Jerusalem's Gates and Towers in the Book of Nehemiah: A Comparative Semitic Linguistic Study

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Abstract: As a researcher in the field of Semitic languages, I have attempted to make use of the methodological criteria which the various previous scientific studies adopted. The methodology on which this study relies is by no means new. However, the novelty lies in the subject which deals characteristically with Jerusalem’s gates and towers from a linguistic Semitic point of view, clarifying their meanings, linguistic structure, and comparing them with their counterparts in other Semitic languages. The Book of Nehemiah has been chosen because the recurrence of the Gates and Towers names, on the one hand. On the other hand, this book is considered by some as that of construction. Nevertheless, it is a Book of prayer and leadership. The secret of Nehemiah’s success appears to be that he not only knew what he prayed for but also had a personal interest in carrying in his heart the people's burdens and throwing them at God's feet. The present study consists of two sections and conclusions. The first section tackles the Gates of Jerusalem, whereas the second section deals with the Jerusalem Towers. In this study, the Hebrew alphabets are used in listing Jerusalem Gates and Towers and in comparing Hebrew with other Semitic languages. The lexical comparison of each name is listed on account of what is available for the name in dictionaries without commitment to the number of the languages included in the comparison. A name may occur in a language and may not in another.

Keywords: Semitic, towers, Jerusalem, gates, language, phonetic

1. Introduction

Nehemiah knew how to speak with God more than he did with people. The most important points in Nehemiah's personality are: first, he believes in the unity of life, for there is no separation between work and the social and spiritual life. Secondly, the obvious feature in Nehemiah's life is honesty in all forms. Third, he challenged the enemy of goodness (Iblis) and never was confused in resisting it. Fourth, he was known for his belief in collective work, as he sought to employ people in reconstructing the wall. Furthermore, Nehemiah had the features of the leader who is carrying his people's personal burdens, rather than his own. He trusted God's appointments to achieve the impossible.

As regards the Gates of Jerusalem, some sources give the word "שַׁעַׁר" for "door" or "gate" despite the difference between the two. Obviously, gate means the first part or the main entrance to the house or building. It is often connected to a thick strong wall, and is likely surrounded by some pillars and chains the aim of which is to add more immunity and protection against theft and external danger, especially in time of war. Gates were indispensable parts of castles. Some cities were named after certain gates, such as Babylon, meaning "God's gate" in the Akkadian language. The word "door" ("baab") is meant to be the part that comes after the gate (bawaba).

The Tower (bourj) is a construction or part of construction that is higher than its surrounding. In history, towers were built shortly after the flood when people in Shinar planes said: "Let’s build for ourselves a city and a tower whose head is in the sky" (11: 2 – 4).

Simple towers were built to guard against thieves, animals, and enemies. Towers were constructed as parts of city walls. Towers that were more important were usually built at the wall corners and at gates sides. Sometimes, armies, while attacking fortified cities, would build siege towers that enable arrow men to shoot the besieged city from above.

BDB has been extensively used here because it mentions eighteen gates, thirteen of which in the Book of Nehemiah. In the Gate of East, it is mentioned twice, one as the East Gate and the other as the Water Gate. The other five Gates are mentioned in the other Books of the Old Testament, such as the Benjamin Gate (Jeremiah 37: 13), the Corner Gate (Jeremiah 31: 38), and the First Gate (Zachary 14: 10). The Book of Nehemiah Gates mentioned by internet websites are only ten, ignoring the Ephraim and the Prison Gates (st-takla.org>mediations). The reason is that these two gates are not mentioned in the third Book of Nehemiah. Another website, www.chrishepherd.org, however, mentions twelve Gates. One of the maps of Jerusalem Wall mentions the Corner Gate, whereas this Gate in the third Book of Nehemiah appears as a corner or a tower (Nehemiah 3: 31:32).

((After he repaired Malchijah one of the goldsmiths unto the house of the Nethinim, and of the merchants, over against the gate of Hammiphkad, and to the upper chamber of the corner. 31 And between the upper chamber of the corner and the sheep gate repaired the goldsmiths and the merchants 32))

The word (אמור) is not accompanied by (שֶׁם) or (плод) in the Book of Nehemiah, which shows that it is not a gate or a tower. Yet, in other Books, such as (the Second Kings 14: 13), (Jeremiah 31: 38), (Zachary 14: 6), and (the Second Days News 25: 23; 26: 9), it occurs with the word שֶׁם. In addition, the map of the twelve-Gate mentions the Prison Gate as the Inspection Gate. The Miphkad Gate is known

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here as the Inspection Gate. Towers are more than three in Nehemiah, in maps, and in websites. BDB, however, mentions three towers only; the other three towers that BDB does not mention are the Projecting Tower (Nehemiah 3: 26) and the Big Tower (Nehemiah 3: 27) although the two are there in the Book of Nehemiah and the maps. It can be concluded that these towers are followed by adjectives and not nouns, and this is why they are not mentioned by BDB. For that reason, too, I ignore them.

Mentioning quotations is followed here concerning the northeast languages that include the Akkadian language (with its two dialects the Babylonian and the Assyrian) together, followed by the northwest Semitic languages that include the Ugaritic the Phoenician, the Punic, and the Amorite; the Aramaic languages (the Old Aramaic, the kingdom Aramaic, the Palmyrene, the Nabataean, the Biblical Aramaic, the Jewish Aramaic, the Targum Aramaic, the Mandaic, and the Syriac).

2. Gate בֶּבַאוֹת (bawaba) (1) and Door (baab): בָּאוֹבָה

The doors of the fortified cities were made from iron, copper or wood. In one of the doors' two bolts there were often a small door allowing the passage of one person after closing the big door.

The one who takes over the city gate takes over the whole city. One of the doors of the structure required twenty men to close it. (2)

Quotations: (Nehemiah 1: 3; 2: 3; 13, 17; 6: 1; 7:3; 11; 9; 12; 25: 30; 13: 19 twice, 22)

Comparison: בֵּית הָאֱלֹהִים (2)

In the Akkadian, it means gate (bawaba) šahrū (4), in the Ugaritic (5), it is šgr meaning door or gate (baab or bawaba) (6). In Punic (7), it is ‘Sr, meaning (bawaba) (8)

- Kingdom Aramaic, tr’ (baa) or bawaba (9), the Biblical Aramaic, בָּאוֹבָה (bawaba) (10), palmyrene: t’(tr’) baab (bawaba) (11), the Jewish Aramaic tr’y baab (bawaba) (12), the Targum Aramaic בָּאוֹבָה (bawaba) (13), Mandaic tera baab (14), Arabic (15), teraa’ فرصة (16) (lake) (17)

2.1 Ephraim Gate בָּאוֹבָה: בָּאוֹבָה

It is one of Jerusalem's old gates. It is the northern gate (19) that overlooks the fruitful Ephraim land. (20) This gate or tower has another name, which is Benjamin Gate, as it extends into Ephraim (21) and Benjamin's land. (22)

Quotations: (Nehemiah 8: 10; 12: 39)

2.2 The Dung Gate: בָּאוֹבָה

This is one of Jerusalem's Gates in the time of Nehemiah. This gate lay a thousand cubits to the east of the Valley Gate, where Petrobin Valley met the Hinnom Valley. This Gate was named so because rubbish and wastes used to be carried through this Gate before it would be dumped and burned in Hinnom Valley. (26) This Gate is also called Between the Walls Gate. (27) This Gate indicates purifying the soul from debts and all violations of the body. (28) The good things in this world are no more than dung when compared with God's glory. (29)

Quotations: (Nehemiah 2: 13; 3; 13; 14; 12; 31)

Comparison: בָּאוֹבָה (30)

2.3 The Valley Gate: בָּאוֹבָה

It is one of the gates to the west of Jerusalem. (32) This gate is in the lower point of the relief round the city. This valley is in the Bible a valley of wailing, escape, and of death shadow. (33)

Quotations: (Nehemiah 2: 13, 15; 3: 13)

Comparison: בָּאוֹבָה (34)

2.4 The Fish Gate: בָּאוֹבָה

It is a Gate in Jerusalem. It is rather believed that fishermen used to get through it with their goods to sell in the city. It might be near the Sky Lake, and it might be in the wall that was on the northern part of the city. (36) Or it might be near Shilach (37) brook.

Quotations: (Nehemiah 3: 3; 12: 39)

Comparison: בָּאוֹבָה (38)

2.5 The Old Gate: בָּאוֹבָה

It lies on the northern wall to the west, which might be the entrance of the old city. (43)

The Old Gate consists of the Middle Gate because it has many names, which are the Higher Gate, The East Gate, the Middle Gate, and the Old Gate. (44) Nehemiah is the only Book that calls it the Old Gate. (45)
2.6 The East Gate: מַׁיִם מַזְרָח, or Water Gate to the north מַׁיִם מַזְרָח

This Gate was to the east of Jerusalem structure and an outlet through which sunshine would get, sending forth a new glorified hope with the glory of God incarnation. (52)

There is only one citation: מַׁיִם מַזְרָח (Nehemiah 3: 24); מַׁיִם מַזְרָח (Nehemiah 3: 26; 12: 37)

In addition, מַׁיִם מַזְרָח occurs in (Nehemiah 3: 26)

(וַׁיַׁעֲמִידוּ דַּלְתֹּתָיו, וַׁיָּשֶׂם מַׁיִם מַזְרָח, וַׁיָּשֶׂם מַׁיִם מַזְרָח, מַׁיִם מַזְרָח)

((After them repaired Zadok the son of Immer over against his own house. And after him repaired Shemiah the son of Shecaniah, the keeper of the east gate)) (Nehemiah 3: 29).

Comparison:

The Targum Aramaic: מַׁיִם מַזְרָח (53); Syriac: מַׁיִם מַזְרָח (54); Arabic: مُرَصَّد (55)

2.7 The Prison Gate: מַׁיִם מַזְרָח

The Prison Gate lies near the Column Gate. (58) Most of the Bible translators call this gate the Guard Gate (59) for guards would prevent any prisoners from escape. (59)

Quotations: This gate is mentioned but once (59) (Nehemiah 12: 39)

(וַׁיַׁעֲמִידוּ דַּלְתֹּתָיו, וַׁיָּשֶׂם מַׁיִם מַזְרָח, וַׁיָּשֶׂם מַׁיִם מַזְרָח)

((And above the gate of Ephraim, and by the gate of the old city and by the fish gate, and the tower of Hananel, and the tower of Hammchea, even unto the sheep gate; and they stood still in the gate of the guard.)) (Nehemiah 12: 39)

Comparison:

Akkadian: maṣṣaratu (61), the Targum Aramaic אַּרַּחְא מַׁיִם מַזְרָח, which means (station) (62); Syriac: مَسَّارِتُ مَزْرَاد (63); and in Arabic Nadhara (64) raised.

2.8 The Water Gate

This gate was not meant for the city but rather for the palace of the structure. It was named so due to the fact that it led to the main source of water aen Jehon that lay near Kidron Valley. (67) Clear water would get to the city through it. (68)

Quotations: (Nehemiah3: 26; 8: 31; 16: 12: 37) (69)

(מַׁיִם מַזְרָח - מַיִם מַזְרָח - מַיִם מַזְרָח)

((Now the Nethinim dwelt in Ophel, unto the place over against the water gate toward the east, and the tower that standeth out.—)) (3: 26)

The word מַׁיִם מַזְרָח comes in the dual form though the meaning has nothing to do with duality. The singular form is מַׁיִם מַזְרָח.

Comparison:

Akkadian: mēma, māmū (70); Old Canaanite: mu-mi has come in the plural form (71); Ugaritic: mūy; Phoenician: myn (came in the plural form) (73); Old Aramaic: myn came in the plural form (74); kingdom Aramaic: myn (came in the plural form) (75); the Palmyrene mu (came in the plural form) (76); the Targum Aramaic: מַיִם מַזְרָח - מַיִם מַזְרָח - מַיִם מַזְרָח; Mandaeic: مَصْرَد; Syriac: μαζερ (it came in the plural form) (79); and Arabic: مَصْرَد (water) (80).

2.9 The Inspection Gate: מַׁיִם מַזְרָח

It is one of Jerusalem's gates, and it might be one of the structure's gates. It was to the side of Zion. (82) Through this the armies coming back from battle would pass. The king would stand inside the Gate (83) to give a respectable look to his victorious heroes. (84)

Quotations: It occurs once in the Book of Nehemiah (3: 31)

(וַׁיַׁעֲמִדוּ דַּלְתֹּתָיו, וַׁיָּשֶׂם מַׁיִם מַזְרָח, וַׁיָּשֶׂם מַׁיִם מַזְרָח)

((After him repaired Malchijah one of the goldsmiths unto the house of the Nethinim, and of the merchants, over against the gate of Hammiphkad, and to the upper chamber of the corner)) (Nehemiah 3: 31).

Comparison:

Punic: (gate) mpqd, meaning (boutr) or tower (85)

2.10 The Horse Gate: מַׁיִם מַזְרָח

It lay in the southeast over the Southern fountain of Shilach. (87) It was next to the King's palace where there were horses nearby. In other words, the Horse Gate was near the King's stables. Jerusalem (88) men used to ride horses and get through the Gate for war. (89)

Quotations: It occurs once in the Book of Nehemiah (3: 28)

(וַׁיַׁעֲמִדוּ דַּלְתֹּתָיו, וַׁיָּשֶׂם מַׁיִם מַזְרָח, וַׁיָּשֶׂם מַׁיִם מַזְרָח)

((Above the horse gate repaired the priests, every one over against his own house)) (Nehemiah 3: 28)

Comparison:

Akkadian: sisū (90); Ugaritic: ssy (91); Phoenician: ss (92); Punic: ss (93); Old Aramaic: sysh (94); Kingdom Aramaic: swsh (95); Nabatean: ssy (96); Palmyrene: ssy (97); the Jewish Aramaic: sūsā (98), the Targum Aramaic: מַיִם מַזְרָח; Mandaeic: مَصْرَد (89); Syriac: مَصْرَد (1017).
2.11 The Fountain Gate

This gate lies in the eastern part or area of the wall. It is often used for cleaning by people before beginning with the temple.

Quotations: (Nehemiah 2: 14; 3: 15; 12: 37)

Comparison: The languages have a common Semitic origin.

2.12 The Sheep Gate

It is the first of Jerusalem gates on which is said to be near the structure between Tower of the Hundred and the Prison Gate. Men of tradition claimed the gate was that of (our Lady Mary) which ran to Jeshima and Mount of Olives. Through this gate shepherds would bring their flocks, near the Corner Gate. The reason behind naming it so is unknown, yet it is likely that some bakers used to sell bread nearby. It might be one of the towers built by Isaiah who ruled Jerusalem from 829 to 778 B.C.

Quotations: (Nehemiah 3: 1; 12: 39)

Comparison: The languages have a common Semitic origin.

3. Towers

In the past, towers were built on the city's walls to defend against attacking enemies. Some used to build towers in orchards for the purpose of promenading and of being a resort for the guard in time of rain and these were sometimes sixty feet high and thirty feet wide.

Quotations: (Nehemiah 3: 25; 26: 27)

Comparison: Akkadian: madgaltu; Ugaritic: mgdl; Moabite: mgdth in the plural form; the Targum Aramaic: מגדל; Syriac: مجدل; Arabic: majdal

3.1 Tower of the Hundred

This tower lay between the Sheep Gate and the Hananel Tower between the north and western parts of Jerusalem. It was named so because its height might have been a hundred cubits, guarded by a hundred men, or it had a hundred step.

Quotations: (Nehemiah 3: 1; 12: 39)

Comparison: The languages have a common Semitic origin.

3.2 Tower of the Ovens

The tower lies in the north-eastern side of Jerusalem, at or near the Corner Gate. The reason behind naming it so is unknown, yet it is likely that some bakers used to sell bread nearby. It might be one of the towers built by Isaiah who ruled Jerusalem from 829 to 778 B.C.

Quotations: (Nehemiah 3: 11; 12: 38)

Comparison: The languages have a common Semitic origin.
eastwards, and this is testified by Jeremiah (38: 31). The word

4.

They have a common Semitic origin

Comparison:

The first part: דָּבַע meaning tenderness or merciful (152)

Akkadian: enn (153), Ugaritic: ָּנ (154), Punic: HNN (155), Palmyrene: ֶּנ (156), the Targum Aramic: ֶנ (157), Mandaic: ֶנ (158), Syriac: ֶנ (159), Arabic: hanan (160)

The second part: אֵל god; plural gods. (161)

Comparison:

They have a common Semitic origin (162)

4. Conclusions

1) The word בָּאוּבָה in some languages means the gate and door, as in the Ugaritic, the Kingdom, Aramaic, the Biblical Aramaic, the Palmyrene, and the Jewish and Hebrew Aramaic. Other languages consider only the (baab), such as the Mandaic and the Syriac. The Akkadian regards the word as meaning (bawaba) or gate. When the word meant (baab), it referred to the big door. For this reason they called it (baab) or door rather than (bawaba) or gate.

The word בָּאוּבָה came also after (bawaba), but here it means eastwards, and this is testified by Jeremiah (38: 31):

(Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Hammeah they sanctified it, unto the tower of Hananel.) (Nehemiah 3: 1)

Comparison:

The first part: הַׁנֶּגֶד is divided into two parts

In map (5), the Prison Gate which is also known as the Guard Gate, is also the Guard Tower:

Likewise, the Guard Tower is mentioned in the Old Testament as the Big Tower that stands out, as in Nehemiah (3: 25-27):

In the same map, there is a tower called the chamber of the Corner. This is found in Nehemiah (3: 31):((After him repaired Malchijah one of the goldsmiths unto the house of the Nethinim, and of the merchants, over against the gate of Hammphikhad, and to the upper chamber of the corner) (3: 31).

Map (5) mentions eleven gates and six tower, one of which is the Guard Tower (the Prison Gate). The twelfth gate was mentioned as a tower. Together with the three towers we have earlier mentioned.

3) Some door names occurred in dual form though they were not so in meaning, such as: water gate שַׁעַׁר אִמְעֶק הַׁפְגָרִים וְהַׁדֶשֶן וְכָל, (152) or door rather than שַׁעַׁר מִזְרָחָה אֶפְרַׁיִם וְעַׁל, (153) or שַׁעַׁר הַׁיְשָנָה וְעַׁל, (154) or שַׁעַׁר הַׁדָגִים (155):

((And above the gate of Ephraim, and by the gate of the old city and by the fish gate, and the Tower of Hananel, and the tower of Hammeah, even unto the sheep gate; and they stood still in the gate of the guard.) (Nehemiah 12: 39)

In map (5), the Prison Gate which is also known as the Guard Gate, is also the Guard Tower:

((And above the gate of Ephraim, and by the gate of the old city and by the fish gate, and the Tower of Hananel, and the tower of Hammeah, even unto the sheep gate; and they stood still in the gate of the guard.) (Nehemiah 12: 39)

2) In map number (3) and some of the electronic websites, such as (nahamia>tafeer11.7.2016- st.takla.org>16-sefr), the number of gates in the Book of Nehemiah is ten, and the towers is three. The Ephraim and Prison Gates are not mentioned, because they are not listed in the third Book of Nehemiah, as the ones that Nehemiah repaired. However, they are mentioned in other Books of Nehemiah, constituting the twelve gates that were on Jerusalem wall in the time of Nehemiah. Another website, www.christiansheperd.org/meditation,11.7.2016, however, mentions eleven gates, repeating the name of the Prison and Inspection Gates, holding that these two represent the Inspection Gate, thus resulting in 12 Gates and 3 Towers (map 2). Map (1) has 13 gates and 3 towers; in map (4), there are ten gates and four towers including the Corner Tower. Map (4) adds שַׁעַׁר as a tower although it is not mentioned in the third Book of Nehemiah as a tower or gate. There occurs as a corner as it is not accompanied by שַׁעַׁר or נַּחַׁל קִדְרוֹן in the Book of Nehemiah. This is a clue that it is not a gate or a tower, as in (Nehemiah 3: 31, 32). In a quotation from another Book, the word בָּאוּבָה precedes the word שַׁעַׁר, resulting in the meaning of the corner of the gate, as in the following quotation from Jeremiah (38: 31):

((Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Hammeah they sanctified it, unto the tower of Hananel.) (Nehemiah 3: 1)

Comparison:

The first part: דָּבַע meaning tenderness or merciful (152)
The word tower as a noun comes in the compound form: חֶרְפָה between the two letters ש and ד, meaning Hananel Tower (God has bestowed on us). The word שׁפנ means merciful and the word ד God, thus the meaning is (merciful God), in the Qur’an, the adjective (raheem) or merciful is one of God’s Names in Islam.

5) One of the towers represents a number which is hundred (Tower of the Hundred): שׁפנ ד.

6) One of the names of the gates has a common Semitic origin, שׁפנ ד, (the Fountain Gate), which is applicable to the towers, such Tower of the Hundred.

7) In comparison, there is a phonetic exchange according to the phonetic pattern, such as: שׁפנ שׁפנ מ, and a position exchange, such as שׁפנ שׁפנ מ.

There is assimilation, as in שׁפנ שׁפנ מ.

8) In comparison, there is homophony in one of the languages, but with differences in meanings, as in the word mas'ar, which means prison, but it occurs carrying the meaning of chief guard, or a watch guard.

Notes

1-BDB, p. 1044.
2-It occurred in the male plural form, and it was not followed by a noun, as in Nehemiah (1: 3):
(And they said unto me: ‘The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.’) (Nehemiah 1: 3)
3-It occurred in the plural form, followed by a noun, as in Jerusalem's Gates: שׁפנ ריוותן (Nehemiah 7: 3), and שׁפנ תורן (door) (the doors of the castle). The castle is compared as it has many doors. When comparing such a name as Jerusalem, it occurs in one form in all the Semitic languages. The word שׁפנ in Akkadian is BIRTU. See the Akkadian-Arabic Dictionary, p. 91. In the Biblical Aramaic: שׁפנ ריוותן, see BDB, p. 104: the Targum Aramaic: שׁפנ ריוותן. See DTBY, p. 194.
4- The Holy Book Dictionary, p. 194.
5-In comparison, it means gate or door in a language, but in another language the meaning is either gate or door.
6-The Akkadian-Arabic Dictionary, p. 564.
7-It comes in another form, which is torah, meaning door (baab). See the Arabic-Akkadian Dictionary, p. 646.
8- WUS, p. 901.
9-There is a phonetic exchange between the two sounds in Arabic and the Ugaritic. See Moscati, p. 73, par 8 – 46.
10-In the Semitic languages a phonetic change occurs between the two letters ש and ד, the Ugaritic retains the ש letter, whereas the Hebrew retains the ד letter. See: Moscati, p. 28, Part 8 – 16.
11- CSLP, p. 328.
12- DNSI, p. 1232.
13-BDB, p. 1118.
14- DNSI, p. 1233.
15- Ibid.
16- DTBY, p. 1612.
17- And they said unto me: ‘The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.’) (Nehemiah 1: 3)
Mizrah


68-In Some Semitic languages, there is assimilation of the letter ج see Brockelman, Carl. The Philology of the Semitic Languages, translated by Ramadan Abdul-Tawwab, Al-Riyadh, 1977, p. 362.

69-This gate did not occur independently, but rather within ض and within ض. See BDB, pp. 1044 and 643.

70-See: BDB, pp. 1044 and 643.

71-This gate refers to the rule of evil in our life, family and society. See: www.christiansheperd.org/meditation,11.7.2016

72-This gate indicates that there are no prisoners in the house of God, and God does not want us to keep prisoners in our houses. Jesus died on the cross to save us from all bondages and bring us all freedoms. See www.christiansheperd.org/meditation,11.7.2016


74-A phonetic exchange between the letters and and also between the letter and the letter ص. See Wright, W., op. cit, p. 56.

75-A contraction is eliminated and the is replaced by the letter ص (the author).

76-The same formula has occurred in the Akkadian, but with different meanings, which is ṣāṣarru, which means chief guard, guard, and observer. See The Akkadian- Arabic Dictionary, p. 332.

77-See Lexicon of Difficult Terms, pp. 138

78-See Wright, W., op. cit, p. 67.

79-Audience indicates the people who look at a scene. See the Language Text, part 5, p. 490.

80-It is a very small outlet in the door of prison through which one extends his fingers to greet the one inside the cell or to take a look at him through which. See DE-FACEBOOK.COM>POSTS 13.7.2016.

81-There is a phonetic exchange between the letters and only, and it has not come within ض. See BDB, p. 1044.

82-It has not occurred independent but rather within ض, and within ض. See BDB, p. 1044.

83-See: BDB, pp. 1044 and 643.

84-Lexicon of Difficult Terms, pp. 138-139.

85-Water on which one should always nourish refers to God. See Lexicon of Difficult terms, pp. 138-139.

86-In other words, it refers to the name of God which keeps and cleanses divinity. See: www.christiansheperd.org/meditation,11.7.2016


88-DNSI, p. 620.

89-DNSI, p. 620.

90-Ibid.

91-Ibid.

92-DNSI, p. 621.

93-See: BDB, pp. 770, 772.

94-A Phonetic exchange took place between the and the ج. See Moscati, op. cit, p. 78, par 8-56.

95-MD, p. 265.

96-A Phonetic exchange took place between the letter and the letter ج. See Moscati, p. 78, par 8-56.

97-Minna, p. 446.

98-This first gate was opened when the night was over from which daylight could be seen. Jesus would come as "luminous lamp of morning". See Lexicon of the Difficult Terms, p. 139.

99-DTBY, p. 756.


101-Mizrah is the theatre on which players show up. Appearance is the same as rising. It is said sun has risen, that is, appeared (researcher). Here, there is a phonetic exchange took place between the letters and \( \text{ذ} \) because they are palatal, dental, voiceless sounds which do not differentiate when pronounced. See: BDB, pp. 1044 and 643.

102-In addition, there is location exchange between the letters and \( \text{ذ} \). See Moscati, p. 111, par 9-28.

103-In Syriac, it occurs in another form which is تَخَامَة \( \text{ذ} \) meaning east. See DSF, p. 68. This shows that there is a phonetic exchange in one language between the letters \( \text{ذ} \) and \( \text{ذ} \). See Wright, W., Op. Cit, pp. 57, 67.

104-In Some Semitic languages, there is assimilation of the letter ج see Brockelman, Carl. The Philology of the Semitic Languages, translated by Ramadan Abdul-Tawwab, Al-Riyadh, 1977, p. 362.

105-This gate did not occur independently, but rather within ض and within ض. See BDB, pp. 1044 and 643.

106-This gate refers to the rule of evil in our life, family and society. See: www.christiansheperd.org/meditation,11.7.2016

107-This gate indicates that there are no prisoners in the house of God, and God does not want us to keep prisoners in our houses. Jesus died on the cross to save us from all bondages and bring us all freedoms. See www.christiansheperd.org/meditation,11.7.2016


109-A phonetic exchange between the letters and and also between the letter and the letter ص. See Wright, W., op. cit, p. 56.

110-A contraction is eliminated and the is replaced by the letter ص (the author).

111-The same formula has occurred in the Akkadian, but with different meanings, which is ṣāṣarru, which means chief guard, guard, and observer. See The Akkadian- Arabic Dictionary, p. 332.

112-See Lexicon of Difficult Terms, pp. 138

113-See Wright, W., op. cit, p. 67.

114-It is a very small outlet in the door of prison through which one extends his fingers to greet the one inside the cell or to take a look at him through which. See DE-FACEBOOK.COM>POSTS 13.7.2016.

115-There is a phonetic exchange between the letters and only, and it has not come within ض. See BDB, p. 1044.

116-It has not occurred independent but rather within ض, and within ض. See BDB, p. 1044.

117-See: BDB, pp. 1044 and 643.

118-Lexicon of Difficult Terms, pp. 138-139.

119-Water on which one should always nourish refers to God. See Lexicon of Difficult terms, pp. 138-139.

120-In other words, it refers to the name of God which keeps and cleanses divinity. See: www.christiansheperd.org/meditation,11.7.2016


122-DNSI, p. 620.

123-WUS, p. 534.

124-DNSI, p. 620.

125-Ibid.

126-DNSI, p. 621.

127-See: BDB, pp. 770, 772.

128-A Phonetic exchange took place between the and the ج. See Moscati, op. cit, p. 78, par 8-56.

129-MD, p. 265.

130-A Phonetic exchange took place between the letter and the letter ج. See Moscati, p. 78, par 8-56.

131-Minna, p. 446.
98-In the Arabic word (mua'), meaning water, whose plural in Arabic is (meahl), the last letter, the (hamza) (+), has been (+) before conversion. See Language Text, part 5, p. 373. In the Holy Qur'an, God says: ((Now let man but think from what he is created! He is created from a drop emitted)) (The Morning Star, Chapter 86, 5-6).

99-This gate does not occur independently; it is found within הַשָּׁר and within in. See BDB, p. 1044.

100-The Holy Book Dictionary, p. 611.
101- Lexicon of Difficult Terms, p. 139.
102-This represents Christ chair and it stands for the living nations. See Lexicon of Difficult Terms, p. 139.
103-It refers to Christ's chair, where rewards and are distributed among his victorious believers. See Lexicon of Difficult Terms, p. 139.
104-This refers to Christ chair of judgment for the believer and it stands for the living nations. See www.christiansheperd.org/meditation,11.7.2016
105-CSLP, p. 129
106-This gate was not mentioned independently, yet it was found within הַשָּׁר and within in. See BDB, p. 1044.
108-For this reason, horses refer to the spiritual war against Iblis and his soldiers. See Lexicon of Difficult Terms, p. 139.
119-Jesus shall come out of heaven on a white horse to start a battle. We shall be with www.christiansheperd.org/meditation,15.7.2016
110-AHW, p. 1051.
111- WUS, p. 221.
112- A location conversion took place between the sounds of ו and ס in the Ugaritic.
113- CSLP, p. 231.
114-CSLP, p. 231.
115-DNSI, p. 954.
116- Ibid
117-There is a phonetic conversion in the ס . see Ramadan Abdul-Tawwab, p. 220.
118- DNSI, P. 795.
119- Ibid.
120- CSLP, p. 231.
121- DTBY, p. 967.
122- MD, p. 322.
123- LS, p. 464.
124-This gate has not occurred independently, but it is found within הַשָּׁר and within in. See BDB, pp. 1044, 744.
125- St.takla.org>16-sefr-nahamia>tafeer11.7.2016
127- A fountain differs from a well. The well is dug by man but the fountain flood on its own, indicating the Holy Ghost that moves as living water. See Lexicon of difficult Terms, p. 138.
128-This gate represents the Holy Ghost that works together with the Word (Christ) to store and self-satisfy to give energy to the new life of Jesus. See www.christiansheperd.org/meditation,18.7.2016
129- LS, p. 522.
130- This Gate is not mentioned independently, but rather as within הַשָּׁר and within in. See BDB, p. 1044.
134-It refers to the Crucified Jesus, for Jesus carried the world's sin, offering himself as a sacrifice. See Lexicon of Difficult Terms, p. 138. st.takla.org>16-sefr-nahamia>tafeer11.7.2016
135- CAD, :]. p. 128, AHW, p. 1090.
136- DNSI, p. 954.
137- WUS, p. 263.
138- CSLP, p. 275.
139- Ibid.
140- DNSI, p. 954.
1421 Ibid.
142- Ibid
143- A phonetic exchange took place with the ס in The kingdom Aramaic; see Ramadan, Abdul-Tawwab, op. cut, p. 220.
144- DNSI, p. 794.
145- CSLP, p. 275.
146- DTBY, p. 1257.
148- The letters ס and ס change lightly in the Mandaic into ـ، see Wright, w. op. cit, p. 62.
149- Tenderness (hanan) is longing for something; see Language Text, part 5, p. 338. God says in the Qur'an: ((And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins and he was righteous)) (Maryam: 13).
150- The letter (س) is lightened to (س) in Akkadian; see Wright, W., p. 62.
151-Dha'an (Sheep): the letters س، ض and أ is original, and this is related to cattle or livestock. See Language measurements, part 3, p. 384. In the Qur'an God says: ((Eight pairs: two of the sheep, and two of the goats. Say, “Did He forbid the two males, or the two females, or what the wombs of the two females contain? Inform me with knowledge, if you are truthful)) (Livestock, 143).
152- A phonetic conversion took place according to the phonetic pattern in the Semitic languages:
153- See Moscati, op. cit, p. 54, par 8-14.
155- CAD, ml, P. 16; AHW, p. 572.
156- A positional inversion took place between the letter (ס) and the letter (ס) in the Arabic and Akkadian languages. See Moscati, p. 111, par 9-22.
157- It is not occurred independently, but within in and within in, see BDB, pp. 154, 548.
158- It does not occur as independent, but in the plural form whose singular form is س. It occurs within the word س. See BDB, pp. 154, 1077.
159- In Akkadian the word tunnu comes in the meaning of kitchen. See The Akkadian-Arabic Dictionary, p. 661.
160- In Akkadian, there are two formulas other than this one, which are tunnuhu, and utunu, and their meanings are furnace and kiln; The Akkadian-Arabic Dictionary, p. 708.
161- It does not occur independently, but rather within in and within in, see BDB, pp. 162-162, TS, p. 419.
References


Electronic Sources


Maps

Sheep Gate
Fish Gate
Old Gate
Valley Gate
Dung Gate
Fountain Gate
Water Gate
Horse Gate
East Gate
Inspection Gate
Ephraim Gate
Prison Gate