

### **Nehemiah 12:1-47 – Study Leader’s Questions**

1. *What is the difference between the two groups of Priests and Levites mentioned (Nehemiah 12:1-26)?*
2. *For what purpose did people gather at Jerusalem (Nehemiah 12:27-29)?*
3. *What happened before the celebration started? Why was this important?*
4. *How many groups of celebrants were appointed (Nehemiah 12:31)? Who led this group? Where did the first group go?*
5. *What did the people do as they marched?*
6. *Which way did the second group go? Who went with them (Nehemiah 12:38)?*
7. *Where did the two groups meet? What did they do when they met (Nehemiah 12:40-43)?*
8. *What is the significance [of] the reference to David and Solomon (Nehemiah 12:45-46)?*
9. *What elements of the celebration and dedication should mark the worship of New Testament believers?*

## Nehemiah 12:1-47 – Answers to Questions

See Dr Ruckman's commentary *The Books of Ezra, Nehemiah, Esther* pp 214-217, 321-329 and the *Ruckman Reference Bible* pp 677-684, 712-713, 1147, 1213 for detailed comments and additional information.

1. *What is the difference between the two groups of Priests and Levites mentioned (Nehemiah 12:1-26)?*

Observe that the groups are not given as two distinct groups but as a continuous lineage.

The first group, named in Nehemiah 12:1-21, were ***“the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua”*** Nehemiah 12:1 in about 535 B.C. i.e. 90 years before the events of Nehemiah 12. Note that the expression ***“Of Iddo, Zechariah”*** Nehemiah 12:16 refers to ***“Zechariah the son of Iddo”*** Ezra 5:1, ***“Zechariah, the son of Berechiah, the son of Iddo the prophet”*** Zechariah 1:1, who clearly carried on his grandfather's role of prophecy.

The second group, named in Nehemiah 12:22-26, were ***“The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian”*** Nehemiah 12:22, that is *back* to ***“Darius the Persian”*** Ezra 4:5, 24, 6:14 in the time of ***“Zerubbabel the son of Shealtiel, and Jeshua.”*** Ezra 6:14 indicates that ***“Darius the Persian”*** was a later king than ***“Darius the Median”*** of Daniel 5:31, who preceded ***“Cyrus the Persian”*** Daniel 6:28.

Though secular and uncertain about ***“Darius the Median”*** these Wikipedia articles are useful in placing ***“Cyrus the Persian”*** and ***“Darius the Persian”*** as successive Persian kings of the 6<sup>th</sup> century B.C.

See [en.wikipedia.org/wiki/Cyrus\\_the\\_Great#Family\\_tree](http://en.wikipedia.org/wiki/Cyrus_the_Great#Family_tree).

See [en.wikipedia.org/wiki/Darius\\_I\\_of\\_Persia](http://en.wikipedia.org/wiki/Darius_I_of_Persia).

These Levites and priests ***“in the days of Eliashib, Joiada”*** were contemporaneous with Nehemiah, Nehemiah 13:4, 7, 28 and constitute the group in Nehemiah 12:22-26. Nehemiah 12:26 is a summary of the two groups and their lineage.

***“These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.”***

Setting out the groups according to their lineage and not their separate identity appears to be important to God according to Luke 2:4, where the word ***“lineage”*** is used with respect to the lineage of the Joseph and therefore the Lord Jesus Christ.

***“And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David.)”***

The Christian should always remember his lineage.

***“For ye are all the children of God by faith in Christ Jesus”*** Galatians 3:26.

Note from Nehemiah 13:4, 7, 28 some traitors in the lineage of Nehemiah 12:1-26 in the persons of Eliashib and Joida, of whom more will be said in the study on Nehemiah 13. Eliashib had helped rebuild the wall, Nehemiah 3:1, but note Ecclesiastes 3:16.

***“And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.”***

That will be the case until 2 Peter 3:13 comes to pass and the Lord establishes ***“new heavens and a new earth, wherein dwelleth righteousness.”***

2. *For what purpose did people gather at Jerusalem (Nehemiah 12:27-29)?*

They came for ***“the dedication of the wall of Jerusalem...to keep the dedication with gladness”*** Nehemiah 12:27. ***“The wall”*** is mentioned 30 times in Nehemiah. God clearly wanted the wall rebuilt. It was His wall, Nehemiah 2:8. Note the expression ***“the good hand of my God”*** which is its only occurrence in scripture, not simply ***“the hand of God,”*** which can be for affliction, 1 Samuel 5:11.

***“And a letter unto Asaph the keeper of the king’s forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.”***

The worshippers’ attitude in the dedication of the wall should be that of the Christian joining in unity in worship.

***“I was glad when they said unto me, Let us go into the house of the LORD”*** Psalm 122:1, which should be memorised.

3. *What happened before the celebration started? Why was this important?*

Nehemiah 12:30 explains what happened, after the leaders of the worship had been assembled, Nehemiah 12:27-29.

***“And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.”***

This step was important because it signified sanctification. See also *Question 7*. Dedication acceptable God is impossible without sanctification, as the example of King Hezekiah shows. Only the priests and the Levites could carry out this sanctification.

***“He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them. And he brought in the priests and the Levites, and gathered them together into the east street, And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.”***

Note the result of this sanctification and of the worship that followed.

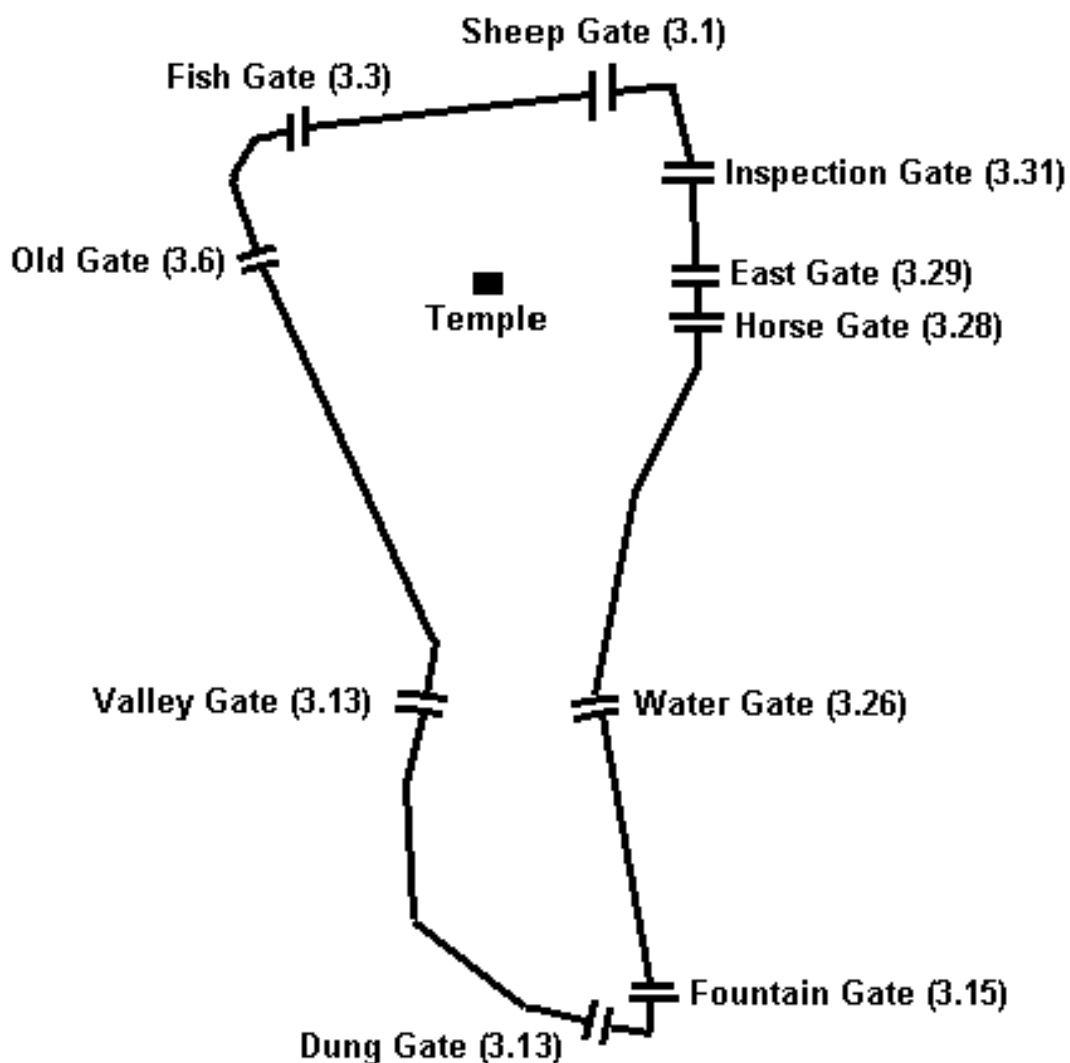
***“So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven”*** 2 Chronicles 30:26-27.

Ezra and Nehemiah were no doubt conscious of the same need of sanctification for God’s blessing as in the days of King Hezekiah. It is the same for the Christian as Paul shows in 2 Timothy 2:19-21.

***“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity...If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work.”***

The map of the gates of Jerusalem has been reproduced for reference. PTO:

## Nehemiah's Jerusalem



**Figure 1 The Gates of Jerusalem**

from *Nehemiah Chapter 3* [www.jesusplusnothing.com/studies/online/nehem3.htm](http://www.jesusplusnothing.com/studies/online/nehem3.htm)

See also *Nehemiah 3 Part 1* [www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php](http://www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php). Note that the *Inspection Gate* is “*the gate Miphkad.*”

4. *How many groups of celebrants were appointed (Nehemiah 12:31)? Who led this group? Where did the first group go?*

Nehemiah appointed two groups, evidently in his capacity as **“their governor”** Nehemiah 5:14. See also Nehemiah 5:18, 12:26 and *Question 1*. The Lord Jesus Christ is our **“Governor”** and He rightfully has leadership over the Christian as **“the head of the body, the church”** Colossians 1:18 as well as **“ruler in Israel”** Micah 5:2. **“And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel”** Matthew 2:6. Matthew 2:6 is the only occurrence of **“Governor”** capital G in scripture.

**“Ezra the scribe before them”** Nehemiah 12:36 led this group, **“Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel”** Ezra 7:11. Ezra therefore also typifies **“the Apostle and High Priest of our profession, Christ Jesus”** Hebrews 3:1, **“the Word of life”** 1 John 1:1, Who, with **“the word of life”** Philippians 2:16, as **“the head of the body, the church”** Colossians 1:18 has leadership over the Christian.

The first group went anti-clockwise from a position possibly near **“the valley gate”** Nehemiah 3:13 to **“the dung gate”** Nehemiah 3:14, 12:31 and then to **“the fountain gate...even unto the water gate eastward”** Nehemiah 12:37 i.e. the southern or bottom half of the wall. See **Figure 1 The Gates of Jerusalem**, which indicates that the repairs in Nehemiah 3 are described in an anti-clockwise direction. The practical point is that they went where they were sent, like the ship in James 3:4. **“Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.”**

A Christian **“vessel unto honour”** 2 Timothy 2:21 should go **“whithersoever the governor listeth”** according to Luke 9:23. **“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”**

5. *What did the people do as they marched?*

They gave thanks to God. Both companies did. **“And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall”** Nehemiah 12:38.

**“Giving of thanks”** Ephesians 5:4 is also according to **“whithersoever the governor listeth”** for the Christian. **“In every thing give thanks: for this is the will of God in Christ Jesus concerning you”** 1 Thessalonians 5:18.

6. *Which way did the second group go? Who went with them (Nehemiah 12:38)?*

They appear to have started from the same position as the first group and proceeded clockwise around the northern or top half of the wall. See **Figure 1**. The figure does not include **“the gate of Ephraim”** or **“the prison gate”** but see again *Nehemiah 3 Part 1, The Message of Nehemiah’s Twelve Gates of Jerusalem* [www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php](http://www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php) for additional details. **“The gate of Ephraim”** is said to be northward-looking **“out to the fruitful land of Ephraim.”** If so, it appears to have been mentioned out of sequence with respect to **“the old gate,” “the fish gate”** and **“the sheep gate.”** Nevertheless, the mention in sequence of these three gates shows the direction of travel of this second group. **“And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate”** Nehemiah 12:39.

Note that the NIV’s **“the Tower of the Hundred”** instead of **“the tower of Meah,”** which immediately begs the question **“the Hundred”** what? **“The tower of Meah”** as a proper name is correct because the expression **“the tower of”** occurs 20 times in scripture, associated with a proper name 15 times; Genesis 35:21, Judges 8:17, 9:46, 47, 49, Nehemiah 3:1 twice, Nehemiah 12:39 twice, Song of Solomon 4:4, 7:4, Jeremiah 31:38, Ezekiel 29:10, 30:6, Zechariah 14:10. Nehe-

miah went with this group. Devotionally, his presence typifies the continuing presence of the Lord Jesus Christ as **“Governor”** with the Christian. See *Question 4* on Ezra typifying the Lord Jesus Christ for the first group.

**“...for he hath said, I will never leave thee, nor forsake thee”** Hebrews 13:5.

Observe that the word **“above”** occurs three times in Nehemiah 12:39. Devotionally, the term signifies how the Christian’s pilgrimage is likewise upward. **“The way of life is above to the wise, that he may depart from hell beneath”** Proverbs 15:24.

**“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth”** Colossians 3:1-2.

Note also that the term **“above”** occurs in Nehemiah 12:37 with respect to the southern group, where it is also said **“they went up...at the going up.”** It will also happen with Christians that **“they went up...at the going up.”**

**“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words”** 1 Thessalonians 4:16-18.

The typology was unknown in Nehemiah’s time but God knew it as John 13:7 shows. **“Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.”** That is so today. Paul says in 1 Corinthians 13:9 **“...we know in part.”** Therefore **“...we walk by faith, not by sight”** 2 Corinthians 5:7.

7. *Where did the two groups meet? What did they do when they met (Nehemiah 12:40-43)?*

The two groups appear to have met first where **“they stood still in the prison gate”** Nehemiah 12:39, the second group possibly waiting for the first to join it. Both groups then convened in **“the house of God”** Nehemiah 12:40. **“The prison gate”** appears to be **“the gate of Sur”** 2 Kings 11:6 aka **“the gate of the guard”** 2 Kings 11:19. (The NIV refers to **“the prison gate”** directly as **“the Gate of the Guard”** in Nehemiah 12:39 but uses the expression **“gate of the guards”** in 2 Kings 11:19, thereby obscuring the function of the gate as the entrance to a prison. The NIV calls **“the old gate”** in Nehemiah 3:6, 12:39 **“the Jeshanah Gate.”** **“Jeshanah”** means **“old”** so, in this case, the NIV could have translated the word.

See [wallbuilder2.wordpress.com/2008/03/22/unlocking-the-gates/.](http://wallbuilder2.wordpress.com/2008/03/22/unlocking-the-gates/))

2 Kings 11:19 associates the locations of **“the house of the LORD,”** **“the gate of the guard”** and **“the king’s house.”**

**“And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king’s house. And he sat on the throne of the kings.”**

Note also 2 Chronicles 23:20, where **“the gate of the guard”** appears to have an additional name **“the high gate.”**

**“And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD; and they came through the high gate into the king’s house, and set the king upon the throne of the kingdom.”**

It appears by inspection that the full details of the procession in 2 Kings 11:19, 2 Chronicles 23:20 may not have been given if **“the gate of the guard”** was one of the gates in the wall about Jerusalem. If so, the procession would have had to have exited through one of the other gates in the wall and then come back through **“the gate of the guard.”** 2 Kings 11:19, 2 Chronicles

23:20 nevertheless associate *“the house of the LORD,” “the king’s house”* and *“the prison gate”* aka *“the gate of the guard”* and *“the high gate.”*

Nehemiah 3:25, which like *“the gate of Ephraim”* Nehemiah 12:39 seems to be out of sequence with the successive references to the gates in Nehemiah 3, likewise appears to associate the prison in Jerusalem with *“the king’s house.”*

*“Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king’s high house, that was by the court of the prison. After him Pedaiah the son of Parosh.”*

The procession in Nehemiah 12:39, 40 must therefore have headed in a generally east-west direction from the wall via *“the gate of the prison”* to *“the house of God.”* That direction would certainly fit with God’s east-west direction for blessing and may therefore explain the procession in 2 Kings 11:19, 2 Chronicles 23:20.

See [www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php](http://www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php) *Behold, there came wise men and God’s East-West Direction for Blessing* and the **Appendix**.

When the two groups met they *“gave thanks in the house of God”* Nehemiah 12:40 and *“offered great sacrifices, and rejoiced: for God had made them rejoice with great joy”* Nehemiah 12:43. The rejoicing was with loud singing, Nehemiah 12:42. Nehemiah 12:43 was of course a further fulfilment of Nehemiah 8:10, God having strengthened the nation with the restoration of the wall insofar as *“this work was wrought of our God”* Nehemiah 6:16.

*“Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.”*

The *“great sacrifices”* indicate that the nation is dedicating itself along with the wall. Those sacrifices are like those carried out in the dedication of Solomon’s temple where the nation effectively declared itself to be at peace with God in order to be, as Jehoiada declared, *“the LORD’S people”* 2 Kings 11:17, 2 Chronicles 23:16, as well as dedicating the temple, an outward manifestation of the intended inward dedication.

*“Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day. And the king, and all Israel with him, offered sacrifice before the LORD. And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD”* 1 Kings 8:61-63.

The *“great sacrifices”* of Nehemiah 12:43 were therefore a testimony to the written *“sure covenant”* Nehemiah 9:38 that was signed by Israel’s leaders, Nehemiah 10:1-28 and summarised in Nehemiah 10:29. The details are given in Nehemiah 10:30-33.

*“They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God’s law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;”*

See also *Question 3* and Nehemiah 12:30. (Note in passing that neither Eliashib nor Joida were among those who sealed the covenant. See *Question 1*.)

*“And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.”*

Devotionally, Nehemiah 12:39, 40 picture the Christian who is *“stood still in the prison gate”* for now in the prison of his flesh but at death immediately undergoes a transition to *“the house of God”* prepared for him as Paul states in 2 Corinthians 5:1-4.

**“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.”**

See Dr Ruckman’s commentary *The Books of First and Second Corinthians* pp 449-451.

Paul did aspire to experience this transition to a place and state **“far better”** than here.

**“For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better”** Philippians 1:23.

The Christian should have **“a desire to depart, and to be with Christ”** according to Colossians 3:2 **“Set your affection on things above, not on things on the earth.”** As an encouragement, it will happen, according to 1 Thessalonians 4:16-18, whether or not 2 Corinthians 5:1-4 happens first for the individual believer. See *Question 6*.

8. *What is the significance [of] the reference to David and Solomon (Nehemiah 12:45-46)?*

King David is mentioned 8 times in the Book of Nehemiah, 5 times in Chapter 12, where he is referred to as **“David the man of God”** Nehemiah 12:24, 36\*. See also Nehemiah 12:37, 45, 46. **“David the man of God”** was dedicated to the worship of God.

\*Note the recurrence of **“Jonathan”** Nehemiah 12:35, David’s friend, 1 Samuel 18:1, 3, 2 Samuel 1:26 and remarks in *Nehemiah 11, Question 6* [www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php](http://www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php).

**“I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name”** Psalm 138:2.

The 1611 Holy Bible, it should be noted, is above all God’s name, even that in Philippians 2:9-11, because it is **“the royal law”** James 2:8 and **“the lively oracles”** Acts 7:38 of God, endorsed by the Coronation Oath. To go against the AV1611 would be to break **“the royal law”** and strictly speaking therefore, rightly incur a charge of treason.

See [en.wikipedia.org/wiki/Coronation\\_of\\_the\\_British\\_monarch](http://en.wikipedia.org/wiki/Coronation_of_the_British_monarch).

**“Once the taking of the oath concludes, an ecclesiastic presents a Bible to the Sovereign, saying “Here is Wisdom; This is the royal Law; These are the lively Oracles of God.” The Bible used is a full [King James Bible](#), including the [Apocrypha](#)”** – though the Apocrypha is not part of either Biblical Testament but is contained between the Testaments.



**“The Royal Law”** James 2:8



**The Queen Enthroned with “The Royal Law”**



Note therefore Proverbs 13:13, the judgement and the statute. See *Nehemiah 10, Question 2*, 2.3, 2.4 [www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php](http://www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php).

**“Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.”**

**“He that turneth away his ear from hearing the law, even his prayer shall be abomination.”**

See Dr Ruckman’s commentary *The Book of Proverbs* pp 203-205, 627-628.

Nehemiah 12:45-46 refer first to David’s establishment of national worship as set out in 1 Chronicles 25 by means of 24 contingents or “wards” 1 Chronicles 25:8 of leaders of worship, as summarised in 1 Chronicles 25:1-3. Solomon sustained this establishment for a time, see *Question 7* and 1 Kings 8:61-63.

**“Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals...to give thanks and to praise the LORD.”**

See Nehemiah 12:40.

The leaders of worship were supported by “the porters” Nehemiah 12:46, whose “divisions,” “wards” and responsibilities are described in 1 Chronicles 26:1-19. Many of their tasks were physical and protective in nature so they had to be “mighty men of valour” and “strong men,” organised as “having wards one against another, to minister in the house of the LORD.” Among their responsibilities was the security of the gates about “the house of the LORD.” See 1 Chronicles 26:1, 6, 7, 9, 13 etc.

Nehemiah’s aim was to revive this establishment as part of “a sure covenant” of Nehemiah 9:38 and “an oath to walk in God’s law” Nehemiah 10:29 for national unity and dedication to God.

“The ward of the purification” was to ensure that sacrifices were “without blemish.” God abhors impure sacrifices. “And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts” Malachi 1:8.

The expression “without blemish” occurs 46 times in scripture in the Old Testament with respect to sacrifices, including 11 times in Ezekiel 43-46 when animal sacrifices will be resumed in the millennial temple in Jerusalem following the Second Advent.

Nehemiah took the long view.

9. What elements of the celebration and dedication should mark the worship of New Testament believers?

At least nine elements are evident from Nehemiah 12:

- Organic unity: “Now ye are the body of Christ, and members in particular” 1 Corinthians 12:27, *Question 2*.
- Willingness to do God’s will: “For it is God which worketh in you both to will and to do of his good pleasure” Philippians 2:13, *Question 4*.
- Thanksgiving: “In every thing give thanks: for this is the will of God in Christ Jesus concerning you” 1 Thessalonians 5:18, *Question 5, 7*.
- Spirituality: “Set your affection on things above, not on things on the earth” Colossians 3:2, *Question 6*.
- Open Witness: “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” Hebrews 13:15, *Question 7*.
- Joy: “Rejoice in the Lord alway: and again I say, Rejoice” Philippians 4:4, *Question 7*.

- Decency and Order: **“Let all things be done decently and in order”** 1 Corinthians 14:40, *Question 8*.
- Purity and Transparency: **“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned”** 1 Timothy 1:5, *Question 8*.
- Centrality of scripture: **“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord”** Colossians 3:16.

The latter point cannot be over-emphasised. See *Question 8* and **“the royal law”** James 2:8. John Robinson was pastor of the *Mayflower* pilgrims and addressed them in part as follows before they set off for the New World.

See [en.wikipedia.org/wiki/John\\_Robinson\\_%28pastor%29](http://en.wikipedia.org/wiki/John_Robinson_%28pastor%29).

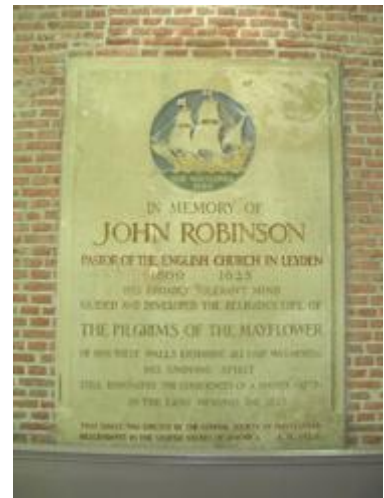
*John Robinson’s Farewell Exhortation*

from Daniel Neal, M.A., *History of the Puritans* (Harper and Brothers, New York, 1848, 2 vol. ed.), vol. 1, pp. 269, 270

*“For my part, I cannot sufficiently bewail the condition of the Reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our God has revealed to Calvin, they will rather die than embrace it; and the Calvinists. you see, stick fast where they were left by that great man of God, who yet saw not all things.*

*“This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God...for I am verily persuaded the Lord has more truth yet to break forth out of his holy Word.”*

Amen.



Historical marker to the memory of John Robinson near where he is buried inside the [Pieterskerk, Leiden](#), Netherlands

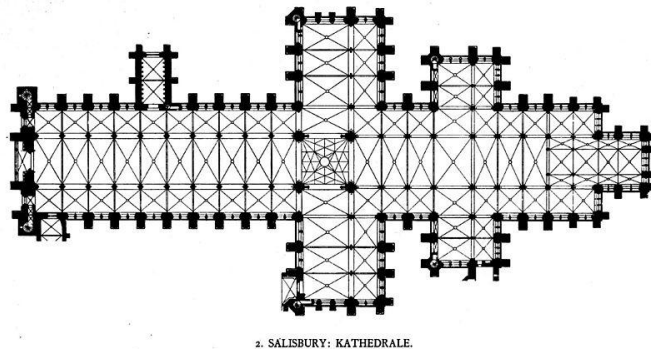
## Appendix - God's East-West Direction for Blessing

It should be noted that the design of European abbeys, cathedrals, minsters, including York Minster, Salisbury Cathedral and Westminster Abbey is such that entry is *west to east*, the *opposite* of God's direction for blessing, as will be shown. It is no coincidence, therefore, that nominal European Christianity i.e. Catholicism has been "**against God**" for the last 1500 years or more. See [en.wikipedia.org/wiki/Architecture\\_of\\_cathedrals\\_and\\_great\\_churches](http://en.wikipedia.org/wiki/Architecture_of_cathedrals_and_great_churches).

Rome is in particular *and will be until the Second Advent* a "**sin against God**" Genesis 39:9, a "**spirit against God**" Job 15:13, a "**hand against God**" Job 15:25, "**words against God**" Job 34:37, a "**fight against God**" Acts 23:9, "**enmity against God**" Romans 8:7 and "**blasphemy against God**" Revelation 13:6. Revelation 13:6 describes the popes, especially the *last* pope, the final antichrist. See *The History of the New Testament Church*, Volumes 1, 2 and *The Book of Revelation Chapter 13* by Dr Peter S. Ruckman:

**"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven."**

Salisbury Cathedral, in Wiltshire, southwest England, pictured, is typical. It is a magnificent building but, as seen from the layout, it's all wrong. The photo is the *eastern* aspect, showing the east window that is meant to be towards the sun. As seen from the plan drawing, the building is entered from the *west*, called "*the west front*." Thanks to the 16<sup>th</sup> century English Protestant Reformation, the cathedrals etc. are now all Church of England, not Catholic but the departure from the 1611 Holy Bible is gradually pulling the C of E back into line with Rome.



2. SALISBURY: KATHEDRALE.

[Salisbury Cathedral](#) from the east 1220-1380  
An essay in [Early English Gothic](#) with the tallest spire in [England](#)

The plan shows double [transepts](#) with aisles and extended east end. (The layout is west to east, left to right.)

The papists excused their layout of the cathedrals as follows, from the Wiki article, this writer's emphases but their excuse doesn't affect the scripture. It just shows the Devil's subtlety, Genesis 3:1 "**Now the serpent was more subtil than any beast of the field which the LORD God had made.**"

*As described above, the majority of cathedrals and great churches are cruciform in shape with the church having a defined axis. The [axis](#) is generally east/west with external emphasis upon **the west front, normally the main entrance**, and internal emphasis upon the eastern end so that the congregation faces the direction of the coming of [Christ](#)\*. Because it is also the direction of **the rising sun**, the architectural features of the east end often focus on enhancing interior illumination by the sun\*\*. Not every church or cathedral maintains a strict east/west axis, but even in those that do not, the terms **East End** and **West Front** are used. Many churches of Rome, notably St Peter's Basilica, face the opposite direction\*\*\*.*

\*Which 'Christ' though? See Ezekiel 28:14 ***"Thou art the anointed cherub."***

\*\****"Take heed therefore that the light which is in thee be not darkness"*** Luke 11:35.

\*\*\*Rome will never get right, even when facing the right way, Revelation 19:1, 2, 3.

The Lord's east-west movements include:

- That of the sun typifying the Lord Jesus Christ, Psalm 19:4-6, Micah 5:2, Malachi 4:2.
- God's calling to Abraham to go west, Genesis 12:6.
- Jacob's return westwards, Genesis 32-35.
- The entry into the Tabernacle, Numbers 3:38.
- The entry of the nation of Israel into the then land of Canaan, Numbers 19-25.
- The return of the Jews from captivity, Ezra-Nehemiah.
- The coming of ***"wise men from the east"*** Matthew 2:1.
- The entry of the Lord Jesus Christ into Jerusalem at His Return, Ezekiel 44:1, 2.

See *The Book of Matthew* by Dr Peter S. Ruckman pp 24 ff and the *Ruckman Reference Bible* p 1237. The spread of the Gospel, according to Acts 1:8, goes east to west in church history, from the land of Israel to the British isles ***"and unto the uttermost part of the earth,"*** the Devil being forced to follow with papal persecutions of true believers. See *The Monarch of the Books* by Dr Peter S. Ruckman pp 6-7, this writer's work *"O Biblios"* – *The Book* pp 14-15 and *The Great Bible Robbery* **Figure 3** [www.timefortruth.co.uk/why-av-only/](http://www.timefortruth.co.uk/why-av-only/).

Note that God drives Adam and Eve out *west to east*, Genesis 3:24 and when Cain left God's presence, he went *west to east*, Genesis 4:16.

Note also Ezekiel 8:16, with respect to eastwards worship that is idolatrous worship undertaken by men who had turned their backs on God.

***"And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east."***

Ezekiel 8:16 is the only time in scripture when worship is said to be ***"toward the east."*** Worshipers in European abbeys, cathedrals, minsters, including York Minster, Salisbury Cathedral and Westminster Abbey have always ***"worshipped...toward the east."***

***"They that be wise"*** Daniel 12:3, therefore, will obey Revelation 18:4, *including separation from the Romish counterfeit modern 'bibles' that repeatedly depart from the 1611 Holy Bible in order to line up with Rome's official Catholic Bibles; Douay Rheims, Jerusalem and New Jerusalem Bibles and the Romish New World Translation of the Watchtower cult; NIV, TNIV, ESV, NASV, NRSV, NKJV etc. with which are among Rome's "ABOMINATIONS OF THE EARTH" Revelation 17:5 by which in large part "the great whore...did corrupt the earth with her fornication" Revelation 19:2. See New Age Versions by Dr Mrs Gail Riplinger for detailed insights into the Romish counterfeit modern 'bibles.'* In conclusion ***"They that be wise"*** will carefully note Revelation 18:8.

***"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."***