

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

Qusay Abdul-Hadi Rashid

Department of Archaeology / College of Arts / University of Baghdad / Iraq

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 שַׁעַר 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 (stakla.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).

אחרי (אחריו) הָחֻזִיק, מִלְכִּיָּהּ בֶן-הַצֹּרֶפֶי--עַד-בֵּית הַנְּתִינִים, וְהָרְקִלִים: נָגַד וּבִין עֲלִית הַפֶּנֶה לְשַׁעַר הַצֹּאן, נִגְלַב. שַׁעַר הַמִּפְקָד, וְעַד עֲלִית הַפֶּנֶה (הָחֻזִיק וְהָצֹרֶפִים וְהָרְקִלִים)

((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. 31 And between the upper chamber of the corner and the sheep gate repaired the goldsmiths and the merchants 32))

The word (הַפֶּנֶה) is not accompanied by (שַׁעַר) or (מִגְדָּל) 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), (Zachery 14: 6), and (the Second Days News 25: 23; 26: 9), it occurs with the word שַׁעַר. In addition, the map of the twelve-Gate mentions the Prison Gate as the Inspection Gate. The Miphkad Gate is known

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 שער (*bawaba*)⁽¹⁾ and Door (*baab*): שַׁעֲרִים

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: שַׁעֲרִים⁽³⁾

In the Akkadian, it means gate (*bawaba*) šahru⁽⁴⁾; in the Ugaritic⁽⁵⁾, it is *tgr* meaning door or gate (*baab* or *bawaba*)⁽⁶⁾; in Punic⁽⁷⁾, it is 's'r, meaning (*bawaba*)⁽⁸⁾

- Kingdom Aramaic, tr' (*baab*) or *bawaba*⁽⁹⁾; the Biblical Aramaic, תַּרַע *baab* (*bawaba*)⁽¹⁰⁾; palmyrene: t{r}' *baab* (*bawaba*)⁽¹¹⁾; the Jewish Aramaic tr'h *baab* (*bawaba*)⁽¹²⁾; the Targum Aramaic שַׁעֲרִים *bawaba*⁽¹³⁾; Mandaic *tera baab*⁽¹⁴⁾; Arabic⁽¹⁵⁾: *teraa* تِراء (lake)⁽¹⁶⁾ (*lake*)⁽¹⁷⁾

2.1 Ephraim Gate שַׁעֲרֵי אֶפְרַיִם⁽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)

וַיֵּצְאוּ הָעָם, וַיָּבִיאוּ, וַיַּעֲשׂוּ לָהֶם טָבוֹת אִישׁ עַל-גֻּגְלוֹ וּבְחֶזְרֵיהֶם, וּבְחֶזְרוֹת בֵּית הָאֱלֹהִים--וּבְחֶזְרוֹת שַׁעֲרֵי הַמַּיִם, וּבְחֶזְרוֹת שַׁעֲרֵי אֶפְרַיִם)

((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)

שַׁעֲרֵי; 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 פֶּרִי, which means fruit.⁽²⁵⁾

2.2 The Dung Gate: שַׁעֲרֵי הָאֵשֶׁת

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 Petrobion 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)

וְאֵת שַׁעֲרֵי הָאֵשֶׁת, הֶחְזִיק מַלְכִּיחָה בֶן-רַחַב, שָׂר, פֶּלֶךְ בֵּית-הַכֶּכֶם; הוּא יִבְנֶנּוּ--וַיַּעֲמִיד דְּלֹתָהֶּן, מִנְעָלָיו וּבְרִיחֵיו ((And the dung gate repaired Malchijah the son of Rechab, the ruler of the district of Beth-cherem; he built it, and set up the doors thereof, the bolts thereof, and the bars thereof)) (Nehemiah 3: 14).

Comparison:

The Targum Aramaic: אֵשֶׁת⁽³⁰⁾

2.3 The Valley Gate: שַׁעֲרֵי הַגֵּיא⁽³¹⁾

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: גֵּיא⁽³⁴⁾

2.4 The Fish Gate: שַׁעֲרֵי הַדָּגִים⁽³⁵⁾

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 Shilach⁽³⁷⁾ brook.⁽³⁸⁾

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

((וְאֵת שַׁעֲרֵי הַדָּגִים, בָּנוּ בְנֵי הַסִּסְאָה; הֵמָּה קָרוּהוּ--וַיַּעֲמִידוּ דְּלֹתָהֶּן, מִנְעוּלָיו וּבְרִיחֵיו.))

((And the fish gate did the sons of Hassenaah build; they laid the beams thereof, and set up the doors thereof, the bolts thereof, and the bars thereof)) (Nehemiah 3: 3).

Comparison:

The Ugaritic: dg⁽³⁹⁾, the Jewish Aramaic dg⁽⁴⁰⁾; the Targum Aramaic דָּג⁽⁴¹⁾

2.5 The Old Gate: שַׁעֲרֵי הַיְשָׁנָה⁽⁴²⁾

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⁾

Quotations: (Nehemiah 3: 6; 12: 39) ⁽⁴⁶⁾

((ואת שער הישנה התיקו, יונדע בן-פסס, ומשלים, בן-בסודיה; המה קרויה--ונעמידו דלתתיו, ומנעלי ובריחיו))
((And the gate of the old city repaired Joiada the son of Paseah and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the bolts thereof, and the bars thereof.)) (Nehemiah 3: 6)

Comparison:

The Ugaritic: ⁽⁴⁷⁾ yt ⁽⁴⁸⁾; the Targum Aramaic יָשָׁן ⁽⁴⁹⁾; the Syriac ⁽⁵⁰⁾ يَشِينُ

2.6 The East Gate: ⁽⁵¹⁾ שער המזרח, or Water Gate to the north שער המים המזרח

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: שער המזרח (Nehemiah 3: 24); שער המים המזרח (Nehemiah 3: 26; 12: 37)
(אחריו התיקו צדוק בן-אמר, נגד ביתו; ואחריו התיקו שמעיה בן-שכניה, שער המזרח.)
((After them repaired Zadok the son of Immer over against his own house. And after him repaired Shemaiah the son of Shecaniah, the keeper of the east gate)) (Nehemiah 3: 29).

In addition, (שער המים למזרח) occurs in (Nehemiah 3: 26) □ (הנתינים היו יושבים בעפל עד נגד שער המים למזרח והמגדל היוצא)
((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)

Comparison:

The Targum Aramaic: מזרח ⁽⁵³⁾; Syriac دنحא ⁽⁵⁴⁾; Arabic mazrah ⁽⁵⁵⁾

2.7 The Prison Gate ⁽⁵⁶⁾: שער המסרה ⁽⁵⁷⁾

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)

(ומעל לשער-אפרים ועל-שער הישנה ועל-שער הדגים, ומגדל חננאל) ומגדל המסרה, ועד, שער הצאן; ועמדו, בשער המסרה

((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)

Comparison: מסרה

Akkadian: maṣṣartu ⁽⁶¹⁾; the Targum Aramaic מַסְרָא, which means (station) ⁽⁶²⁾; Syriac ⁽⁶³⁾ نطورو; and in Arabic ⁽⁶⁴⁾ Nadhara ⁽⁶⁵⁾ نظارة

2.8 The Water Gate ⁽⁶⁶⁾

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: (Nehemiah 3: 26; 8: 31; 16: 12: 37) ⁽⁶⁹⁾

(הנתינים--היו יושבים, בעפל: עד נגד שער המים, למזרח, והמגדל, היוצא.)
((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 מים comes in the dual form though the meaning has nothing to do with duality. The singular form is מי.

Comparison:

Akkadian mēma, māmū ⁽⁷⁰⁾; old Canaanite: mu-mi has come in the plural form ⁽⁷¹⁾; Ugaritic mh/y ⁽⁷²⁾; Phoenician mym (came in the plural form ⁽⁷³⁾; Old Aramaic: my (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: מַיִן מַיִא-מַי - מַיָּא מי - Mandaic: ⁽⁷⁷⁾ מַיָּא; Syriac: ⁽⁷⁹⁾ مَيَا (it came in the plural form) ⁽⁷⁸⁾; and Arabic: ⁽⁸⁰⁾ ماء (water) Maa'

2.9 The Inspection Gate: ⁽⁸¹⁾ שער המפקד

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) אחרי (אחריו) התיקו, מלכיה בן-הצרפי--עד בית הנתינים, והרכלים: נגד שער המפקד, ועד עלית הפנה)
((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, ⁽⁸⁵⁾ meaning (bourj) برج or tower

2.10 The Horse Gate: ⁽⁸⁶⁾ שער הסוסים

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 one time in the Book of Nehemiah (3: 28)

(מעל שער הסוסים, התיקו הכהנים--איש, לנגד ביתו)
((Above the horse gate repaired the priests, every one over against his own house)) (Nehemiah 3: 28)

Comparison:

Akkadian: sisū ⁽⁹⁰⁾; Ugaritic: ssw ⁽⁹¹⁾; Phoenician: ss ⁽⁹²⁾; Punic: ss ⁽⁹³⁾; old Aramaic: ssyh ⁽⁹⁴⁾; Kingdom Aramaic: swsh ⁽⁹⁵⁾; Nabatean: swsy' ⁽⁹⁶⁾; Palmyrene: swsy ⁽⁹⁷⁾; the Jewish Aramaic: sūsyā' ⁽⁹⁸⁾; the Targum Aramaic: סוסא ⁽⁹⁹⁾; Mandaic: ⁽¹⁰⁰⁾ سوسا; Syriac: ⁽¹⁰¹⁾ سوسا

2.11 The Fountain Gate ⁽¹⁰²⁾: שַׁעַר הַמַּיִם

This gate lies in the eastern part or area of the wall. ⁽¹⁰³⁾ It is often used for cleaning by people ⁽¹⁰⁴⁾ before beginning with the temple. ⁽¹⁰⁵⁾

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

(אֶת שַׁעַר הַמַּיִם הַזֶּה שָׁלַח בְּנֵי-כֹהֵן שָׂר פֶּלֶךְ הַמִּצְפָּה הוּא יִבְנֶנּוּ וְיִטְלֹנּוּ
'וְיַעֲמִידוּ' וְיַעֲמִידוּ דְלֹתָיו מִנְעָלָיו וְכִרְיָתָיו וְאֵת חוֹמַת בְּרֶכֶת הַשֶּׁלַח
(. לְגִנ־הַמֶּלֶךְ וְעַד-הַמַּעְלֹת הַיּוֹרְדוֹת מֵעִיר דָּוִד
(And the fountain gate repaired Shallun the son of Colhozeh, the ruler of the district of Mizpah; he built it, and covered it, and set up the doors thereof, the bolts thereof, and the bars thereof, and the wall of the pool of Shelah by the king's garden, even unto the stairs that go down from the city of David)) (Nehemiah 3: 15).

Comparison:

The languages have a common Semitic origin ⁽¹⁰⁶⁾

2.12 The Sheep Gate: ⁽¹⁰⁷⁾ שַׁעַר הַצֹּאן

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. ⁽¹⁰⁸⁾ Others said that it was in the north eastern area of Jerusalem. ⁽¹⁰⁹⁾ Through this gate shepherds would bring their flocks, where sheep ⁽¹¹⁰⁾ were bought for the purpose of sacrifice. ⁽¹¹¹⁾

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

(וַיָּקָם אֱלִישִׁיב הַכֹּהֵן הַגָּדוֹל וְאֶחָיו הַכֹּהֲנִים, וַיָּבִנוּ אֶת-שַׁעַר הַצֹּאן--הַזֶּה
(. קִדְּשׁוּהוּ, וַיַּעֲמִידוּ דְלֹתָיו; וְעַד-מִגְדַּל הַמֶּאֱהָ קִדְּשׁוּהוּ, עַד מִגְדַּל חֲנַנְיָאֵל
(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)) (3: 1)

Comparison:

Akkadian: šēnu ⁽¹¹²⁾; Old Cananite: šū - ū - nu ⁽¹¹³⁾; Ugaritic: š'n ⁽¹¹⁴⁾; Phoenician: š'n ⁽¹¹⁵⁾; Punic: š'n ⁽¹¹⁶⁾; Moabite: š'n ⁽¹¹⁷⁾; Ammonite: š'n ⁽¹¹⁸⁾; Kingdom Aramaic: qn ⁽¹¹⁹⁾; Palmyrene: 'n ⁽¹²⁰⁾; Jewish Aramaic: 'āna' ⁽¹²¹⁾; the Targum Aramaic: צֹאן ⁽¹²²⁾; Mandaic: سنا ⁽¹²³⁾; Syriac: عَنا ⁽¹²⁴⁾; Arabic: dha'an ⁽¹²⁵⁾ ضان ⁽¹²⁶⁾

3. Towers ⁽¹²⁷⁾ מִגְדָּלִים (Abraaj)

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. ⁽¹²⁸⁾

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

(אַחֲרָיו הִחְזִיקוּ הַתְּקִיעִים, מִדָּה שְׁנִית: מִגְדַּל הַמִּגְדָּל הַגָּדוֹל, הַיּוֹצֵא, וְעַד
(. חוֹמַת הָעֶפְלָה
(After him the Tekoites repaired another portion, over against the great tower that standeth out, and unto the wall of Ophel)) (Nehemiah 3: 27).

Comparison:

Akkadian: madgaltu ⁽¹²⁹⁾; Ugaritic: mgdl ⁽¹³⁰⁾; Moabite: mgdlth ⁽¹³¹⁾ in the plural form; the Targum Aramaic: מִגְדָּל ⁽¹³²⁾; Syriac: مَجْدَل ⁽¹³³⁾; Arabic: majdal ⁽¹³⁴⁾

3.1 Tower of the Hundred: ⁽¹³⁵⁾ מִגְדַּל הַמֶּאֱהָ

This tower lay between the Sheep Gate and the Hananel Tower ⁽¹³⁶⁾ between the north and western parts of Jerusalem. ⁽¹³⁷⁾ It was named so because its height might have been a hundred cubits, guarded by a hundred men, or it had a hundred step. ⁽¹³⁸⁾

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

(מֵעַל לְשַׁעַר-אֶפְרַיִם וְעַל-שַׁעַר הַיִּשְׁנָה וְעַל-שַׁעַר הַדְּגִים, וּמִגְדַּל חֲנַנְיָאֵל
(. וּמִגְדַּל הַמֶּאֱהָ, וְעַד, שַׁעַר הַצֹּאן; וְעַמְדוֹ, בְּשַׁעַר הַמִּטְרָה
(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)

Comparison:

The languages have a common Semitic origin. ⁽¹³⁹⁾

3.2 Tower of the Ovens: ⁽¹⁴⁰⁾ מִגְדַּל הַתְּנֻרִים

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. ⁽¹⁴¹⁾

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)

(מִדָּה שְׁנִית, הִחְזִיק מִלְכִּיָּה בֶן-חֶרֶם, וְהַשֹּׁבִיב, בֶּן-פַּחַת מוֹאָב; וְאֵת, מִגְדַּל
(. הַתְּנֻרִים
(Malchijah the son of Harim, and Hasshub the son of Pahath-moab, repaired another portion, and the tower of the furnaces.)) (Nehemiah 3: 11)

Comparison:

תְּנֹור has come in the plural whose singular form is תְּנֹור

Akkadian: tinūru ⁽¹⁴²⁾; Punic: TNRM ⁽¹⁴³⁾; Old Aramaic: tnwr ⁽¹⁴⁴⁾; Mandaic: تانورا ⁽¹⁴⁵⁾; the Targum Aramaic: תְּנֹור ⁽¹⁴⁶⁾; Syriac: تَنْوَر ⁽¹⁴⁷⁾; Arabic: tanoor. ⁽¹⁴⁸⁾

3.3 Tower of Hananel: ⁽¹⁴⁹⁾ מִגְדַּל חֲנַנְיָאֵל

It is a tower in Jerusalem near the Sheep Gate and Tower of the Hundred. ⁽¹⁵⁰⁾ it was rebuilt and made sacred in the time of Nehemiah. ⁽¹⁵¹⁾

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

(וַיָּקָם אֱלִישִׁיב הַכֹּהֵן הַגָּדוֹל וְאֶחָיו הַכֹּהֲנִים, וַיָּבִנוּ אֶת-שַׁעַר הַצֹּאן--הַזֶּה
(. קִדְּשׁוּהוּ, וַיַּעֲמִידוּ דְלֹתָיו; וְעַד-מִגְדַּל הַמֶּאֱהָ קִדְּשׁוּהוּ, עַד מִגְדַּל חֲנַנְיָאֵל)

558

- 4) The word tower as a noun comes in the compound form; it is of two parts: מִגְדֵּל הַנָּחַל, meaning Hananel Tower (God has bestowed on us). The word הָנֵן means merciful and the word אֵל 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): מִגְדֵּל הַמֵּאָה
- 6) One of the names of the gates has a common Semitic origin, שַׁעַר הָעֵינַן, (the Fountain Gate), which is applicable to the towers, such Tower of the Hundred, מִגְדֵּל הַמֵּאָה.
- 7) In comparison, there is a phonetic exchange according to the phonetic pattern, such as: = אֵי שַׁעַר = tr', and a position exchange, such as = פִּירָא (י = פ) There is assimilation, as in מִשְׁרָה.
- 8) In comparison, there is homophony in one of the languages, but with differences in meanings, as in the word maṣṣartu, 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)
 (וַיֹּאמְרוּ, לִי--הַנְּשָׂאִים אֲשֶׁר-נִשְׁאָרוּ מִן-הַשְּׂבִי שָׁם בְּמִדְיָנָה, בְּרָעָה גְדֹלָה וּבְחִרְפָּה; וְחֹמַת יְרוּשָׁלַם מִפְּרָצָתָהּ, וְשַׁעְרֶיהָ נִצְתוּ בָּאֵשׁ.
 ((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)
 (וַאֲמַר אֲלֵהֶם, אַתֶּם רֹאִים הָרָעָה אֲשֶׁר אָנֹכְנוּ בָּהּ, אֲשֶׁר יְרוּשָׁלַם חֲרָבָה, וְשַׁעְרֶיהָ נִצְתוּ בָּאֵשׁ: לְכֹן, וּנְבִנֶה אֶת-חֹמַת יְרוּשָׁלַם, וְלֹא-נִהְיָה עוֹד, חֲרָפָה.
 ((Then said I unto them: 'Ye see the evil case that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come and let us build up the wall of Jerusalem, that we be no more a reproach.)) (Nehemiah 2: 17)
- 3-It has occurred in the plural form, followed by a noun, as in Jerusalem's Gates: שַׁעְרֵי יְרוּשָׁלַם (Nehemiah 7: 3), and שַׁעְרֵי הַבֵּיָרָה (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 בֵּיָרָה in Akkadian is BIRTU. See the Akkadian-Arabic Dictionary, p. 91. In the Biblical Aramaic: it is בֵּירְתָא, see BDB, p. 104: the Targum Aramaic בֵּיָרָה. See DTBY, p. 165; Syriac بئرُتָ meaning castle, see the Sight Fort: Minna, p. 36; see also LS, p. 69; Arabic: Baer, a castle between Jerusalem and Nablus. See Al-Muheet, p. 177.
- 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 torahu, 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 ט, the Ugaritic retains the ט 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.
- 17-In Mandaic, the ע becomes light י. See Wright, W., Lectures on the Comparative Grammar of the Semitic Language, Amsterdam: Pholo Press, 1966, p. 62.
- 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 ט, ס, צ, כ, ת, in Arabic. See Ramadan Abdul-Tawwab, p. 226.
- 21-A location exchange takes place between the letter ע and ר. See Moscati, ibid, p. 111, par 9-22.
- 22-it does not occur independently in BDB, rather, it comes within שַׁעַר and within אֶפְרַיִם, meaning Ephraim. See BDB, p. 1044.
- 23-the Holy Book Dictionary, p. 91.
- 24- www.christiansheperd.org/meditation,11.7.2016..
- 25-www.jewish-history.com/palestine/jersalem/html10.7.2016.
- 26-Joseph obtained this promise; Jesus leads us to the Promised Land.
- 27-The meaning of the word אֶפְרַיִם 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 Rachael. See: www.godfire.net/rayknight/78-nehemeiahsgates.pdf.11.7.2016.
- 28-It has occurred in the dual form though the dual mark – ם 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 שְׁנֵי to the masculine and שְׁתֵּי to the feminine.
- 29-The Holy Book Dictionary, p. 90.
- 30-BDB, p. 826.
- 31- The Holy Book Dictionary, p. 377.
- 32-www.jewish – history.com/palestine.jerusalem.html. 10. 7. 2016
- 33-DTBY, p. 130.
- It did not occur independently, but within שַׁעַר and within another word דָּג. See BDB, p. 1044.
- 34-It did not occur independently but rather within the word שַׁעַר and within the word דָּג, see BDB, 1044, 185.
- 35-It has occurred in the plural masculine form דָּגִים whose singular form is דָּג; see BDB, p. 185.
- 36-It has occurred within שַׁעַר and within הַגֵּיאַ and did not occur in any independent form. See BDB, p. 1044, 161.
- 37-6The word הַגֵּיאַ came in the Book of Nehemiah not only together with שַׁעַר, where here it refers just to valley, as in הַגֵּיאַ הַנֶּחֱמֵ, meaning depression; see Nehemiah (11: 30):
 (וְנָחַם עֲדָלָם, וְחִצְרֵיהֶם, לְכִישׁ וּשְׁדֵחְתִּיהָ, עֲזֻקָּה וּבְנֵחְתִּיהָ; וַיִּחְנוּ מִבְּאֵר-שֶׁבַע, עַד-גֵּיאַ הַנֶּחֱמֵ.
 ((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, הַחֲרָשִׁים גֵּיאַ the Apprentices' Depression. See Nehemiah (11: 35)
 (לִדּוֹ וְאוֹנוֹ, גֵּיאַ הַחֲרָשִׁים)

- ((Lod, and Ono, Ge-harashim.)) (11: 35)
 38-The Holy Book Dictionary, p. 194.
 39- www.christiansheperd.org/meditation, 11.7.2016
 40-Because the valley is a low land it indicates so. See the Lexicon of Difficult Terms, p. 138.
 41- DTBY, p. 233
 42-The Holy Book Dictionary, p. 485
 43- www.jewish-history.com/palestine.jerusalem.html. 10 . 7. 2016.
 44-When fish is mentioned in the Holy Book, it is linked to two main things: fish as food and as a symbol of some people who call for feeding the hungry. Some of the big fishes abandoned the life of the lake and left their own brothers to be food for the hungry. See www.godfire.net/rayknight/78-nehemeiahsgates.pdf. 11.7.2016.
 45-See Lexicon for the Difficult Terms, p. 133.
 46- WUS, p. 267.
 47- DNSI, p.240
 48- DTBY, p..279
 49-It did not occur independently, but within שַׁעַר and שַׁעַר. See: BDB, pp. 1044 and 445.
 50- st.takla.org>16-sefr-nahamia>tafseer11.7.2016.
 51-See Jeremiah (39: 3)
 52- www.jewish-history.com/palestine.jerusalem.html. 10 . 7. 2016
 53- www.jesusplusnthing.com>nehem3.
 54-It refers what the prophets and messengers knew in the Holy Book. It is written, ask about where the old paths are and walk on them. See Lexicon of Difficult Terms,
 55-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-nehemeiahsgates.pdf. 11.7. 2016
 56- WUS, p. 996.
 A phonetic exchange took place between the letters ש and ת in the Ugaritic. See Moscati, S. op. cit, p. 28, par 8 – 16.
 57-DTBY, p. 601.
 58- Minna, p. 787. LS, p. 367.
 59-A location conversion took place between the letter י and ש. See Moscati, op. cit, p. 111, par 9-22.
 60-It did not occur independently, but within שַׁעַר and within מִזְרָה. See BDB, p. 1044, 208.
 61- מִזְרָה is one of the forms that have the added מ , see Moscati, op. cit, p. 137, par 12-6 – c
 62-The Holy Book Dictionary, p. 509.
 63-This was the first gate that 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.
 64- DTBY, p. 756.
 65-Minna, p. 210.
 66-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 ז and ס because they are palatal, dental, voiceless sounds which do not differentiate when pronounced. See. Ramadan Abdul-Tawwab, op. cit, p. 47. In addition, there is location exchange between the letters ז and ג. See Moscati, p. 111, par, 9-28.
 67-In Syriac, it occurs in a another form which is دِخ meaning east. See DSF, p. 68. This shows that there is a phonetic exchange in one language between the letters ז and د and between ج and ن. See Wright, W., Op. Cit, pp. 57, 67.
 68-In Some Semitic languages, there is assimilation of the letter ن; 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 שַׁעַר and within מִזְרָה. See BDB. pp. 1044 and 643.
 70- www.jewish-history.com/palestine.jerusalem.html. 10 . 7. 2016
 69- www.calvaryle.org>(12) the prison gate12.7. 2016
 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
 73-The Akkadian-Arabic Dictionary, p. 332.
 74-A phonetic exchange between the letters מ and נ and also between the letter ط and the letter ص. See Wright, W., op. cit, p. 56.
 75-A contraction is eliminated and the ی is replaced by the letter ص (the author).
 76-The same formula has occurred in the Akkadian, but with different meanings, which is maššartu, which means chief guard, guard, and observer. See The Akkadian- Arabic Dictionary, p. 332.
 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 cellar 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 שַׁעַר only, and it has not come within מִים. See BDB, p. 1044.
 83- ST-TAKLA.ORG>16-SEFR-NAHAMIA>.TAFSEER.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
 47-The Arabic-Akkadian Dictionary, pp, 342, 348, and 353.
 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 ח and the צ . see Moscati, op. cit, p. 78, par 8-56.
 95- MD, p. 265.
 96-A Phonetic exchange took place between the letter פ and the letter ח; see Moscati, p. 78, par 8-56.
 97-Minna, p. 396.

- 98-In the Arabic word (*maa'*), meaning water, whose plural in Arabic is (*meah*), the last letter, the (hamza) (ء), has been (ء) 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 שַׁעַר and within מִקְדָּשׁ. 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 שַׁעַר and within כִּסִּי. 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.
- 109-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 ש 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 ש. 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 שַׁעַר and within עֵינַי. See BDB, pp. 1044, 744.
- 125- st.takla.org>16-sefr-nahamia>tafseer 11.7.2016.
- 126- www.jesusplusnthing.com>nehem3. 11.7.2016
- 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 שַׁעַר and within צֶאֱן. See BDB, p. 1044.
- 131-The Holy Book Dictionary, p. 194.
- 132- www.jewish-history.com/palestine/jerusalem.html. 10. 7. 2016
- 133-www.godfire.net/rayknight/78-nehemeiahsgates.pdf. 19.7.2016
- 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>tafseer 11.7.2016
- 135- CAD, s, p. 128, AHW, p. 1090.
- 136- DNSI, p. 954.
- 137- WUS, p. 263.
- 138- CSLP, p. 275.
- 139- Ibid.
- 140- DNSI, p. 954.
- 142 Ibid.
- 142- Ibid
- 143-A phonetic exchange took place with the ש in The kingdom Aramaic; see Ramadan, Abdul-Tawwab, op. cit, p. 220.
- 144- DNSI, p. 794.
- 145- CSLP, p. 275.
- 146- DTBY, p. 1257.
- 147- MD, p. 24.
- 148-The letters ש and ס change lightly in the Mandaic into ש; see wright, w. op. cit, p. 62.
- 149- Tenderness حنان (*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 ש (ח) is lightened to (ה) in Akkadian; see Wright, W., p. 62.
- 151-Dha'an (Sheep): the letters ש, א and נ are 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: ש = ז = צ
- See Moscati, op. cit, p. 54, par 8-14.
- 153-The Holy Book Dictionary, p. 168.
- 154- CAD, m1, P. 16; AHW, p. 572.
- 155-A positional inversion took place between the letter ש (ח) and the letter (ז) in the Arabic and Akkadian languages. See Moscati, p. 111, par 9-22.
- 156-Majdal is the well-built castle; see Language Text, part 1, p. 490.
- 157-It has not occurred independently, but within מִקְדָּשׁ and within מִזְבֵּחַ; see BDB, pp. 154, 548.
- 158-It does not occur as independent, but in the plural form whose singular form is מִנְיָן. It occurs within the word מִנְיָן. See BDB, pp. 154, 1077.
- 159-In Akkadian the word tinuru 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 tunmahhu, and utunu, and their meanings are furnace and kiln; The Akkadian-Arabic Dictionary, p. 708.
- 161-It does not occur independently, but rather within מִקְדָּשׁ and within מִנְיָן. See BDB, pp.
- 162-TS, p. 419.

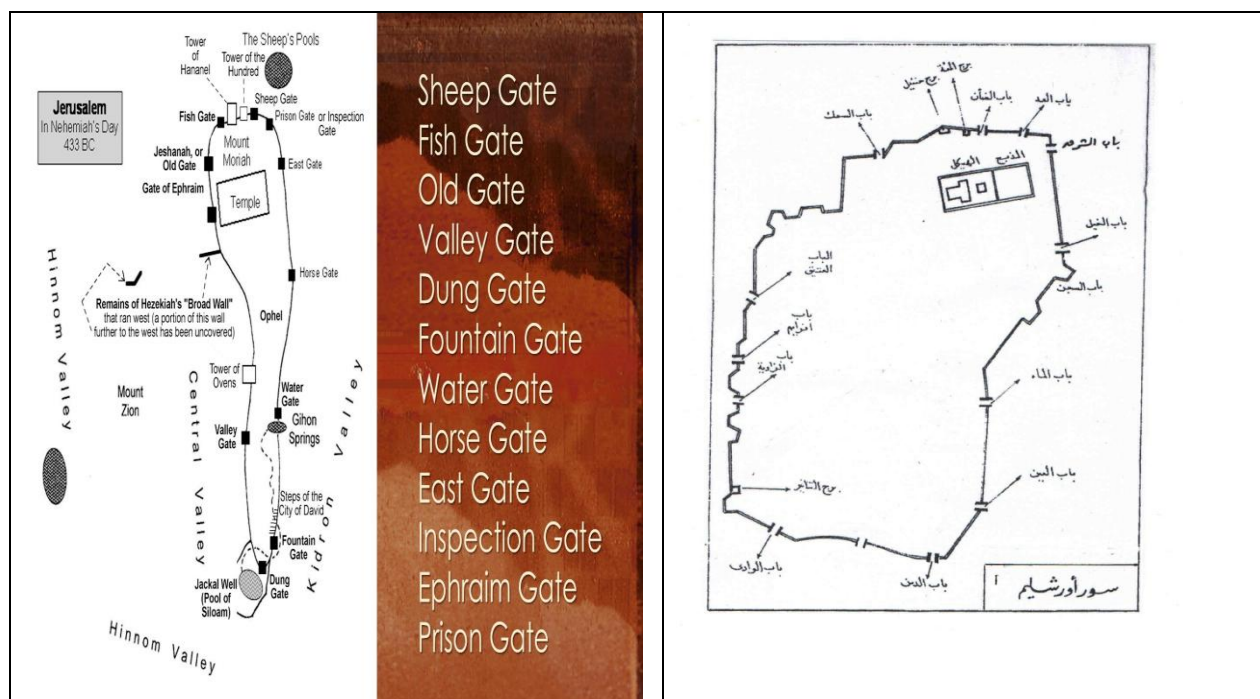
References

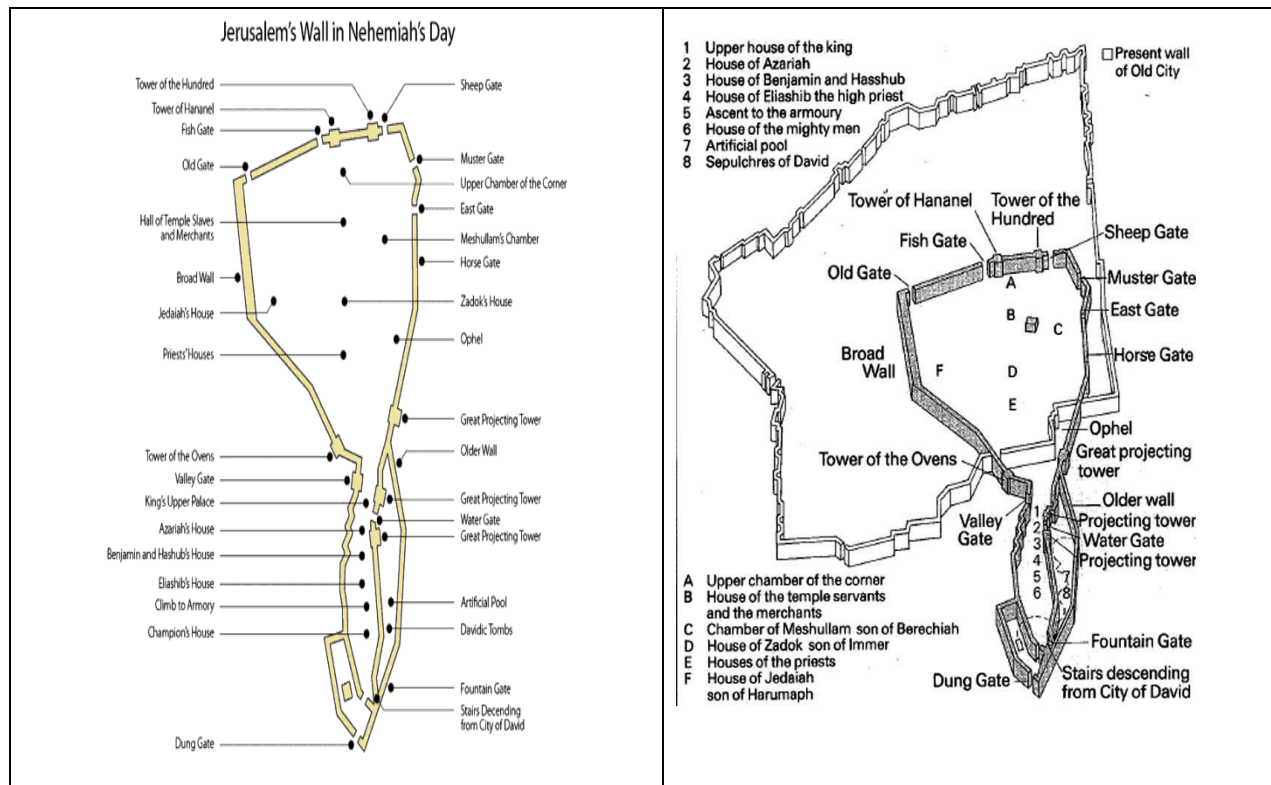
- [1] Abdulmalik, Putrus. (2001) The Bible Dictionary, Al-Hurriya Printing House, Beirut.
- [2] Aistleitner, J. (1947) Wörterbuch Der Ugaritischen Sprache (WUS), Berlin.
- [3] Al-Fayroozabadi, Majdaddin Mohammed Bin Yaqub. (2008) Al-Muheet. Al-Hadeeth Printing House, Cairo.
- [4] Al-Jibouri, Ali Yaseen. (2010) The Akkadian-Arabic Dictionary, the National Book House, UAE.
- [5] Al-Yasoo'y, Louis Ma'loof. (1986) Al-Munjid, 5th edition, Beirut.
- [6] Arnold, Muss. (1905) Concise Dictionary of the Assyrian Language (CDAL). Berlin.
- [7] Brockelman, K. (1996) Lexicon Syriacum (LS). Hildeshim.
- [8] Brown, F., Driver, S. R., and Briggs, C.A. (1951) The Brown-Driver-Briggs Hebrew and English Lexicon of the Old Testament (BDB), Oxford.
- [9] Drower, E. S. and Macuch, R. A, Mandaic Dictionary (MD), Oxford, 1963.
- [10] Hoftjzer, J. and K. Jongeling. (1995) Dictionary of Northwest Semitic Inscriptions (DNSI), 2 Bands, New York.
- [11] Jastrew, M. (1950) A Dictionary of the Targumim (DTBY), Talmud Biblical Jerusalemi and the Midrashic Literature, New York.
- [12] Marcus, Saeed Ibrahim. (1993) Interpreting the Words of the Bible, the Franciscan Centre for Christian Eastern Studies, Cairo.
- [13] Minna, Yaqub Eugene. (1995) Kildani-Arabic Dictionary, Beirut.
- [14] Ridha, Mohammed. (1998) Language Text, Al-Hayat Library Printing House, Beirut.
- [15] Soden, W. Von. (1959) Akkadischeshand Wörterbuch (AHW), Wiesbaden.
- [16] Tom Back, R. S. (1977) A Comparative Semitic Lexicon of the Phoenician and Punic Languages (CSLP), Scholars Press.
- [17] Smith, Pyne. (1901) Thesaurus Syriaqucus (TS). Oxford.
- [18] Zachariya, Bin and Abi Al Hassan Ahmed Bin Faris. (1979) Language Measure Dictionary, revised by Abdul Salam Mohammed Haron. Dar Al-Fikir. Cairo.

Electronic Sources

- [19] www.calvary.org>(12) WOL.JW.ORG>WOL> LP - A.
- [20] www.christiansheperd.org/meditation, ..
- [21] www.godfire.net/rayknight/78-nehemeiahsgates.pdf .
- [22] www.jewish-history.com/palestine/jersalem/html .
www.jesusplusnthing.com>nehem3.

Maps





JERUSALEM REBUILT UNDER EZRA & NEHEMIAH

© Mark Barry 2015 | visualunit.me | Please do not republish without permission, but feel free to copy for personal use. Note: this layout is indicative only, as many of the locations mentioned in Nehemiah are difficult to pinpoint precisely.

