

## ~GATE, GATEWAY (1919)

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- The Bible speaks of several different kinds of gates.
- Gates of the camp,
- Then Moses took his stand in the **gate** of the camp and said; Who is on Yehowah's side? To me! And all the sons of Levi began gathering themselves to him. (**Exodus 32:26**)
- He now said to them; This is what Yehowah the God of Israel has said; Put each one of you his sword on his side. Pass through and return from gate to **gate** in the camp and kill each one his brother and each one his fellow and each one his intimate acquaintance. (**Exodus 32:27**)
- **Gates** of the city,

- So it came about when he was in the **Gate** of Benjamin that the officer holding the oversight, whose name was Irijah the son of Shelemiah the son of Hananiah, was there. At once he took hold of Jeremiah the prophet, saying; It is to the Chaldeans that you are falling away! (**Jeremiah 37:13**)
- **Gate** of the courtyard of the tabernacle,
- And the screen of **the gate of the courtyard** was the work of a weaver, of blue thread and wool dyed reddish purple and coccus scarlet material and fine twisted linen, and twenty cubits was the length, and the height throughout its extent was five cubits equally with the hangings of the courtyard. (**Exodus 38:18**)
- **Gates** of the Castle that belongs to the house,
- Also a letter to Asaph the keeper of the park that belongs to the king, that he may give me trees to build with timber the **gates of the Castle** that belongs to the house, and for the wall of the city and for the house into which I am to enter. So the king gave them to me, according to the good hand of my God upon me. (**Nehemiah 2:8**)
- **Temple gates,**
- Moreover, they began to recognize him, that this was the man that used to sit for gifts of mercy at the **Beautiful Gate of the temple**, and they became filled with astonishment and ecstasy at what had happened to him. (**Acts of Apostles 3:10**)
- **Gate** of a house,
- When he knocked at the door of the **gateway**, a servant girl named Rhoda came to attend to the call. (**Acts of Apostles 12:13**)
- And, upon recognizing the voice of Peter, out of joy she did not open the **gate**, but ran inside and reported that Peter was standing before the gateway. (**Acts of Apostles 12:14**)
- **Construction**
- Cities usually had as few **gates** as possible, some cities had only one **gate**, since these were the vulnerable points of their fortifications.

Where there were inner and outer walls, there were, of course, **gates** in each wall.

- Early **gateways** were (L) shaped to hinder the enemy's entry. Later, after the chariot was introduced circa **18th Century B.C.E**, city **gates** had a straight, direct entrance.
- In some uncovered ruins the city **gate** is composed of an entrance flanked by square towers leading into a vestibule about some 15 to 20 meters (49 to 66 feet) long.
- The passage through the vestibule was flanked by as many as six pilasters, which narrowed the passageway at three places. In some cases there may have been two or three sets of doors for these deep **gates**.
- Small rooms inside the vestibule walls were used as guard chambers. In Ezekiel's visionary temple, the **gates** were provided with guard chambers.
- Then he came to the **gate**, the front of which is toward the east, and went up by its steps. And he began to measure the threshold of the **gate**, one reed in width, and the other threshold, one reed in width. (**Ezekiel 40:6**)
- And the guard chamber was one reed in length and one reed in width, and between the guard chambers there were five cubits, and the threshold of the gate beside the porch of the **gate** toward the interior was one reed. (**Ezekiel 40:7**)
- And the guard chambers of the **gate** toward the east were three on this side and three on that side. The three of them were of the same measurement, and the side pillars were of the same measurement, on this side and on that side. (**Ezekiel 40:10**)
- And the outer courtyard had a **gate** the front of which was toward the north. He measured its length and its width. (**Ezekiel 40:20**)
- And its guard chambers were three on this side and three on that side. And its own side pillars and its own porch proved to be according to the measurement of the first gate. Fifty cubits was its length, and its width was twenty-five in cubits. (**Ezekiel 40:21**)

- **And he gradually brought me into the inner courtyard by the gate of the south. And he proceeded to measure the **gate** of the south as of the same measurements as these. ([Ezekiel 40:28](#))**
- **And its guard chambers and its side pillars and its porch were of the same measurements as these. And it and its porch had windows round about. Fifty cubits was the length, and the width was twenty-five cubits. ([Ezekiel 40:29](#))**
- **And he gradually brought me into the inner courtyard by way of the east, and he proceeded to measure the **gate** as of the same measurements as these. ([Ezekiel 40:32](#))**
- **And its guard chambers and its side pillars and its porch were of the same measurements as these, and it and its porch had windows all around. The length was fifty cubits, and the width twenty-five cubits. ([Ezekiel 40:33](#))**
- **And its porch was toward the outer courtyard, and palm-tree figures were on its side pillars on this side and on that side. And its ascent was eight steps. ([Ezekiel 40:34](#))**
- **And he proceeded to bring me into the north **gate**, and he measured, with the same measurements as these. ([Ezekiel 40:35](#))**
- **Its guard chambers, its side pillars and its porch. And it had windows all around. The length was fifty cubits, and the width twenty-five cubits. ([Ezekiel 40:36](#))**
- **Some gates had a roof over the vestibule, and some were multistoried, as is evidenced by the stairways found inside.**
- **Now David was sitting between the two **gates**. Meantime, the watchman went to the roof of the gate by the wall. At length he raised his eyes and saw and, look! There was a man running by himself. ([2 Samuel 18:24](#))**
- **Then the king became disturbed and went up to the roof chamber over the gateway and gave way to weeping, and this is what he said as he walked; My son Absalom, my son, my son Absalom! O that I might have died, I myself, instead of you, Absalom my son, my son! ([2 Samuel 18:33](#))**

- **Ancient fortress cities have been uncovered revealing small posterns, or side gates. These were sometimes at the bottom of the rampart and provided easy access for the inhabitants of the city during peacetime.**
- **In time of siege they apparently were used as sortie gates through which the defenders could sally forth to attack besiegers and at the same time receive covering fire from their comrades on the walls.**
- **The doors of the gates of a city were usually of wood sheathed with metal plating, otherwise they could be set on fire by the enemy. Some may have been made of iron, as was the case in the days of the apostles.**
- **Going through the first sentinel guard and the second they got to the iron gate leading into the city, and this opened to them of its own accord. And after they went out they advanced down one street, and immediately the angel departed from him. ([Acts of Apostles 12:10](#))**
- **Babylon's **gateways** are said to have had doors of copper and bars of iron.**
- **Before you I myself shall go, and the swells of land I shall straighten out. The copper doors I shall break in pieces, and the iron bars I shall cut down. ([Isaiah 45:2](#))**
- **Let the reclaimed ones of Yehowah say so, whom he has reclaimed from the hand of the adversary. ([Psalms 107:2](#))**
- **For he has broken the doors of copper, and he has cut down even the bars of iron. ([Psalms 107:16](#))**
- **Some **gates** were apparently locked with wooden bars.**
- **Look! Your people are women in the midst of you. To your enemies the gates of your land must without fail be opened. Fire will certainly devour your bars. ([Nahum 3:13](#))**
- **In Solomon's day, in the region of Argob, in Bashan, there were sixty large cities with wall and copper bar.**

- The son of Geber, in Ramoth-gilead, he had the tent villages of Jair the son of Manasseh, which are in Gilead, he had the region of Argob, which is in Bashan, sixty large cities with wall and copper bar. (**1 Kings 4:13**)
- Some towns in Syria have been found with massive stone doors of single slabs about 3 meters (10 feet) high, turning on pivots above and below.
- Samson's feat of picking up the doors of the **gate** of Gaza along with its two side posts and bar and carrying them to the top of the mountain that is in front of Hebron was, in view of these factors, no mean accomplishment. It was done, of course, through the energizing power of Yehowah's spirit.
- However, Samson kept lying till midnight and then rose at midnight and grabbed hold of the doors of the city **gate** and the two side posts and pulled them out along with the bar and put them upon his shoulders and went carrying them up to the top of the mountain that is in front of Hebron. (**Judges 16:3**)

## •• Function

- The **gates** of a city could refer to the city itself, since much of the official business took place at the **gates** and transactions were recorded there
- And you must rejoice before Yehowah your God, you and your son and your daughter and your man slave and your slave girl and the Levite who is inside your gates and the alien resident and the fatherless boy and the widow, who are in your midst, in the place that Yehowah your God will choose to have his name reside there. (**Deuteronomy 16:11**)
- And you must rejoice during your festival, you and your son and your daughter and your man slave and your slave girl and the Levite and the alien resident and the fatherless boy and the widow, who are inside your **gates**. (**Deuteronomy 16:14**) Footnote
- And also Ruth the Moabite, the wife of Mahlon, I do buy for myself as a wife to cause the name of the dead man to rise upon his inheritance and that the name of the dead man may not be cut off from among his brothers and from the gate of his place. You are witnesses today. (**Ruth 4:10**)

- Yehowah is more in love with the **gates** of Zion than with all the tabernacles of Jacob. (**Psalms 87:2**)
- Our feet proved to be standing within your **gates**, O Jerusalem. (**Psalms 122:2**)
- **And in the capital, business was often carried out at the gateway of the palace grounds.**
- **And all the kings servants that were in the kings gate were bowing low and prostrating themselves to Haman, for so the king had commanded respecting him. But as for Mordecai, he would neither bow low nor prostrate himself. (Esther 3:2)**
- **And the kings servants who were in the kings gate began to say to Mordecai; Why are you sidestepping the kings commandment? (Esther 3:3)**
- **Consequently Haman went out on that day joyful and merry of heart, but as soon as Haman saw Mordecai in the kings gate and that he did not rise and did not quake on account of him, Haman was immediately filled with rage against Mordecai. (Esther 5:9)**
- **But all this, none of it suits me as long as I am seeing Mordecai the Jew sitting in the kings gate. (Esther 5:13)**
- **At once the king said to Haman; Quickly, take the apparel and the horse, just as you have said; And do that way to Mordecai the Jew who is sitting in the king's gate. Do not let anything go unfulfilled of all that you have spoken. (Esther 6:10)**
- **Afterward Mordecai returned to the kings gate. As for Haman, he hurried to his house, mourning and with his head covered. (Esther 6:12)**
- **Where the gates, the entrances, of the city were desolate, the glory was also gone.**
- **And her entrances will have to mourn and express sorrow, and she will certainly be cleaned out. She will sit down on the very earth. (Isaiah 3:26)**
- **Howl, O gate! Cry out, O city! All of you must become**

disheartened, O Philistia! For out of the north a smoke is coming, and there is no one getting isolated from his ranks. (**Isaiah 14:31**)

- Judah has gone mourning, and its very gates have faded away. They have become dejected to the earth, and even the outcry of Jerusalem has gone up. (**Jeremiah 14:2**)
- The ways of Zion are mourning, because there are none coming to the festival. All her **gates** are laid desolate, her priests are sighing. Her virgins are grief-stricken, and she herself has bitterness. (**Lamentations 1:4**)
- The gates were the points where the besiegers made the strongest effort to break through. Once controlling them, they would have access to the city. And so, to get possession of the **gates** of the city meant to take the city.
- I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore, and your seed will take possession of the **gate** of his enemies. (**Genesis 22:17**)
- And they began to bless Rebekah and say to her; O you, our sister, may you become thousands times ten thousand, and let your seed take possession of the gate of those who hate it. (**Genesis 24:60**)
- When the wall of Jerusalem was broken through, the princes of the Babylonian king directed the further subjection of the city from a position at one of the city **gates**.
- In the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, the city was broken through. (**Jeremiah 39:2**)
- And all the princes of the king of Babylon proceeded to come in and sit down in the Middle **Gate**, namely, Nergal-sharezer, Samgar-nebo, Sarsechim, Rabsaris, Nergal-sharezer the Rabmag and all the rest of the princes of the king of Babylon. (**Jeremiah 39:3**)



- **Gates** were the centers of public assembly and public life. Broad places, such as the public square before the **Water Gate** in Jerusalem, were usually provided near the **gates**.
- And all the people proceeded to gather themselves as one man at the public square that was before the **Water Gate**. Then they said to Ezra the copyist to bring the book of the Law of Moses, which Yehowah had commanded Israel. (**Nehemiah 8:1**)
- The **gates** were the city's news centers not only because of the arrival of travelers and merchants but also because nearly all the workmen, especially those working in the fields, went in and out of the **gate** every day. So the **gate** was the place for meeting others.
- As for Boaz, he went up to the **gate** and began to sit there. And, look! The repurchaser was passing by, whom Boaz had mentioned. Then he said; Do turn aside, do sit down here, So-and-so. Hence he turned aside and sat down. (**Ruth 4:1**)
- And Absalom rose up early and stood at the side of the road to the gate. And it came about, when any man happened to have a legal case to come to the king for judgment, then Absalom would call him and say; From what city are you? And he would say; From one of the tribes of Israel your servant is. (**2 Samuel 15:2**)
- The markets were located there, some of the gates of Jerusalem being named evidently for the commodities sold there, for example, the **Fish Gate**.
- And the **Fish Gate** was what the sons of Haseanaah built, they themselves timbered it and then set up its doors, its bolts and its bars. (**Nehemiah 3:3**)
- At the city **gates** the older men of the city sat in judgment.
- You should set judges and officers for yourself inside all your gates that Yehowah your God is giving you by your tribes, and they must judge the people with righteous judgment. (**Deuteronomy 16:18**)
- In case a man happens to have a son who is stubborn and rebellious, he not listening to the voice of his father or the voice of his mother, and they have corrected him but he will not listen to them. (**Deuteronomy 21:18**)

- **His father and his mother must also take hold of him and bring him out to the older men of his city and to the **gate** of his place. (Deuteronomy 21:19)**
- **And they must say to the older men of his city; This son of ours is stubborn and rebellious, he is not listening to our voice, being a glutton and a drunkard. (Deuteronomy 21:20)**
- **The father of the girl and her mother must also take and bring forth the evidence of the girls virginity to the older men of the city at the gate of it. (Deuteronomy 22:15)**
- **Now if the man finds no delight in taking his brothers widow, his brothers widow must then go up to the gate to the older men and say; My husband's brother has refused to preserve his brother's name in Israel. He has not consented to perform brother-in-law marriage with me. (Deuteronomy 25:7)**
- **Even kings at times held audiences or sat in judgment there.**
- **Accordingly the king rose up and seated himself in the **gate**, and to all the people they made the report, saying; There is the king sitting in the gate. And all the people began to come before the king. As for Israel, they had fled each one to his home. (2 Samuel 19:8)**
- **Now the king of Israel and Jehoshaphat the king of Judah were sitting each one on his throne, clothed in garments, in the threshing floor at the entrance of the gate of Samaria, and all the prophets were acting as prophets before them. (1 Kings 22:10)**
- **And Ebed-melech the Ethiopian, a man who was a eunuch and who was in the house of the king, got to hear that they had put Jeremiah into the cistern, and the king was sitting in the Gate of Benjamin. (Jeremiah 38:7)**
- **Because the judges, the prominent men of the city, the merchants, the businessmen, and a goodly number of people were usually at the **gate**, prophets often went there to make proclamations. Their messages delivered there would spread much faster.**
- **Now the king of Israel and Jehoshaphat the king of Judah were sitting each one on his throne, clothed in garments, in the**

threshing floor at the entrance of the gate of Samaria, and all the prophets were acting as prophets before them. (1 Kings 22:10)

- This is what Yehowah has said to me; Go, and you must stand in the gate of the sons of the people by which the kings of Judah enter in and by which they go out, and in all the gates of Jerusalem. (Jeremiah 17:19)
- Other important announcements and official proclamations were also made there.
- And he proceeded to put military chiefs over the people and collect them to him at the public square of the gate of the city and speak to the heart of them, saying; (2 Chronicles 32:6)
- Be courageous and strong. Do not be afraid nor be terrified because of the king of Assyria and on account of all the crowd that is with him. For with us there are more than there are with him. (2 Chronicles 32:7)
- With him there is an arm of flesh, but with us there is Yehowah our God to help us and to fight our battles. And the people began to brace themselves upon the words of Hezekiah the king of Judah. (2 Chronicles 32:8)
- It was in the public square before the Water Gate that Ezra read the Law.
- And all the people proceeded to gather themselves as one man at the public square that was before the Water Gate. Then they said to Ezra the copyist to bring the book of the Law of Moses, which Yehowah had commanded Israel. (Nehemiah 8:1)
- Accordingly Ezra the priest brought the Law before the congregation of men as well as of women and of all intelligent enough to listen, on the first day of the seventh month. (Nehemiah 8:2)
- And he continued to read aloud from it before the public square that is before the Water Gate, from daybreak till midday, in front of the men and the women and the other intelligent ones, and the ears of all the people were attentive to the book of the Law. (Nehemiah 8:3)

- **Wisdom is pictured as crying out at the entrances of the gates for all in the city to become aware of its counsel.**
- **True wisdom itself keeps crying aloud in the very street. In the public squares it keeps giving forth its voice. (Proverbs 1:20)**
- **At the upper end of the noisy streets it calls out. At the entrances of the gates into the city it says its own sayings: (Proverbs 1:21)**
- **Does not wisdom keep calling out, and discernment keep giving forth its voice? (Proverbs 8:1)**
- **On top of the heights, by the way, at the crossing of the roadways it has stationed itself. (Proverbs 8:2)**
- **At the side of the gates, at the mouth of the town, at the going in of the entrances it keeps crying loudly. (Proverbs 8:3)**
- **Inasmuch as the gate was a news center, the good or bad works of the city's inhabitants would become known there.**
- **Give her of the fruitage of her hands, and let her works praise her even in the gates. (Proverbs 31:31)**
- **It seems to have been a heathen practice to make sacrifices at the gates of a city.**
- **And the priest of Zeus, whose temple was before the city, brought bulls and garlands to the gates and was desiring to offer sacrifices with the crowds. (Acts of Apostles 14:13)**
- **This bad practice developed in Judah but was corrected by King Josiah.**
- **Then he brought all the priests from the cities of Judah, that he might make unfit for worship the high places where the priests had made sacrificial smoke, from Geba as far as Beer-sheba, and he pulled down the high places of the gates that were at the entrance of the gate of Joshua, the chief of the city, which was at the left as a person came into the gate of the city. (2 Kings 23:8)**
- **Those found worthy of death by the judges were taken outside the city gates to be executed.**

- **And make two men, good-for-nothing fellows, sit in front of him, and let them bear witness against him, saying; You have cursed God and the king! And bring him out and stone him that he may die. (1 Kings 21:10)**
- **So the men of his city, the older men and the nobles that were dwelling in his city, did just as Jezebel had sent to them, just as it was written in the letters that she had sent to them. (1 Kings 21:11)**
- **They proclaimed a fast and had Naboth sit at the head of the people. (1 Kings 21:12)**
- **Then two of the men, good-for-nothing fellows, came in and sat down in front of him, and the good-for-nothing men began to bear witness against him, that is, Naboth, in front of the people, saying; Naboth has cursed God and the king! After that they brought him out to the outskirts of the city and stoned him with stones, so that he died. (1 Kings 21:13)**
- **And after throwing him outside the city, they began casting stones at him. And the witnesses laid down their outer garments at the feet of a young man called Saul. (Acts of Apostles 7:58)**
- **The carcasses of the sacrificial animals that were offered for sin atonement on the Day of Atonement were taken outside the city and burned.**
- **However, he will have the bull of the sin offering and the goat of the sin offering, the blood of both of which was brought in to make atonement in the holy place, taken forth outside the camp, and they must burn their skins and their flesh and their dung in the fire. (Leviticus 16:27)**
- **And the one who burned them should wash his garments, and he must bathe his flesh in water, and after that he may come into the camp. (Leviticus 16:28)**
- **Therefore Jesus Christ, the sin offering for the atonement of mankind, was put to death outside the **gate** of Jerusalem.**
- **For the bodies of those animals whose blood is taken into the holy place by the High Priest for sin are burned up outside the**

camp. (**Hebrews 13:11**)

- Hence Jesus also, that he might sanctify the people with his own blood, suffered outside the **gate**. (**Hebrews 13:12**)
- Because of the important usages of the city's **gateway**, it was a high honor to sit down with the older men of the land in the **gates**.
- When I went forth to the **gate** by the town, in the public square I would prepare my seat! (**Job 29:7**)
- Her owner is someone known in the **gates**, when he sits down with the older men of the land. (**Proverbs 31:23**)
- Such a position was no place for a foolish one.
- For a foolish one true wisdom is too high, in the **gate** he will not open his mouth. (**Proverbs 24:7**)
- When David was persecuted, he considered it a serious thing for those sitting in the **gates** to become concerned about him, especially in an unfavorable way.
- Those sitting in the **gate** began concerning themselves about me, and I was the subject of the songs of drinkers of intoxicating liquor. (**Psalms 69:12**)
- To crush the afflicted one in the **gate** had reference to judicial corruption, since legal cases were handled there.
- His sons remain far from salvation, and they are crushed in the gate without a deliverer. (**Job 5:4**)
- Do not rob the lowly one because he is lowly, and do not crush the afflicted one in the gate. (**Proverbs 22:22**)
- For I have known how many your revolts are and how mighty your sins are, O you who are showing hostility toward someone righteous, you who are taking hush money, and the ones who have turned aside poor people even in the **gate**. (**Amos 5:12**)
- To hate a reprovor in the **gate**, meant to hate the judge who corrected or condemned one.

- In the **gate** they have hated a reprovor, and a speaker of perfect things they detest. (**Amos 5:10**)
- Those who laid bait for the one reprovor in the **gate** were ones who by bribes or other pressures tried to cause the judges to pervert judgment or who sought to ensnare a prophet who might stand in the **gate** to reprove them.
- And the meek ones will certainly increase their rejoicing in Yehowah himself, and even the poor ones of mankind will be joyful in the Holy One of Israel himself. (**Isaiah 29:19**)
- Because the tyrant must reach his end, and the bragger must come to his finish, and all those keeping alert to do harm must be cut off. (**Isaiah 29:20**)
- Those bringing a man into sin by his word, and those who lay bait even for the one reprovor in the **gate**, and those who push aside the righteous one with empty arguments. (**Isaiah 29:21**)

### •• Wilderness Camp Gates

- The **gates** of the camp of Israel were the ways of entrance. No doubt they were well guarded. The tabernacle was in the camp center, with the Levites camping in close proximity to it, and the 12 tribes, three on a side, were at a greater distance. This arrangement afforded ample protection for the camp. (**Numbers Chapter 3**)
- Then Moses took his stand in the gate of the camp and said; Who is on Yehowah's side? To me! And all the sons of Levi began gathering themselves to him. (**Exodus 32:26**)
- He now said to them; This is what Yehowah the God of Israel has said; Put each one of you his sword on his side. Pass through and return from gate to gate in the camp and kill each one his brother and each one his fellow and each one his intimate acquaintance. (**Exodus 32:27**)

**See Also GATEKEEPER**

### •• Gates Of Jerusalem

- In dealing with the gates of Jerusalem, it is well to remember that, from the time of its capture by David, the city developed and expanded, so that several walls or added portions of walls were built.
- We shall concern ourselves here mainly with the gates mentioned in the book of Nehemiah, which gives us the most complete description or listing. The gates named in Nehemiah's record are gates that had been in the wall that was built prior to the **Eighth Century B.C.E.** and in the wall surrounding the second quarter.
- Accordingly Hilkiah the priest and Ahikam and Achbor and Shaphan and Asaiah went to Huldah the prophetess the wife of Shallum the son of Tikvah the son of Harhas, the caretaker of the garments, as she was dwelling in Jerusalem in the second quarter, and they proceeded to speak to her. (**2 Kings 22:14**)
- Accordingly Hilkiah along with those whom the king had said went to Huldah the prophetess, the wife of Shallum the son of Tikvah the son of Harhas the caretaker of the garments, as she was dwelling in Jerusalem in the second quarter, and they proceeded to speak to her like this. (**2 Chronicles 34:22**)
- And there must occur on that day, is the utterance of Yehowah, the sound of an outcry from the **Fish Gate**, and a howling from the second quarter, and a great crashing from the hills. (**Zephaniah 1:10**)
- The second quarter, was a northern part of the city bounded on the West and part of the North by Hezekiah's wall.
- Furthermore, he took courage and built up all the broken-down wall and raised towers upon it, and on the outside another wall, and repaired the Mound of the City of David, and made missiles in abundance and shields. (**2 Chronicles 32:5**)
- And joined by Manasseh's wall, which continued on the Northeast and East.
- And after this he built an outer wall for the City of David to the west of Gihon in the torrent valley and as far as the **Fish Gate**, and he ran it around to Ophel and proceeded to make it very high. Further, he put chiefs of the military force in all the fortified cities in Judah. (**2 Chronicles 33:14**)



- This was North of the earlier city and wall, but apparently it did not extend as far West as the earlier wall.

### ·· Nehemiah's Wall

- In his account of the reconstruction of the wall of the city (**Nehemiah Chapter 3**), Nehemiah begins at the **Sheep Gate** and proceeds in a counterclockwise direction.
- We shall follow this procedure in our listing below, inserting the gates not mentioned in the reconstruction account but named in the description of the inauguration procession (**Nehemiah Chapter 12**), along with gates spoken of in other scriptures, some of which are merely other names for those in Nehemiah's record.

### ·· Sheep Gate

- The **Sheep Gate** was rebuilt by Eliashib the High Priest and associate priests.
- And Eliashib the High Priest and his brothers, the priests, proceeded to get up and build the **Sheep Gate**. They themselves sanctified it and went setting up its doors, and as far as the Tower of Meah they sanctified it, as far as the Tower of Hananel. (**Nehemiah 3:1**)
- And between the roof chamber of the corner and the **Sheep Gate** the goldsmiths and the traders did repair work. (**Nehemiah 3:32**)
- And up over the **Gate** of Ephraim and on to the **Gate** of the Old City and clear to the **Fish Gate** and the Tower of Hananel and the Tower of Meah and on to the **Sheep Gate**, and they came to a stand at the **Gate** of the Guard. (**Nehemiah 12:39**)
- This fact would indicate that it was near the temple area. Its location was probably in the wall of the second quarter, the part built by Manasseh, see **Fish Gate** below, at or near the Northeast corner of the city.
- This **gate** may have been so named because through it were brought sheep and goats for sacrifice or perhaps for a market that was located nearby. The **sheepgate** mentioned at;
- Now in Jerusalem at the **sheepgate** there is a pool designated in

Hebrew Bethzatha, with five colonnades. (John 5:2)

- Is likely this **Sheep Gate** or a later **gate** corresponding to it, for it was located in the same vicinity, near the pool of Bethzatha.

## ·· **Fish Gate**

- Hezekiah apparently built a part of the wall around the second quarter as far as the **Fish Gate**.
- Furthermore, he took courage and built up all the broken-down wall and raised towers upon it, and on the outside another wall, and repaired the Mound of the City of David, and made missiles in abundance and shields. (2 Chronicles 32:5)
- And after this he built an outer wall for the City of David to the west of Gihon in the torrent valley and as far as the **Fish Gate**, and he ran it around to Ophel and proceeded to make it very high. Further, he put chiefs of the military force in all the fortified cities in Judah. (2 Chronicles 33:14)
- In Nehemiah's reconstruction and procession accounts, the **Fish Gate** is placed West of the **Sheep Gate**, perhaps near the North end of the Tyropoeon Valley.
- And the **Fish Gate** was what the sons of Hassenaah built. They themselves timbered it, and then set up its doors, its bolts and its bars. (Nehemiah 3:3)
- And up over the **Gate** of Ephraim and on to the **Gate** of the Old City and clear to the **Fish Gate** and the Tower of Hananel and the Tower of Meah and on to the **Sheep Gate**, and they came to a stand at the **Gate** of the Guard. (Nehemiah 12:39)
- It is mentioned in conjunction with the second quarter at;
- And there must occur on that day, is the utterance of Yehowah, the sound of an outcry from the **Fish Gate**, and a howling from the second quarter, and a great crashing from the hills. (Zephaniah 1:10)
- The name may be due to the gates nearness to the fish market where the Tyrians sold fish.

- And the Tyrians themselves dwelt in the city, bringing in fish and every sort of merchandise and making sales on the Sabbath to the sons of Judah and in Jerusalem. ([Nehemiah 13:16](#))

### •• Gate Of The Old City

- The **Gate** of the Old City was located on the Northwest side of the city between the Fish **Gate** and the **Gate** of Ephraim.

- And the **Gate** of the Old City was what Joiada the son of Paseah and Meshullam the son of Besodeiah repaired. They themselves timbered it, and then set up its doors, and its bolts and its bars. ([Nehemiah 3:6](#))

- And up over the **Gate** of Ephraim and on to the **Gate** of the Old City and clear to the Fish **Gate** and the Tower of Hananel and the Tower of Meah and on to the Sheep **Gate**, and they came to a stand at the **Gate** of the Guard. ([Nehemiah 12:39](#))

- In Hebrew, the gate is called simply **Gate** of the Old, the word city being supplied by some translators.

- It is suggested that the name was derived from its having been the main North entrance to the old city. It may have been at the junction of the Broad Wall, that formed a North boundary of the old city, and the South end of the West wall of the second quarter. Some think that this **gate** is identical with the First **Gate** mentioned by Zechariah.

- He seemingly refers to the East-West limits of the city in saying from (1) the **Gate** of Benjamin all the way to the place of (2) the First **Gate**, all the way to (3) the Corner **Gate**, and to the North-South limits in saying from the Tower of Hananel all the way to the press vats of the king.

- The whole land will be changed like the Arabah, from Geba to Rimmon to the south of Jerusalem, and she must rise and become inhabited in her place, from the **Gate** of Benjamin all the way to the place of the First **Gate**, all the way to the Corner **Gate**, and from the Tower of Hananel all the way to the press vats of the king. ([Zechariah 14:10](#))

- Others would connect the **Gate** of the Old City with the Middle **Gate** mentioned at;

- And all the princes of the king of Babylon proceeded to come in and sit down in the Middle **Gate**, namely, Nergal-sharezer, Samgar-nebo, Sarsechim, Rabsaris, Nergal-sharezer the Rabmag and all the rest of the princes of the king of Babylon. (**Jeremiah 39:3**)
- Some term this **Gate** of the Old City the Mishneh Gate and locate it in the West wall of the second quarter.

### · Gate Of Ephraim

- The **Gate** of Ephraim was located in the Broad Wall 400 cubits (178 meters)(583 feet) East of the Corner Gate.
- And it was Amaziah the king of Judah the son of Jehoash the son of Ahaziah that Jehoash the king of Israel captured at Beth-shemesh, after which they came to Jerusalem and he made a breach in the wall of Jerusalem at the **Gate** of Ephraim clear to the Corner **Gate**, four hundred cubits. (**2 Kings 14:13**)
- And it was Amaziah the king of Judah, the son of Jehoash the son of Jehoahaz, that Jehoash the king of Israel seized at Beth-shemesh, after which he brought him to Jerusalem and made a breach in the wall of Jerusalem, from the Gate of Ephraim clear to the Corner **Gate**, four hundred cubits. (**2 Chronicles 25:23**)
- It was an exit North in the direction of the territory of Ephraim. It, too, has been identified by some researchers with the Middle **Gate**
- And all the princes of the king of Babylon proceeded to come in and sit down in the Middle **Gate**, namely, Nergal-sharezer, Samgar-nebo, Sarsechim, Rabsaris, Nergal-sharezer the Rabmag and all the rest of the princes of the king of Babylon. (**Jeremiah 39:3**)
- By others with the First **Gate**.
- The whole land will be changed like the Arabah, from Geba to Rimmon to the south of Jerusalem, and she must rise and become inhabited in her place, from the **Gate** of Benjamin all the way to the place of the First **Gate**, all the way to the Corner **Gate**, and from the Tower of Hananel all the way to the press vats of the king. (**Zechariah 14:10**)

- It is thought to be, or correspond to, the Gennath or Garden **Gate** spoken of by the Jewish historian Josephus. [The Jewish War, V, 146, iv, 2]
- Near the **Gate** of Ephraim there was a public square in which the people made booths to celebrate the Festival of Booths in Nehemiah's time.
- And the people proceeded to go out and bring them in and make booths for themselves, each one upon his own roof and in their courtyards and in the courtyards of the house of the true God and in the public square of the Water **Gate** and in the public square of the **Gate** of Ephraim. (**Nehemiah 8:16**)
- This **gate** is not named in Nehemiah's reconstruction text, evidently because it did not need extensive repairs.

#### •• **Corner Gate**

- This **gate** was evidently located in the Northwest angle of the city wall, West of the **Gate** of Ephraim.
- And it was Amaziah the king of Judah the son of Jehoash the son of Ahaziah that Jehoash the king of Israel captured at Bethshemesh, after which they came to Jerusalem and he made a breach in the wall of Jerusalem at the **Gate** of Ephraim clear to the Corner **Gate**, four hundred cubits. (**2 Kings 14:13**)
- And it was Amaziah the king of Judah, the son of Jehoash the son of Jehoahaz, that Jehoash the king of Israel seized at Bethshemesh, after which he brought him to Jerusalem and made a breach in the wall of Jerusalem, from the **Gate** of Ephraim clear to the Corner **Gate**, four hundred cubits. (**2 Chronicles 25:23**)
- It was on the East side of the Valley of Hinnom, apparently in the West wall of the old city at the point where it joined the Broad Wall. Uzziah built a tower by this gate, whether or not it was the Tower of the Bake Ovens is not stated.
- Moreover, Uzziah built towers in Jerusalem by the Corner Gate and by the Valley **Gate** and by the Buttress, and made them strong. (**2 Chronicles 26:9**)

- **Both Jeremiah and Zechariah appear to refer to the Corner Gate as being on the western edge of the city.**
- **Look! There are days coming, is the utterance of Yehowah, and the city will certainly be built to Yehowah from the Tower of Hananel to the Corner Gate. (Jeremiah 31:38)**
- **The whole land will be changed like the Arabah, from Geba to Rimmon to the south of Jerusalem, and she must rise and become inhabited in her place, from the Gate of Benjamin all the way to the place of the First Gate, all the way to the Corner Gate, and from the Tower of Hananel all the way to the press vats of the king. (Zechariah 14:10)**
- **There is no other gate described as existing in the West wall from the Corner Gate to the Valley Gate in the Southwest wall, this no doubt being because of the steep slope of the Valley of Hinnom, making any other gate impractical.**
- **The Corner Gate does not appear in Nehemiah's accounts, again the reason may be that it did not need extensive repairs. The account does speak of repairing the Tower of the Bake Ovens, which seems to have been a part of, or near, the Corner Gate.**
- **Another measured section was what Malchijah the son of Harim and Hasshub the son of Pahath-moab repaired, and also the Tower of the Bake Ovens. (Nehemiah 3:11)**

## •• Valley Gate

- **In the Southwest part of the city wall, the Valley Gate led to the Valley of Hinnom. The gate of the Essenes mentioned by Josephus may have been located here or nearby. [The Jewish War, V, 145, iv, 2]**
- **Uzziah, in his city-fortification program, built a tower by this gate.**
- **Moreover, Uzziah built towers in Jerusalem by the Corner Gate and by the Valley Gate and by the Buttress, and made them strong. (2 Chronicles 26:9)**
- **It was from the Valley Gate that Nehemiah went out for his inspection of the damaged wall, riding eastward through the Valley of**

**Hinnom and then up the Kidron Valley, finally reentering the city by the same gate.**

- **And I proceeded to go out by the Valley Gate by night and in front of the Fountain of the Big Snake and to the Gate of the Ash-heaps, and I was constantly examining the walls of Jerusalem, how they were broken down and the gates of it had been eaten up by fire. (Nehemiah 2:13)**
- **And I went passing along to the Fountain Gate and to the Kings Pool, and there was no place for the domestic animal under me to pass along. (Nehemiah 2:14)**
- **But I kept on ascending in the torrent valley by night, and I kept on examining the wall, after which I came back and entered by the Valley Gate, and so got back. (Nehemiah 2:15)**
- **Although not named as such, the Valley Gate appears to be the point at which the inauguration procession started, one group marching counterclockwise around the walls past the Gate of the Ash-heaps and the other clockwise past the Corner Gate and the Tower of the Bake Ovens.**
- **Then I brought up the princes of Judah upon the wall. Further, I appointed two large thanksgiving choirs and processions, and the one was walking to the right upon the wall to the Gate of the Ash-heaps. (Nehemiah 12:31)**
- **And Hoshai and half of the princes of Judah began to walk behind them. (Nehemiah 12:32)**
- **Also Azariah, Ezra and Meshullam. (Nehemiah 12:33)**
- **Judah and Benjamin and Shemaiah and Jeremiah. (Nehemiah 12:34)**
- **Also of the sons of the priests with the trumpets Zechariah the son of Jonathan the son of Shemaiah the son of Mattaniah the son of Micaiah the son of Zaccur the son of Asaph. (Nehemiah 12:35)**
- **And his brothers Shemaiah and Azarel, Milalai, Gilalai, Maai, Nethanel and Judah, Hanani, with the instruments of song of David the man of the true God, and Ezra the copyist before them.**

**(Nehemiah 12:36)**

- And at the Fountain **Gate** and straight ahead of them they went up on the Stairway of the City of David by the ascent of the wall above the House of David and clear to the Water **Gate** to the east. **(Nehemiah 12:37)**
- And the other thanksgiving choir was walking in front, and I after it, also half of the people, upon the wall up over the Tower of the Bake Ovens and on to the Broad Wall. **(Nehemiah 12:38)**
- And up over the **Gate** of Ephraim and on to the **Gate** of the Old City and clear to the Fish **Gate** and the Tower of Hananel and the Tower of Meah and on to the Sheep Gate, and they came to a stand at the **Gate** of the Guard. **(Nehemiah 12:39)**
- At length the two thanksgiving choirs came to a stand at the house of the true God, also I and half of the deputy rulers with me. **(Nehemiah 12:40)**

#### **•• Gate Of The Ash-heaps**

- This gate is also known as the **Gate** of the Potsherds and is usually called the Dung **Gate**.
- And I proceeded to go out by the Valley **Gate** by night and in front of the Fountain of the Big Snake and to the **Gate** of the Ash-heaps, and I was constantly examining the walls of Jerusalem, how they were broken down and the gates of it had been eaten up by fire. **(Nehemiah 2:13)**
- Then I brought up the princes of Judah upon the wall. Further, I appointed two large thanksgiving choirs and processions, and the one was walking to the right upon the wall to the Gate of the Ash-heaps. **(Nehemiah 12:31)**
- Nehemiah's description seems to place it 1,000 cubits, 445 meters (1,458 feet) East of the Valley **Gate**.
- The Valley **Gate** was what Hanun and the inhabitants of Zanoah repaired, they themselves built it and then set up its doors, its bolts and its bars, also a thousand cubits in the wall as far as the **Gate** of the Ash-heaps. **(Nehemiah 3:13)**



- And the **Gate** of the Ash-heaps was what Malchijah the son of Rechab, a prince of the district of Beth-haccherem, repaired, he himself went building it and setting up its doors, its bolts and its bars. (**Nehemiah 3:14**)
- It was at the Southeast corner of the city wall and led to the Valley of Hinnom near the point where it joined the Tyropoeon Valley.
- And you must go out to the valley of the son of Hinnom, which is at the entrance of the **Gate** of the Potsherds. And there you must proclaim the words that I shall speak to you. (**Jeremiah 19:2**)
- It was from this **gate** that Topheth in the Valley of Hinnom was reached by those idolatrously burning their children in the fire to Baal.
- This is what Yehowah said; Go, and you must get an earthenware flask of a potter and some of the older men of the people and some of the older men of the priests. (**Jeremiah 19:1**)
- And you must go out to the valley of the son of Hinnom, which is at the entrance of the **Gate** of the Potsherds. And there you must proclaim the words that I shall speak to you. (**Jeremiah 19:2**)
- And you must say; Hear the word of Yehowah, O you kings of Judah and you inhabitants of Jerusalem. This is what Yehowah of armies, the God of Israel, has said; Here I am bringing a calamity upon this place, of which when anyone hears, his ears will tingle. (**Jeremiah 19:3**)
- For the reason that they have left me and have proceeded to make this place unrecognizable and to make sacrificial smoke in it to other gods whom they had not known, they and their forefathers and the kings of Judah, and they have filled this place with the blood of the innocent ones. (**Jeremiah 19:4**)
- And they built the high places of the Baal in order to burn their sons in the fire as whole burnt offerings to the Baal, something that I had not commanded or spoken of, and that had not come up into my heart. (**Jeremiah 19:5**)
- Therefore, look! There are days coming, is the utterance of Yehowah, when this place will be called no more Topheth and the valley of the son of Hinnom, but the valley of the killing. (**Jeremiah 19:6**)

- It was also the **gate** through which Jeremiah led some of the older men and priests of Israel and proclaimed calamity to Jerusalem, breaking an earthenware flask to illustrate God's breaking of the people for their serving of other gods.
- This is what Yehowah said; Go, and you must get an earthenware flask of a potter and some of the older men of the people and some of the older men of the priests. (**Jeremiah 19:1**)
- And you must go out to the valley of the son of Hinnom, which is at the entrance of the **Gate** of the Potsherds. And there you must proclaim the words that I shall speak to you. (**Jeremiah 19:2**)
- And you must say; Hear the word of Yehowah, O you kings of Judah and you inhabitants of Jerusalem. This is what Yehowah of armies, the God of Israel, has said,
- Here I am bringing a calamity upon this place, of which when anyone hears, his ears will tingle. (**Jeremiah 19:3**)
- And you must break the flask before the eyes of the men who are going with you. (**Jeremiah 19:10**)
- And you must say to them, this is what Yehowah of armies has said; In the same way I shall break this people and this city as someone breaks the vessel of the potter so that it is no more able to be repaired, and in Topheth they will bury until there is no more place to bury. (**Jeremiah 19:11**)
- The name **Gate** of the Potsherds may have been given because fragments of pottery were thrown near there as refuse, or because fragments of pottery were ground there, the dust from which was used to make cement for plastering cisterns, as has been done in more recent times near a pool at the Southwest corner of the city.
- Also, there may have been a potters industry near this **gate**, for there was clay nearby in the Valley of Hinnom as well as a water supply at the mouth of the Tyropoeon Valley and at the spring called En-rogel.
- Rise up, and you must go down to the house of the potter, and there I shall cause you to hear my words. (**Jeremiah 18:2**)
- This is what Yehowah said; Go, and you must get an

earthenware flask of a potter and some of the older men of the people and some of the older men of the priests. ([Jeremiah 19:1](#))

- And you must go out to the valley of the son of Hinnom, which is at the entrance of the Gate of the Potsherds. And there you must proclaim the words that I shall speak to you. ([Jeremiah 19:2](#))
- **The potter's field**
- After consulting together, they bought with them the potter's field to bury strangers. ([Matthew 27:7](#))
- Therefore that field has been called Field of Blood to this very day. ([Matthew 27:8](#))
- Has, since the **Fourth Century C.E.**, been traditionally considered to be located on the South side of the Valley of Hinnom.

#### •• **Fountain Gate**

- This **gate** was so called because of its giving access to a spring or fountain nearby, perhaps En-rogel, which was below the junction of the Kidron Valley and the Valley of Hinnom. Probably the **gate** was at the South tip of the East hill of the city, that is, at the southern end of the City of David.
- And I went passing along to the Fountain **Gate** and to the Kings Pool, and there was no place for the domestic animal under me to pass along. ([Nehemiah 2:14](#))
- And the Fountain **Gate** was what Shallun the son of Colhozeh, a prince of the district of Mizpah, repaired, he himself proceeded to build it, and to roof it over, and to set up its doors, its bolts and its bars, and also the wall of the Pool of the Canal to the Kings Garden and as far as the Stairway that goes down from the City of David. ([Nehemiah 3:15](#))
- And at the Fountain **Gate** and straight ahead of them they went up on the Stairway of the City of David by the ascent of the wall above the House of David and clear to the Water **Gate** to the east. ([Nehemiah 12:37](#))
- The Fountain **Gate** would afford convenient exit and access to En-rogel for those living in the City of David, while the **Gate** of the Ash-

heaps, not far to the Southwest, would also lead out toward En-rogel and would likely be a better exit for the residents of the Tyropoeon Valley and the Southwest hill of the city.

### · Water Gate

- The name of this **gate** may have been derived from its proximity or at least its access to the spring of Gihon about midway up the East side of the city. This **gate** was near Ophel, not far from the temple area.
- And the Nethinim themselves happened to be dwellers in Ophel, they did repair work as far as in front of the Water **Gate** on the east and the protruding tower. (**Nehemiah 3:26**)
- The Water **Gate** was where one of the groups of the inauguration procession left the wall, proceeding from there to the temple, where they assembled with the other group, apparently not traversing that part of the city wall to the East of the temple.
- And at the Fountain **Gate** and straight ahead of them they went up on the Stairway of the City of David by the ascent of the wall above the House of David and clear to the Water **Gate** to the east. (**Nehemiah 12:37**)
- And the other thanksgiving choir was walking in front, and I after it, also half of the people, upon the wall up over the Tower of the Bake Ovens and on to the Broad Wall. (**Nehemiah 12:38**)
- And up over the **Gate** of Ephraim and on to the **Gate** of the Old City and clear to the Fish **Gate** and the Tower of Hananel and the Tower of Meah and on to the Sheep **Gate**, and they came to a stand at the **Gate** of the Guard. (**Nehemiah 12:39**)
- At length the two thanksgiving choirs came to a stand at the house of the true God, also I and half of the deputy rulers with me. (**Nehemiah 12:40**)
- There was a public square before this gate where all the people gathered to hear Ezra read the Law and where they afterward built booths to celebrate the Festival of Booths.
- And all the people proceeded to gather themselves as one man at the public square that was before the Water **Gate**. Then they

said to Ezra the copyist to bring the book of the Law of Moses, which Yehowah had commanded Israel. (**Nehemiah 8:1**)

- Accordingly Ezra the priest brought the Law before the congregation of men as well as of women and of all intelligent enough to listen, on the first day of the seventh month. (**Nehemiah 8:2**)
- And he continued to read aloud from it before the public square that is before the Water **Gate**, from daybreak till midday, in front of the men and the women and the other intelligent ones, and the ears of all the people were attentive to the book of the Law. (**Nehemiah 8:3**)
- And the people proceeded to go out and bring them in and make booths for themselves, each one upon his own roof and in their courtyards and in the courtyards of the house of the true God and in the public square of the Water **Gate** and in the public square of the Gate of Ephraim. (**Nehemiah 8:16**)

## •• Horse Gate

- Repair work above the Horse **Gate** was done by the priests, which implies that its location was near the temple.
- Above the Horse **Gate** the priests did repair work, each one in front of his own house. (**Nehemiah 3:28**)
- Some have held that the Horse Gate was one providing communication between two parts of the temple-palace quarter. They reach this conclusion from the account of Athaliah's execution, which reports that, on being led out of the temple by the soldiers, she came to the entry of the horse **gate** of the king's house.
- So they laid their hands upon her. When she came to the entry of the horse gate of the king's house, they at once put her to death there. (**2 Chronicles 23:15**)
- So they laid their hands upon her and she came by the way of the horse entry of the king's house, and she got put to death there. (**2 Kings 11:16**)
- However, this was likely an entry just to the precincts of the royal palace and not the Horse **Gate** through which the horses passed

in and out of the city itself. Nehemiah definitely includes the Horse Gate in his reconstruction description, indicating that it was a gate in the city wall. It was probably located Southeast of the temple area.

- Above the Horse Gate the priests did repair work, each one in front of his own house. (Nehemiah 3:28)
- And all the low plain of the carcasses and of the fatty ashes, and all the terraces as far as the torrent valley of Kidron, clear to the corner of the Horse Gate toward the sunrising, will be something holy to Yehowah. It will not be uprooted, neither will it be torn down anymore to time indefinite. (Jeremiah 31:40)
- The Horse Gate is omitted in the inauguration procession account, evidently because the two parts of the procession left off at the Water Gate and the Gate of the Guard, respectively, and did not walk over the section of the wall East of the temple, where the Horse Gate and the Inspection Gate were located.
- And at the Fountain Gate and straight ahead of them they went up on the Stairway of the City of David by the ascent of the wall above the House of David and clear to the Water Gate to the east. (Nehemiah 12:37)
- And the other thanksgiving choir was walking in front, and I after it, also half of the people, upon the wall up over the Tower of the Bake Ovens and on to the Broad Wall. (Nehemiah 12:38)
- And up over the Gate of Ephraim and on to the Gate of the Old City and clear to the Fish Gate and the Tower of Hananel and the Tower of Meah and on to the Sheep Gate, and they came to a stand at the Gate of the Guard. (Nehemiah 12:39)
- At length the two thanksgiving choirs came to a stand at the house of the true God, also I and half of the deputy rulers with me. (Nehemiah 12:40)

### • Inspection Gate

- Some call the Inspection, Hebrew, *ham-miph-qadh'*, Gate the Muster Gate. RS, Ro
- After him Malchijah, a member of the goldsmith guild, did repair work as far as the house of the Nethinim and the traders, in front

- of the Inspection **Gate** and as far as the roof chamber of the corner. (**Nehemiah 3:31**)
- And you must take the young bull, the sin offering, and one must burn it in the appointed place of the House, outside the sanctuary. (**Ezekiel 43:21**)
  - **Miph-qadh'**, the same **Hebrew** word without the article **ha**, is translated appointed place. Some have thought it was the same as the **Gate** of the Guard.
  - Its mention by Nehemiah in his reconstruction account would seem to support the idea that it was a gate in the East wall of the city in front of the temple area and North of the Horse **Gate**.
  - After them the Tekoites repaired another measured section, from in front of the great protruding tower as far as the wall of Ophel. (**Nehemiah 3:27**)
  - Above the Horse **Gate** the priests did repair work, each one in front of his own house. (**Nehemiah 3:28**)
  - After them Zadok the son of Immer did repair work in front of his own house. And after him Shemaiah the son of Shecaniah, the keeper of the East **Gate**, did repair work. (**Nehemiah 3:29**)
  - After him Hananiah the son of Shelemiah and Hanun the sixth son of Zalaph repaired another measured section. After him Meshullam the son of Berechiah did repair work in front of his own hall. (**Nehemiah 3:30**)
  - After him Malchijah, a member of the goldsmith guild, did repair work as far as the house of the Nethinim and the traders, in front of the Inspection **Gate** and as far as the roof chamber of the corner. (**Nehemiah 3:31**)
  - Nehemiah's statement that there was a corner in the wall beyond the Inspection **Gate** would place this **gate** in the East wall, South of where the wall turned, likely in a northwestward direction.
  - The account tells us that the repair work was done in front of the Inspection **Gate**. Some have understood this to refer to a repair work on the city wall in front of a temple gate by this name.

- This does not seem to be the correct view, for the same expression is used respecting the Water Gate, which is acknowledged to have been a gate in the city wall.
- And the Nethinim themselves happened to be dwellers in Ophel, they did repair work as far as in front of the Water Gate on the east and the protruding tower. (Nehemiah 3:26)
- After him Malchijah, a member of the goldsmith guild, did repair work as far as the house of the Nethinim and the traders, in front of the Inspection Gate and as far as the roof chamber of the corner. (Nehemiah 3:31)
- The Inspection Gate is not named in the procession account evidently because the marchers did not traverse the wall East of the temple.

#### · Gate Of The Guard

- From this gate, called prison gate, KJ, part of the inauguration procession left the wall and proceeded to the temple.
- And up over the Gate of Ephraim and on to the Gate of the Old City and clear to the Fish Gate and the Tower of Hananel and the Tower of Meah and on to the Sheep Gate, and they came to a stand at the Gate of the Guard. (Nehemiah 12:39)
- At length the two thanksgiving choirs came to a stand at the house of the true God, also I and half of the deputy rulers with me. (Nehemiah 12:40)

#### · Middle Gate

- When the wall of Jerusalem was breached by the Babylonians, their military officers sat in the Middle Gate.
- And all the princes of the king of Babylon proceeded to come in and sit down in the Middle Gate, namely, Nergal-sharezer, Samgar-nebo, Sarsechim, Rabsaris, Nergal-sharezer the Rabmag and all the rest of the princes of the king of Babylon. (Jeremiah 39:3)
- Most likely this was identical with the Gate of the Old City, since this gate, at the convergence of the Broad Wall, the North wall of the



old city, and the West wall of the second quarter, was a central or commanding position. However, opinions differ, and some favor the **Gate of Ephraim** or the **Fish Gate**.

### · Gate of Benjamin

- Some identify the **Gate of Benjamin** with the **Sheep Gate**. This location would fit the circumstances of Jeremiah's attempted exit to the territory of Benjamin, evidently toward Anathoth, which lay Northeast of Jerusalem.
- And it occurred when the military force of the Chaldeans had withdrawn themselves from against Jerusalem because of the military force of Pharaoh. (**Jeremiah 37:11**)
- That Jeremiah began to go forth from Jerusalem to go to the land of Benjamin and to get his portion from there in the midst of the people. (**Jeremiah 37:12**)
- So it came about when he was in the **Gate of Benjamin** that the officer holding the oversight, whose name was Irijah the son of Shelemiah the son of Hananiah, was there. At once he took hold of Jeremiah the prophet, saying; It is to the Chaldeans that you are falling away! (**Jeremiah 37:13**)
- **Zedekiah was sitting in the Gate of Benjamin when approached by Ebed-melech with a plea in Jeremiah's behalf.**
- And Ebed-melech the Ethiopian, a man who was a eunuch and who was in the house of the king, got to hear that they had put Jeremiah into the cistern, and the king was sitting in the Gate of Benjamin. (**Jeremiah 38:7**)
- So Ebed-melech went out of the house of the king and spoke to the king, saying; (**Jeremiah 38:8**)
- It is reasonable that the king would be near the point of greatest concern during the Babylonian siege.
- The **Sheep Gate** on the North of the city would be the most seriously threatened by the attacking Babylonians. However, some believe that the Gate of Benjamin was the **Inspection Gate**.

### · Other Gates Mentioned

- **When King Zedekiah fled from the Babylonians, he went out by the way of the **gate** between the double wall that is by the king's garden.**
- **Finally the city was broken through, and as regards all the men of war, they began to run away and go forth from the city by night by the way of the **gate** between the double wall that is by the king's garden, while the Chaldeans were all around against the city, and they kept going by the way of the Arabah. (Jeremiah 52:7)**
- **And a military force of the Chaldeans went chasing after the king, and they got to overtake Zedekiah in the desert plains of Jericho, and all his own military force was scattered from his side. (Jeremiah 52:8)**
- **Now it came about that as soon as Zedekiah the king of Judah and all the men of war saw them, they began to run away and to go out by night from the city by the way of the garden of the king, by the gate between the double wall, and they kept going out by the way of the Arabah. (Jeremiah 39:4)**
- **There is much uncertainty as to the identity of the double wall. However, from present knowledge, either the **Gate** of the Ash-heaps or the Fountain **Gate** might fit the circumstances described in the Scriptures, both of these being near the king's garden.**
- **And a military force of Chaldeans went chasing after the king, and they got to overtake him in the desert plains of Jericho, and all his own military force was scattered from his side. (2 Kings 25:5)**
- **Then he brought all the priests from the cities of Judah, that he might make unfit for worship the high places where the priests had made sacrificial smoke, from Geba as far as Beer-sheba, and he pulled down the high places of the gates that were at the entrance of the **gate** of Joshua, the chief of the city, which was at the left as a person came into the gate of the city. (2 Kings 23:8)**
- **Reference is made to the high places of the gates that were at the entrance of the gate of Joshua, the chief of the city, which was at the left as a person came into the gate of the city.**

- Here gate of Joshua is not the name of a city gate but evidently is a gate within the city walls leading to the governor's residence, which was at the left as a person entered the city gate.

### •• Temple Gates, East Gate

- Nehemiah's reconstruction account tells us that the keeper of the East **Gate** shared in the repair work.
- After them Zadok the son of Immer did repair work in front of his own house. And after him Shemaiah the son of Shecaniah, the keeper of the East **Gate**, did repair work. (**Nehemiah 3:29**)
- Thus the East **Gate** is not designated as a **gate** in Jerusalem's wall, as some have thought. The East **Gate** may have been approximately in line with the Inspection **Gate** in the city wall.
- This gate is evidently the one mentioned in;
- And up till then he was in the kings **gate** to the east. These were the **gatekeepers** of the camps of the sons of Levi. (**1 Chronicles 9:18**)
- As the king's **gate** to the east, being the **gate** where the king went into or came out from the temple.

### •• Gate Of The Foundation

- A temple **gate**, the location of which is uncertain.
- And one third will be at the Gate of the Foundation, and one third will be at the gate behind the runners, and you must keep strict watch over the house by turns. (**2 Kings 11:6**)
- And one third will be at the house of the king, and one third will be at the **Gate** of the Foundation, and all the people will be in the courtyards of the house of Yehowah. (**2 Chronicles 23:5**)

### •• Upper Gate Of The House Of Yehowah

- This may have been a **gate** leading to the inner court, possibly the new gate of Yehowah, where Jeremiah was tried, also where Jeremiah's secretary Baruch read the scroll before the people.

- In time the princes of Judah got to hear these words, and they proceeded to come up from the house of the king to the house of Yehowah and to sit down in the entrance of the new gate of Yehowah. (**Jeremiah 26:10**)
- And Baruch began to read aloud from the book the words of Jeremiah at the house of Yehowah, in the dining room of Gemariah the son of Shaphan the copyist, in the upper courtyard, at the entrance of the new gate of the house of Yehowah, in the ears of all the people. (**Jeremiah 36:10**)
- Jeremiah may have called it the new **gate** because it had not been so anciently built as the others, possibly it was the upper **gate** of the house of Yehowah built by King Jotham.
- In the second year of Pekah the son of Remaliah the king of Israel, Jotham the son of Uzziah the king of Judah became king. (**2 Kings 15:32**)
- It was only that the high places did not disappear. The people were still sacrificing and making sacrificial smoke on the high places. He it was that built the upper gate of the house of Yehowah. (**2 Kings 15:35**)
- He himself built the upper gate of Yehowah's house, and on the wall of Ophel he did a great deal of building. (**2 Chronicles 27:3**)
- Upper **Gate** of Benjamin, which was in the house of Yehowah. Probably a **gate** leading to the inner court, on the North side of the temple.
- Then Pashhur struck Jeremiah the prophet and put him into the stocks that were in the Upper Gate of Benjamin, which was in the house of Yehowah. (**Jeremiah 20:2**)
- Then he thrust out the representation of a hand and took me by a tuft of hair of my head, and a spirit carried me between the earth and the heavens and brought me to Jerusalem in the visions of God, to the entrance of the inner gate that is facing northward, where the dwelling place is of the symbol of jealousy that is inciting to jealousy. (**Ezekiel 8:3**)
- And, look! There were six men coming from the direction of the upper **gate** that faces to the north, each one with his weapon for

smashing in his hand, and there was one man in among them clothed with linen, with a secretary's inkhorn at his hips, and they proceeded to come in and stand beside the copper altar. (Ezekiel 9:2)

## •• Beautiful Gate

- **A doorway of the temple rebuilt by Herod the Great, the site of Peter's healing of the man who was lame from his mother's womb.**
- **Now Peter and John were going up into the temple for the hour of prayer, the ninth hour. (Acts of Apostles 3:1)**
- **And a certain man that was lame from his mother's womb was being carried, and they would daily put him near the temple door that was called Beautiful, in order to ask gifts of mercy from those entering into the temple. (Acts of Apostles 3:2)**
- **When he caught sight of Peter and John about to go into the temple he began requesting to get gifts of mercy. (Acts of Apostles 3:3)**
- **But Peter, together with John, gazed at him and said; Take a look at us. (Acts of Apostles 3:4)**
- **So he fixed his attention upon them, expecting to get something from them. (Acts of Apostles 3:5)**
- **However, Peter said; Silver and gold I do not possess, but what I do have is what I give you. In the name of Jesus Christ the Nazarene, walk! (Acts of Apostles 3:6)**
- **With that he took hold of him by the right hand and raised him up. Instantly the soles of his feet and his anklebones were made firm. (Acts of Apostles 3:7)**
- **And, leaping up, he stood up and began walking, and he entered with them into the temple, walking and leaping and praising God. (Acts of Apostles 3:8)**
- **And all the people got sight of him walking and praising God. (Acts of Apostles 3:9)**
- **Moreover, they began to recognize him, that this was the man**

- that used to sit for gifts of mercy at the Beautiful **Gate** of the temple, and they became filled with astonishment and ecstasy at what had happened to him. (**Acts of Apostles 3:10**)
- There is a tradition that identifies this gate with the existing Golden **Gate** in the city wall, but it may be that the Beautiful **Gate** was an inner gate of the temple area, corresponding possibly to the ancient East **Gate**.
  - Some say that it may have been one of the gates **East** of the temple building itself, opening upon the Court of Women, a gate described by Josephus as being 50 cubits (22 meters)(73 feet) in height and having doors of Corinthian brass.
  - **Other gates** mentioned are the **gate** behind the runners and the **gate** of the runners. These are temple **gates**, the location of which is uncertain.
  - And one third will be at the **Gate** of the Foundation, and one third will be at the **gate** behind the runners, and you must keep strict watch over the house by turns. (**2 Kings 11:6**)
  - Further, he took the chiefs of hundreds and the Carian bodyguard and the runners and all the people of the land, that they might bring the king down from the house of Yehowah, and they came gradually by the way of the gate of the runners to the king's house, and he began to sit upon the throne of the kings. (**2 Kings 11:19**)
  - The Jewish **Mishnah [Middot 1:3]**, speaking of the temple rebuilt by King Herod the Great, mentions only five **gates** to the Temple Mount, that is, in the wall surrounding the entire square of the temple area. These were: the two Huldah **Gates** on the South, the Kiponus **Gate** on the West, the **Tadi** or **Todi Gate** on the North, and the Eastern **Gate**, on which was portrayed the Palace of Shushan.
  - Josephus, on the other hand, refers to four **gates** on the West. [**Jewish Antiquities, XV, 410, xi, 5**]
  - These four **gates** have now been identified by archaeological investigation. From South to North, they are. The **gate** that leads over Robinsons Arch to steps going down into the Tyropoeon Valley, the Barclay **Gate** at street level, the **gate** leading over Wilsons Arch,

supporting a bridge over the Tyropoeon Valley, and the Warren **Gate**, also at street level.

- The Kiponus **Gate** may be identified with either the Barclay **Gate** or the gate over Wilson's Arch.

- The Mishnah additionally states that there were seven gates to the court immediately surrounding the temple. [Middot 1:4]

**See Also TEMPLE**

### •• **Figurative Uses**

- The **gates** of righteousness and the **gate** of Yehowah, into which the righteous enter, are spoken of at;

- Open to me the **gates** of righteousness, you people. I shall go into them, I shall laud Yah. (**Psalms 118:19**)

- This is the **gate** of Yehowah. The righteous themselves will go into it. (**Psalms 118:20**)

- Go in through the narrow **gate**, because broad and spacious is the road leading off into destruction, and many are the ones going in through it. (**Matthew 7:13**)

- Whereas narrow is the **gate** and cramped the road leading off into life, and few are the ones finding it. (**Matthew 7:14**)

- When a person died he was referred to as having entered the **gates** of death.

- Show me favor, O Yehowah, see my affliction by those hating me, o you who are lifting me up from the **gates** of death. (**Psalms 9:13**)

- Their soul got to detest even every sort of food, and they were arriving at the **gates** of death. (**Psalms 107:18**)

- He went into the common grave for mankind and so entered the **gates** of Sheol-Hades.

- I myself said; In the midst of my days I will go into the **gates** of Sheol. I must be deprived of the remainder of my years. (**Isaiah**

**38:10)**

- **Also, I say to you, you are Peter, and on this rock-mass I will build my congregation, and the gates of Hades will not overpower it. (Matthew 16:18)**
- **Since Jesus Christ has the keys of death and of Hades.**
- **And the living one, and I became dead, but, look! I am living forever and ever, and I have the keys of death and of Hades. (Revelation 1:18)**
- **His congregation has had the assurance that death and Hades would not hold them forever in bondage. The apostle Paul showed that all of these die, going into death and Hades, as did Christ whom God loosed from the pangs of death and did not leave in Hades.**
- **But God resurrected him by loosing the pangs of death, because it was not possible for him to continue to be held fast by it. (Acts of Apostles 2:24)**
- **He saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Hades nor did his flesh see corruption. (Acts of Apostles 2:31)**
- **Because of the resurrection, death and Hades do not have final victory over Christ's congregation.**
- **Otherwise, what will they do who are being baptized for the purpose of being dead ones? If the dead are not to be raised up at all, why are they also being baptized for the purpose of being such? (1 Corinthians 15:29)**
- **You unreasonable person! What you sow is not made alive unless first it dies. (1 Corinthians 15:36)**
- **And as for what you sow, you sow, not the body that will develop, but a bare grain, it may be, of wheat or any one of the rest. (1 Corinthians 15:37)**
- **But God gives it a body just as it has pleased him, and to each of the seeds its own body. (1 Corinthians 15:38)**
- **But when this which is corruptible puts on incorruption and this**



- which is mortal puts on immortality, then the saying will take place that is written; Death is swallowed up forever. (**1 Corinthians 15:54**)
- **Death, where is your victory? Death, where is your sting? (1 Corinthians 15:55)**
  - **The sting producing death is sin, but the power for sin is the Law. (1 Corinthians 15:56)**
  - **But thanks to God, for he gives us the victory through our Lord Jesus Christ! (1 Corinthians 15:57)**
  - **Because God's people when restored to Zion would reestablish pure worship there, her gates would be called Praise. Zion's **gates** would be open constantly to bring in the resources of the nations, without fear of being taken under control by the enemy.**
  - **And your **gates** will actually be kept open constantly, they will not be closed even by day or by night, in order to bring to you the resources of the nations, and their kings will be taking the lead. (Isaiah 60:11)**
  - **No more will violence be heard in your land, despoiling or breakdown within your boundaries. And you will certainly call your own walls Salvation and your **gates** Praise. (Isaiah 60:18)**
  - **Ezekiel was given a vision of a city to be called, Yehowah Himself Is There, having 12 **gates** named according to the 12 tribes of Israel.**
  - **And these will be the outlets of the city. On the northern border, four thousand five hundred cubits will be the measurement. (Ezekiel 48:30)**
  - **And the **gates** of the city will be according to the names of the tribes of Israel, three **gates** being on the north, the **gate** of Reuben, one, the **gate** of Judah, one, the **gate** of Levi, one. (Ezekiel 48:31)**
  - **And on the eastern border there will be four thousand five hundred cubits, and three **gates**, even the **gate** of Joseph, one, the **gate** of Benjamin, one, the **gate** of Dan, one. (Ezekiel 48:32)**
  - **And the southern border will be four thousand five hundred**

- cubits as to measurement, with three **gates**, the gate of Simeon, one, the **gate** of Issachar, one, the **gate** of Zebulun, one. (**Ezekiel 48:33**)
- The western border will be four thousand five hundred cubits, there being three **gates**, the **gate** of Gad, one, the **gate** of Asher, one, the **gate** of Naphtali, one. (**Ezekiel 48:34**)
  - Round about there will be eighteen thousand cubits, and the name of the city from that day on will be **Yehowah Himself Is There**. (**Ezekiel 48:35**)
  - He also reports a detailed vision of a temple with its various gates. (**Ezekiel Chapters 40-44**)
  - The holy city New Jerusalem is pictured as having 12 gates of pearl, with an angel stationed at each **gate**, evidently as a guard. These gates are constantly open, for no night exists to occasion closing them.
  - The glory and honor of the nations are brought in through the city gates. Even though open, no entrance can be effected by those practicing wicked, unclean, or disgusting things.
  - Only those maintaining cleanness as overcomers or conquerors, those who become kings and priests with Christ, gain entry past the angelic attendants.
  - I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. (**Revelation 21:2**)
  - It had a great and lofty wall and had twelve **gates**, and at the gates twelve angels, and names were inscribed which are those of the twelve tribes of the sons of Israel. (**Revelation 21:12**)
  - Also, the twelve **gates** were twelve pearls, each one of the gates was made of one pearl. And the broad way of the city was pure gold, as transparent glass. (**Revelation 21:21**)
  - And I did not see a temple in it, for Yehowah God the Almighty is its temple, also the Lamb is. (**Revelation 21:22**)
  - And the city has no need of the sun nor of the moon to shine

upon it, for the glory of God lighted it up, and its lamp was the Lamb. (**Revelation 21:23**)

- **And the nations will walk by means of its light, and the kings of the earth will bring their glory into it. (**Revelation 21:24**)**
- **And its gates will not be closed at all by day, for night will not exist there. (**Revelation 21:25**)**
- **And they will bring the glory and the honor of the nations into it. (**Revelation 21:26**)**
- **But anything not sacred and anyone that carries on a disgusting thing and a lie will in no way enter into it, only those written in the Lambs scroll of life will. (**Revelation 21:27**)**
- **Happy are those who wash their robes, that the authority to go to the trees of life may be theirs and that they may gain entrance into the city by its **gates**. (**Revelation 22:14**)**
- **Outside are the dogs and those who practice spiritism and the fornicators and the murderers and the idolaters and everyone liking and carrying on a lie. (**Revelation 22:15**)**
- **Let the one who has an ear hear what the spirit says to the congregations; To him that conquers I will grant to eat of the tree of life, which is in the paradise of God. (**Revelation 2:7**)**
- **And I saw thrones, and there were those who sat down on them, and power of judging was given them. Yes, I saw the souls of those executed with the ax for the witness they bore to Jesus and for speaking about God, and those who had worshiped neither the wild beast nor its image and who had not received the mark upon their forehead and upon their hand. And they came to life and ruled as kings with the Christ for a thousand years. (**Revelation 20:4**)**
- **Happy and holy is anyone having part in the first resurrection, over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years. (**Revelation 20:6**)**
- **The peoples of the nations of earth who walk in the city's light are blessed.**

