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" (bawaba) 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 Shiran 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 Ephrasm and the Prison Gates (st-taka.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).

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The word (シャー) is not accompanied by (ספירה) or (מטכלים) 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 שמי. 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 bawaba and Door baab:

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 twelve, 22)

Comparison: (3)

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

- Kingdom Aramaic, th’ (baab) or bawaba (9), the Biblical Aramaic, عل baab (bawaba) (10), the Jewish Aramaic, th’ haab (bawaba) (11), the Targum Aramaic šahr baab (baab) (12), Mandaic tera baab (13), Arabic (14), Mandaic tera tera (15) lake (16)

2.1 Ephraim Gate: (18)

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)

(ующа, ליבא, ינש בוהק אל שפתי בותק, שפתי בותק בותק, בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותק בותک (So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the broad place of the water gate, and in the broad place of the gate of Ephraim.) (Nehemiah: 8-16)

Ephraim (23)

It is a proper noun that means the redoubled fruits. (24) It has come in the form of dual, whose singular form is פְּרַיִם, which means fruit. (25)

2.2 The Dung Gate:

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 Petrolion 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: The Targum Aramaic: אַשְפֹּת (30)

2.3 The Valley Gate:

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: The Targum Aramaic: כֶּרֶם (34)

2.4 The Fish Gate:

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 in the wall that was on the northern part of the city. (36) Or it might be near Shelah (37) brook.

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

Comparison: The Ugaritic: dg (39), the Jewish Aramaic dg (40), the Targum Aramaic גֵּרָים (41)

2.5 The Old Gate:

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)
2.8 The Water Gate

The Water Gate (Nadhara) which means (station) (64), the Targum Aramaic: מַשָרַת, (65), and in Arabic Nadhara, (65)

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. (67) Clear water would get to the city through it. (68)

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

2.9 The Inspection Gate:

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: מִשְׁמַר הַׁמָּיָן (Nehemiah 3: 24); מִשְׁמַר הַׁמָּיָן (Nehemiah 3: 26; 12: 37)

 Comparison:
The Targum Aramaic: מִשְׁמַר הַׁמָּיָן (53); Syriac دندخا (54); Arabic mazrah (55)

2.7 The Prison Gate: מֶקֶר הַׁסִּינִים

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

Quotations: This gate is mentioned but once (60) (Nehemiah 12: 39)

 Quotations: (Nehemiah3: 26) (61)

Comparison:
Akkadian: mašarsu’ (61), the Targum Aramaic מַשָרַת, which means (station) (62); Syriac نظارة (63); and in Arabic Nadhara, (65)

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

Comparison:
Akkadian: sisu (90); Ugaritic: ssu (91), Phoenician: ss (92); Punic: ss (93); old Aramaic: ssu (94); Kingdom Aramaic: ssw (95); Nabatean: sswu (96); Palmeryne: sswu (97); the Jewish Aramaic: ssu (98), the Targum Aramaic: מַשָרָה (99); Mandaic: سو Swords (100); Syriac: سو Swords (101)

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

2.9 The Inspection Gate:

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 victories heroes. (84)

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

Comparison:
Punic: (gate) mpqd, (85) meaning (bourj) برج or tower

2.10 The Horse Gate: מֵּעַׁל שַׁעַׁר הַׁמְׁפְׁקָד

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)

Comparison:
Akkadian: sisu (90); Ugaritic: ssu (91), Phoenician: ss (92); Punic: ss (93); old Aramaic: ssu (94); Kingdom Aramaic: ssw (95); Nabatean: sswu (96); Palmeryne: sswu (97); the Jewish Aramaic: ssu (98), the Targum Aramaic: מַשָרָה (99); Mandaic: سو Swords (100); Syriac: سو Swords (101)
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. Others said that it was in the north eastern area of Jerusalem. Through this gate shepherds would bring their flocks, where sheep were bought for the purpose of sacrifice.

Quotations: (Nehemiah 3: 1, 32: 12; 39)

Comparison:
The languages have a common Semitic origin.

3. Towers

In the past, towers were built on the cities’ 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:

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:

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.

The oven is a small, hollow construction of a cylinder form where bread is made; see Language Text, part 1, p. 410. God says in the Qur’an (till when Our Command came and the oven gushed forth. We said: “Embark therein, of each kind two (male and female) …”) (Hud, 40).

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

Comparison:

3.3 Tower of Hananel

It is a tower in Jerusalem near the Sheep Gate and Tower of the Hundred. It was rebuilt and made sacred in the time of Nehemiah.

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

Comparison:
4. Conclusions

1) The word שֶׁשֶׂ (shaš) in some language means the gate and door, and 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 שֶׁשֶׂ (shaš) came also after (bawaba), but here it means eastwards, and this is testified by Jeremiah (38: 31)

1(bawaba) שֶׁשֶׂ (shaš) (bawaba) שֶׁשֶׂ (shaš) שֶׁשֶׂ (shaš). Al-Imam (A) to (D).

2) In map number (3) and some of the electronic websites, such as (nahamia>tafeer11.7.2016- st.talaka.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 שֶׁשֶׂ (shaš) as a tower although it is not mentioned in the third Book of Nehemiah as a gate or tower. There occurs as a corner as it is not accompanied by שֶׁשֶׂ (shaš) 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 שֶׁשֶׂ (shaš) precedes the word שֶׁשֶׂ (shaš), resulting in the meaning of the corner of the gate, as in the following quotation from Jeremiah (38: 31):

((Palal the son of Uzai repaired over against the Turning, and the tower that standeth out from the upper house of the king, which is by the court of the guard. After him Pedaiah the son of Parash repaired.―26: Now the Nethinim dwelt in Ophel, unto the place over against the water gate toward the east, and the tower that standeth out.―27: After him the Tekoites repaired another portion, over against the great tower that standeth out, and unto the wall of Ophel)) (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 Hammiphkad, 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 שֶׁשֶׂ (shaš). Some of them took the plural form שֶׁשֶׂ (shaš). Towers are too in the plural: שֶׁשֶׂ (shaš). (BDB is considered as the names of the gates and towers are not independent, rather, the gates are found within the word שֶׁשֶׂ (shaš) only except שֶׁשֶׂ (shaš) which is found within שֶׁשֶׂ (shaš). The towers, too, are not mentioned independently, but rather, within the word שֶׁשֶׂ (shaš) which indicates the names of a tower.

(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 Hassmeh they sanctified it, unto the tower of Hananel.) (Nehemiah 3: 1)

Comparison: שֶׁשֶׂ (shaš) is divided into two parts
The first part: שֶׁשֶׂ (shaš) meaning tenderness or merciful

Akkadian: ennu (153), Ugaritic: ūnt (154), Punic: HNN (155), Palmyrene: ūnt (156), the Targum Aramic: ūnt (157), Mandaic: ūnt (158), Syrian: ūnt (159), Arabic: hanan (160)

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

Comparison:
They have a common Semitic origin (162)

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4) The word tower as a noun comes in the compound form; it is of two parts: הַבִּירָה, meaning Hananel Tower (God has bestowed on us). The word וָׁעָה means merciful and the word וַיֶּהָוָה means 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).

6) One of the names of the gates has a common Semitic origin, וַּיִּנַּחֲשֶׁנִים אֲשֶׁר ( payday, 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: ס = tr', and a position exchange, such as פְּרִי = פְּרָאִי. There is assimilation, as in מַכְּדָּשֶׁת.

8) In comparison, there is homophony in one of the languages, but with differences in meanings, as in the word massāṣūtu, 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)

3-Occurred in the plural form, followed by a noun, as in Jerusalem's Gates: שַׁעַר בַּמְשָׁאֲרִים אֲשֶׁר (Nehemiah 7: 3), and שַׁעַר (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 שִׁירִי in Akkadian is BIRTU. See the Akkadian-Arabic Dictionary, p. 91. In the Biblical Arabic: it is בִּירָה, see BDB, p. 104; the Targum Arabic: ביר. See DTBY, p. 1612.

4-It has occurred in the plural form, followed by a noun, as in Jerusalem's Gates: שַׁעַר בַּמְשָׁאֲרִים אֲשֶׁר (Nehemiah 7: 3), and שַׁעַר בַּמְשָׁאֲרִים אֲשֶׁר (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 שִׁירִי in Akkadian is BIRTU. See the Akkadian-Arabic Dictionary, p. 91. In the Biblical Arabic: it is בִּירָה, see BDB, p. 104; the Targum Arabic: ביר. See DTBY, p. 1612.

5-Occurred in the plural form, followed by a noun, as in Jerusalem's Gates: שַׁעַר בַּמְשָׁאֲרִים אֲשֶׁר (Nehemiah 7: 3), and שַׁעַר (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 שִׁירִי in Akkadian is BIRTU. See the Akkadian-Arabic Dictionary, p. 91. In the Biblical Arabic: it is בִּירָה, see BDB, p. 104; the Targum Arabic: ביר. See DTBY, p. 1612.

6-The Holy Book Dictionary, p. 194.

7-In comparison, it means gate or door in a language, but in another language the meaning is either gate or door.

8-The Akkadian-Arabic Dictionary, p. 564.

9-It comes in another form, which is toorah, meaning door (baaḥ). See the Arabic-Akkadian Dictionary, p. 464.

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 צ, the Ugaritic retains the צ letter, whereas the Hebrew retains the ש letter. See: Moscati, p. 28, Part 8 – 16.

11-CSLP, p. 328.

12, DNSI, p. 1232.

13-BDB, p. 1118.

14- DNSI, p. 1233.

14- Ibid.

15- DTBY, p. 1612.

16-MD, p. 486.


18-Minna, p. 851; LS, p. 83.

19-tera'a (brook): baab (door), see Al-Muheet, p. 188.

20-In the Semitic languages, the Hebrew letter (ש) is equal to the letters ש, צ, פ, צ, k in Arabic. See Ramadan Abdul-Tawab, p. 226.

21-A location exchange takes place between the letter غ and ل. See Moscati, ibid, p. 111, par 9-22.

22-it does not occur independently in BDB, rather, it comes within שור and within שָׁפֵר, meaning Ephraim. See BDB, p. 1044.


26-Joseph obtained this promise; Jesus leads us to the Promised Land.

27-The meaning of the word שָׁפֵר is a fruit, and refers to the first newborn that gets parts of the inheritance. Joseph as an aged man was Ephraim's father, and his life described the double part experience because he was the first newborn to Jacob and Rachel. See:

28-It has occurred in the dual form though the dual mark – ס has its own pattern of addition in the sense that the dual mark is not attached to the noun only in the five conditions. The general rule of the dual is the addition of ש to the masculine and ר to the feminine.


30-BDB, p. 826.


33-DTBY, p. 130.

33- It did not occur independently, but within שָׁפֵר and within another word ס. See BDB, p. 1044.

34- It did not occur independently but rather within the word שָׁפֵר and within the word ס. See BDB, 1044, 185.

35- It has occurred in the plural masculine form גָּזִים whose singular form is גז; see BDB, p. 185.

36- It has occurred within שָׁפֵר and within ס and did not occur in any independent form. See BDB, p. 1044, 161.

37- The word שָׁפֵר came in the Book of Nehemiah not only together with שָׁפֵר, where here it refers just to valley, as in יִמְּשָׁר שָׁפֵר, meaning depression; see Nehemiah (11: 30):

...גָּזִים . . . (Zanoah, Adullam, and their villages, Lachish and the fields thereof, Azekah and the towns thereof. So they encamped from Beer-sheba unto the valley of Hinnom)) (11: 30).

Likewise, גָּזִים in the Apprentices’ Depression. See Nehemiah (11: 35):

...גָּזִים . . . (According to the Academy’s Depression)
A phonetic exchange took place between the letters ש and ת in the Ugaritic. See Moscati, S. op. cit, p. 28, par 8–16. 

A location conversion took place between the letter י and ש. See Moscati, op. cit, p. 111, par 9-22. 

A phonetic exchange between the letters מ and נ and also between the letter ס and the letter ס. See Wright, W., op. cit, p. 56. 

A phonetic exchange took place between the letters מ and נ and between ר and ש. See Wright, W., Op. Cit, pp. 57, 67. 

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

This gate did not occur independently, but rather within ר and within ש. See BDB, pp. 1044 and 643. 


The Holy Book Dictionary, p. 139. 

There are many things that are described as old and in need of renewal and other old things abandonment; See www.godfire.net/rayknight/78-neheemiahsgates.pdf.11.7.2016. 

77- DTBY, p. 770. 

78-Minna, p. 446. 

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-DE.FACEBOOK.COM>POSTS 13.7.2016. 

81-There is a phonetic exchange between the letters מ and נ. See Wright , W., op. cit, p. 67. 

82-It has not occurred independent but rather within ש only, and it has not come within ש. See BDB, p. 1044. 

83- ST-TAKLA.ORG>16-SEFRNAHAMIA>TAFSEEER,13-6-2016 

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 


87- DNSI, p. 620. 

88- WUS, p. 534. 

89- DNSI, p. 620. 

90-Ibid. 

91-Ibid. 

92- DNSI, p. 621. 

93- DTBY, pp. 770, 772. 

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

95- MD, p. 265. 

96- A Phonetic exchange took place between the letter ס and the letter כ; see Moscati, p. 78, par 8-56. 

97-Minna, p. 396. 

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98-In the Arabic word (maw'), meaning water, whose plural in Arabic is (meah), 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 אַשָּׁר and within אַשָּׁר. 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 אַשָּׁר and within אַשָּׁר. See BDB, p. 1044. 107-www.christiansheperd.org/meditation,15.7.2016 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 מֵאָה and מֵאָה 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 קָנָן. 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 אַשָּׁר and within אַשָּׁר. See BDB, pp. 1044, 744. 125- st.takla.org>16-sefr-nahamia>tafee11.7.2016 126- www.jesupsplusthing.com>nehem3. 11.7.2016 127-A fountain differs from a well. The well is dug by man but the fountain flow 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 אַשָּׁר and within אַשָּׁר. See BDB, p. 1044. 131-The Holy Book Dictionary, p. 194. 132- www.jewish − history.com/palestine.jerusalem.html. 10. 7. 2016
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