” ’ ”

Continuing: “And David My servant *shall be* king over them. And there shall be one shepherd to all of them. **And they shall walk in My ordinances and obey My laws, and do them. And they shall dwell in the land** that I have given to Jacob My servant, the land in which your fathers have dwelt. And **they shall dwell in it, even they and their children, and their children’s children forever.** And My servant David *shall be* their ruler forever. Moreover I will make a covenant of peace with them. It shall be an everlasting covenant with them. And **I will place them, and multiply them,** and will set My sanctuary in their midst forever. And My tabernacle shall be with them. Yea, I will be their God, and they shall be My people” (Ezek. 37:1-6, 14, 24-27).

There is no *physical* resurrection at the beginning of the Millennium, so this refers to the *physical* resurrection pictured by the 8th day of the Feast of Tabernacles, as told in Revelation. Ezekiel saw Israelites who died before the Millennium who are resurrected to physical life again—only this time, it will be *without* Satan! They will be taught God’s Law for the *first* time and live in peace with their children! God will judge them by *how they live*.

Physical Resurrection for All—Israelite and Gentile

However, this “second” resurrection is not just for Israelites. “Truly I say to you, it shall be more tolerable for *the* land of Sodom and Gomorrah in *the day of [the Great White Throne] judgment* than for that city” (Matt. 10:15). “*The* men of Nineveh **shall stand up [be raised to life] in the judgment** with this generation and shall condemn it, because they repented at the proclamation of Jonah; and behold, a greater than Jonah *is* here. *The* queen of *the* south **shall rise up in the [Great White Throne] judgment** with this generation and shall condemn it, because

she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is here*” (Matt. 12:41-42).

The great resurrection of the Eighth Day is a time when the people of Nineveh, Ethiopia, Sodom, Gomorrah—Gentiles and Israelites—are *resurrected together*, even though they lived in completely different centuries. *All* people who died prior to the Millennium will be resurrected. “In the day of judgment” and “in the judgment” refer to the Great White Throne Judgment, which is a theme of the Eighth Day of the Feast of Tabernacles.

The Eighth Day is a Time of Judgment

“There will not be an infant who lives but a few days, nor an old man that has not filled his days, **for the child will die a hundred years old** [there will be children!]; **but the sinner *who is* a hundred years old shall be accursed**. And they will build houses and live *in them*; and they will plant vineyards and eat their fruit. They will not build, and another live *in them*; they will not plant, and another eat; for like the days of a tree *are so will be* the days of My people, and My elect will long enjoy the work of their hands. They will not labor in vain, nor bring forth children for calamity. For they *are* the seed of the beloved of the LORD, and their offspring with them” (Isa. 65:20-23).

These people are not resurrected to an instantaneous judgment of their lives previously lived in ignorance of God. The 8th day of the Feast pictures a time when those who lived and died from the days of Adam to the return of Christ *will live again*—this time being taught the fullness of God’s Law. They will also be judged for the *first* time. People are not judged according to when they lived, but *when they were taught God’s way*. This is why there is more than one time of judgment!

More Than One Time of Judgment

There is more than one judgment period. The “first judgment” is *now* on the saints of God: “For the time *has come for judgment to begin with the household of God*; and if it first *begins* with us, what *will be* the end of those who do not obey the gospel of God?” (I Pet. 4:17).

The “second judgment” is *during* the Millennium (pictured by the first seven days of the Feast of Tabernacles): “And I saw thrones; and they that sat upon them, and **judgment was given to them...**” (Rev. 20:4).

Thus, the judgment of the Eighth Day, also called the Great White Throne Judgment, is the third and final judgment period.

That “Great Day of the Feast of Tabernacles”

“Now in **the last day, the great** [*megas*, greater in importance or rank] **day of the feast**, Jesus stood and called out, saying, ‘If anyone thirsts, let him come to Me and drink’ ” (John 7:37).

Jesus called the 8th day of the Feast the “last day” and the “greatest day.” Why? Because it pictures the time when billions of people—who knew only hunger and thirst, war and bloodshed, poverty and need, death and mourning—will *live again* in a world of peace with God’s Law written in their hearts. Satan will be removed and they will have such abundance!

The Eighth Day is the *final judgment* that brings destruction to the remaining enemies of God and eternal life to billions! Can you picture it? “**Of the increase of *His* government and peace there shall be no end...**” (Isa. 9:7). It is the time when the enemies of God are gone and God’s children will live *forever*. The Eighth Day is the greatest day of the Feast of Tabernacles because it is the day of the *greatest harvest* of mankind!