

Which day is “the last great day of the Feast”?

The 7th day of the Feast, or the 8th day holyday? John 7:37-39



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All scriptures are NKJV unless noted otherwise.

Summary: With the Feast of Tabernacles coming shortly, I thought it would be timely to cover this topic. Is the “Last Great Day” really about the 8th day, the holyday after the 7 day Feast of Tabernacles, or is the “Last Great Day” about events pictured on the 7th day, the last day of the Feast? What does the 7th day picture? What happened on the 7th Day of the Feast that related to Yeshua’s electrifying statement and plea to come to Him and drink of Him (John 7:37-39)? Why was there a “Pierced One” on this day? Why was the Pool of Siloam involved? Was there any water on the 8th day holyday? This message may change the way you think of “the Last Great Day”.

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Welcome, everyone to Light on the Rock, our totally free website where we help people form an intimacy with our dear Father and a profound relationship with Yeshua (Jesus) our Savior.

Many of who come to this site who keep God’s holy days (NOT holidays) know about the “the Last Great Day” and for the majority of you, that has always meant the day after the Feast of Tabernacles, or the “8th day”. But does the term “Last Great Day” really refer to the 8th day? Does that square with scripture?

This is very important to know as we’ll come to see that the Last Great Day points to and is about the very Savior we worship. It points to Yeshua, or Jesus Christ our Lord, because this last great day is Yeshua.

The term “Last Great Day” comes from John 7:37. Technically, that entire term “Last Great Day” is nowhere to be found in scripture exactly that way. However in John 7:37, it comes close. It speaks of “the last day, that great day of the Feast”, and that’s where we get the term, “The Last Great Day” – from John 7:37.

John 7:37-39

“On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. 38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." 39 But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.”

So my question today for you is this: Which day is “the last day, that great day of the Feast”? Is it the 7th Day of the 7 day Feast of Tabernacles, or is it the 8th day holyday after the Feast?

Most sabbath and holyday keepers I know believe the “Last Great day” of John 7 is the 8th day, the one-day holyday after the 7 day Feast of Tabernacles. But more and more of us have come to believe that scripture clearly shows us that John 7:37 happened on the 7th day, the last day of the Feast of Tabernacles. And I will explain why in today’s message.

The 8th day – the one day holyday after the Feast of Tabernacles – has its own very exciting meaning connected to the number 8, new beginnings. So let me explain why I have taught now for well over a decade that the “Last Great Day” was indeed the last day, the 7th day of the Feast, and the 21st day of the Hebrew month of Tishri (or Tishrei).

*****Very important point: Very simply, I think the mix-up can be explained by the fact that though we know in our minds that the Feast of Tabernacles is 7 days and the 8th day is a separate stand-alone one-day feast, but we grew accustomed to referring to all 8 days as “the Feast”. We would talk about “we’re on our way to the Feast” – meaning all 8 days of course. So in our minds the “last day of the Feast” has been equated to the one-day 8th day holyday.**

But let’s take a closer look at that reasoning.

I am not into Judaism. I am into observing what we’re told in scripture. In Judaism, they call God’s sacred HOLY days – “holidays”. These days are holy. On these days we do not go to work or do any work other than prepare food. There are many rituals, customs and Jewish traditions associated with each holy day, including the 7th day and 8th day -- and though I’ll mention a couple, I want to mainly stay to the topic of which day is the “Last Great day” of John 7:37-39. And I want to focus on what scripture tells us.

Again, the day in question is described in John 7 as “the last day, that great day of the Feast”. So which day is “the last day, that great day of the Feast”?

How long is the Feast of Tabernacles? It is 7 days. The Feast of Tabernacles (called Sukkot by Jews) is never referred to in scripture as an 8-day feast. This is crucial to understand and accept that, when we’re deciphering when is “the last day of the Feast”. Seven days are clearly mentioned in Lev. 23:33-34, 39, 42-43 in reference to the Feast of Tabernacles.

Leviticus 23:33-34, 39, 42-43 “Then YHVH spoke to Moses, saying,
34 "Speak to the children of Israel, saying: 'The fifteenth day of this seventh month shall be the Feast of Tabernacles for SEVEN days to YHVH.

39 '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 YHVH for SEVEN days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest.

42 You shall dwell in booths for SEVEN days. All who are native Israelites shall dwell in booths, 43 that your generations may know that I made the children of

Israel dwell in booths when I brought them out of the land of Egypt: I am YHVH your God.”

Numerous other verses separate the 7 days of the Feast of Tabernacles from the one-day holyday called simply “the 8th day”. I don’t know of a single place where all 8 days are called “the Feast” or where we can find “kept the feast for 8 days”. The two are always separated out.

Numbers 29:12

“On the fifteenth day of the seventh month you shall have a holy convocation. You shall do no customary work, and you shall **keep a feast to YHVH SEVEN days.**”

Deuteronomy 16:13

You shall observe the **Feast of Tabernacles seven days**, when you have gathered from your threshing floor and from your winepress.

Deuteronomy 16:15 –

“seven days you shall keep a sacred feast to YHVH your God (Elohim) in the place which YHVH chooses...”

Now watch how the brethren in Nehemiah’s day separated the 2 feasts (the 7 day Feast of Tabernacles and the one day “8th day”, never considered a part of the 7 day Feast of Tabernacles.)

Nehemiah 8:18

“Also day by day, **from the first day until the last day**, he read from the Book of the Law of God. And **they kept the feast seven days**; and on the eighth day there was a sacred assembly, according to the prescribed manner.”

The Bible says that every seven years the Book of the Law, the Torah - (Genesis – Deuteronomy) was to be read to the people at the Feast of Tabernacles (Deut. 31:10-11).

Deuteronomy 31:10-11

“And Moses commanded them, saying: “At the end of every seven years, at the appointed time in the year of release, **at the Feast of Tabernacles** [which we clearly know is a 7-day feast] 11 when all Israel comes to appear before the LORD your God in the place which He chooses, you shall read this law before all Israel in their hearing.”

The wording in **Nehemiah 8:18** also seems to show that the reading was done during the 7-day feast, as God instructed in Deut 31 – to be read during the Feast of Tabernacles, which is a 7 day feast, “from the first day until the last day” – and it goes on to clearly say they kept the Feast for SEVEN days, and then on the 8th day had a separate holyday sacred assembly. So in Nehemiah 8:18, the term “*until the last day*” would strongly mean the 7th day of the Feast of Tabernacles. The 8th day is partitioned separately in that passage.

So which day of a 7 day Feast would be “the Last day of the Feast”?

So now we have the Feast of Tabernacles, a feast of 7 days. Which day *has* to be “the last day of the Feast”? Is it not becoming more obvious that “the LAST DAY “of the Feast” *has* to be

the 7th day? That Nehemiah had the book of the Law (the Torah) read “until the last day” – meaning the 7th day?

If we say “the last day of the Feast” has to mean the holyday on the separate 8th day, the one day holyday AFTER the 7-day Feast of Tabernacles, I have a question:

How can you have a “last day” on a one day Feast (the one day feast called “the 8th day”).

That would be like talking about “on the last day of the Feast of Pentecost”. You can’t have “the last day of the 8th day”, which is a one day feast.

JEWS have ALWAYS called the 7th day “THE GREAT DAY”

Orthodox Jews have kept the Feast of Tabernacles much longer than our Christian groups today have. Now here are a few things that might interest you. But I am going to focus on what they did when they had a temple, vs what they do today. What happens today among the Jews is steeped in ritual and prayer incantations and meanings are put on to this day that are based on their oral traditions, rather than on God’s word directly. So let’s proceed.

Jews have always called ***this 7th day*** – not the 8th day – ***Hoshana Rabbah***. ***Hosha’na means “Save please”***. *Rabbah* means “Great” (related to “rabbi” – “great one”, but later understood to mean “teacher”). So Hoshana Rabbah refers to the Great Day of supplication for salvation, to be protected and blessed and even forgiven. It can literally mean “Save us O Great One”.

The 7th day of the Feast of Tabernacles (Sukkot) has been called *Hoshana Rabbah* for over 2000 years, including in the days of Christ. You might find it interesting to do a Google search on those 2 words. Here’s how the CJB (Complete Jewish Bible) translates the same passage in John 7. Instead of saying “that great day” – they put the Hebrew name for it, Hoshana Rabbah, which means the Great Day.

My point here is simply to say that the issue of whether “that GREAT (rabbah) day of the Feast” is the 7th or 8th is almost a moot point with many Jews, as it was always the 7th or last day of the Feast that was *ever* called the GREAT day, or “the last day, that great day of the feast”.

John 7:37-39 CJB

“Now on the last day of the festival, Hoshana Rabbah, Yeshua stood and cried out, “If anyone is thirsty, let him keep coming to me and drinking! 38 Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!” 39 (Now he said this about the Spirit, whom those who trusted in him were to receive later – the Spirit had not yet been given, because Yeshua had not yet been glorified.)

The phrase Hoshana Rabbah is tied to **Psalm 118:25** – “I beg you, YHVH, save now” or “Save now, I pray O YHVH” or “YHVH, please save us”.

Now it gets more intriguing. **The Jews had a joyous water pouring ceremony that went on for the 7 days of the Feast of Tabernacles.** On the 7th day, the LAST Day of the Feast, that GREAT day of Salvation, there was plenty of water and a special ceremony. **But get this: there was no water ceremony on the 8th day! The water**

ceremonies were only during the Feast of Tabernacles and especially on the 7th day, the last day, of the Feast.

It was during the Feast, and especially the 7th day, that the Jews prayed for rain to water their crops, including the latter (spring) rains and former (Fall) rains. Israel relied heavily on God to provide rain since they did not have a great river they could easily harness, like the Nile or Euphrates.

Now compare all that I’ve described to what Yeshua says in John 7: Yeshua speaks of water, drinking, living water flowing. All the water ceremonies concluded on the last and final day of the Feast, on the 7th day. Then at the end of the 7th day of the Feast of Tabernacles they took their booths down, because they were to dwell in booths for 7 days, not 8 days (Leviticus 23: 42; Nehemiah 8:16-18).

The 8th day – the day AFTER the 7 day feast of Tabernacles, was never called Hoshana Rabbah by the Jews. Again, there was no water or libation ceremony on the 8th day so Jesus’ words in John 7 would not have made sense.

Israel depended on rain to come in season, and on this day they begged YHVH for lots of water, lots of rain – *the former and latter rains.* *The early and latter rains* in turn point to the Holy Spirit, which Yeshua also was thinking of (John 7:39). Another lesson from this is to always be looking for the spiritual deeper meaning in all things physical we see in scripture.

So what was going on? Jews believe on this day the Judgments were delivered. They believe judgments are sealed on Atonement (Yom Kippur), but delivered on this day. I’m just sharing that tradition for what it’s worth.

Though the Bible does not specify any water rituals on this day, it became the custom and tradition to indeed **have a DAILY water/libation ceremony during the 7 days of the Feast.** Each morning, a priest accompanied by worshippers would go down to the Gihon Springs – where there was a Spring of Shiloach, or **Siloam**, and he would fill a gold pitcher with water from the Spring, while a choir sang Isaiah 12:3. Along various points trumpets would be sounded and choirs singing, as they came up through the Water Gate on the south side of the temple precinct. They would be referring to Isaiah 12:3 – which I’ll read:

Isaiah 12:2-3

“Behold, God is my [YESHUA] salvation, I will trust and not be afraid;
'For **Yah, YHVH is my strength and song;** HE also has become my salvation [Yeshua].”

3 Therefore with joy you will draw water from the wells of salvation [Yeshua].”

The word for “wells” is “mayan” in Hebrew, meaning springs of bubbling water, running water, living water. This was the same thing Yeshua said to the Samaritan woman in John 4:13-14 and the same thing He refers to in John 7:37-39. It’s getting exciting, isn’t it?

SILOAM, where the POOL of Siloam was, means “SENT” (John 9:7). Who was sent by the Father? Yes, YESHUA!

Can you imagine what Yeshua was thinking during this whole time as the crowds essentially sang and chanted his very name? “You’re all talking about Me and don’t even recognize I’m right here in front of you! I’m what the pool of Siloam (sent) pictures, my very name is Yeshua (salvation) that you’re singing about!”

So the priest would return to the altar, through the Water Gate on the south side of the temple. There, at the altar, the priest with the honor of the water service carried the golden flask up the ramp of the altar, then poured the water into one of 2 silver cups. **Wine** was poured into the other silver cup. Then he poured out the water in a very special ceremony and ritual – and these would drain down to the bottom of the altar. Of course the wine pictures the blood of the Lamb, and the water shows “though your sins be as crimson, you shall be white as snow” (**Isaiah 1:18**). Remember this for something I’ll show shortly. We are washed by the washing of water by Word (Eph 5:26) and the Word is Christ!!

After this there would be **great celebrating and joy and dancing by the rabbis and “righteous men” – not everyone, just the most righteous... and I wonder about that. All of that is illustrated in my book I bought at the Temple mount bookstore in Jerusalem. Levites stood on the 15 steps leading to the Court of Israel.** There was a lot of music, singing, harps, lyres, trumpets – and a time of great joy. This went on for 7 days.

On this day, the 7th day, the Great Day, the priests circled the altar seven times as they recited **Psalm 118:25** over and over—“**Save (Yasha) now** I pray, YHVH; YHVH, I pray, send now prosperity”. (This is where the name *Hoshana Rabbah*, the “Great Save us” day - comes from).

I want to say again, this was practiced in Yeshua’s day. He was there as this was going on, and when we UNDERSTAND this, His words make much more sense as happening and being said on this very day.

The Pierced One

Now get this, and orthodox Jews do not understand this: as the priests went around the altar 7 times, they **were led by a man playing on a FLUTE, and this man was called “the Pierced One”**. Imagine that? Are you getting goose bumps yet? A flute was a pierced reed, so perhaps that’s where they got –pierced one. But there’s more! So a man called the Pierced One was playing a pierced reed, a flute, as the priests circled the altar seven times on this 7th day of the Feast, the Last Great Day of the Feast.

John 19:34-37

“But one of the soldiers **pierced His side with a spear, and immediately blood and water came out.** 35 And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. 36 For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken." 37 And again another Scripture says, "**They shall look on Him whom they pierced.**"

So as the priests poured out water into one (and wine into the other, they were recalling and rehearsing the blood and the water of the very Messiah they were searching for, who was standing in their midst in plain sight.

Zechariah 12:10

“...they shall look on Me whom they pierced...and mourn for Him as one mourns an only son...”

In the original Hebrew, there are 2 untranslated letters in Zech 12:10 – the Aleph and Tav, the first and last letter of the Hebrew alphabet. Sound familiar? In the original Hebrew, it says “they shall look upon Me”, then the 2 letters Aleph and Tav –whom they pierced. Who is the ALEPH AND TAV, the A and Z, the Alpha and Omega (Greek first and last letters)?

John answers this in the book of Revelation! Undoubtedly Jesus/Yeshua was speaking to John in Hebrew. Where we read Greek letters Alpha and Omega (Greek first and last letters), Yeshua speaking the Hebrew John, would have most likely actually spoken the letters Aleph and Tav. Just before referring to the first and last letters, he mentions being pierced again. And then he basically tells us, that one who is pierced, the Aleph and Tav in Zech 10:10 – “Hey, that Pierced One is me! (or I!)”

Revelation 1:7-8

7 Behold, He is coming with clouds, and every eye will see Him, **even they who pierced Him.** And all the tribes of the earth will mourn because of Him. Even so, Amen.

8 **"I AM Alpha and Omega,** the Beginning and the End," says the Lord, "who IS and who was and who is to come, the Almighty."

We know His death, His shed blood, was enough to cover all mankind once, one time only, and for all. Read **Hebrews 9:12, 26-28; Hebrews 10:10.**

So as the priests were led around seven times by the Pierced One, that all this was rehearsing Yeshua and His sacrifice when His cleansing water and blood came out of His body at the cross. Cleansing because we are washed in His blood and His word, pictured by the baptism of water into Christ and the baptism of the Holy Spirit BY Yeshua, into Yeshua. Our membership into the body of Christ, into the ekklesia of God, the Israel of God, and the temple of God – is all by and in and through Christ. He is the Way. There is no other Way.

So His sacrifice on Passover – when blood and water came out of His side and dribbled to the bottom of the cross on to the cursed dust of the ground, was all being pictured by what the priests were doing in and around their altar. ALL of this would apply also to everyone in the future who would claim and accept His sacrifice.

ON THIS day, when salvation is being offered to the final ones left alive at the end of the millennium, He was offering HIS blood, HIS water, to wash them. Remember that scripture reminds us we are washed by His blood and His Word, the water of His word. Water is symbolic in Hebraic thought both for His Word or His way, as well as for the Holy Spirit.

See these scriptures if you wish to study into the washing we have by the washing of the water of the word, as well as the washing by the blood and spirit: **Eph. 5:26; Ezekiel 16:9; Ezek. 36:25; Acts 22:16; 1 Cor. 6:11; Rev. 1:5; Rev. 7:14; 1 John 5:6.**

As the priest would rise to the top area where he would pour out the water and wine to the bottom of the altar,

So Yeshua knew the Water from Siloam (meaning “Sent”) represented Him and His spirit, Siloam itself represented Him, the Pierced One represented Him, The priest pouring out the wine and water represented Christ, the wine/water represented Him, the altar represented him, the Aleph/Tav and Alpha/Omega represented Him ---so He was almost beside Himself in pleading with them to open their eyes and see Yeshua the Messiah “hiding” in PLAIN SIGHT, so He cried out to them to see, to come to Him and be saved.

Contemporary sources tell us that on this 7th day, there could be upwards of 100,000 people on the temple mount. Keep in mind that temple mount is as big as many football fields put together! They would all be chanting as they waved five willow branches – “YHVH, SAVE, YHVH SAVE US...” OVER AND OVER. They were praying for lots of water and rain in their seasons. They were praying for God’s protection and life giving waters. There would also be the sound of those thousands of willow branches waving – like a wind. And then the chosen priest would begin his service of pouring out the wine and water down into the altar -- and the crowd would become very silent. You could hear a pin drop. I believe it was probably at that moment, that Yeshua cried out – (John 7:37-38)--

“If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.”

Can you imagine it?

Yes, this 7th day, the LAST day of the Feast – which we believe depicts the 1,000 year reign of Christ and His Bride on the earth – is also the Messiah’s call to anyone left of all the nations who have not yet bowed the knee to Christ, to come to their Savior and believe in him.

There were 70 bulls sacrificed during the Feast of Tabernacles, starting with 13 on day 1, then 12 on day 2, and so on – finally to the final 7 on this 7th day. Completion. this day includes those who will not heed, would succumb to Satan’s temptations to rebel in one final massive war – explained in This would also be pictured by this final day. Christ is calling out to them too – “Don’t do it. Don’t listen to Satan who has been released for a short time. Believe in Me instead and you will have eternal life.” Messiah is ***pleading with the final nations who haven’t yet repented to come to him and have life!***

But some will heed Satan instead, and the final rebellion will be stomped out.

And finally, the whole world will be Christ’s people. Everyone will know the Lord from the least to the greatest as Jeremiah 31 says.

The 7th day of the Feast, is indeed a GREAT day, the Hoshana Rabbah, the great LAST DAY of the FEAST.

It in no way takes away from the electrifying message and meaning of the 8th day. But that’s for a separate sermon (I do have messages about the 8th day also on this website). The focus is on the number 8 – which in scripture points to “new beginnings”. It has its own

very special new beginnings message. But it’s not the last great day of the feast, at least as it seems clear to me.

We praise you our Yeshua, our Salvation. We praise you, bow the knee to you, worship you and obey you as our Savior, our Lord of lords, our King of kings, our Master, our Redeemer and our Life. Come soon, Master.