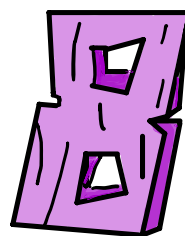


Shemini Atzeret

שְׁמִינִי אֶצְרֵת



Shemini Atzeret or the Eighth Day of Assembly is the eighth and final yearly Feast of God. Shemini Atzeret occurs every year on the twenty-second day of Tishrei, the seventh month. In Leviticus 23:33-39 we learn that this final feast of God is closely related to the Feast of Sukkot which precedes it. In fact, it immediately follows the seventh and final day of the Feast of Sukkot!

“Also on the fifteenth day of the seventh month, when you have 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-rest, and on the **eighth day** a sabbath-rest.”

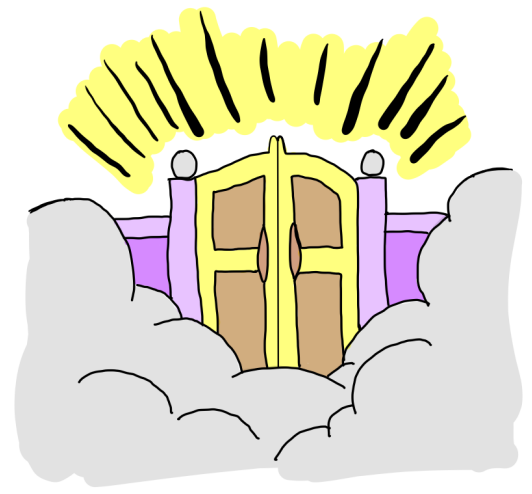
Leviticus 23:39

The Feast of Sukkot and the Eighth Day of Assembly teach us about Messiah Yeshua's second coming to earth to establish the Kingdom of God. In Scripture the Feast of Sukkot and the Eighth Day of Assembly are spoken of together but are two separate festivals. Likewise, the Millennial Kingdom, which relates to Sukkot, and the creation of the New Heaven and the New Earth, which relates to Shemini Atzeret, are two separate phases of One Kingdom, the Kingdom of God. Just as the Feast of Sukkot immediately precedes the Eighth Day of Assembly, so does the Millennial Kingdom immediately precede the creation of the New Heaven and the New Earth, the eternal Kingdom of God.

The first phase of God's future Kingdom on earth will begin with the one thousand year (millennial) reign of Messiah Yeshua. The Millennial Kingdom will be established after Messiah Yeshua returns to judge the world. During this phase of God's Kingdom, Messiah Yeshua will once again dwell on the present earth with humanity. When Messiah Yeshua returns, He will not return as revealed at His first appearance, being both God and man; rather when He returns, He will dwell with humanity as both God and King!

In Leviticus 23:36 and Numbers 29:35-38 we learn that God commanded a sacred assembly be held on the **Eighth Day**. No customary work is to be done, and burnt offerings are to be made on the altar, sending a pleasing aroma to the LORD. On the Eighth Day of Assembly one bull, one ram, and seven lambs without blemish in their first year of life are to be sacrificed in the fire along with their grain offerings and drink offerings. Also, one goat as a sin offering along with its grain offering and drink offering is to be sacrificed on the Eighth Day of Assembly.

Shemini is the Hebrew word meaning eighth, and Atzeret means to stop with a purpose. In Scripture the number **8** relates to **redemption, newness** and **kingdom**. The first phase of the Kingdom of God will be completed or stopped prior to the beginning of the second phase. At the conclusion of Messiah Yeshua's Millennial Reign on earth He will cast Satan and all who belong to him into the place of destruction for all eternity! God will put a stop to Satan's ability to deceive the world for the purpose of establishing total victory for His redeemed people. After God has accomplished all these things He will make all things new as He creates the New Heaven and the New Earth!



Very little is known about **Shemini Atzeret**, the just as very little is known about the **New Heaven** and the **New Earth**, the **eternal phase of the Kingdom of God**. However, one thing is very clear, just as Isaiah the prophet of God foretold, God will create new heavens and a new earth for the final and eternal phase of His Kingdom. When He accomplishes these things the former heavens and earth will not be remembered! For this reason it is customary to refrain from entering the sukkah on the Eighth Day of Assembly immediately following the seventh and final day of Sukkot.

“For behold, I create new heavens and a new earth; and the former shall not be remembered or come to mind. Rather there will be rejoicing and gladness forever in what I created. For behold, I create Jerusalem as a rejoicing, and her people rejoice. I will rejoice in Jerusalem, and joy in My people; the voice of weeping shall no longer be heard in her, nor the voice of crying.” Isaiah 65:17-19

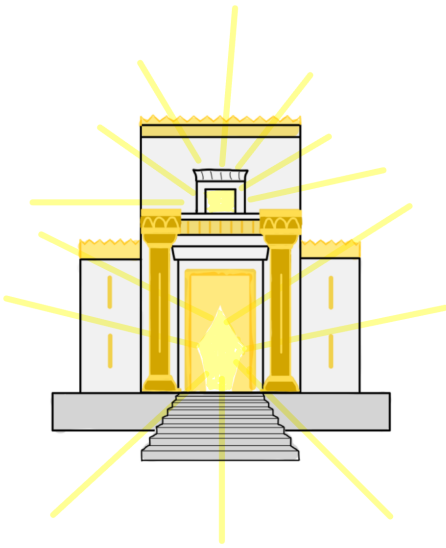
God the Father gave the revelation of His Eternal Kingdom to His Son Messiah Yeshua Who sent it by way of His angel to His servant the apostle John. John described what was revealed to him in the following statements: “And I saw a New Heaven and a New Earth, for the first heaven and the first earth had passed away. Also there was no more sea (Revelation 21:1). The word sea in prophecy often refers to confusion or instability and fear.

“Then I, John, saw the holy city, New Jerusalem coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying; and there shall be no more pain, for the former things have passed away.” Then He Who sat on the throne said, “Behold, I make all things new.” And He said to me, “Write, for these words are true and faithful.” And He said to me, “It is done! I Am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.”

Revelation 21:1-6

Do you remember what Messiah Yeshua said on Hoshana Rabbah, the seventh and final day of the Feast of Sukkot?

Read John 7:37-38 to refresh your memory.



There will be a physical temple during the Millennial Reign of Messiah Yeshua, but there will be no physical temple during the final and eternal Kingdom of God on earth. Why? There will be no need for a unique dwelling place for Messiah Yeshua in the New Earth because the New Jerusalem will be God's eternal dwelling place!

In 2 Chronicles 7:1-10 we learn that the first physical Temple of God was built by King Shlomo (Solomon) in Jerusalem. After King Shlomo had completely finished building the Temple and all its furnishings were in place, he prayed to God in front of it. When he finished praying to God, fire came down from heaven and consumed the burnt offering and the sacrifice. Then the Glory of the LORD filled the temple so brightly and completely that the priests could not enter it. When the Children of

Yisra'el (Israel) saw these things, they bowed their faces to the ground while they worshiped and praised the LORD.

There will be no need for a physical temple to house the glory of God in the New Jerusalem, because the entire world will be filled with the glory of God when the New Jerusalem descends from heaven. Just as fire came down from heaven to consume the burnt offering and sacrifice, fire will come down from heaven to consume the present heavens and earth before the New Jerusalem descends and the final and eternal phase of the Kingdom of God begins!

After King Shlomo and all the people offered sacrifices before the LORD, totaling 22,000 bulls and 120,000 sheep, he kept the Feast of Sukkot for seven days. On the twenty-second day of Tishrei, the **Eighth Day**, they held a sacred **Assembly**. Following **Shemini Atzeret or the Eighth Day Assembly**, on the twenty-third day of the month, the king sent everyone home. Everyone present was joyful and glad of heart for the goodness that the LORD had done for David, for Shlomo and for His people, Yisra'el. This is how it will be in the Eternal Kingdom of God. Everyone present will have joy and gladness of heart for all the great things the LORD has done!



There are **eight** yearly Festivals of the LORD. He has given them to us, His redeemed people, so that we can know, worship and rest in Him. These eight mo'edim serve to lead us to the right destination, the Kingdom of God! Even though we cannot presently keep the **eight** Festivals of the LORD because there is no temple, we can observe them in spirit and in truth no matter where we live in the world. These **eight festivals** help us understand Who the LORD is, what He has done, what He is doing and what He is coming back to do.

Do you know that a Festival of the LORD is a commanded day of rest? It is a day set apart for a holy convocation or proclamation to the LORD! Let's read Leviticus 23:1-36 together and find all the commanded holy convocations within this passage of Scripture to identify the eight Festivals of the LORD.

In Leviticus 23:3 we find the weekly seventh day, or Shabbat, is always a day of rest. It is a holy convocation or proclamation to the LORD! Therefore, the **first** Festival of the LORD is the weekly **Shabbat**.

In Leviticus 23:5 we learn that the fourteenth day of the first month is the LORD's Passover. On this day much work needs to be done in order to sacrifice the lamb and prepare for the first day of unleavened bread. Passover, or the fourteenth day of Aviv, is not a commanded day of rest. Rather, it is a day of work and preparation. For this reason, it is often referred to as "Preparation Day."

Leviticus 23:6-8 we learn that the fifteenth day, which immediately follows Passover, is the first day of the Feast of Unleavened Bread. We are commanded to do no customary work on this day because it is set apart as a holy convocation or proclamation to the LORD! The **first day of the Feast of Unleavened Bread** is a day of rest to the LORD, so it is the **second** Festival of the LORD. This feast lasts for seven days. On the seventh day of Unleavened Bread we are commanded to do no customary work because it is set apart as a holy convocation or proclamation to the LORD! Therefore, the **seventh day of the Feast of Unleavened Bread** is the **third** Festival of the LORD.

In Leviticus 23:10-14 we learn that the LORD commanded the Children of Yisra'el to bring a sheaf of their first fruits in the land of Yisra'el to the priest to wave before the LORD to be accepted on their behalf. Since the day of first fruits, or Reisheet, is not a commanded day of rest to the LORD, it is not a separate Festival. Rather, it is contained within the Feast of Unleavened Bread. It should always be observed on the first day of the week following Passover during the Feast of Unleavened Bread.

In Leviticus 23:15-21 we learn that the LORD commanded seven Shabbats and fifty days be counted from Reisheet to determine the date of the **fourth** Festival of the LORD. This commanded day of rest is called **Shavuot or Pentecost**. It always occurs on the first day of the week following the seven weeks of counting the Omer. It is often referred to as the Feast of Weeks for this reason. This day is set apart as a holy convocation or proclamation to the LORD as a statute forever throughout all generations no matter where one lives.

In Leviticus 23:24-25 we learn that the LORD commanded the first day of the seventh month to be a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. This **fifth** Festival of the LORD is called **Yom Teruah, Zichron Teruah, or the Feast of Trumpets** because it is a day set apart for sounding the shofar in memory of God's great provision for humanity.

In Leviticus 23:27-32 we learn that the LORD commanded the tenth day of the seventh month to be a sabbath of solemn rest. This day called **Yom HaKippurim or The Day of Atonements** is the **sixth** Festival of the LORD.

In Leviticus 23:34-35 we learn that the LORD commanded the fifteenth day of the seventh month to be a day of rest marking the **first day of Sukkot, or the Feast of Tabernacles or Booths**, as the **seventh** Festival of the LORD. This feast lasts for seven days and the final day is called Hoshana Rabbah.

And finally, in Leviticus 23:36 we learn that the day immediately following the seventh day of Sukkot is a commanded day of rest, a holy convocation or proclamation to the LORD. This feast is called **Shemini Atzeret or The Eighth Day of Assembly** and it is the **eighth** and final yearly Festival of the LORD!

Directions: Place the Festivals of the LORD below in order by drawing a line from the Biblical name of each festival in the first column and the image that best represents it in the third column to the correct number in the center column.

(There are only eight yearly Festivals of the LORD).

Pesach

(Passover)

1



Matza

(1st day of Unleavened Bread)

2



Shabbat

(7th day each week)

3



Shavuot

(Pentecost/Weeks)

4



Sukkot

(Tabernacles or Booths)



Matza

(7th day of Unleavened Bread)

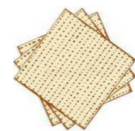
5



Zichron Teruah

(Yom Teruah, Feast of Trumpets)

6



Rei sheet

(First Fruits)

7



Shemini Atzeret

(Eighth Day of Assembly)

8



Yom HaKippurim

(Day of Atonements)



Answers: 1/Shabbat or the 7th day each week/image of z's for rest, 2/Matziot or 1st day of Unleavened Bread/image of Matzah, 3/Matziot or 7th day of Unleavened Bread, 4/Shavuot or Pentecost/Weeks/image of 50, 5/Zichron Teruah or Yom Teruah/Trumpets/image of shofar, 6/Yom Ha Kippurim or Day of Atonements/image drops of blood, 7/1st day of Sukkot or Tabernacles/Booths/image of sukkah, 8/Shemini Atzeret or Eighth Day of Assembly/image of 8 with gathering of people.

