

12/8/24

Nehemiah 7-8

In the first six chapters we have seen the return of Nehemiah with a remnant of people to rebuild the wall of Jerusalem, 13 years after Ezra.

Now we come to the second major division, the reinstruction of the people in the law of Moses.

7:1-3 The appointed gatekeepers, singers and Levites to their positions and set order to secure the city.

7:1-2 The particular time and charge by the hand of Nehemiah.

- 1) The time is stated, "Then it was, when the wall was built and I had hung the doors, when the gatekeepers, the singers, and the Levites had been appointed." vs. 1
 - a) The gatekeepers were the watchers or centinels to look out for the enemy trying to infiltrate the city.
 - b) The singers for the worship of God.
 - c) The Levites to do the service of sacrifice to God.
- 2) The two individuals charged with the responsibility of the city, "that I gave the charge of Jerusalem to my brother Hanani, and Hananiah the leader of the citadel, for

he was a faithful man and feared God more than many." vs. 2

- a) Hanani "chananiy" means gracious and was the brother of Nehemiah.
- b) Hananiah "chananyah" means God has favored, leader of the temple, who "was a faithful man and feared God more than many."
- c) Paul said, "Moreover it is required in stewards, that a man be found faithful." 1Cor. 4:2
- d) Paul said, "Archippus take heed to the ministry you received in the Lord and fulfill it." Col. 4:17

7:3 The specific charge by Nehemiah. vs. 3

- 1) When the gates were to be opened, "And I said to them, "Do not let the gates of Jerusalem be opened until the sun is hot; and while they stand guard, let them shut and bar the doors." vs. 3a-c
 - a) The gates would not be opened till noon.
 - b) The gates would be secured by guard till the very closing and locking of the gates.
- 2) The security of the city, "and appoint guards from among the inhabitants of Jerusalem, one at his watch station and another in front of his own house." vs. 3d-e
 - a) The appointment was from inside the city that were defending the wall and city.

- b) The first watchers were placed at particular stations to protect the city.
- c) The second watchers were to protect their own homes in case the enemy entered the city undetected.
 - * The Pastoral Epistles provide the qualifications of Elders, Bishop, and Deacons and the proper order to run the church of God and teach doctrine. 1-2Tim. , Tit.

7:4-73 The list of genealogies.

7:4-5 The megar population of Jerusalem.

- 1) The vivid discription is stated, “Now the city was large and spacious, but the people in it were few, and the houses were not rebuilt.” vs. 4
 - a) The wall was built and the gates were hung and secured, being the priority.
 - b) The houses of the people had not yet been rebuilt, as of yet.
- 2) The guidance of God is declared, “Then my God put it into my heart to gather the nobles, the rulers, and the people, that they might be registered by genealogy.” vs. 5a-d
 - * Once again Nehemiah was being directed by God, guiding and speaking to him.
- 3) The first registry of Zerubbabel was found, “And I found a register of the genealogy of

those who had come up in the first return, and found written in it.” vs. 5e-f

- a) The genealogy of Zerubbabel and this list is the same as in Ezra. Neb. 2
- b) Genealogies are not to bore us, but record the faithfulness of God to His people and who are His people.
- c) The genealogies of Genesis 5 were used after the 70 captivity in 1Chron. 1-9.
- d) The genealogy of Jesus is recorded to confirm He was the promised Messiah. Matt. 1:1-17; Lk. 4:23-38
- e) We have the names written in the Book of Life. Phil. 4:3; Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27; 22:19
- d) Paul names names many people in his letters, one of the longest is in Roman 16.

7:6-73 The names on the list.

- 1) The identity of the individuals, “These are the people of the province who came back from the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and who returned to Jerusalem and Judah, everyone to his city.” vs. 6
 - a) The first return by Zerubbabel, 536 B.C.
 - b) Eara led the second returned in 457 B.C.
- 2) The indicated names of the leading persons heading the first return, “**Those who came with Zerubbabel** were Jeshua, Nehemiah,

Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, and Baanah.” vs. 7a-k

- 3) The indicated number of the men in the first return, “the number of the men of the people of Israel: the sons of Parosh, **two thousand one hundred and seventy-two**. vs. 7L-8

* A very small number in view of all that went into captivity!

- 4) The identity of the men and their indicated numbers. vs. 9-38

9 the sons of Shephatiah, three hundred and seventy-two;

10 the sons of Arah, six hundred and fifty-two;

11 the sons of Pahath-Moab, of the sons of Jeshua and Joab, two thousand eight hundred and eighteen;

12 the sons of Elam, one thousand two hundred and fifty-four;

13 the sons of Zattu, eight hundred and forty-five;

14 the sons of Zaccai, seven hundred and sixty;

15 the sons of Binnui, six hundred and forty-eight;

16 the sons of Bebai, six hundred and twenty-eight;

17 the sons of Azgad, two thousand three hundred and twenty-two;

18 the sons of Adonikam, six hundred and sixty-seven;

19 the sons of Bigvai, two thousand and sixty-seven;

20 the sons of Adin, six hundred and fifty-five;

21 the sons of Ater of Hezekiah, ninety-eight;

22 the sons of Hashum, three hundred and twenty-eight;

23 the sons of Bezai, three hundred and twenty-four;

24 the sons of Hariph, one hundred and twelve;

25 the sons of Gibeon, ninety-five;

26 the men of Bethlehem and Netophah, one hundred and eighty-eight;

27 the men of Anathoth, one hundred and twenty-eight;

28 the men of Beth Azmaveth, forty-two;

29 the men of Kirjath Jearim, Chephirah, and Beeroth, seven hundred and forty-three;

30 the men of Ramah and Geba, six hundred and twenty-one;

31 the men of Michmas, one hundred and twenty-two;

32 the men of Bethel and Ai, one hundred and twenty-three;

33 the men of the other Nebo, fifty-two;

- 34 the sons of the other Elam, one thousand two hundred and fifty-four;
 35 the sons of Harim, three hundred and twenty;
 36 the sons of Jericho, three hundred and forty-five;
 37 the sons of Lod, Hadid, and Ono, seven hundred and twenty-one;
 38 the sons of Senaah, three thousand nine hundred and thirty.
- 5) The indicated names and number of priests. vs. 39-42
 * 39 **The priests:** the sons of Jedaiah, of the house of Jeshua, **nine hundred and seventy-three**;
 40 the sons of Immer, **one thousand and fifty-two**;
 41 the sons of Pashhur, **one thousand two hundred and forty-seven**;
 42 the sons of Harim, **one thousand and seventeen**.
- 6) The indicated names and number of the Levites. vs. 43-44
 a) **The Levites:** the sons of Jeshua, of Kadmiel, and of the sons of Hodevah, seventy-four. vs. 43
 b) **The singers:** the sons of Asaph, one hundred and forty-eight. vs. 44
- 7) The names and number of the gatekeepers. vs. 45

- * **The gatekeepers:** the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, **one hundred and thirty-eight**.
- 8) The names of the Nethinim. vs. 46-56
 * The Nethinim “Nathiyn” the temple slaves assigned to the Levites and priest for service in the sanctuary like the Gibeonites that carried water and cut wood for the sanctuary. Josh. 9; Ezra 2:43, 58, 70; 7:7, 24; 8:17, 20; Neh. 3:26; 3:31; 7:46, 60; 7:73 10:28; Deut. 29:11-13
 * **The Nethinim:** the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, 47 the sons of Keros, the sons of Sia, the sons of Padon, 48 the sons of Lebana, the sons of Hagaba, the sons of Salmai, 49 the sons of Hanan, the sons of Giddel, the sons of Gahar, 50 the sons of Reaiah, the sons of Rezin, the sons of Nekoda, 51 the sons of Gazzam, the sons of Uzza,

the sons of Paseah,
 52 the sons of Besai,
 the sons of Meunim,
 the sons of Nephishesim,
 53 the sons of Bakbuk,
 the sons of Hakupha,
 the sons of Harhur,
 54 the sons of Bazlith,
 the sons of Mehida,
 the sons of Harsha,
 55 the sons of Barkos,
 the sons of Sisera,
 the sons of Tamah,
 56 the sons of Neziah,
 and the sons of Hatipha.

9) The names of the sons of Solmon's servants.
vs. 57-59

* "The sons of Solomon's servants: the sons of Sotai, the sons of Sophereth, the sons of Perida, the sons of Jaala, the sons of Darkon, the sons of Giddel, the sons of Shephatiah, the sons of Hattil, the sons of Pochereth of Zebaim, and the sons of Amon."

10) The indicated number of the Nethinim and son's of Solomon's servants. vs. 60

* "All the Nethinim, and the sons of Solomon's servants, were three hundred and ninety-two."

And these were the ones who

11) The individuals without genealogical records. vs. 61-66

* "And these were the ones who came up from Tel Melah, Tel Harsha, Cherub, Addon, and Immer, but they could not identify their father's house nor their lineage, whether they were of Israel: the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred and forty-two; and of the priests: the sons of Habaiah, the sons of Koz, the sons of Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called by their name. These sought their listing among those who were registered by genealogy, but it was not found; therefore they were excluded from the priesthood as defiled. And the governor said to them that they should not eat of the most holy things till a priest could consult with the Urim and Thummim." vs. 61-65

a) The Urim and Thummim appears one time. Neh. 7:65

1)) The terms mean lights and perfections.

2)) Their function was to seek and know the mind of God by the High Priest.

3)) And once in Ezra "And the governor said to them that they should not eat of the most holy things till a priest

could consult with the **Urim** and Thummim.” Ezra 2:63

a)) These are the only two found post-captivity.

b)) Pre-captivity there are five references.

* Ex. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8; 1Sam. 28:6

12) The indicate number of individuals without genealogical records for the priesthood. vs. 66-69

* “Altogether the whole assembly was forty-two thousand three hundred and sixty, 67 besides their male and female servants, of whom there were seven thousand three hundred and thirty-seven; and they had two hundred and forty-five men and women singers. Their horses were seven hundred and thirty-six, their mules two hundred and forty-five, their camels four hundred and thirty-five, and donkeys six thousand seven hundred and twenty.”

13) The indicated gifts given for the house of God and priesthood. vs. 70-72

* “And some of the heads of the fathers’ houses gave to the work. The governor gave to the treasury one thousand gold drachmas, fifty basins, and five hundred and thirty priestly garments. Some of the heads of the fathers’ houses gave to the treasury of the work twenty thousand

gold drachmas, and two thousand two hundred silver minas. And that which the rest of the people gave was twenty thousand gold drachmas, two thousand silver minas, and sixty-seven priestly garments.” vs. 70-72

14) The summary statement of the lists of genealogies. vs. 73a-g

* “So the priests, the Levites, the gatekeepers, the singers, some of the people, the Nethinim, and all Israel dwelt in their cities.”

7:73h-8:12 The gathering of the people to be taught the Torah, the Law of Moses.

* Chapters 8-10 are a unit, they go together, starting with the teaching of the word of God by Ezra, the people responding in repentance and obedience and God brought forth Revival and they kept the Feast of Tabernacles.

7:73h-8:3 The people were longing and hungry to hear the word of God.

1) The people came from their cities responding to God, “When the seventh month came, the children of Israel were in their cities. Now all the people gathered together as one man in the open square that was in front of the Water Gate.” vs. 73h-1a

a) The seventh month was September-October, the holy month of the Jews.

- * Ezra had also gathered on the same month to restore the altar, burnt offerings and sacrificial worship. Ezra 3:1
- 1)) Man always responds to God's initiation, God had given them His word had brought them back from captivity, the third by Nehemiah.
- 2)) The occasion is just weeks after the completion of the wall. Neh. 6:5
- 3)) They had seen God work for them in spite of all the apposition from within and without to stop the building of the wall!
- b) The emphasis is on being of one mind, "as one man" at the Water Gate, named so for it led to the city's main source of water, the Gihon Spring and the Kidron Valley.
 - * The phrase "as one man" is also stated of Ezra as they gathered to restore the altar and worship. Ezra 3:1
- c) The location of the gathering was "in front of the Water Gate", the seventh gate, located on the eastern side of the wall and was part of the palace-Temple complex, rather than in the wall, and was straight across, east from the fourth gate, the Valley Gate.
- d) The gate had an open square "chowb", meaning a large area that accommodated

- the large crowd for the reading and teaching of the law by Ezra and his helpers to the people. Neh. 8:1, 3, 16
- 2) The people were all gathered with the one purpose and desire for God's Word. vs. 1b-c
 - a) The words of the people are recorded, "and they told Ezra the scribe to bring the Book of the Law of Moses." vs. 1b
 - 1)) Though they were back free in the land and the wall was built to protect them, if they didn't return to the word of God, they again would corrupt and destroyed themselves as before.
 - 2)) Degrees do not qualify you to be a minister of the word, but the call, anointing, the gifts and the sending of a man by God.
 - 3)) I am not against education, get all you can if God is directing you, but once you get it get over it, use it, but don't wear it!
- b) The Water Gate speaks of the Word of God, "which the LORD had commanded Israel." vs. 1c
 - 1)) The Torah, the Law of Moses contained the first five books of the Bible, call the Pentateuch to be taught to their children. Deut. 6:6-9
 - 2)) Jesus said, "You are already cleansed because of the words I have spoken to you." Jn. 15:3

- 3)) Paul says Jesus will sanctify and cleans his church with the washing of the water by the word. Eph. 5:26-27
- 4) The emphasis again is all the people who were old enough to appreciate and discern the meaning, “So Ezra the priest brought the Law before the assembly of men and women and all who could hear with understanding on the first day of the seventh month.” vs. 2
 - a) The priest Ezra complied with the request for the word of God, a ready Scribe in the Law of Moses. Ezra 7:6,10, 25
 - * The word of God would reveal the mind, will, purposes and promises of God!
 - b) Those who had the mental capacity to understand the word of God, this excluded children, maybe up to 12 years of age, the age of barmitzvah”?
 - * This is why we do not allow children in the sanctuary during the teaching, so that people are not distracted from hearing and understanding the word, and I am able to speak with freedom on adult matters.
 - c) The date is given, “on the first day of the seventh month.”
 - 1)) Whenever a date is given it is important, not just to fill up space.
 - 2)) The date is October 1, the Feast of Trumpets announce the Holy month.

- 3)) The tenth was Yon Kippur, the Day of Atonement and the 15-22 was the Feast of Tabernacles. Neh. 8:13-18
- 5) The people counted the cost of time to hear and were attentive. vs. 3
 - a) The word was read for six hours, “Then he read from it in the open square that was in front of the Water Gate from morning until midday.” vs. 3a
 - * Their hunger for the Word was greater than the time it took to hear.
 - b) The repetition emphasizes those to be present, “before the men and women and those who could understand; and the ears of all were attentive to the Book of the Law.” vs. 3b-c
 - 1)) The word understand “biyn”, means to know and cause to discern with the mind to hear and learn God’s word!
 - 2)) The people had a spiritual hunger for the word and notice were attentive, not bored, captivated by the word of God.
 - 3)) The word “all” appears in all 3 verses; they were in one accord as to their desire to know the mind of God to do the will of God!

8:4-8 The exposition and explanation of the Law of Moses.

- * Proper exposition means the proper handling of the text to bring about the meaning of the life situation when written and application for present day life, noting the context, historical background and grammar.
- 1) The proper exposition is accomplished by one called and anointed by God. vs. 4-5
 - a) Ezra the scribe was standing on a platform with 13 men gifted by God to teach, “So Ezra the scribe stood on a platform of wood which they had made for the purpose; and beside him, at his right hand, stood Mattithiah, Shema, Anaiah, Urijah, Hilkihah, and Maaseiah; and at his left hand Pedaiah, Mishael, Malchijah, Hashum, Hashbadana, Zechariah, and Meshullam.” vs. 4
 - 1)) Ezra was standing to teach the word of God, the Torah.
 - 2)) The thirteen men assisted Ezra by helping the people to understand the teaching to keep the Law because they had lost their Hebrew language in captivity as a daily spoken language and adopted Aramaic.
 - 3)) Luther’s word of the Reformation was “Scripture alone.”
 - b) Ezra opened the book and all the people stood to hear, “And Ezra opened the book in the sight of all the people, for he was standing above all the people; and

- when he opened it, all the people stood up.” vs. 5
- 1)) Ezra opened the Torah before the eyes of all the people, it had been 70 years since this took place, it revived them.
- 2)) Ezra stood above the people that they be able to see and hear him, not that he was better or greater than the people.
- 3)) The people stood up in reverence of the Law, the Torah, the Inspired and Inerrant Word of God given at Mount Saini. 2Tim. 3:16-17; 2Pet. 1:19-21
- 4)) From the time of Moses until Rabbi Gamliel, Torah study was done while standing.
 - * The Gemara in Megilla 21a says this, a collection of rabbinical commentaries on the Mishnah, a compilation of Jewish law.
- 5)) Later in history the teacher would sit, and the student would stand to be taught that they would not fall asleep.
- 2) The proper exposition produced and pointed the people to the worship of God. vs. 6
 - a) The priest Ezra praised God, “And Ezra blessed the LORD, the great God.” vs. 6a
 - 1)) The word LORD “Yahweh” is the existing one, from the verb to be, the

- covenant name of God that He revealed to Moses. Ex. 3:14
- 2)) The great God, the only God, Who is Omnipotent, Omniscient and Omnipresent, nothing is impossible for Him, the Creator of the world.
- b) The entire gathering affirmed the praise of God. vs. 6b-d
- 1)) With their words, “Then all the people answered, “Amen, Amen!” vs. 6b-c
- * Agreement with Ezra vocally about the greatness of their covenant God Yahweh and Creator.
- 2)) With their hands, “while lifting up their hands.” vs. 6d
- * Expressing symbolically the passion of their hearts in their dependency, surrender and a desire to touch God by lifting their hands.
- 3)) With their bowing, the entire gathering worshipped God, “And they bowed their heads and worshiped the LORD with their faces to the ground.” vs. 6e
- * They bowed in their worshipping the Lord, a position of humility, reverence and gratefulness.

8:7-8 The proper exposition is expository of the word.

- 1) The group of 13 men assisted Ezra, “Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, helped the people to understand the Law; and the people stood in their place.” vs. 7
- a) These men assisted the people to understand the word of God having lost their Hebrew tongue and learned Aramaic during the 70 years of captivity.
- b) The people stood in their place paying close attention to these men.
- 2) The group of 13 men did three things to instruct the word of God to the people, describing Biblical hermeneutics. vs. 8
- a) They read the text, “So they read distinctly from the book, in the Law of God.” vs. 8a-b
- * They read distinctly “parash” the root word means to distinguish, separate or to show clearly and the context of the passage read.
- b) They gave the meaning of the text, “and they gave the sense.” vs. 8c
- * They gave the sense “sekel”, from the word intelligence, in other words the meaning the proper interpretation, the good insight or meaning of the text by the word, grammar and syntax of the passage. 1Tim. 4:12-13; 2Tim. 2:15

- c) They gave the application, “and helped them to understand the reading.” vs. 8
 * Being able to separate mentally to distinguish and apply the word of God to life. vs. 8d

8:9-12 The result of the proper exposition of the word was a penetrating conviction.

- 1) All the people mourned and wept when they heard the words of the law. vs.9
 - a) The proclamation of sanctification, “And Nehemiah, who was the governor, Ezra the priest and scribe, and the Levites who taught the people said to all the people, “This day is holy to the LORD your God.” vs. 9a-e
 - 1)) The proclamation came from Nehemiah the governor, who was commissioned by God. vs. 9a
 - 2)) The proclamation came from Ezra the priest and Scribe of the family of Aaron. Who God called, sent and anointed. vs. 9b
 - 3)) The proclamation came from the Levites who taught the people, who were called and anointed by God to the priest office. vs. 9c
 - 4)) Their proclamation regarded the day they were hearing and learning the word of God, “This day is holy to the LORD your God.” vs. 9d

- a)) The word holy “qadowsh”, means sacred, to set apart and sanctified to their covenant God Yahweh by and through the study of the word of God.
- b)) Jesus prayed to his Father, “Sanctify them through Your truth. Your word is truth.” Jn. 17:17
- b) The second proclamation was, “do not mourn nor weep. For all the people wept, when they heard the words of the Law.” vs. 9f-h
 - 1)) The people wept due to hearing the word of God that revealed their disobedience to God in the past, as all the people were taught.
 - b)) Realizing the conviction of their sins in the present, in genuine repentance and brokenness, as all the people were taught. Heb. 4:12; 2Cor. 7:10; Ps. 34:18
 - 2)) The Word was expounded not to condemn them, but to forgive and restore their relation to God!
 - a)) The day was holy because they responded to the word to obey it.
 - b)) The proper understanding was to respond in joy, over the goodness and lovingkindness of God.
- 2) All the people were told to center on the joy of the Lord. vs. 10-11

- a) The proclamation of celebration, “Then he said to them, “Go your way, eat the fat, drink the sweet, and send portions to those for whom nothing is prepared.” vs. 10a-e
 - * Because they had received true conviction and manifested outwardly as evidence of godly sorrow, they were to be glad and joyous.
- b) The explanation for the celebration, “for this day is holy to our Lord.” vs. 10f
 - * Because God had heard them and forgiven their sins, and they were the fulfillment of prophecy.
- c) The perception in the celebration, “Do not sorrow, for the joy of the LORD is your strength.” vs. 10g-h
 - 1)) The word joy “chedvah” means the gladness and joy of God to forgive sin and restore oneness with Him. 1Jn. 1:1-4
 - 2)) The Fruit of the Spirit is joy, it is in the singular, not plural, the seven that follow are the manifestation of joy. Gal. 5:22
 - 3)) The word strength “ma’owz” means the place of safety, protection, refuge and stronghold.
 - 4)) The Parable of the lost coin, the lost sheep and the lost two son, all go together and the punchline for all

three is “joy in the presence of the angels of God over one sinner that repents. Lk. 15:8

- 5)) What a disservice has and is done by Calvinist who used the Parable of the Prodigal in isolation out of context to teach that if you are really saved you will always come back to the Lord to teach eternal security!
 - 6)) Here is the problem, the Prodigal was not saved, but lost, he was saved in the pigpen, his father told his other son, “son your brother was dead and again, lost and is found.”
 - d) The affirmation of the proclamation, “So the Levites quieted all the people, saying, “Be still, for the day is holy; do not be grieved.” vs. 11
 - 1)) The repetition is for emphasis again because they experienced the mercy and lovingkindness of God in fellowship with God and man! 1Jn. 1:4
 - 2)) God does not desire us to live under condemnation. Rom. 8:1
- 8:12** The people rejoiced because they understood the words of God. vs. 12
- 1) The people responded in obedience to the will of God, “And all the people went their

way to eat and drink, to send portions and rejoice greatly.” vs. 12a-b

- a) The result was fellowship with God and man, celebrated in eating and drinking.
 - b) The result was to express gratitude by sending generous portions with great joy.
- 2) The reason the people responded in obedience, “because they understood the words that were declared to them.” vs. 12c
 * What a joy when we understand what God wills and desires for us!

8-13-18 The observance of the feast of Tabernacles.

8:13-15 The ongoing study of the Law.

- 1) The hunger of the people for the word of God was due to being revived was to know the mind and will of God as a priority, “Now on the second day the heads of the fathers’ houses of all the people, with the priests and Levites, were gathered to Ezra the scribe, in order to understand the words of the Law.” vs. 13
 * They were to teach the word of God to their children. Deut. 6:3-9
- 2) The study of the law led the people to know about the Feast of Tabernacles, “And they found written in the Law, which the LORD had commanded by Moses, that the children of Israel should dwell in booths during the feast of the seventh month, and that they

should announce and proclaim in all their cities and in Jerusalem, saying, “Go out to the mountain, and bring olive branches, branches of oil trees, myrtle branches, palm branches, and branches of leafy trees, to make booths, as it is written.” vs. 14-15

- a) This was the Feast of Succoth of booths to be celebrated on October 15-22. Num. 29:12-40; Lev. 23:33-43
- b) The Feast prefigures the final ingathering.

8:16 The people obey the word of God celebrationg the Feast of Tabernacles.

- 1) The people made the preparations, “Then the people went out and brought them and made themselves booths, each one on the roof of his house, or in their courtyards or the courts of the house of God, and in the open square of the Water Gate and in the open square of the Gate of Ephraim.” vs. 1
- 2) The people occupied the booths, “So the whole assembly of those who had returned from the captivity made booths and sat under the booths; for since the days of Joshua the son of Nun until that day the children of Israel had not done so. And there was very great gladness.” vs. 17
 * The fact that they had not done so since the days of Joshua indicates the building of the booths, not the celebration of the

Feast. 1Kings 8:65; 2Chron. 7:9; Ezra 3:4

- 3) The people heard the word of God all eighth day, “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.” vs. 18
 - a) For seven days they would bring water from the pool of Siloam and pour it on the court, to commemorate God’s faithfulness in the wilderness and the 8th they didn't declaring they no longer need water.
 - b) On this last day Jesus stood and cried out, “If anyone thirst, let him come to me and drink.”... Jn. 7:37-39