

# NEHEMIAH'S WALL

INSPECTING      REBUILDING      DEDICATING  
444 BC

**Stones from the west wall of Solomon's retaining wall left by Babylon in 586 BC and visible to Nehemiah in 458 BC.**

**Stones of CORNER TOWER**

**Nehemiah saw these stones of the CORNER TOWER**

**22 feet**

**Hezekiah's Broad Wall**

**Dragon Springs**

**TOMBS**

**City of David**

**Kidron Valley**

**Nehemiah on Horse**

**Map Labels:** TOTAL DESTRUCTION ON THE NORTH BY BABYLON, CORNER TOWER, MIPKAD GATE (Inspection Gate) (Muster Gate), HOUSE of the TEMPLE SERVANTS and MERCHANTS, MERULLAM'S LIVING QUARTERS, ZADOK'S HOUSE, HORSE GATE, EAST GATE, SHEEP GATE, PRISON GATE, TOWER of MEAH (100), TOWER of HANANEL, FISH GATE, WEST GATE, SOUTH GATE, PHRASEM GATE, OLD GATE (Gate of Yo Shanan), TRANS-EUPHRAT COV. GATE, OPHEL, JEDAIHA'S HOUSE, UPPER PALACE (Solomon's), COURT of the GUARD, DAVID'S PALACE, VALLEY GATE, TOWER of OVENS (THE FURNACES), GREAT PROJECTING TOWER, BUTTRESS (High #2), CORNER, BUTTRESS (High #1), COLLAPSED TERRACES and RUBBLE, CANAL TUNNEL and OPEN SHANNELS, ARMORY, HOUSE of HEROES, STAIRS from City of David, KING'S GARDENS, FOUNTAIN GATE, WALL of the POOL of SILDAM, DUNG GATE, THE BROAD WALL REMAINS, CENTRAL VALLEY, SECTION of WEST WALL THAT NOT BUILT BY NEHEMIAH, GEDONIA'S TUNNEL, NEHEMIAH'S TUNNEL, COLLAPSED TERRACES and RUBBLE, BUTTRESS (High #1), KING'S POST (AMERICAN POOL), TOMBS of DAVID, ROYAL STRUCTURE, STRAIGHT WALL, LARGE TOWER, WATER GATE, GATE CHAMBERS, KIDRON VALLEY, NORTH (higher ground), TOWER of MEAH (100), SHEEP GATE, PRISON GATE, CORNER TOWER, EAST GATE, CORNER TOWER STONES, MIPKAD GATE, TEMPLE MOUNT, ROYAL STRUCTURE, GATE CHAMBERS, WATER GATE, KIDRON VALLEY.

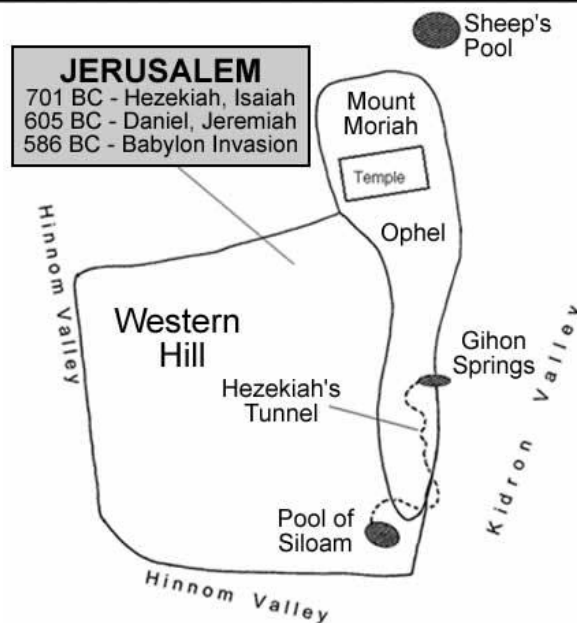
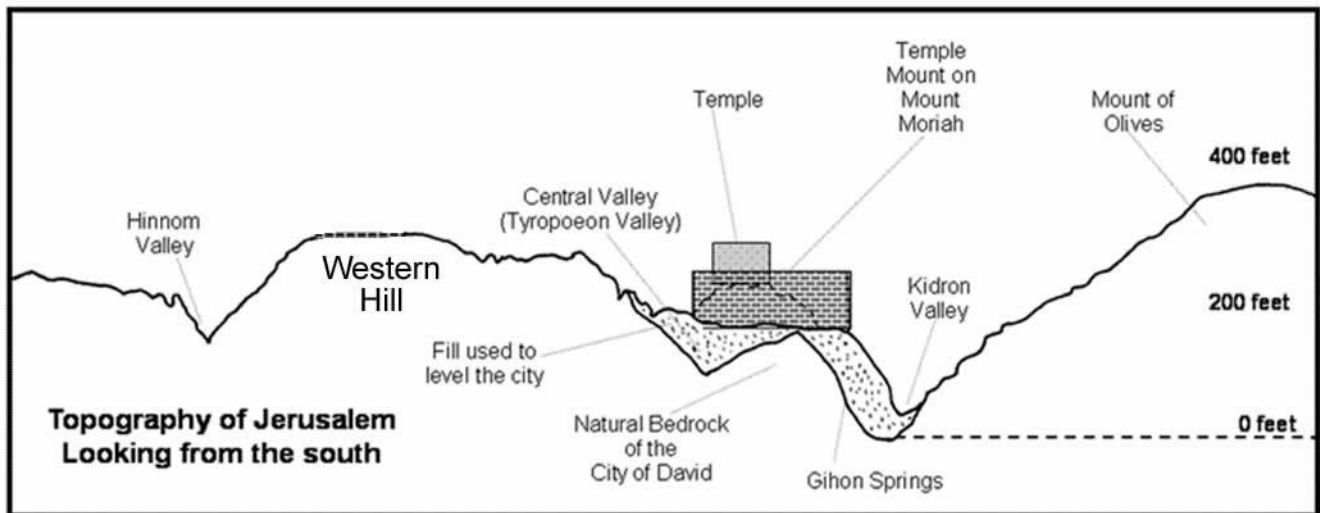
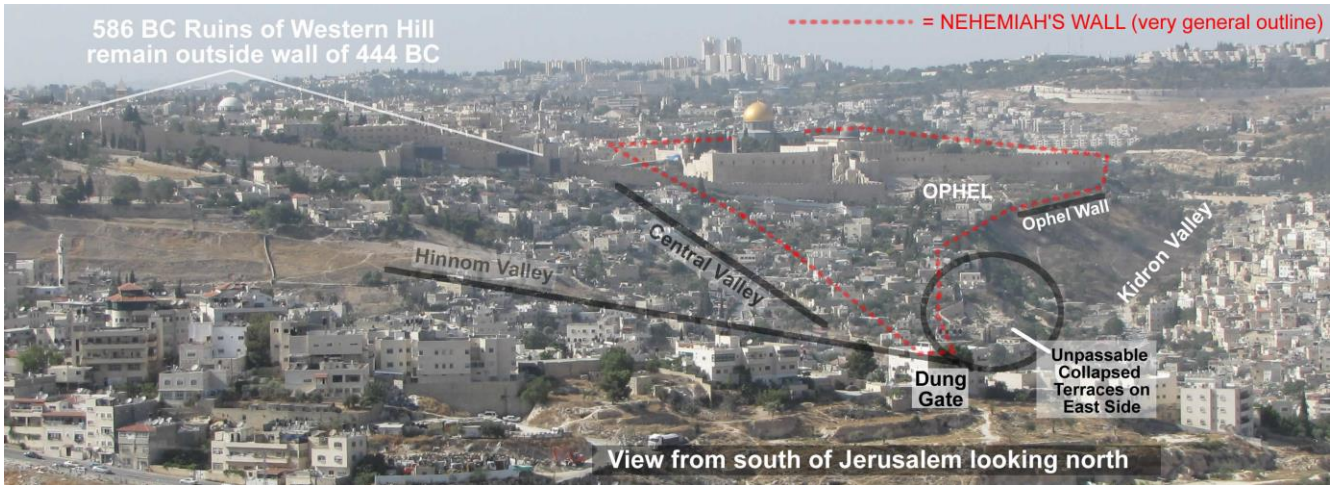
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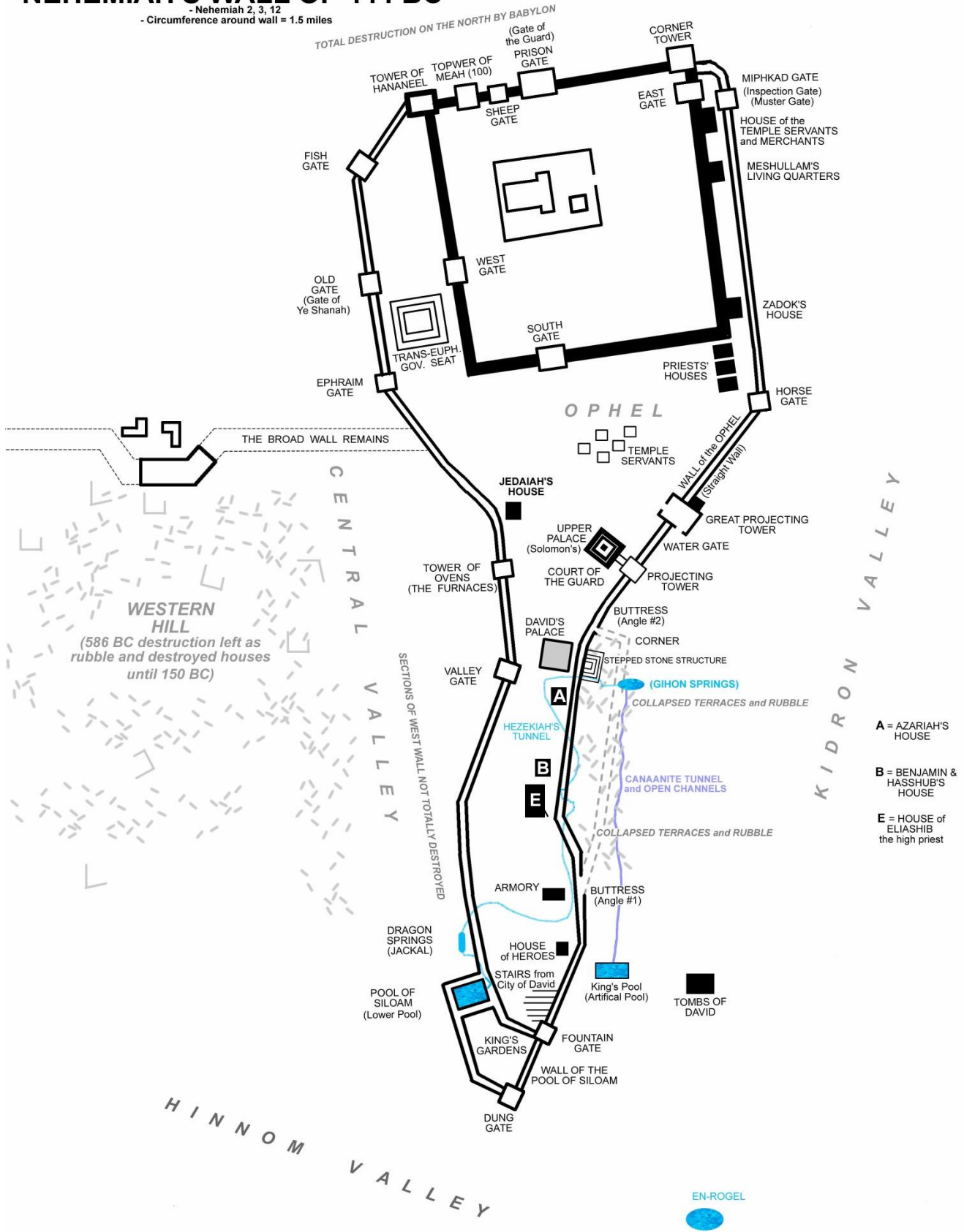
# NEHEMIAH 2, 3, 12

## INSPECTING, REBUILDING, DEDICATING



# NEHEMIAH'S WALL OF 444 BC

- Nehemiah 2, 3, 12  
 - Circumference around wall = 1.5 miles





- Nehemiah ruled Jerusalem from the 20<sup>th</sup> to the 32<sup>nd</sup> year of Artaxerxes (445-433 BC).
- Nehemiah returned to Artaxerxes in 432 BC and stayed in the Persian court for about two years before he returned to Jerusalem a second time in 430 BC.
- When he arrived the second time (430 BC), he found the faithfulness of the people to YHWH had slipped. The priests had even given one of opponents Nehemiah had to face during his first twelve years in Jerusalem a room (office or headquarters) on the Temple Mount in the Temple Court. Nehemiah faced these challenges:
  - Secured finances through collection of tithes to fund the Tempel and the priests
  - Enforce Sabbath observance and prevented merchants doing business on the Sabbath. Closed the city gates to business on the Sabbath and threatened those doing business outside the city gates.
  - Opposed mixed marriages. He punished the offenders. He was appalled some of the children could not speak Hebrew.
  - The high priest's grandson had married the daughter of the Samaritan Sanballat, so he was driven from Judea.
- The refortification of Jerusalem by Nehemiah for Artaxerxes was part of the Persian's attempt to secure its control in the west. Artaxerxes had trouble with a revolt in Egypt and unrest on the borders with Greece.
- Judah had become an important province of Persia since it was positioned along the communication and transportation lines with Egypt.
  - Phoenicia controlled the Mediterranean coast, but its ports were settled by colonies of Greek traders.
  - Arabs had moved north from Arabia into Edom. This was the beginning of the Nabatean traders.
  - The Edomites moved further into southern Judah in Beersheba and Hebron becoming known as Idumeans.
  - Tobiah the governor of Ammon controlled Transjordan and had connections in Jerusalem through the High Priest.
  - Sanballat, governor of Samaria, was looking for revenge against Nehemiah who had helped secure Judah being carved out of the province (or, satrap) of Samaria.
- Nehemiah would face opposition from Tobiah, Sanballat and the Arab leader Geshem
- Josephus claims the Arabs, Ammonites and Ashdodites terrorized Jewish villages and killed many Jews at this time.
- In the face of this opposition Nehemiah rebuilt the walls in 52 days. But, the architectural reinforcement, retaining walls, battlements (the parapet or gaps and indentations at the top of the walls seen around castles that were used for positioning to shoot at enemies outside the wall and for protection against incoming artillery) and other features of a military offense, defense, and wall security would take another two years and four months.





17 Then I said to them, “You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us build the wall of Jerusalem, that we may no longer suffer derision.”

18 And I told them of the hand of my God that had been upon me for good, and also of the words that the king had spoken to me.

And they said, “Let us rise up and build.”  
So they strengthened their hands for the good work.

19 But when Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arab heard of it, they jeered at us and despised us and said, “What is this thing that you are doing? Are you rebelling against the king?”

20 Then I replied to them, “The God of heaven will make us prosper, and we his servants will arise and build, but you have no portion or right or claim in Jerusalem.”



The water from Hezekiah's Tunnel empties into this channel which flowed under the floor of a Byzantine church called the Siloam Church. From inside this church built between 330-530 AD this pool could be accessed through a door inside the church. The round stones are the remains of pillars that supported the church over these waters. The Gihon Springs was, and still is, the source of this flow of water. In Nehemiah's day, as it is today, water would gush from the Gihon Springs on the east side of the city through Hezekiah's Tunnel and flow out this opening at the end of Hezekiah's Tunnel creating the appearance of a spring of water.

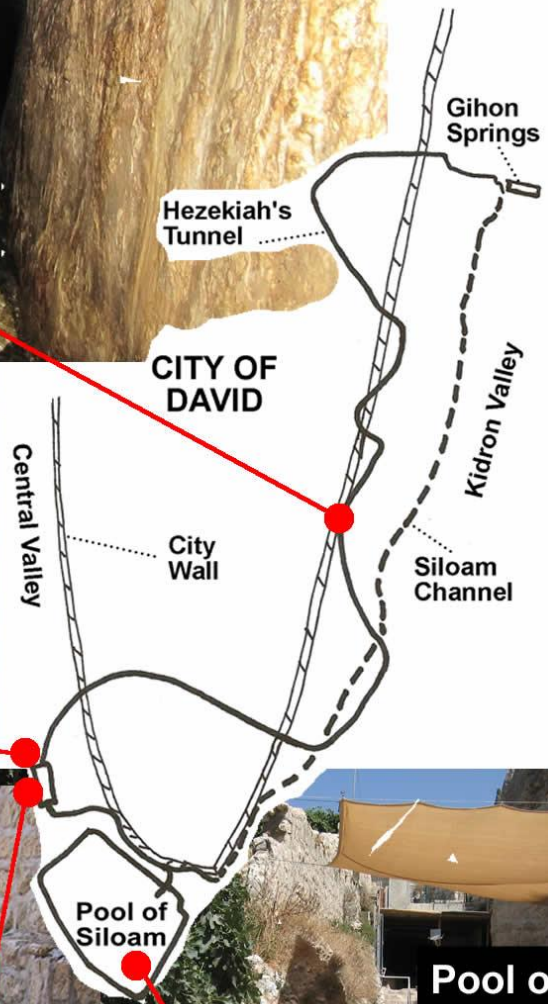
**In Nehemiah 2:13 this is referred to as the “Dragon Spring” or the “Jackal Well”.**

In the New Testament this flow of water filled the Pool of Siloam.

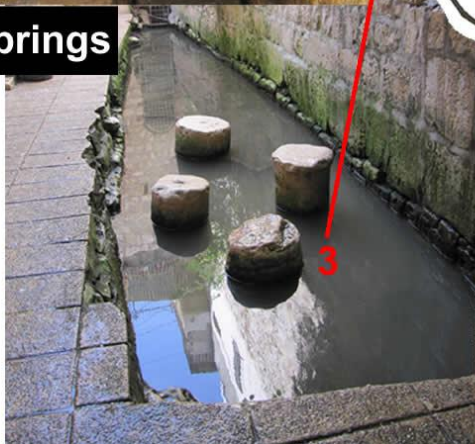
Hezekiah's Tunnel



Exit of Hezekiah's Tunnel to follow water flow to Dragon Springs



Dragon Springs



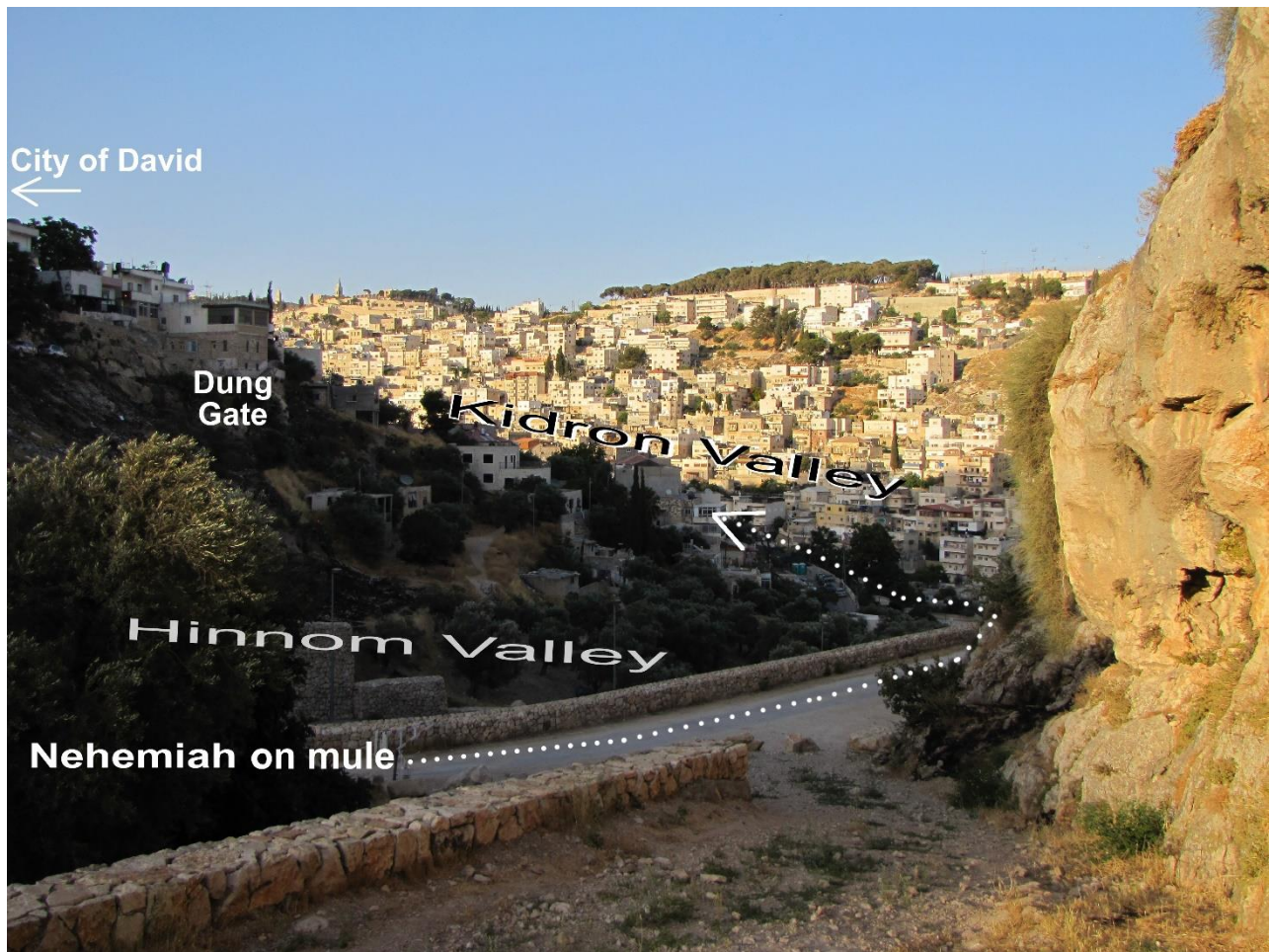
Pool of Siloam



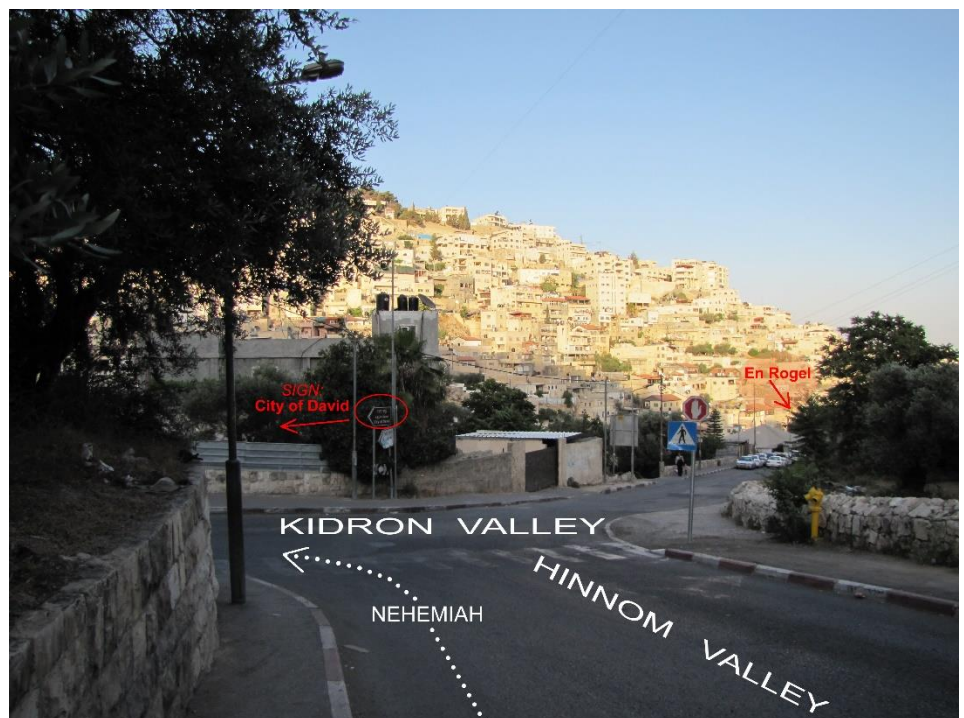
A diagram connecting the Gihon Springs to Hezekiah's Tunnel that allowed water to flow from outside the city walls on the east side (Kidron Valley) to the west side (Central Valley). The water would emerge from Hezekiah's Tunnel as a flow of water emerging from an underground spring. **Nehemiah 2:13** refers to this apparent spring or pool of water as “the Dragon Spring” or “the Jackal Well”.

This water eventually filled the pool of water known as the Pool of Siloam.





Nehemiah's night ride on an animal (likely a mule) would have taken him down the Central Valley into the Hinnom Valley which would have gone around the south end of Jerusalem (City of David) to connect with the Kidron Valley which ran along the east side of the city. In this photo the general location of the Dung Gate is labeled. The city trash was taken out this Dung Gate to be taken into the city's dump located in the Hinnom Valley on the south side.

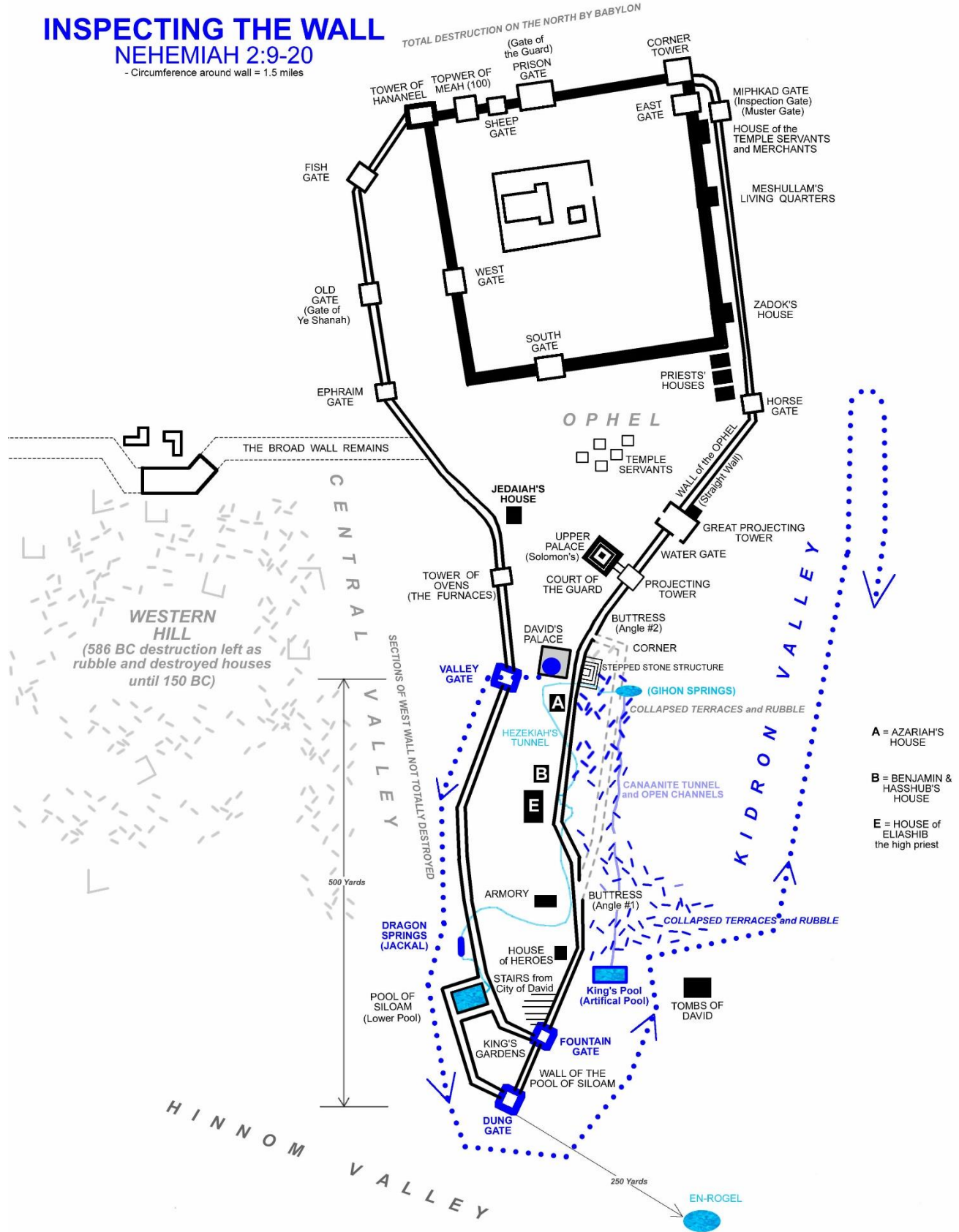


# INSPECTING THE WALL

## NEHEMIAH 2:9-20

- Circumference around wall = 1.5 miles

TOTAL DESTRUCTION ON THE NORTH BY BABYLON



- A** = AZARIAH'S HOUSE
- B** = BENJAMIN & HASSHUB'S HOUSE
- E** = HOUSE OF ELIASHIB the high priest





This is a view from the top of the stone ridge of the City of David looking down the east side into the Kidron Valley. The view looks south down the Kidron Valley where the spring of En-Rogel sets after the Hinnom Valley joins the Kidron from the right (west) side. The Gihon Springs are just to the bottom left just off this photo. Between the years of 2000-586 BC this steep slope would have been built up with terraces and retaining walls to expand the residential area and the city to the east. The Babylonian destruction of 586 BC left this portion of the city and the walls in a state of destruction and in a continuous process of collapse. By the time Nehemiah arrived and tried to pass by this portion of the city the rubble had fallen and built up so that Nehemiah wrote in 2:14, “there was no room for the animal that was under me to pass.”





This photo was taken from the top of the eastern side of the ridge of the City of David. The Gihon Springs can be seen at the bottom of this slope in the building in the middle of this photo setting in the Kidron Valley.

This site was excavated and the debris removed beginning in the 1960's by Kathleen Kenyon. Then, again in the 1970's-1980's by Yigal Shiloh. In 1997 Eilat Mazar began a search for David's Palace here. She continued excavating into 2007 uncovering burned residences and royal archives (and, clay bulla) buried on this terraced slope that remained from the Babylonian fires of 586 BC.

Kathleen Kenyon wrote on page 107-108 in her 1967 book  
"Jerusalem: Excavating 3,000 Years of History":

*"Our excavations on the eastern slopes have revealed the tumble mass of stones that blocked the way of Nehemiah's donkey. We also know why the ruins were so much worse on the east side than the west, for it was only here that the buildings were terraced down into the valley in such a way that damaged to the walls would result in wholesale devastation. A breach in the city wall at the base would bring down the structures supported against its rear, and it would need only a few winters' rains for the chain collapse to spread up to the summit and far to either side."*



Nehemiah decided to build the wall along the level crest of the summit as was always done on the west side. The returning population would be smaller so less city space was needed. Also, the waters of the Gihon Springs now flowed into and under the city and were not only flowing outside the walls in the open on the east side where it needed protection.



Looking to the north/northeast up the Kidron Valley where Nehemiah would have ridden his mule to inspect the wall. From the bottom of this Kidron Valley Nehemiah would have looked up here to see the summit on the east side where he would build

the new wall. From the Kidron Valley Nehemiah could see the Water Gate, the Ophel Wall, the Horse Gate and the eastern side of the Temple Mount. This photo is taken from the top of the Stepped Stone Structure above the collapsed terraces.



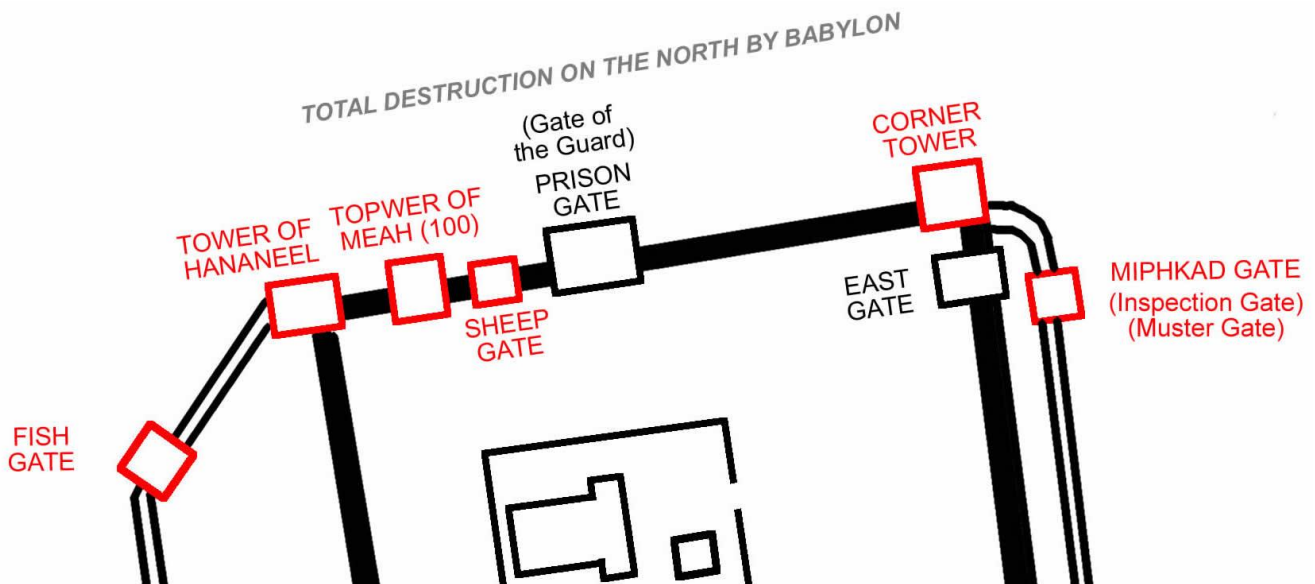
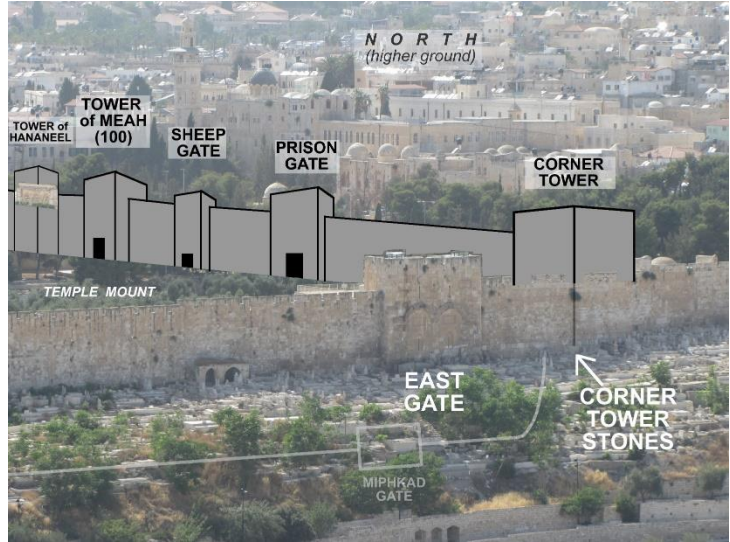


Galyn is standing outside the east wall below where Nehemiah built the 444 BC wall and towers at the top of the ridge above the Stepped Stone Structure. The collapsed terraces and burned residential area of 586 BC are behind and below.

# Nehemiah 3:1-32 – Rebuilding the Wall

1 Then Eliashib the high priest rose up with his brothers the priests, and they built the **Sheep Gate**. They consecrated it and set its doors. They consecrated it as far as the **Tower of the Hundred**, as far as the **Tower of Hananel**.

2 And next to him the men of Jericho built. And next to them Zaccur the son of Imri built.





3 The sons of Hassenaah built the **Fish Gate**. They laid its beams and set its doors, its bolts, and its bars.

4 And next to them Meremoth the son of Uriah, son of Hakkoz repaired. And next to them Meshullam the son of Berechiah, son of Meshezabel repaired. And next to them Zadok the son of Baana repaired.

5 And next to them the Tekoites repaired, but their nobles would not stoop to serve their Lord.

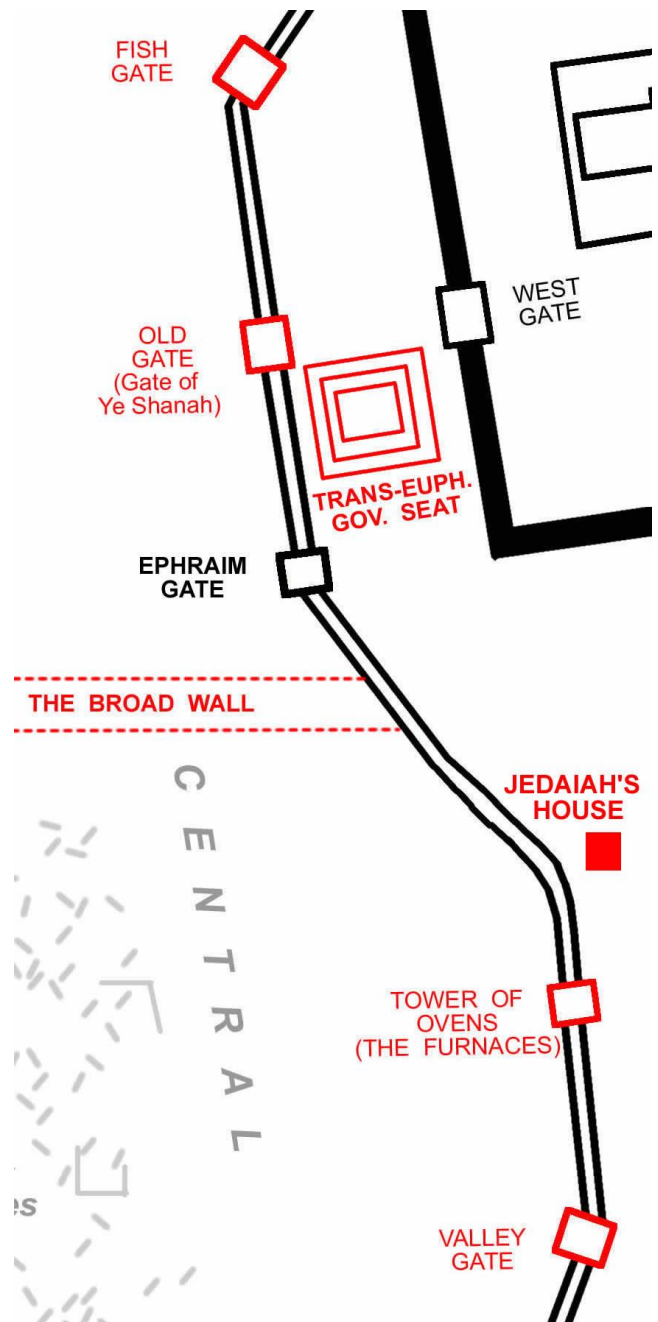
6 Joiada the son of Paseah and Meshullam the son of Besodeiah repaired the **Gate of Yeshanah**. They laid its beams and set its doors, its bolts, and its bars.

7 And next to them repaired Melatiah the Gibeonite and Jadon the Meronothite, the men of Gibeon and of Mizpah, the **seat of the governor of the province Beyond the River**.

8 Next to them Uzziel the son of Harhaiah, goldsmiths, repaired. Next to him Hananiah, one of the perfumers, repaired, and they restored Jerusalem as far as the **Broad Wall**.

9 Next to them Rephaiah the son of Hur, ruler of half the district of Jerusalem, repaired.

10 Next to them **Jedaiah** the son of Harumaph repaired opposite **his house**. And next to him Hattush the son of Hashabneiah repaired.



11 Malchijah the son of Harim and Hasshub the son of Pahath-moab repaired another section and the **Tower of the Ovens**.

12 Next to him Shallum the son of Hallohesh, ruler of half the district of Jerusalem, repaired, he and his daughters.

13 Hanun and the inhabitants of Zanoah repaired the **Valley Gate**. They rebuilt it and set its doors, its bolts, and its bars, and repaired a thousand cubits of the wall, as far as the **Dung Gate**.

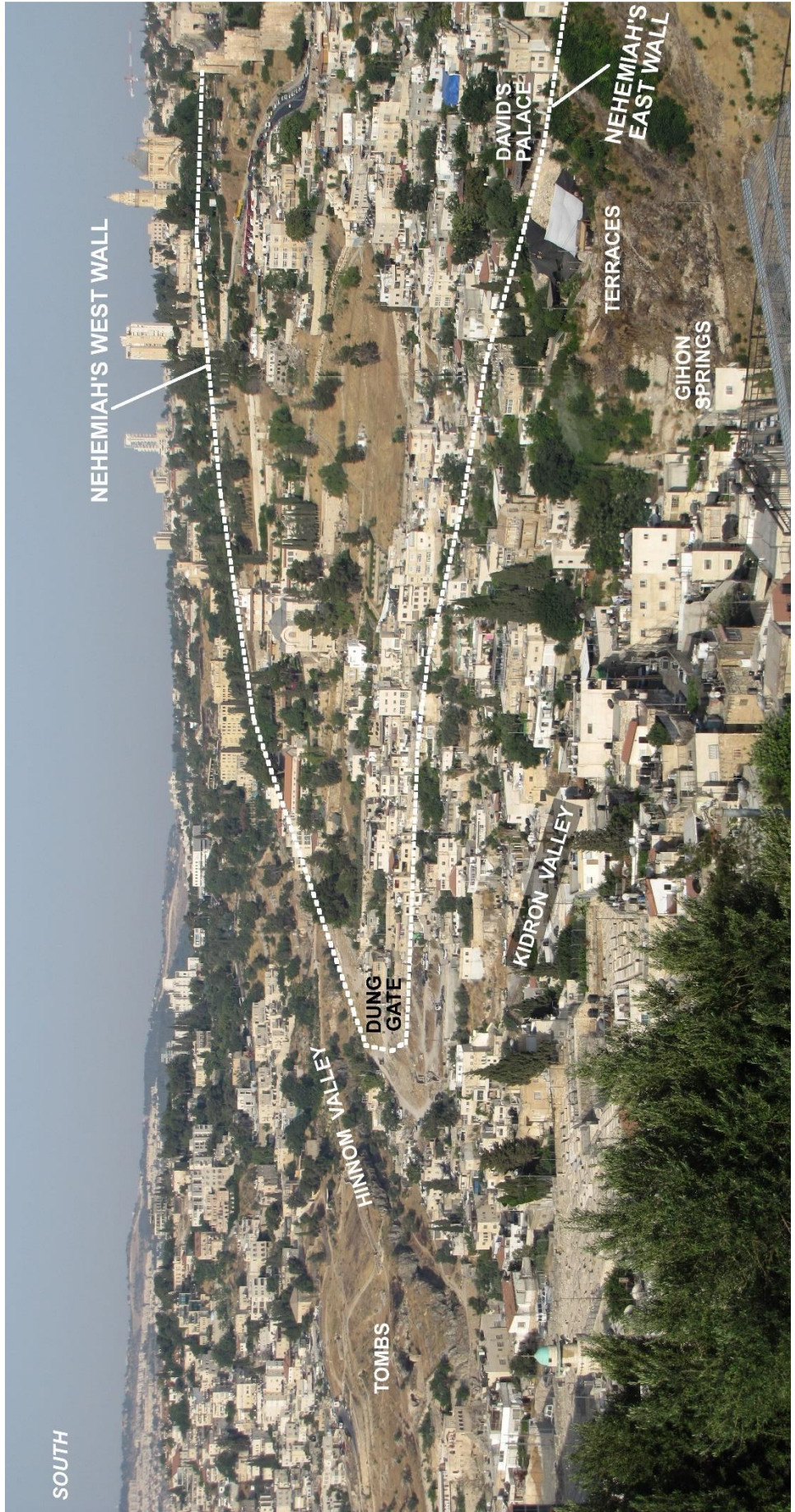
14 Malchijah the son of Rechab, ruler of the district of Beth-haccherem, repaired the **Dung Gate**. He rebuilt it and set its doors, its bolts, and its bars.

Work along the west side to the south of the Temple was easier since enough of the old walls had not been destroyed by the Babylonians in 586 BC. These old walls still stood along the summit on the west side above the Central Valley which allowed quick work in repairing these western walls of Nehemiah's city. On this side construction crews worked on larger sections of the wall. These longer lengths could be identified as a length of wall running from gate to gate.

On the eastern side the crews took on smaller sections because the damage had been greater. On the east side sections of the wall had their length identified by using landmarks. The work by a man and his crew on the eastside is identified as being from landmark to landmark since these sections were smaller, the gates had been destroyed and the rebuilding required much more work.







15 And Shallum the son of Col-hozeh, ruler of the district of Mizpah, repaired the **Fountain Gate**. He rebuilt it and covered it and set its doors, its bolts, and its bars. And he built the **wall of the Pool of Shelah** of the **king's garden**, as far as the **stairs that go down from the city of David**.

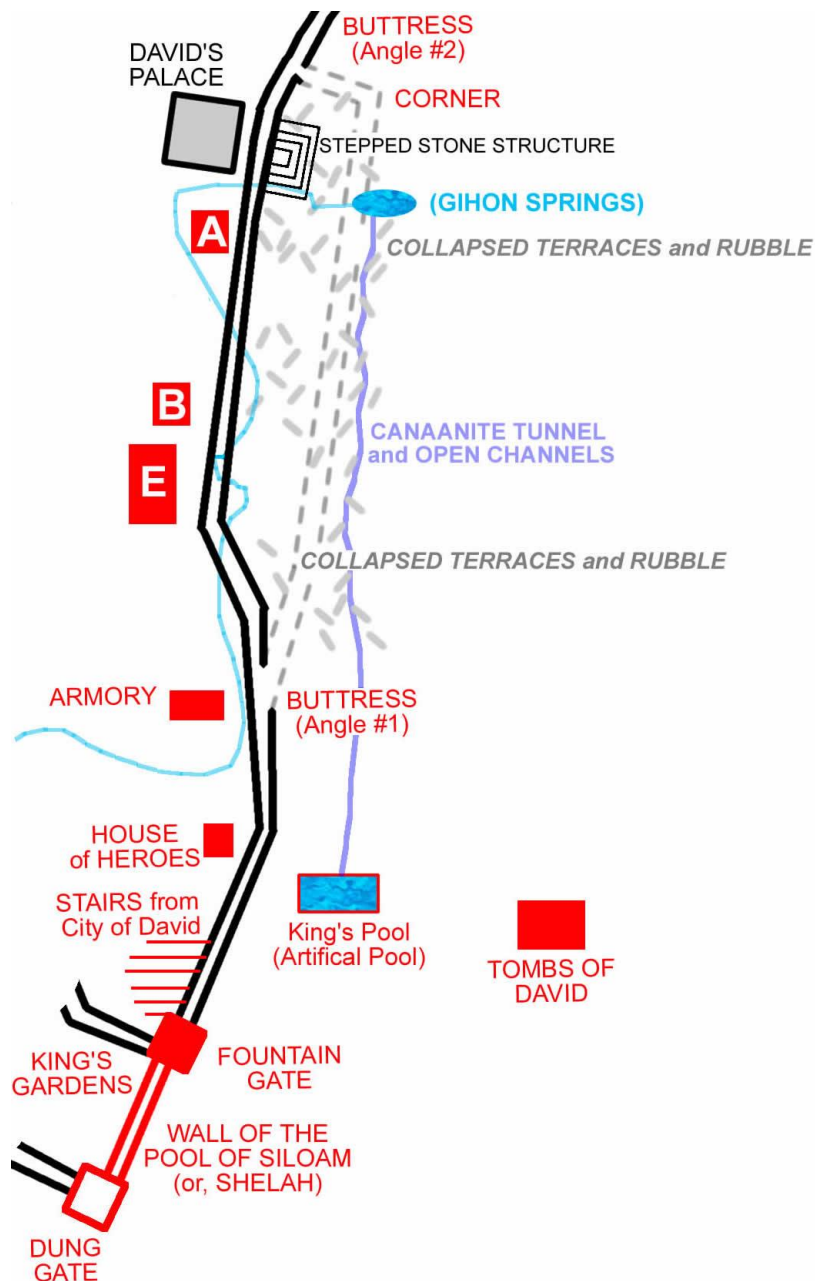
16 After him Nehemiah the son of Azbuk, ruler of half the district of Beth-zur, repaired to a point opposite the **tombs of David**, as far as the **artificial pool**, and as far as the **house of the mighty men**.

17 After him the Levites repaired: Rehum the son of Bani. Next to him Hashabiah, ruler of half the district of Keilah, repaired for his district.

18 After him their brothers repaired: Bavvai the son of Henadad, ruler of half the district of Keilah.

19 Next to him Ezer the son of Jeshua, ruler of Mizpah, repaired another section opposite **the ascent to the armory at the buttness**.

20 After him Baruch the son of Zabbai repaired another section from the **buttness** to the **door of the house of Eliashib** the high priest.





21 After him Meremoth the son of Uriah, son of Hakkoz repaired another section from **the door of the house of Eliashib** to the **end of the house of Eliashib**.

22 After him the priests, the men of the surrounding area, repaired.

23 After them **Benjamin** and **Hasshub** repaired **opposite their house**. After them **Azariah** the son of Maaseiah, son of Ananiah repaired beside **his own house**.

24 After him Binnui the son of Henadad repaired another section, from the **house of Azariah** to **the buttress** and to **the corner**.

The old gates on the east side had been further down the slope. These were abandoned by Nehemiah since they were now outside the new wall built at the top of the ridge.

The new walls and new gates were set along the edge of the summit of the ridge on the east side above the Kidron Valley.



25 Palal the son of Uzai repaired opposite **the buttress** and the **tower projecting from the upper house of the king at the court of the guard.** After him Pedaiah the son of Parosh

26 and the temple servants living **on Ophel** repaired to a point opposite the **Water Gate** on the east and the **projecting tower.**

27 After him the Tekoites repaired another section opposite the **great projecting tower** as far as the **wall of Ophel.**

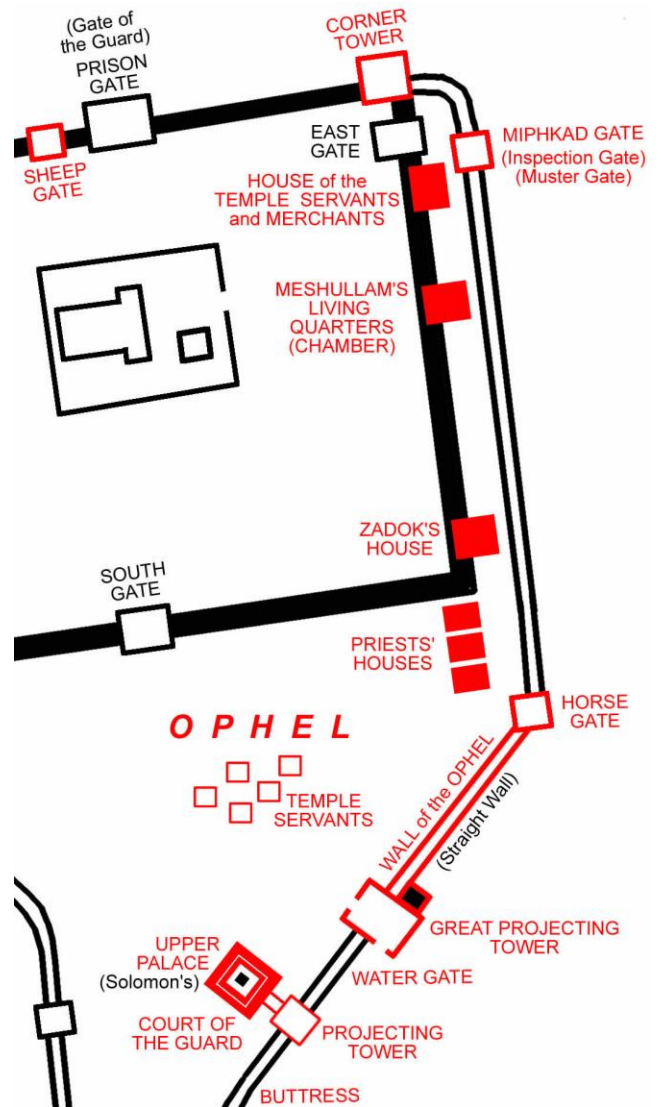
28 Above the **Horse Gate** the **priests** repaired, each one opposite **his own house.**

29 After them **Zadok** the son of Immer repaired opposite **his own house.** After him Shemaiah the son of Shecaniah, the keeper of the **East Gate**, repaired.

30 After him Hananiah the son of Shelemiah and Hanun the sixth son of Zalaph repaired another section. After him **Meshullam** the son of Berechiah repaired opposite **his chamber.**

31 After him Malchijah, one of the goldsmiths, repaired as far as the **house of the temple servants** and of the merchants, opposite the **Muster Gate**, and to the **upper chamber of the corner.**

32 And between the **upper chamber of the corner** and the **Sheep Gate** the goldsmiths and the merchants repaired.

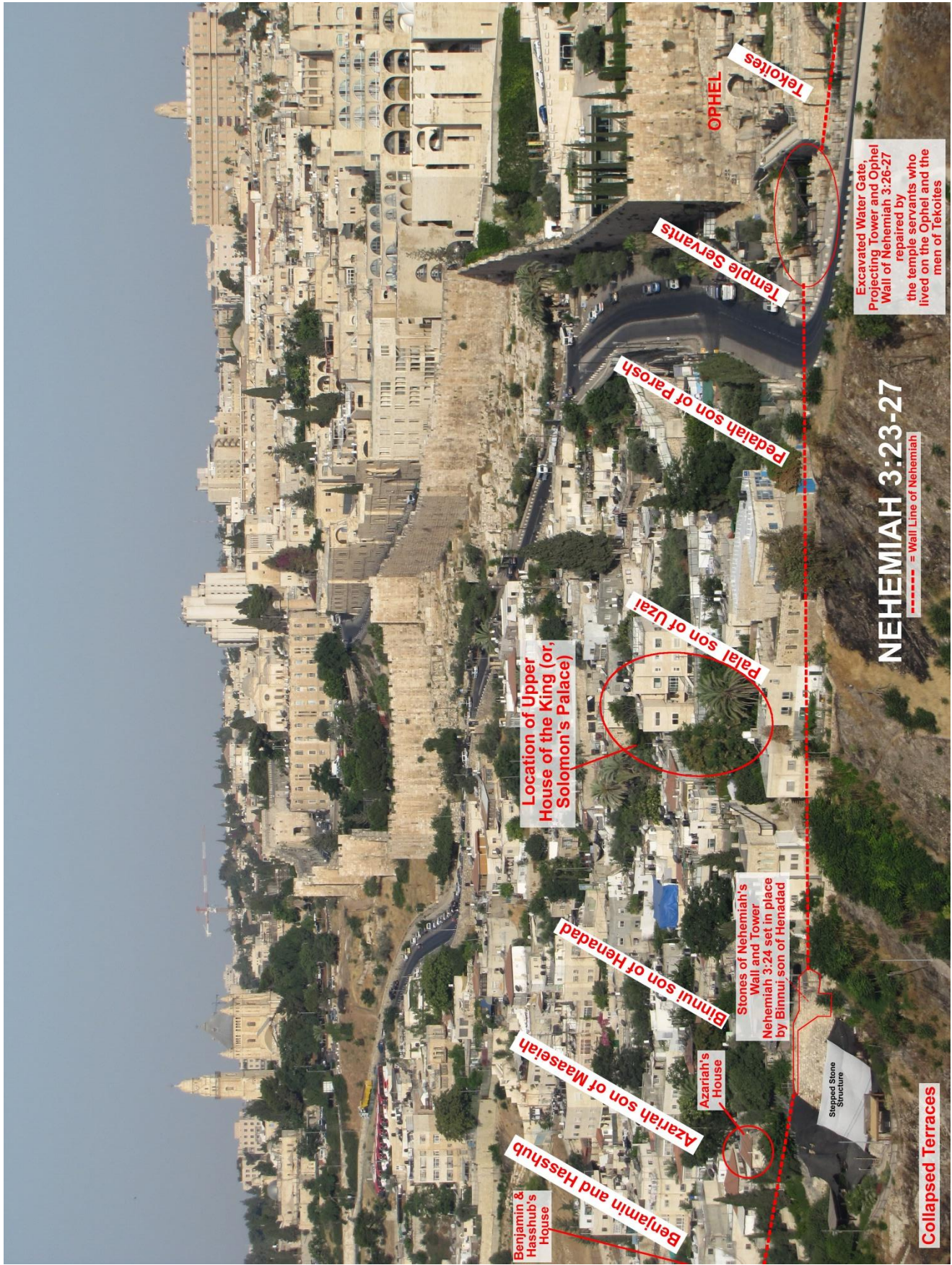












**NEHEMIAH 3:23-27**

----- = Wall Line of Nehemiah

Excavated Water Gate, Projecting Tower and Ophel Wall of Nehemiah 3:26-27 repaired by the temple servants who lived on the Ophel and the men of Tekoites

Collapsed Terraces

Stopped Stone Structure

Stones of Nehemiah's Wall and Tower Nehemiah 3:24 set in place by Binnui son of Henadad

Location of Upper House of the King (or, Solomon's Palace)

OPHEL

Tekoites

Temple Servants

Pedaiah son of Uzai

Palai son of Uzai

Binnui son of Henadad

Azariah's House

Azariah son of Maseiah

Benjamin and Hasshub's House



## The Sheep Gate

The Sheep Gate is mentioned in Nehemiah 3:1; 3:32; 12:39. It was through this gate the sheep and animals were brought by the priests for sacrifice. In John 5:2 the Sheep Gate (a gate further north in Herod's expanded Temple Mount) was also on the north side near the Pool of Bethesda:

“Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades.”

- John 5:2

John would not be referring to Nehemiah's pre-Herodian Sheep Gate, but one that was known and in use during the Herodian Temple. The Old Testament Sheep Gate known to Nehemiah would have been covered by Herod's northern extension added to the Temple Mount 19-11 BC.

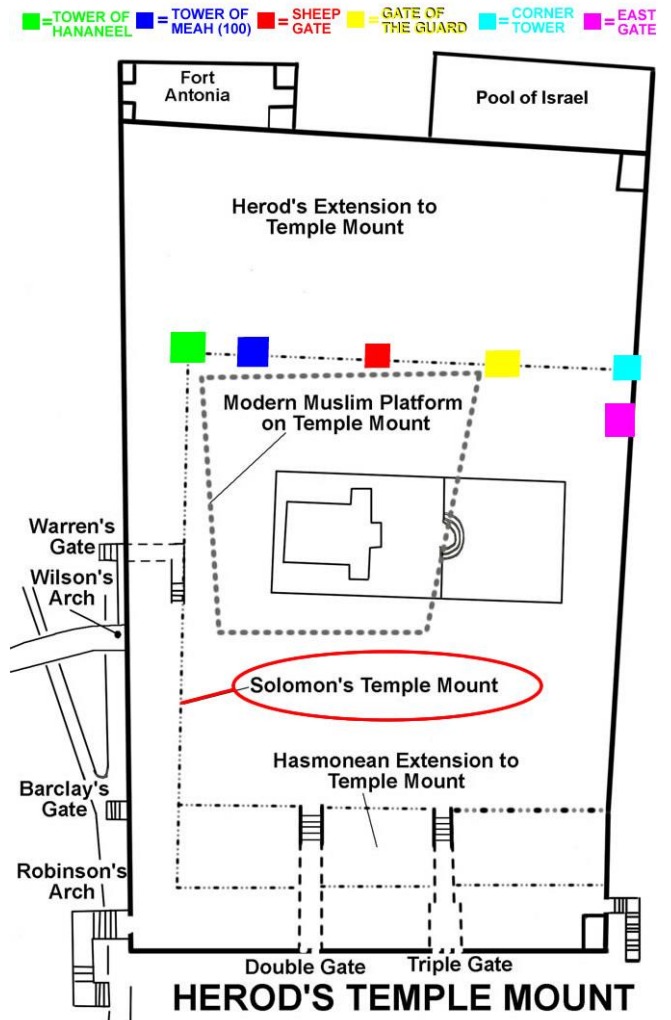
The Pool of Bethesda was previously called the Sheep Pool

The Jewish Mishnah was written around 200 AD as a collection of the rabbinic teachings through all the previous years. The Mishnah records in Middot 1:3 that there were five gates that led into the Temple Mount:

1. Double Gate – south side – used by the public to enter and exit the Temple courts.
2. Triple Gate – south side – used by the public to enter and exit the Temple courts.
3. Kiponos Gate – west side – used by the public to enter and exit the Temple courts. (This gate is today called “Barclay's Gate”.)
4. East Gate – east side – used for taking the red heifer from the temple mount to the Mount of Olives and returning to the Temple courts with the ashes of the red heifer.
5. Tadi Gate – north side – was not used by the public.

Mishnah Middot 1:3 says:

“The five gates of the Temple mount were: the two Huldah gates on the south, used for entry and exit; Kiponos on the west, used for entry and exit; **Tadi on the north, which wasn't used**; and the east gate, on which there was a depiction of Shushan, the capital of the Persian empire. [This was in the second Temple, whose construction had been permitted by the Persian king Cyrus.] It was through this gate that the Kohein Gadol would burn the para adumah (red heifer), and through which the cow and those involved in the process would depart for the Mount of Olives.”





The “Sheep Gate” in Nehemiah 3:1 from [biblehub.com](https://biblehub.com)

(<https://biblehub.com/interlinear/nehemiah/3-1.htm>) -

853 [e] 'et-	1129 [e] way·yib·nū	3548 [e] hak·kō·hā·nīm,	251 [e] we·'e·hāw	1419 [e] hag·gā·dō·wl	3548 [e] hak·kō·hén	475 [e] 'el·ya·šīb	6965 [e] way·ya·qām
אֶת־	וַיִּבְנֶה	הַכֹּהֲנִים	וְאֶחָיו	הַגָּדוֹל	הַכֹּהֵן	אֱלִישִׁיב	וַיָּקָם 1
-	and built	the priests	and with his brothers	high	the priest	Eliashib	And rose up
DirObjM	Conj-w   V-Qal-ConsecImperf-3mp	Art   N-mp	Conj-w   N-mpc   3ms	Art   Adj-ms	Art   N-ms	N-proper-ms	Conj-w   V-Qal-ConsecImperf-3ms

3968 [e] ham·mē·'āh	4026 [e] mig·dal	5704 [e] we·'ad-	1817 [e] dal·tō·tāw;	5975 [e] way·ya·'ā·mī·dū	6942 [e] qid·de·šū·hū,	1992 [e] hēm·mah	6629 [e] haš·sōn,	8179 [e] ša·'ar
הַמֵּאָה	הַמִּגְדָּל	וְעַד־	דַּלְתוֹתָיו	וַיַּעֲמִידוּ	קִדְּשׁוּהוּ	הֵמָּה	הַצֹּאֵן	שַׁעַר
of the Hundred	the Tower	and they built as far as	its doors	and hung	consecrated it	they	the Sheep	Gate
Art   N-proper-fs	N-msc	Conj-w   Prep	N-fpc   3ms	Conj-w   V-Hifil-ConsecImperf-3mp	V-Piel-Perf-3cp   3ms	Pro-3mp	Art   N-cs	N-msc

**הַצֹּאֵן *hasson* used 78x to say "flock", "sheep"**  
**from **צאן** *tson* meaning "small cattle, sheep, goats, flock"**

s	2606 [e] hā·nan·'ēl.	4026 [e] mig·dal	5704 [e] 'ad	6942 [e] qid·de·šū·hū,
ס	חַנְנְאֵל:	מִגְדָּל	עַד	קִדְּשׁוּהוּ
-	of Hananel	the Tower	then as far as	[and] consecrated it
Punc	N-proper-fs	N-msc	Prep	V-Piel-Perf-3cp   3ms

In Nehemiah 3:1 the “sheep” in “Sheep Gate” in Hebrew is **הַצֹּאֵן** or *hasson* which is used 78x and translated “flock” or “sheep” in the Old Testament.

The word “sheep” or “lamb” is also written in Hebrew in the Old Testament as:

**טְלָא** (also **טלא** ) which is pronounced *tela* /tel-aw/ meaning “lamb” using these three Hebrew letters:

**ט** – the Hebrew letter Tet, the 9<sup>th</sup> letter in the alphabet = **T**

**ל** – the Hebrew letter lamed, the 12 letter in the alphabet = **L**

**א** – the Hebrew letter alef, the 1<sup>st</sup> letter in the alphabet = (is silent)

If the lamed, the second letter in the word “lamb” or **טְלָא**, is changed phonetically from an

“L” (**ל**) sound to a “D” (**ד**) sound then “tela” (**טלא**) would become **טדא** or “tadi”

It is possible that “tela gate” became “tadi gate” through language translations, dialects, and various pronunciations while it continued to refer to the same gate in the northern wall of the Temple Mount. Leen Ritmeyer supports this suggestion in his book “*Jerusalem In the Time of Nehemiah*” when he points out this idea that was presented by Asher Kaufman in his book “*The Temple Mounē, Where is the Holy of Holies?*”

The pronunciation replacement of the “L” (ל) with the “D” (ד) seems to be supported by the fact that **KTU** or “tadi” is not a word with any meaning in Hebrew or Aramaic.

In an answer to a blog comment on his blog sight Leen Ritmeyer says, “The Tadi Gate may have been the rebuilt Sheep Gate of Nehemiah 3. Tadi is probably a corruption of Tali, which means a lamb.” (<https://www.ritmeyer.com/2008/08/01/the-temple-mount-gates/>)

According to the Mishnah this Tadi Gate did not have a lintel as did the other gates, but included two slabs of stone leaning against each other at the top forming an upside down “V”:

“All the doorways in the Temple were twenty cubits high (30 feet) and ten cubits (15 feet) broad except those of the Porch. All the doorways there had doors in them except those of the Porch. All the gates there had lintels except that of Taddi which had two stones inclined to one another.”  
- Mishnah Middot 2:3

We hear these words repeated from [torah.org](http://torah.org):

“In the northern wall of the Temple Mount was the Tadi Gate. This gate was unique in that its lintel was not flat but consisted of two stones leaning against each other at an angle such that the top of the gate resembled a triangle.”

Concerning this Tadi Gate the Temple Institute writes more detail concerning the underground passageway, the winding stairs, the place of the fire for the priests in the hearth and a pool of water for cleansing (a priestly mikvah) (<https://templeinstitute.org/illustrated-tour-the-temple-mount/>):

“The Tadi Gate was the northern gate, one of the five gates of the Temple Mount. It was located next to the Antonia Fortress, built by Herod for protecting the Holy Temple. This gate did not serve as an entrance or exit for pilgrims, but was used exclusively by Temple priests who had become impure and therefore was situated in the north, closest to the Place of the Hearth and the Priests' Immersion Chamber. From there the priests would exit through a special tunnel directly to this gate. There are those who opine that the name was not Tadi but Tari, which indicates the gate's special lintel built from two stones, one leaning on the other, together forming a triangle - "tri" in Greek. (Source: Tractate Midot 2:3). Like all the gates of the Holy Temple, the Tadi Gate was twenty cubits high and ten cubits wide. The interior side of the gate had the same level of sanctity as the Temple Mount.”

This information comes partially from Mishnah Middot 1:9 where it says:

“he would go out by the winding stair which went under the Birah, and which was lighted with lamps on both sides, until he reached the bathing place. Rabbi Eliezer ben Jacob says: he descended by the winding stair which went under the Hel and he went out by the Tadi gate.”

When Herod expanded the Temple court to the north this underground passageway, priestly chamber, underground water source and the tunnel leading directly to the Tadi Gate (Sheep Gate) would have been covered. Since the days of Nehemiah this underground chamber,

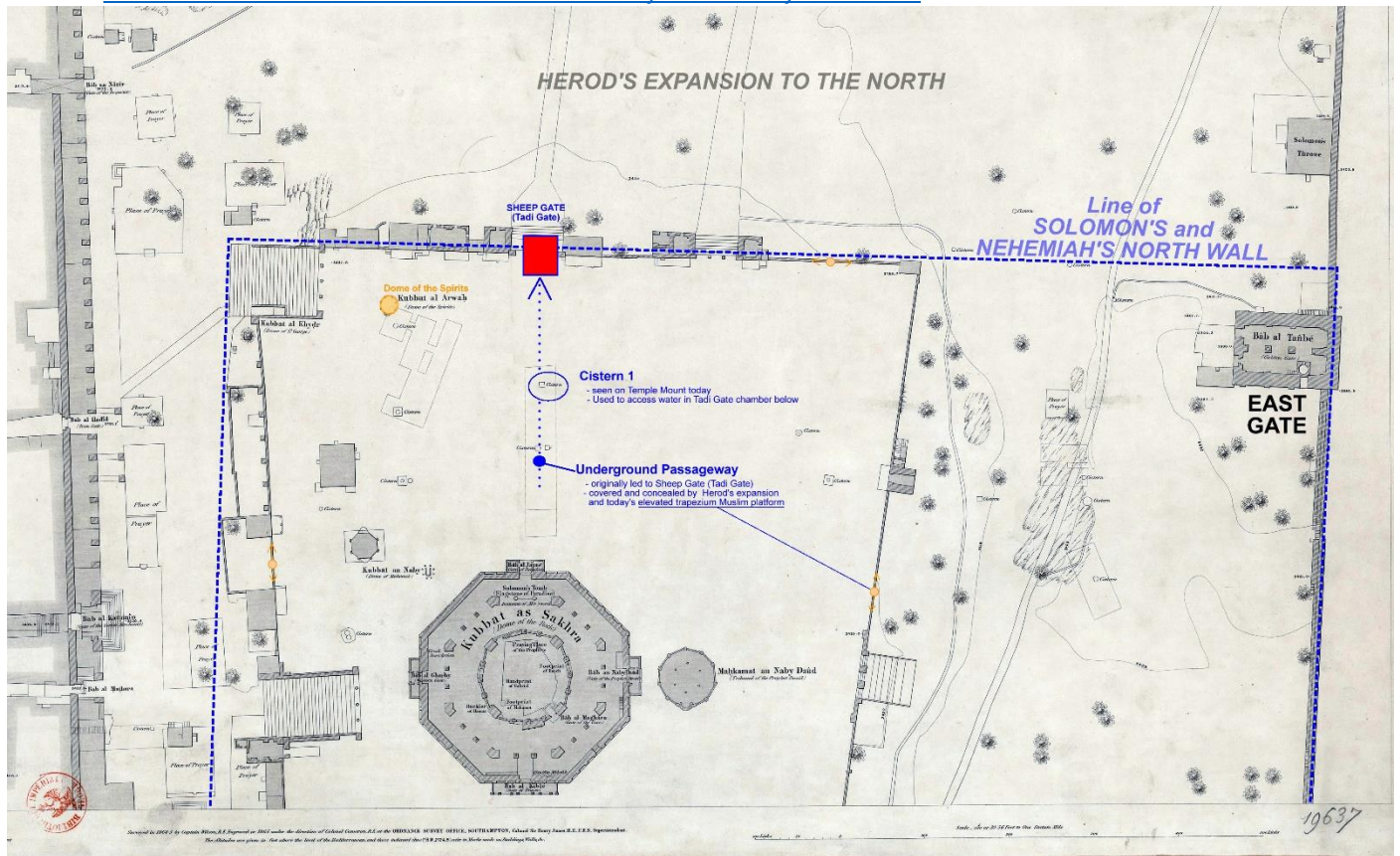


passageway and tunnel have been converted into a cistern to store water under the Temple Mount. Even today it is accessed by a cistern head or wellhead available on the surface of the modern Temple Mount.

Sir Charles Warren wrote concerning this cistern calling it “Cistern 1” in his 1865 **Ordnance Survey of Jerusalem** which detailed his work exploring the underground chambers of the Temple Mount. He called the underground chambers that held water “cisterns”:

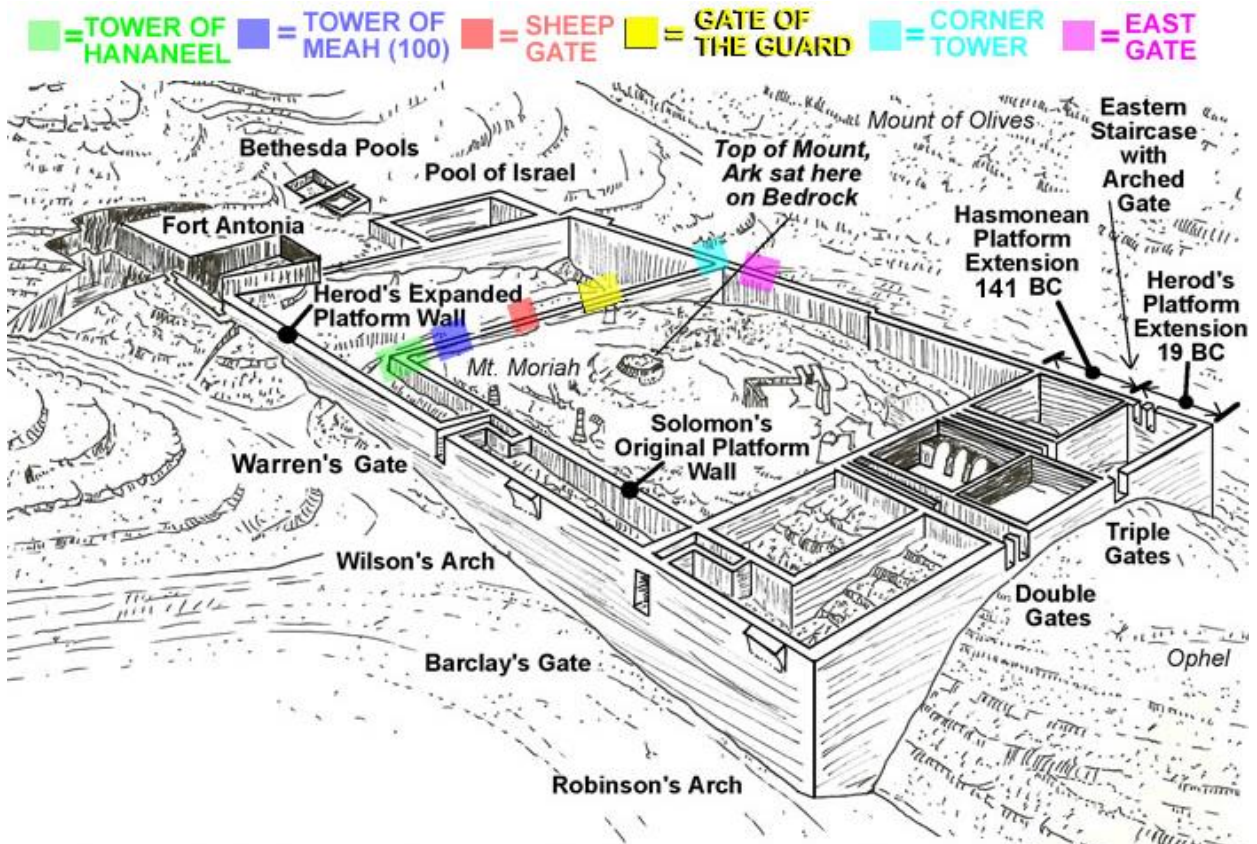
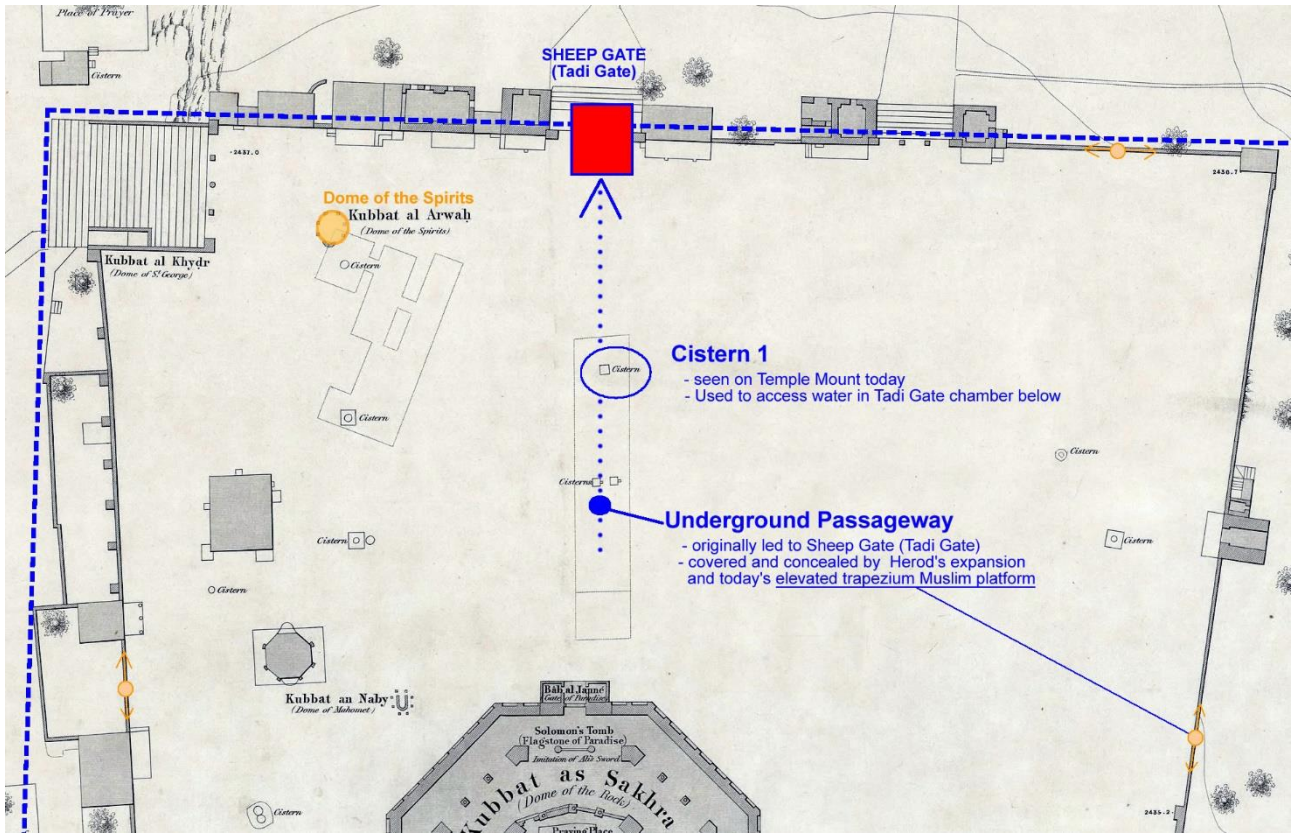
“Cistern No. 1, under platform to north of the "Dome of the Rock," descended; 40 feet deep, 1 foot 6 inches of water, rectangular in shape; the southern end is raised 4 feet 6 inches above the main body of the cistern ; there are two openings in use, and one closed; no trace could be seen of any conduit entering, except the surface gutters; the roof is of masonry, and is a plain semicircular vault.”

- Digital copy of Warren’s 1865 “[Ordnance Survey of Jerusalem](https://upload.wikimedia.org/wikipedia/commons/d/d6/Ordnance_Survey_of_Jerusalem_1865.pdf)” -
- Digital Images from “[Ordnance Survey of Jerusalem](https://digitalcollections.nypl.org/search/index?filters%5BnamePart_mtxt_s%5D%5B%5D=Wilson%2C+Charles+William%2C+Sir%2C+1836-1905&keywords=&layout=false#)” -



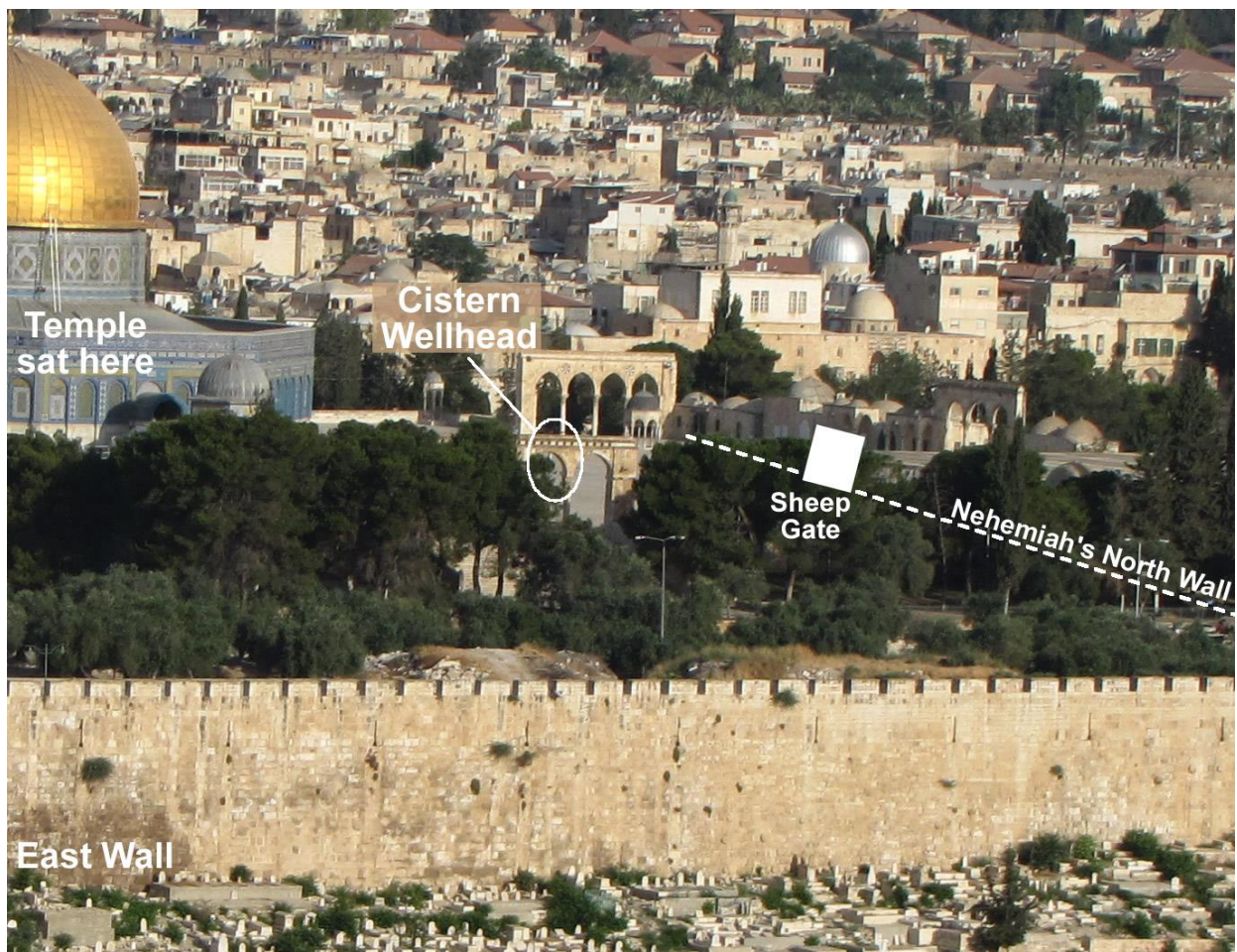
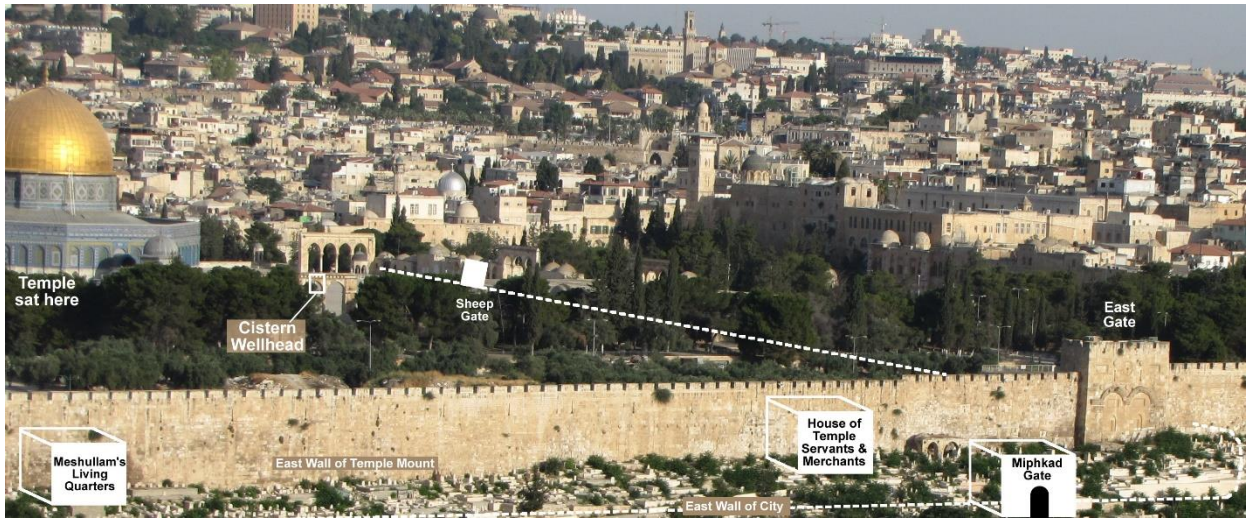
**This is a portion of the survey diagram made by Warren for his 1865 book showing the north side of the Temple Mount. The underground chamber, passageway and tunnel for the Sheep Gate covered by Herod’s expansion were found, measured and explored by Warren who then marked them on his map.**





**Solomon's Original Square Platform surrounded by Herod's Expanded Platform extending to the north, west, south which covered the locations of Nehemiah's gates on northside**







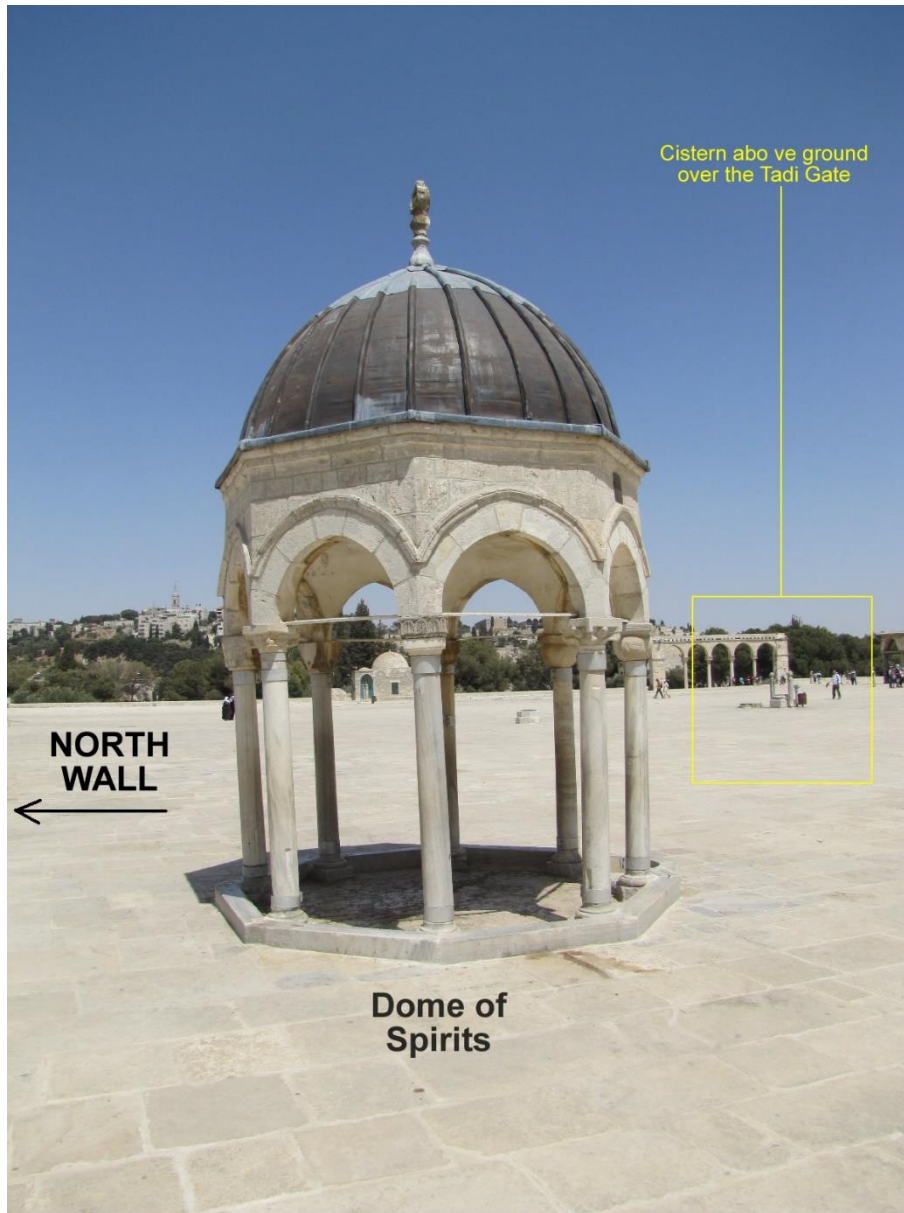


The Sheep Gate (Tadi Gate) was used to bring the sheep and small animals to the temple court. The passageway to the gate was used by the priest for water supply, bathing, fire and general purposes. Both the Sheep Gate and the passageway used by the priest are under this pavement today. The gate is buried and the passageway is blocked off at both the north and south ends by a stone wall and a wall of rubble so that it serves as an underground cistern that is accessed by the cistern head or well in the yellow square in the photos. The underground passage to the Sheep Gate, or a cistern now, is still the shape of a passageway being 130 feet long and 24 feet wide. The floor of this passageway, or cistern, is 30 feet below the surface seen in this photo. In the photo above we are looking east across the Temple Mount with the Mount of Olives in the background. The line of the north wall of Nehemiah's day is along the left side of the photo. The Sheep Gate is very close to being directly under the stone arch on the left edge of the photo. The water stored in the passageway can be accessed by the cistern opening in the yellow box in the photo above.

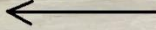


*Cistern access to the underground passage way that led to the Sheep Gate.*





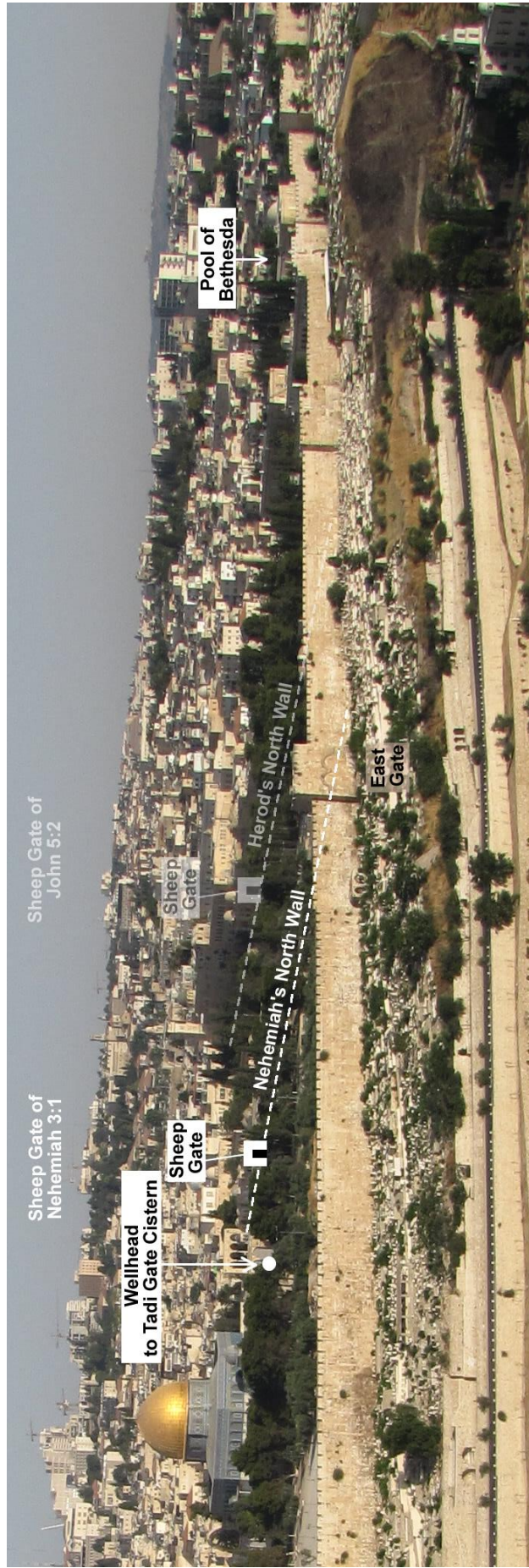
**NORTH  
WALL**



**Dome of  
Spirits**

Cistern above ground  
over the Tadi Gate







## Tower of Meah

“Meah” means “hundred”. The tower is clearly located between two established sites along the north wall: Sheep Gate and the Tower of Hananeel. The main function of the north wall was fortification to defend the most likely direction the city would be attacked. The rock of the ridge of the city and Mt. Moriah where the Temple stood continued to rise to the north of the Temple Mount. The Babylonians of 588-586 BC and the Romans of 68-70 AD both set their siege towers up on this north wall and laid siege to the city. The other three directions were protected by valleys which would require accessing the fortified walls from the valleys below and laying siege to walls on higher ground:

East Walls = Kidron Valley

West Walls = Central Valley

South Walls = Hinnom Valley

The Tower of Meah would have needed to be part of the strongest fortresses of the city in this north wall. The word “meah”, or “hundred”, could have referred to the division of 100 Israeli troops stationed here as mentioned in Deuteronomy 1:15 by Moses:

“So I took the heads of your tribes, wise and experienced men, and set them as heads over you, commanders of thousands, commanders of hundreds, commanders of fifties, commanders of tens, and officers, throughout your tribes.”

It is not known what the “hundred” referred to, but it might have referred to:

- the height of the tower, 100 cubits;
- the number of completeness, 100, similar to 100%
- the number of stairs, 100 steps
- the military unit mentioned in Deuteronomy 1:15, “commanders of hundreds”

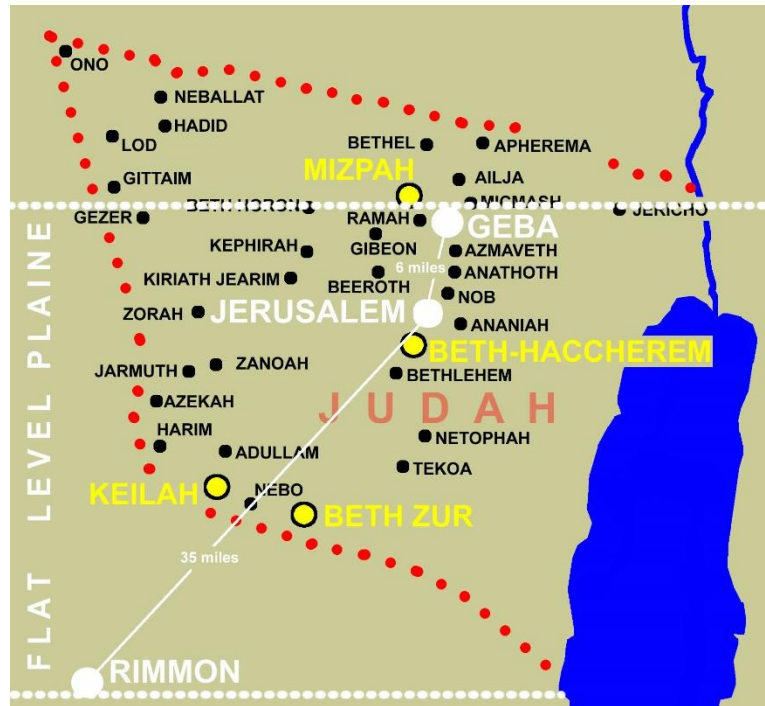
## Tower of Hananeel

The Tower of Hananeel is mentioned in a couple of other places in the Old Testament. It is referred to as the northern extremity of the city of Jerusalem in Zechariah 14:10 and Jeremiah 31:38.

“On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea. It shall continue in summer as in winter. And the Lord will be king over all the earth. On that day the Lord will be one and his name one. The whole land shall be turned into a plain from **Geba** to **Rimmon** south of Jerusalem. But Jerusalem shall remain aloft on its site from the Gate of Benjamin to the place of the former gate, to the Corner Gate, and from the

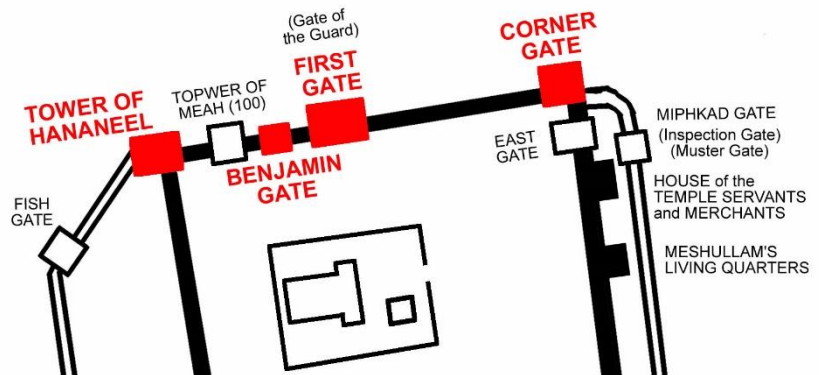
**Tower of Hananel** to the king's winepresses. And it shall be inhabited, for there shall never again be a decree of utter destruction. Jerusalem shall dwell in security.”

– Zechariah 14:8-10



## **ZECHARIAH 14:10**

“The whole land, from Geba to Rimmon, south of Jerusalem, will become like the Arabah. But Jerusalem will be raised up and remain in its place, from the Benjamin Gate to the site of the First Gate, to the Corner Gate, and from the **Tower of Hananel** to the royal winepresses. It will be inhabited; never again will it be destroyed. Jerusalem will be secure.”

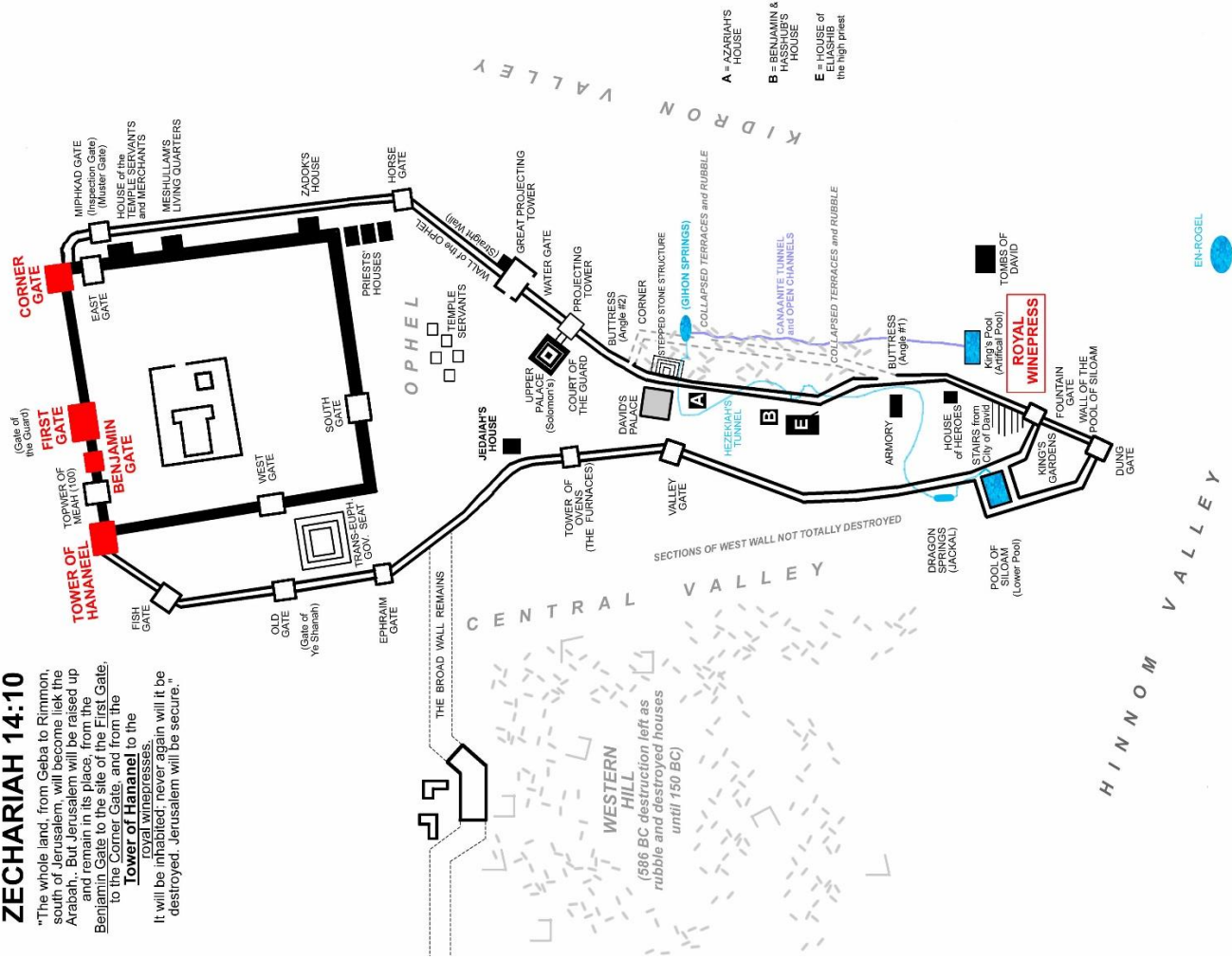




### ZECARIAH 14:10

"The whole land, from Geba to Rimmon, south of Jerusalem, will become like the Arabah. But Jerusalem will be raised up and remain in its place, from the Benjamin Gate to the site of the First Gate, to the Corner Gate, and from the Tower of Hananel to the Royal Winepresses.

It will be inhabited; never again will it be destroyed. Jerusalem will be secure."



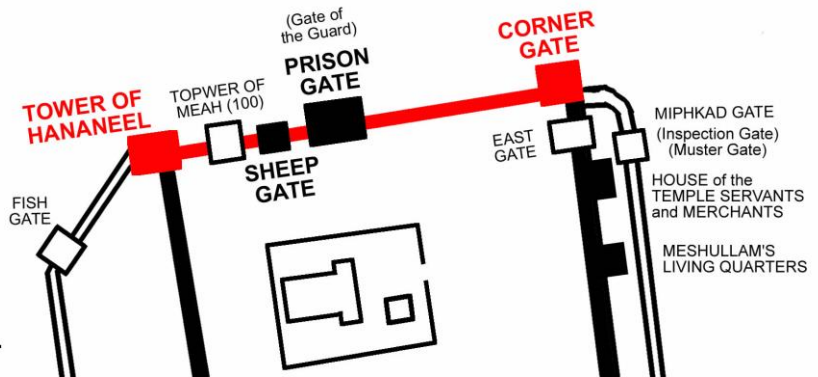
Jeremiah 31 introduces the New Covenant to Jeremiah. In this promise the Lord says,

"Behold, the days are coming, declares the Lord, when the city shall be rebuilt for the Lord from the **Tower of Hananel** to the Corner Gate." - Jeremiah 31:38

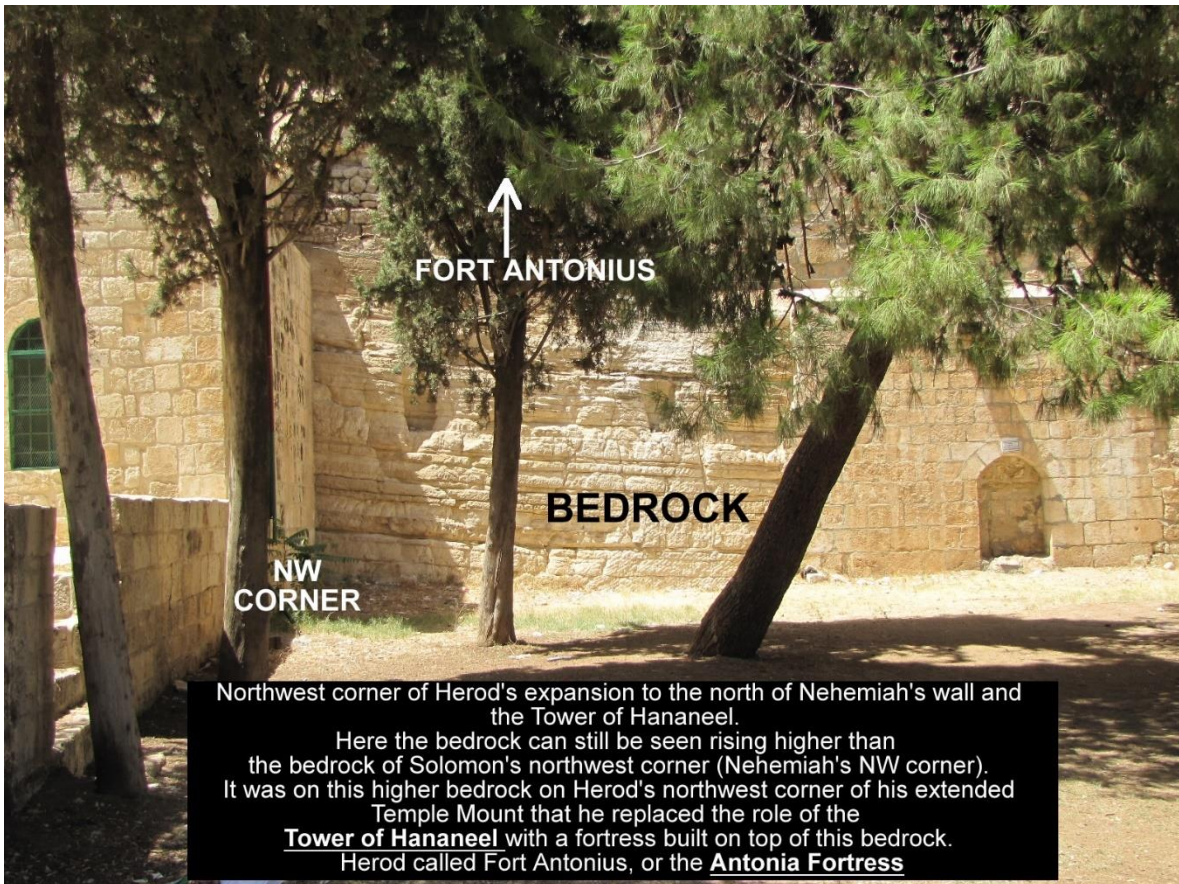
### JEREMIAH 31:38

"Behold, the days are coming, declares the Lord, when the city shall be rebuilt for the Lord from the **Tower of Hananel** to the Corner Gate."

The most destroyed and most vulnerable of the walls of Jerusalem will forever be secure.









## The Broad Wall

The Broad Wall was built during Hezekiah's expansion of the city. Jews from the northern tribes of Israel, who had been overrun by the Assyrians in 721 BC, migrated down to Judah and into the city of Jerusalem for protection at this time. They settled outside the city walls to the west on the Western Hill. To protect them and their residences Hezekiah fortified the western part of this newly expanded city around 721 BC with a wall that encompassed the Western Hill on the west side of the Central Valley.

The uncovered remains of this wall are 23 feet wide and 213 feet long. Evidence uncovered during excavation seems to indicate that Hezekiah had to destroy some already existing homes in order to build the Broad Wall.

Isaiah addresses this very issue in chapter 22 of his book:

***“And you looked in that day to the weapons in the Palace of the Forest***

(This would be King Solomon's Palace of the Forest of Lebanon.);

***you saw that the City of David had many breaches in its defenses;***

***you stored up water in the Lower Pool***

(Water in the Pool of Siloam from Hezekiah's Tunnel).

***You counted the buildings in Jerusalem***

(These are new houses of the expansion to the west built unprotected on the Western Hill)

***and tore down houses to strengthen the wall***

(Older houses that can still be seen under the remains of The Broad Wall in the photo.

The older homes of the poor needed to be removed to make room for the new wall.

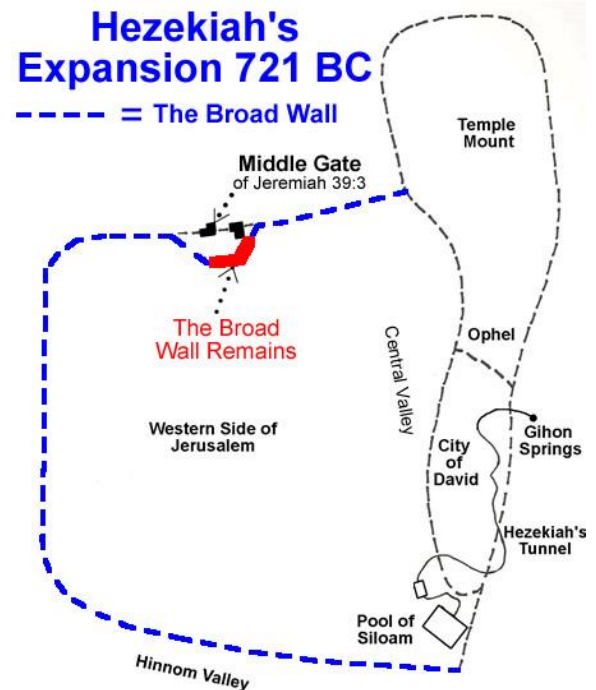
The removed stones were likely reused for building The Broad Wall.)

***You built a reservoir between the two walls for the water of the Old Pool,***

(Built the Pool of Siloam to collect water from the old King's Pool in the Kidron Valley.)

***but you did not look to the One who made it, or have regard for the One who planned it long ago.”***

***- Isaiah 22:8-11***







## Dung Gate and South of City Walls in Hinnom Valley



*This is a view from below in the Hinnom Valley outside the south wall of the City of David looking up at the top of the ridge of Nehemiah's southern city wall at the general location of the Dung Gate in the Old Testament and in Nehemiah's Day.*

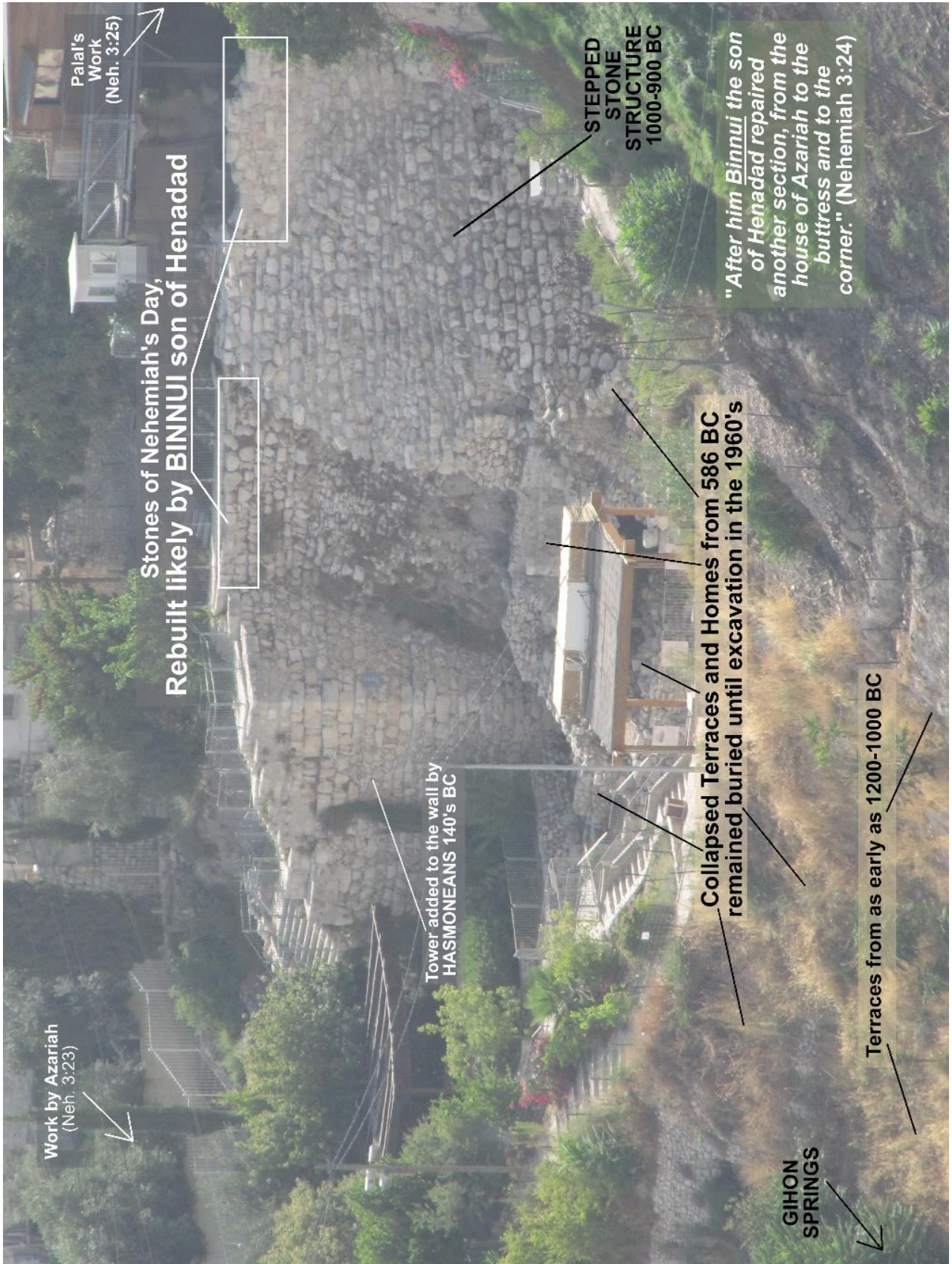


**Tombs of David and Tombs in the Hinnom Valley South of Jerusalem**

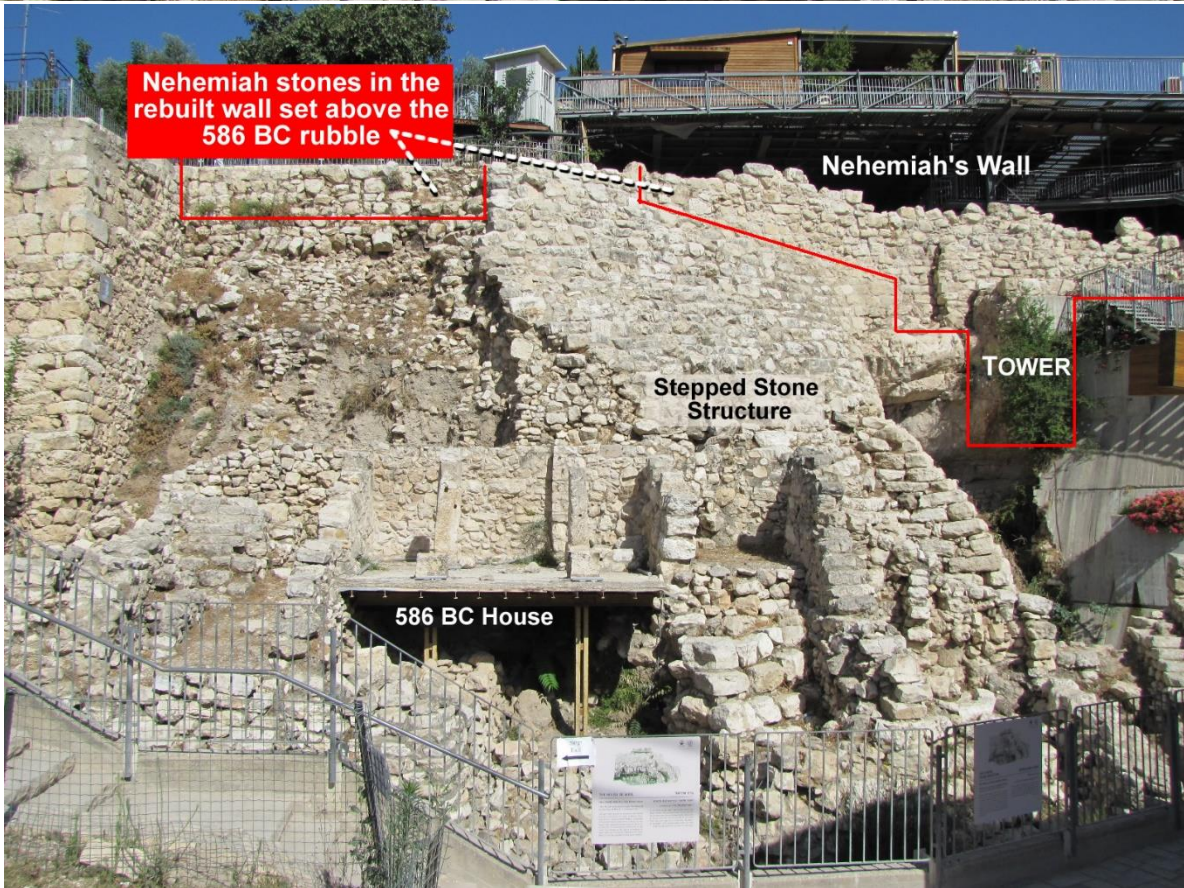
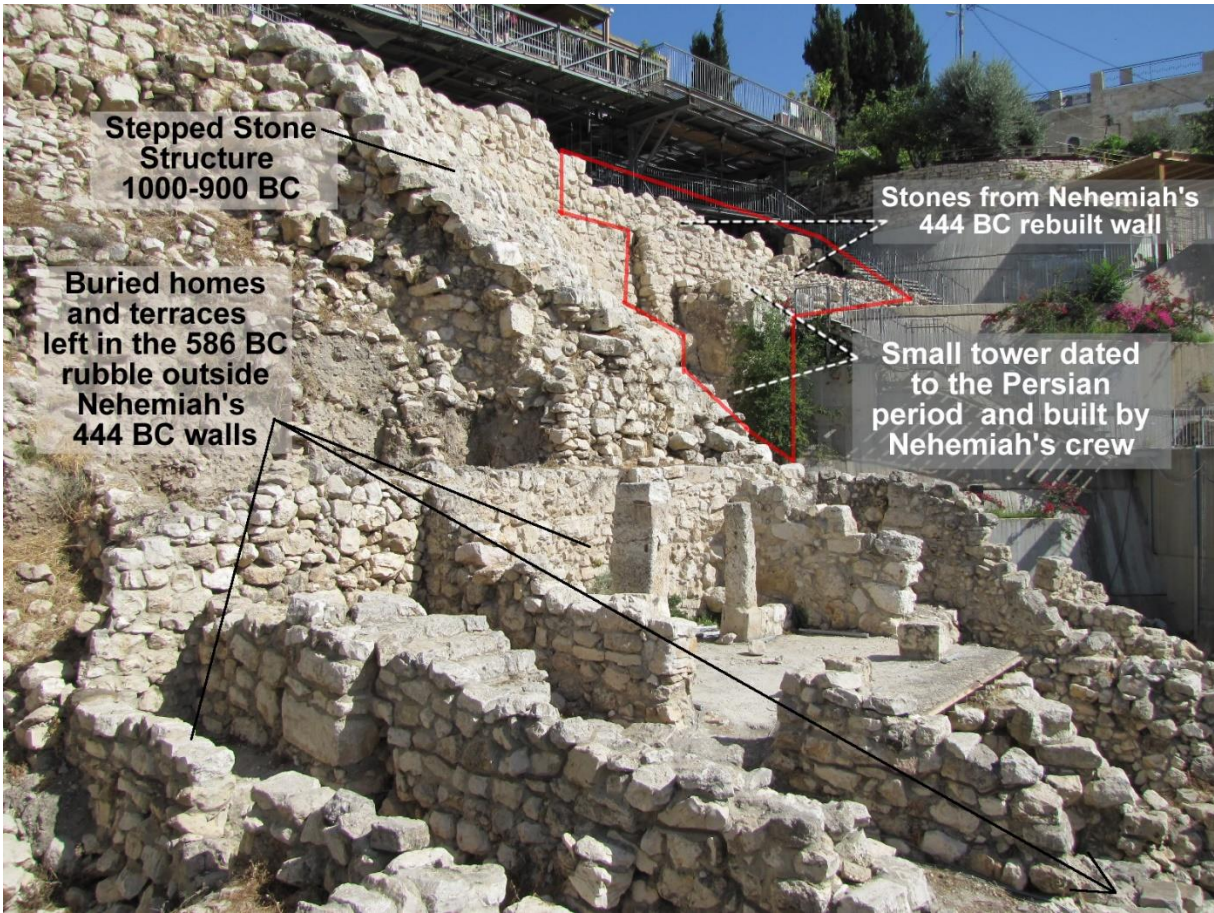




**Collapsed Terraces and Burned Residential Area on East Side**





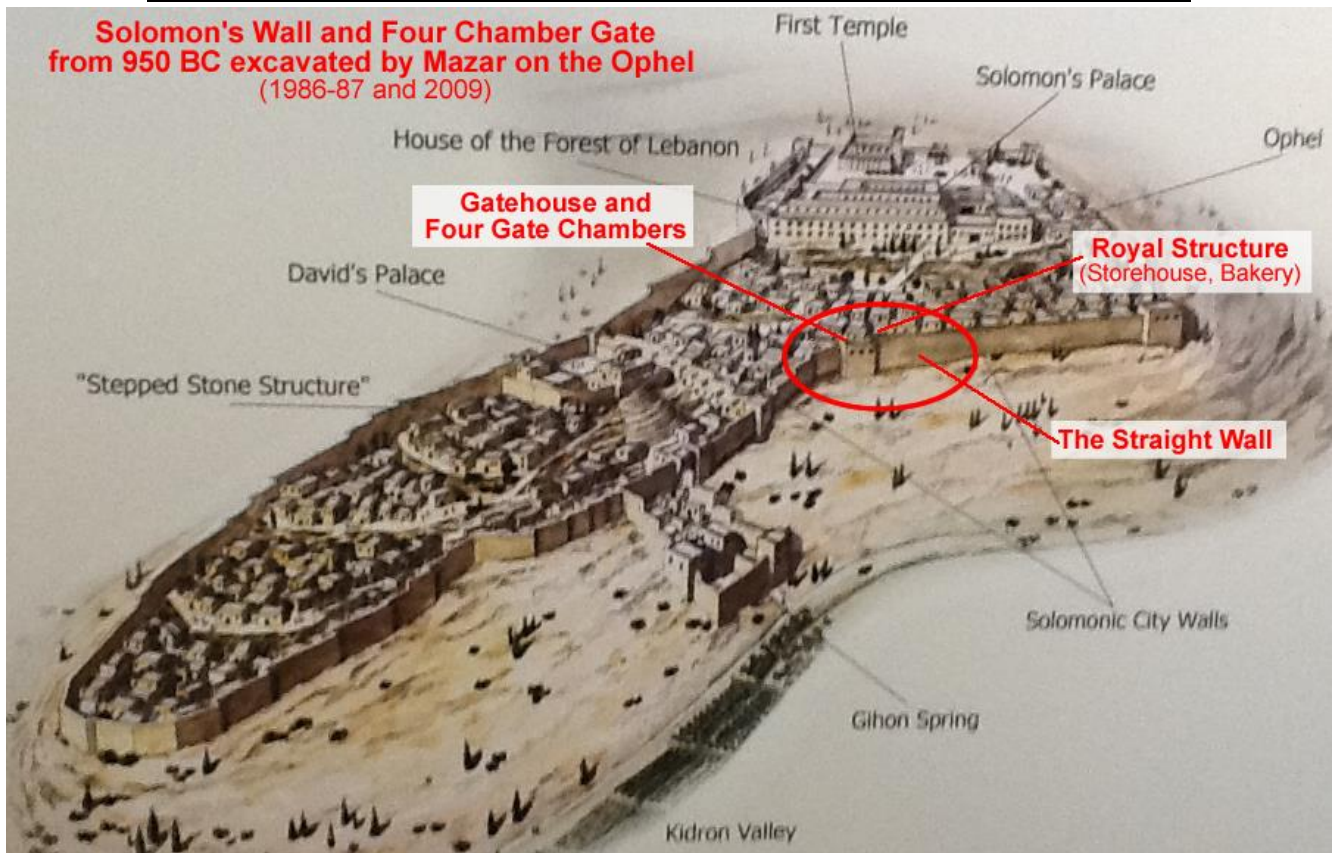






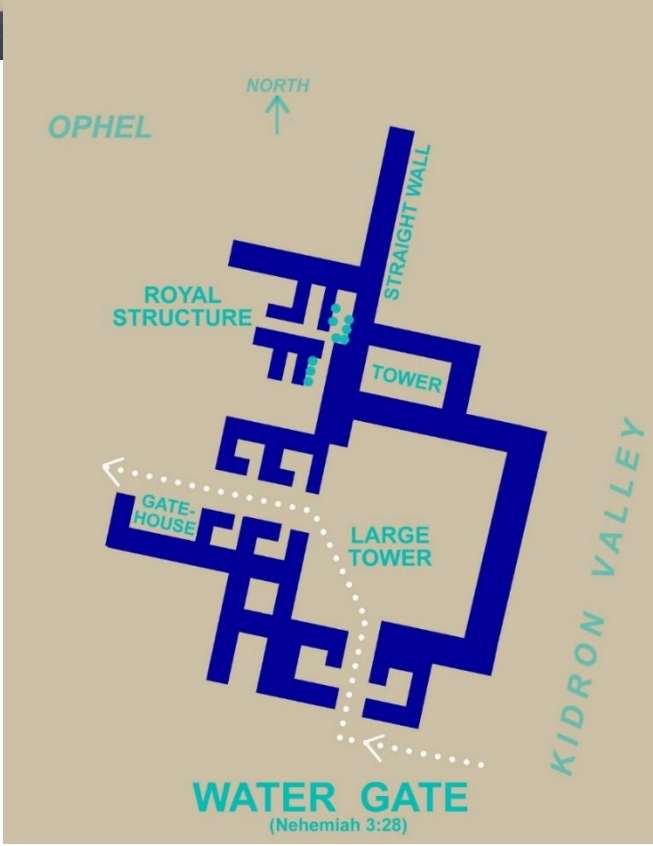
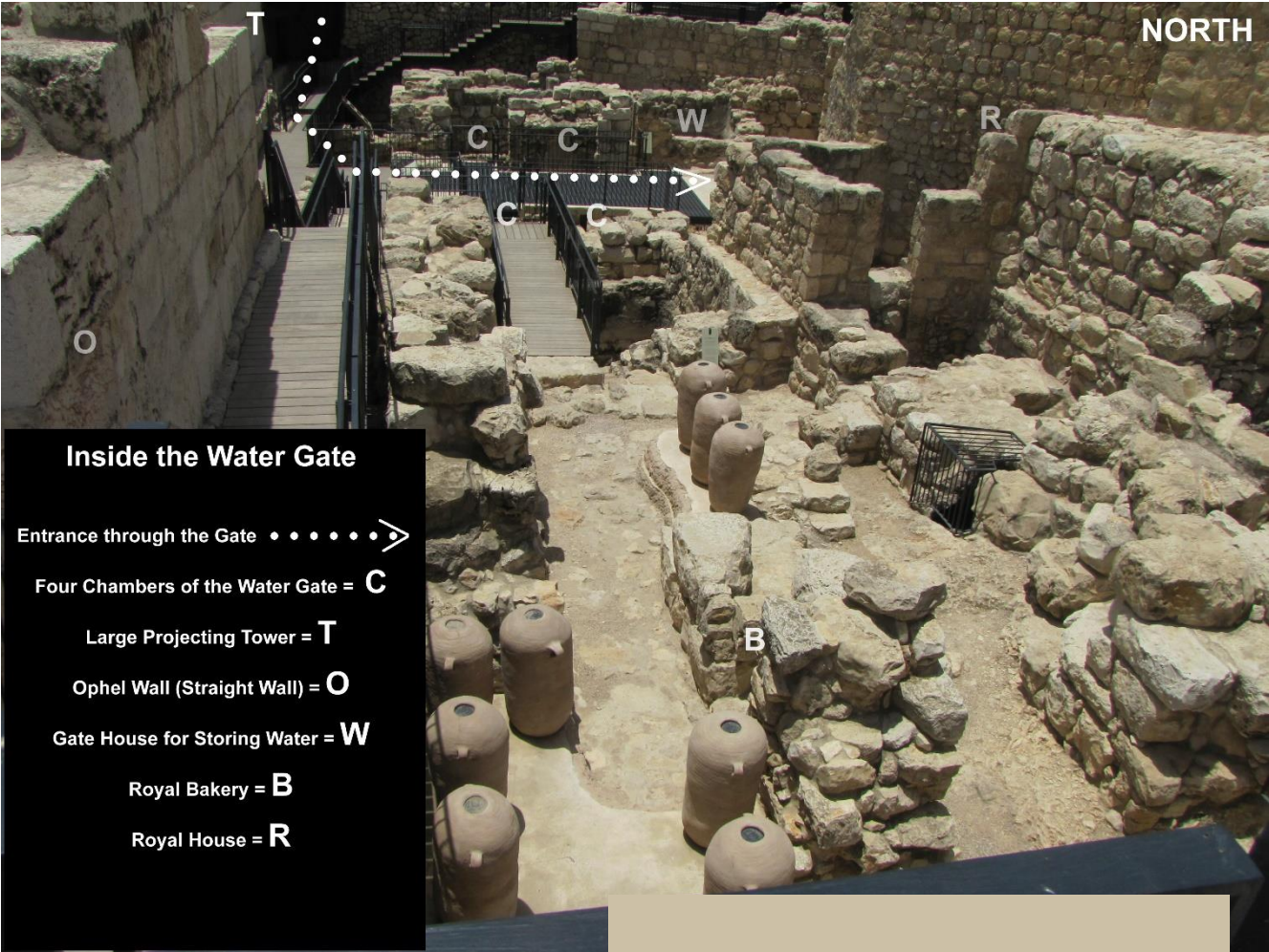
Looking at the top stones of Nehemiah's 444 BC wall above the 1000 BC Stepped Stone Structure with the residences of 586 BC and the terraces of 1200-1000 BC below.

This photo was taken standing on the small tower Nehemiah's builders put in the wall.

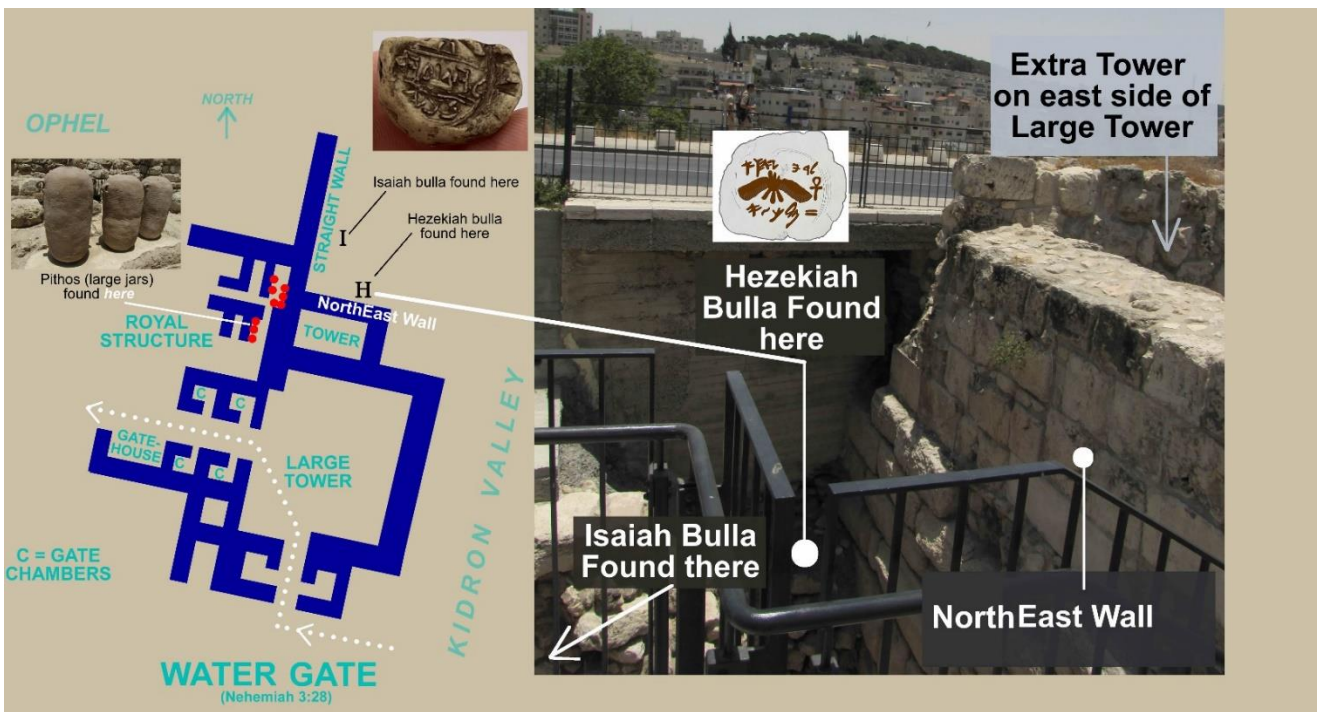




# Water Gate and Projecting Tower and the Ophel Wall











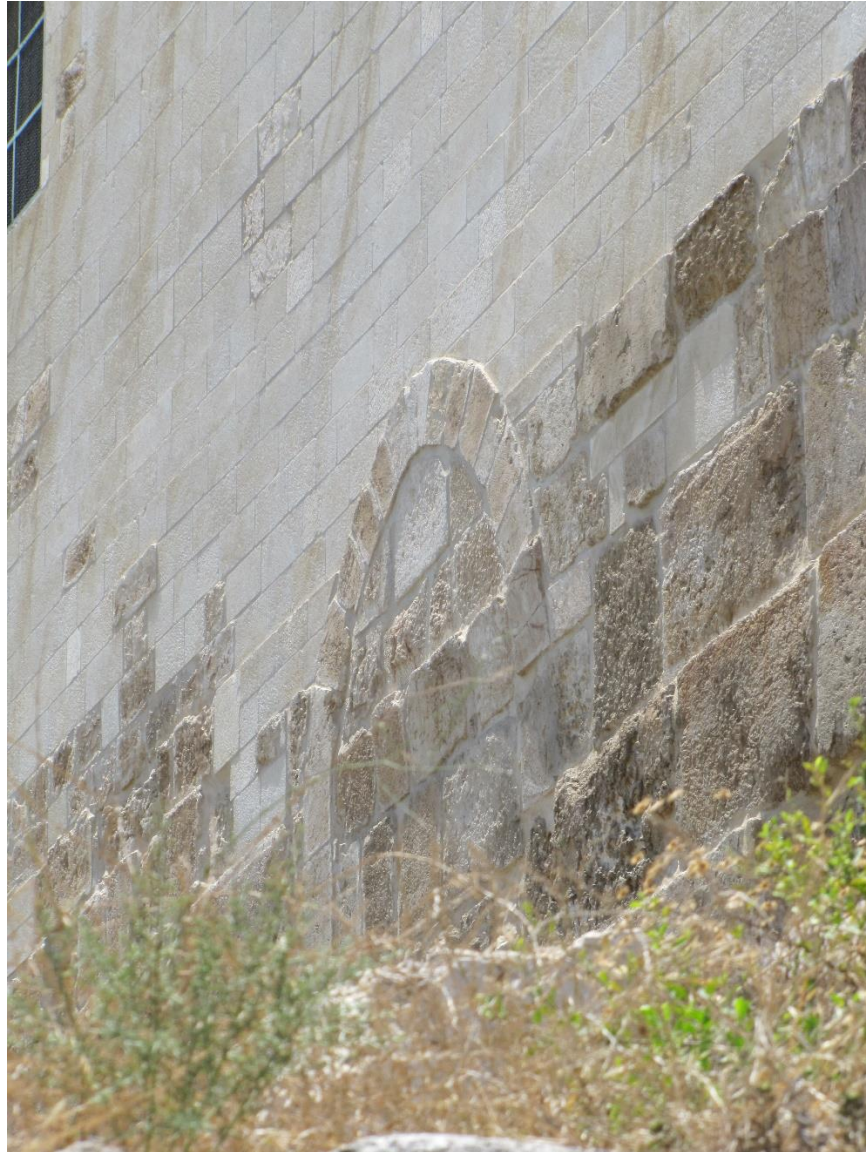
*Water jars found in the Gatehouse room of the Water Gate during excavation. People would come here to draw water from an underground cistern. These jars were likely sold to customers to collect water to take to their homes.*



# Horse Gate



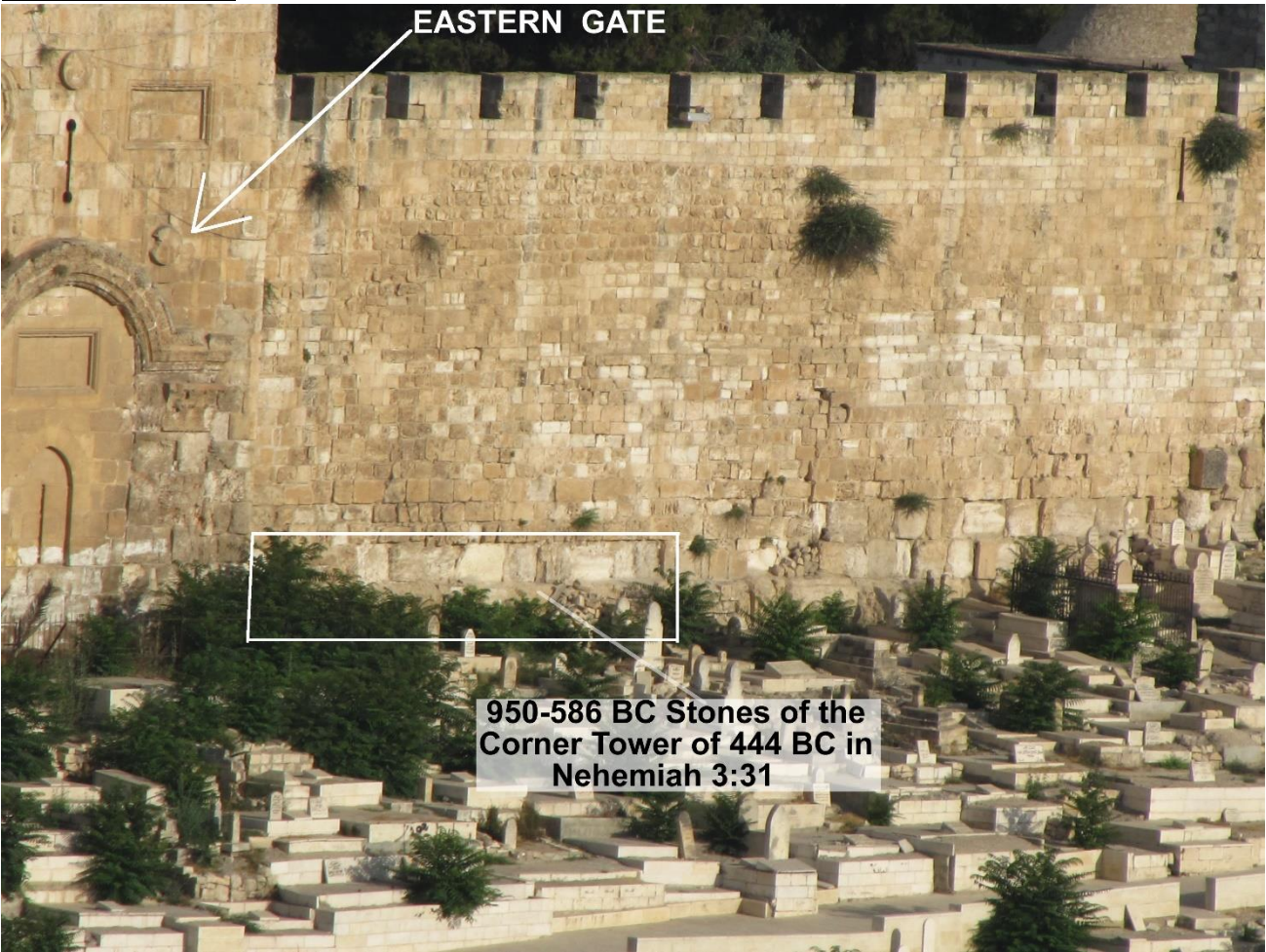




**The Single Gate in the south wall of the Temple Mount used by Crusaders to enter the caverns below the Temple Mount to stable their horses. It is now blocked shut. This gate is very close to Nehemiah's Horse Gate that was in the east wall of the city.**



**Corner Tower**

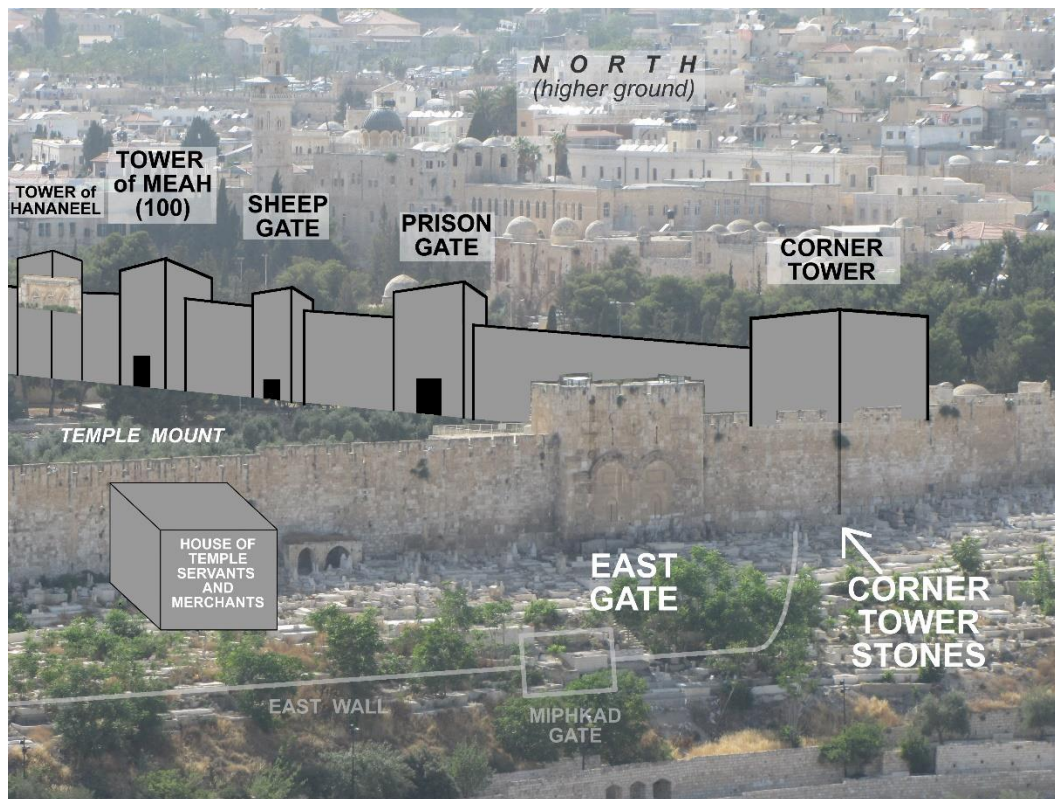






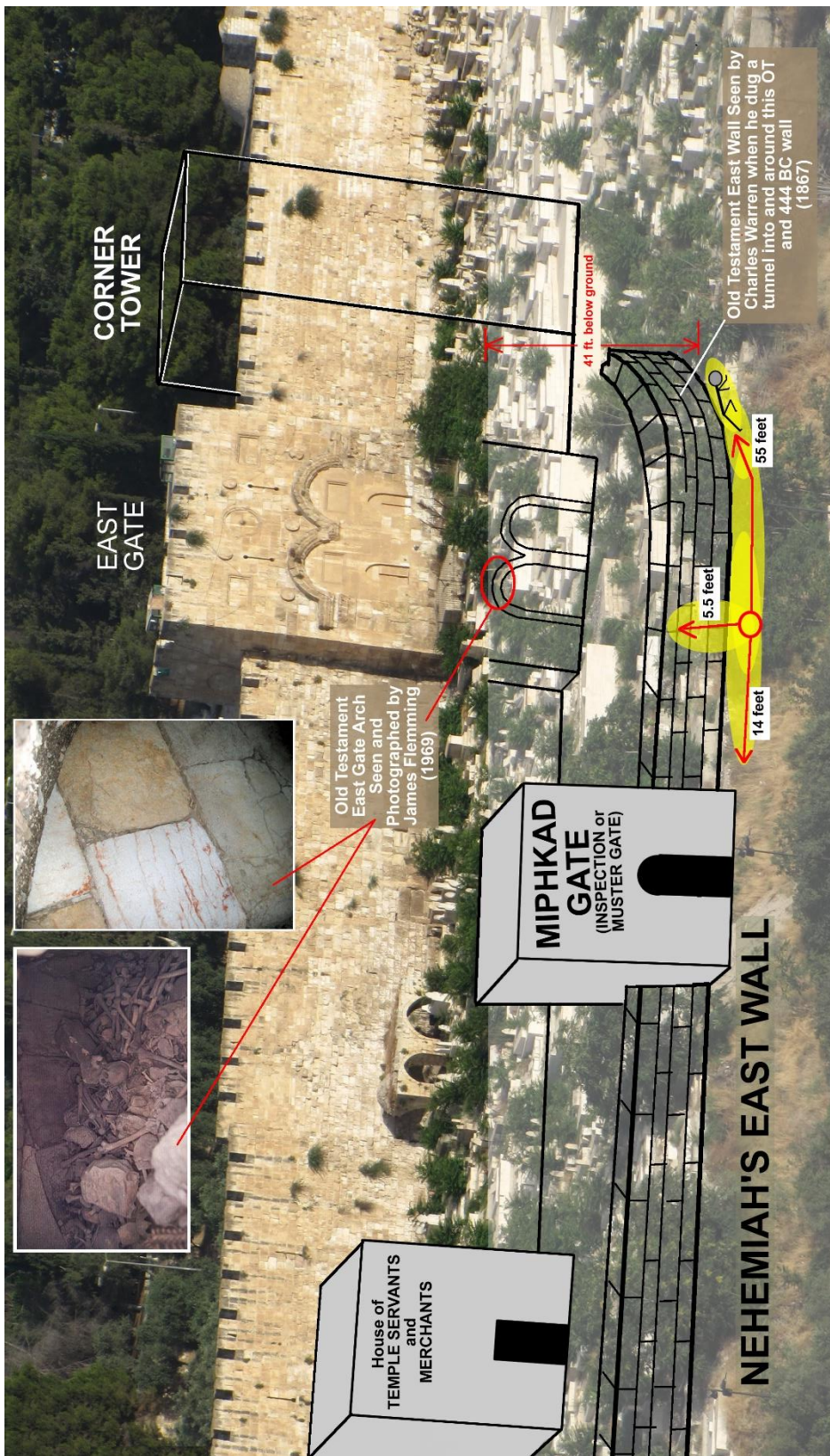
*View of stones (large bottom row) from the Corner Tower remaining from Babylonian destruction and used by Nehemiah in Corner Tower of 444 BC*





While Charles Warren was exploring under the city of Jerusalem in 1867 for cisterns and passageways, he bore a hole 143 feet east of the East Gate. In doing so he discovered an ancient east wall which would be the wall that Nehemiah rebuilt. Biblical Archaeology describes it this way: “41 feet below ground level and 46 feet in front of the eastern wall of the Old City is a wall discovered by Captain Charles Warren. Warren encountered the wall after he sank a shaft 143 feet east of the Golden Gate and then burrowed westward underground along bedrock toward the Temple Mount. This underground wall obstructed his progress, so he tried to chisel through it in order to reach the Old City wall. After penetrating 5.5 feet into





the underground wall and failing to come out on the other side, he decided to tunnel south to try to get around the wall. After tunneling 14 feet south without coming to the end, Warren turned around and dug north for 55 feet until an earth-fall in the tunnel stopped him. Shortly before he was forced to stop tunneling, Warren observed that this underground wall obstructing his progress had started to curve west toward the Golden Gate and the Old City wall.”

In 1969 James Fleming was exploring around the East Gate on rain-soaked ground and fell 8 feet into a modern tomb of bones to see and photograph an ancient East Gate below the East Gate we see today. Biblical Archaeology Review describes it like this: “(Flemming) stumbled into the large tomb in front of the left portal of the Golden Gate. At the bottom of the tomb, on the face of the wall, he observed wedge-shaped stones, indicating the top of an arch... Presumably, a similar arched portal is under the right portal of the Golden Gate, thus forming a double-ported Lower Gate.”

(James Fleming. “The Undiscovered Gate Beneath Jerusalem’s Golden Gate”. Biblical Archaeology Review 9:1, Jan/Feb 1983.)





# Nehemiah 12:27-43 – Dedication of the Wall

27 And at the dedication of the wall of Jerusalem they sought the Levites in all their places, to bring them to Jerusalem to celebrate the dedication with gladness, with thanksgivings and with singing, with cymbals, harps, and lyres.

28 And the sons of the singers gathered together from the district surrounding Jerusalem and from the villages of the Netophathites;

29 also from Beth-gilgal and from the region of Geba and Azmaveth, for the singers had built for themselves villages around Jerusalem.

30 And the priests and the Levites purified themselves, and they purified the people and the gates and the wall.

31 Then I brought the leaders of Judah up onto the wall and appointed two great choirs that gave thanks.

One went to the south on the wall to the [Dung Gate](#).

32-34 And after them went

- Hoshaiah
- and half of the leaders of Judah, and
- Azariah,
- Ezra,
- Meshullam,
- Judah,
- Benjamin,
- Shemaiah, and
- Jeremiah,

35 and certain of the priests' sons with trumpets:

- Zechariah the son of Jonathan, son of Shemaiah, son of Mattaniah, son of Micaiah, son of Zaccur, son of Asaph;

36 and his relatives,

- Shemaiah,
- Azarel,
- Milalai,
- Gilalai,



- Maai,
- Nethanel,
- Judah, and
- Hanani,

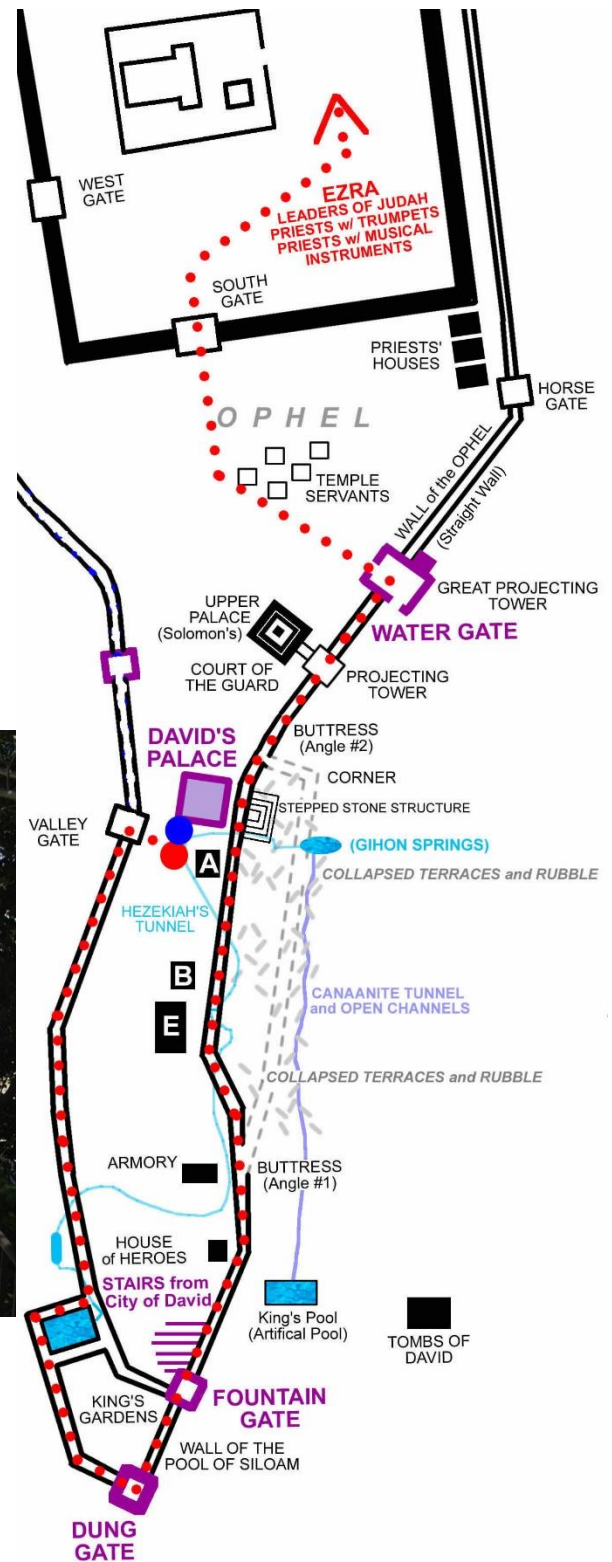
with the musical instruments of David the man of God.

- And **Ezra the scribe** went before them.

37 At the **Fountain Gate** they went up straight before them by the **stairs of the city of David**, at the **ascent of the wall**, above the **house of David**, to the **Water Gate** on the east.



*Walking on the Walls and Ramparts of Jerusalem Today as they did in 444 BC*



38 The other choir of those who gave thanks went to the north, and I followed them with half of the people, on the wall, above the Tower of the Ovens, to the Broad Wall,

39 and above the Gate of Ephraim, and by the Gate of Yeshanah, and by the Fish Gate and the Tower of Hananel and the Tower of the Hundred, to the Sheep Gate; and they came to a halt at the Gate of the Guard.

40 So both choirs of those who gave thanks stood in the house of God, and I and half of the officials with me;

41-42 and the priests

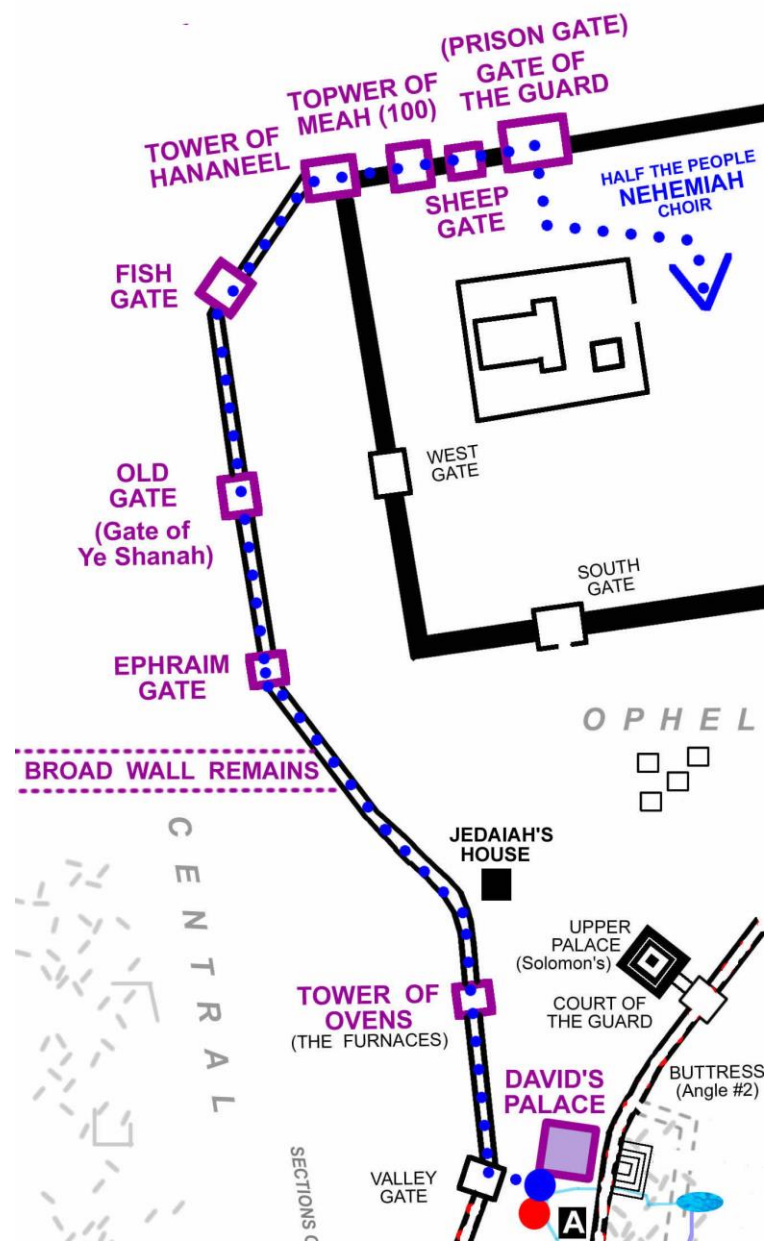
- Eliakim,
- Maaseiah,
- Miniamin,
- Micaiah,
- Elioenai,
- Zechariah, and
- Hananiah,

with trumpets; and

- Maaseiah,
- Shemaiah,
- Eleazar,
- Uzzi,
- Jehohanan,
- Malchijah,
- Elam, and
- Ezer.

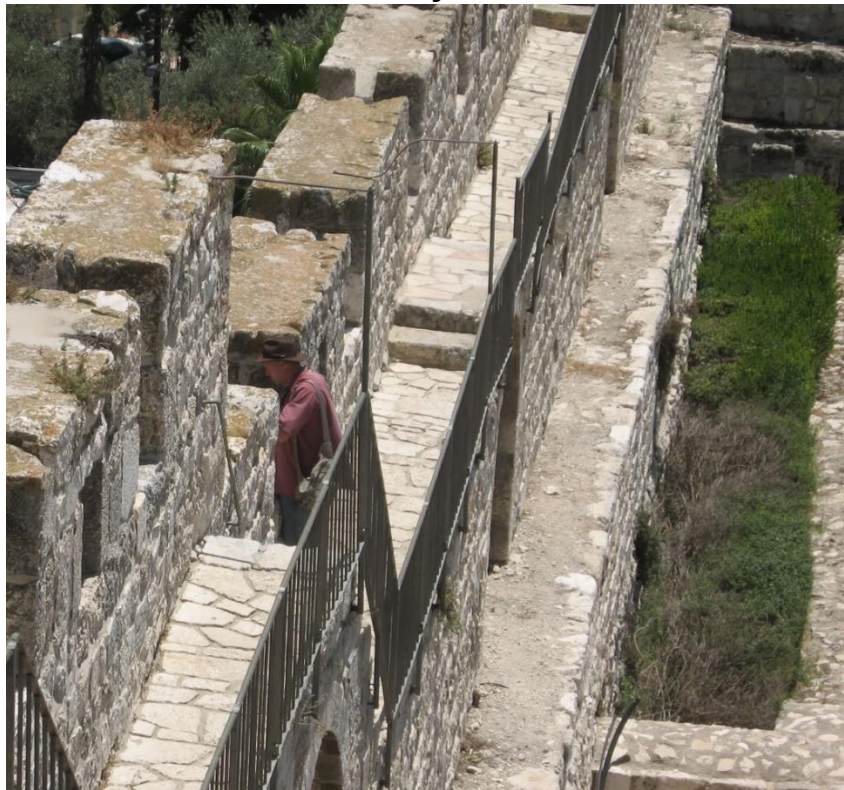
And

- the singers sang with
- Jezrahiah as their leader.





**43 And they offered great sacrifices  
that day and rejoiced,  
for God had made them rejoice with great joy;  
the women and children also rejoiced.  
And the joy of Jerusalem was heard far away.**



Galyn walking on the 1537-1541 AD walls and ramparts of Jerusalem.



*Space to walk on the inside of the west walls of Jerusalem on the west side of the Western Hill. The Hinnom Valley is on the other side of these walls. Built 1537-1541.*







*Right: Photo taken while walking on the east wall of the city of Jerusalem looking south at a gate on the ground level in the north wall of today's Temple Mount. This gate leads into the Temple Mount area of Herod's northern expansion of the Temple Mount. The Kidron Valley is on the other side (left in photo; east side) of this wall*

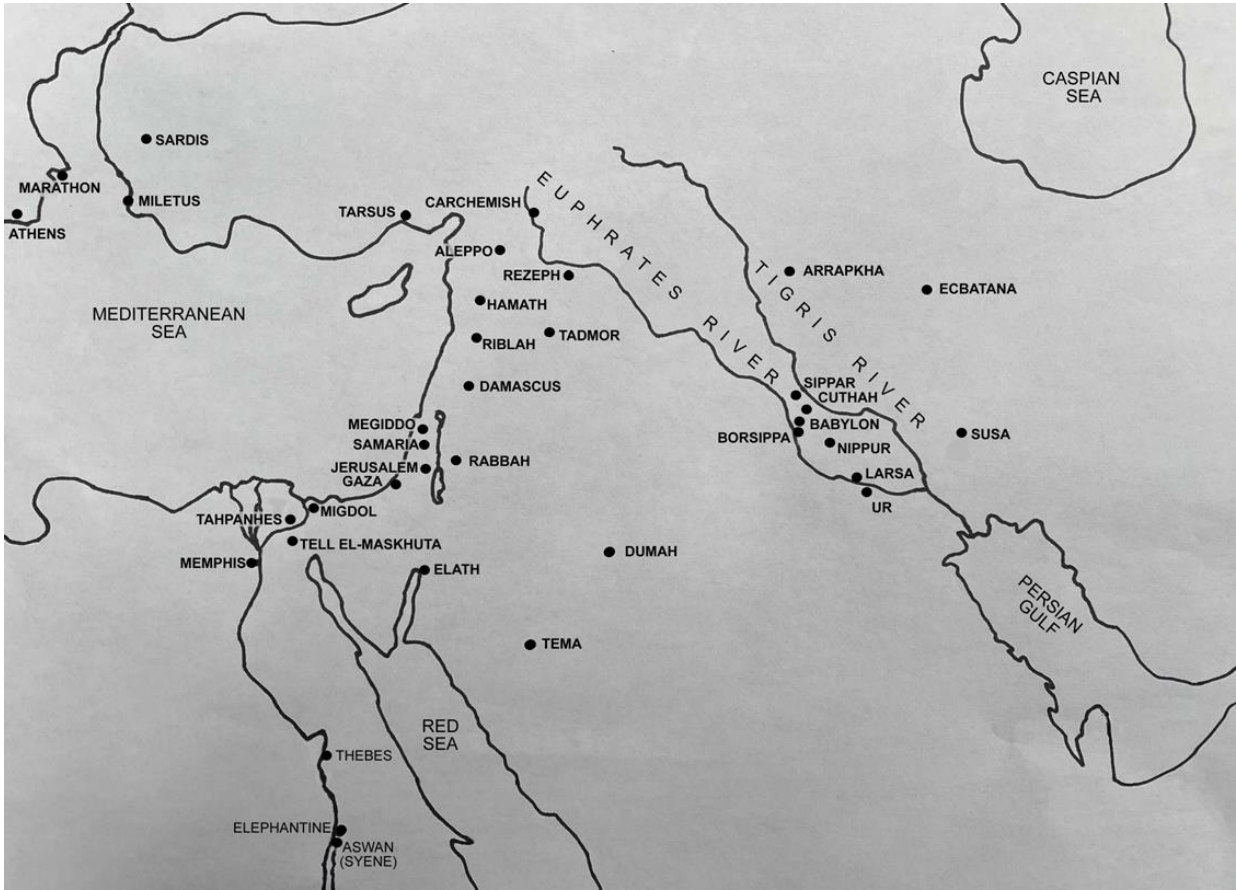
*Below: While walking on the east wall this photo was taken looking south down the east wall of Jerusalem which was built between 1537-1541 AD by Suleiman the Magnificent. The Kidron Valley can be seen on the left of the photo. The East Gate is further down this wall. This east wall connects with the east wall of the Temple Mount,*

*but in Nehemiah's time there was also an east wall of the city outside the east*

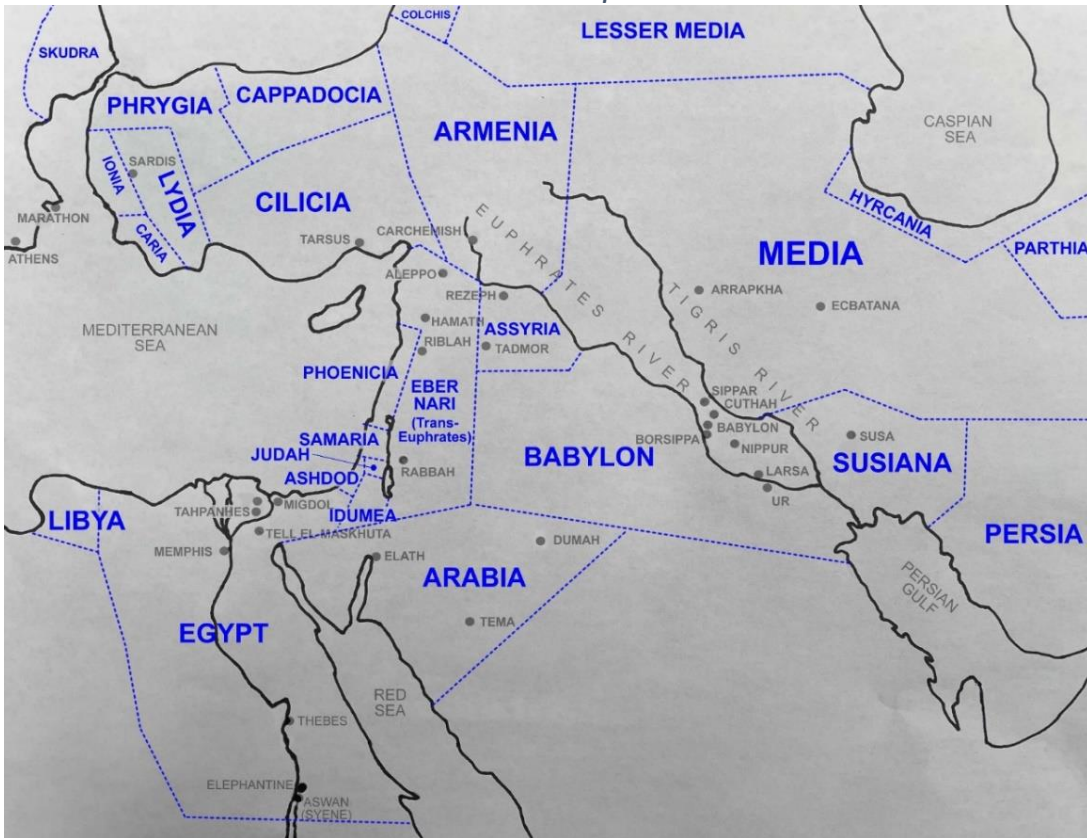


*wall of the Temple Mount. The houses of the Temple Servants, the Merchants, Meshullam and Zadok would be further down this wall built on the left side of this wall but inside the east wall of Nehemiah's city.*





*Persian Empire*



*Satraps or Provinces of the Persian Empire*





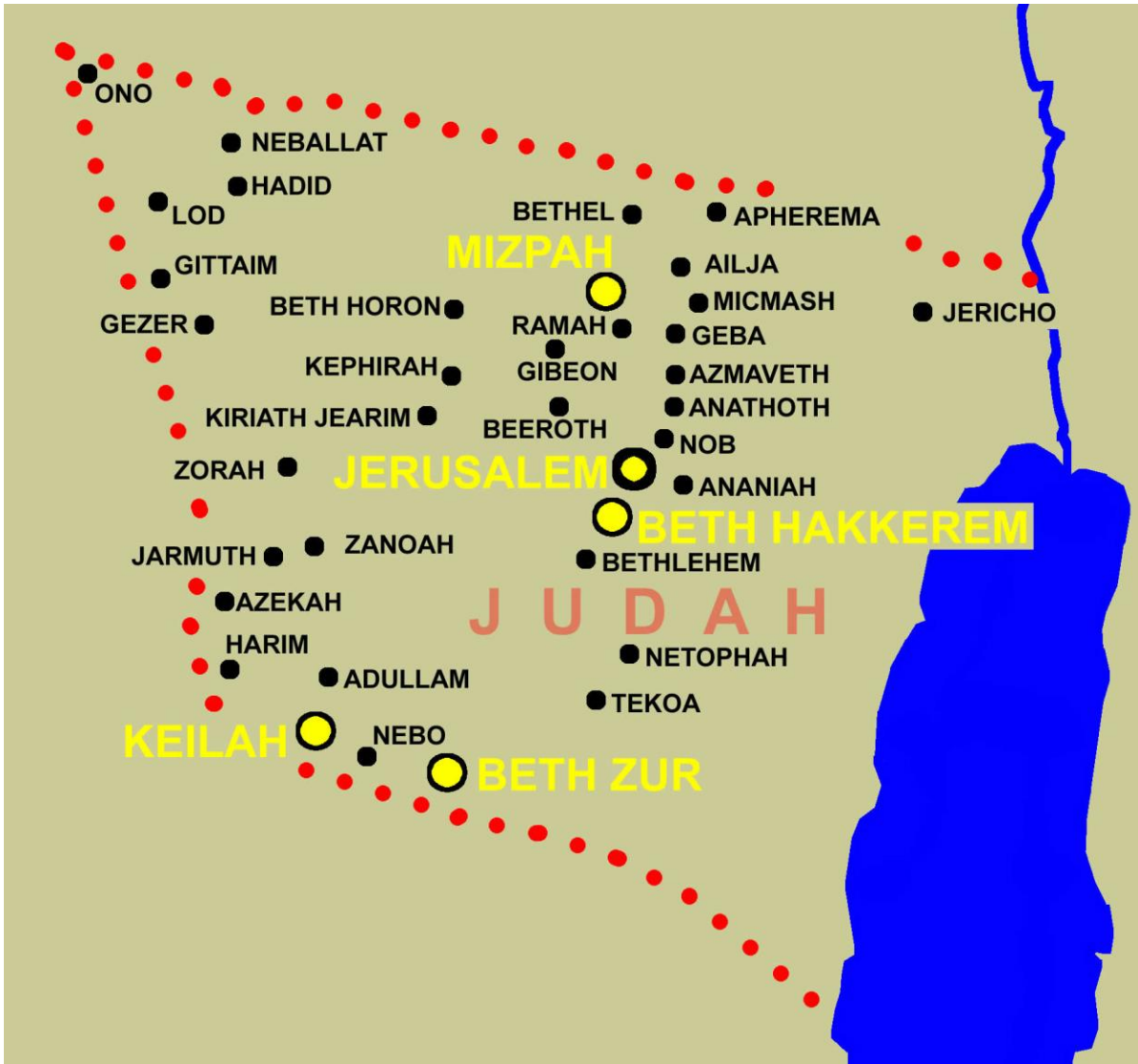
*Satraps, or Provinces, surrounding the Persian Province (Satrap) of Judaea*



*Local Cities in Satraps, or Provinces, surrounding the Persian Province of Judaea*

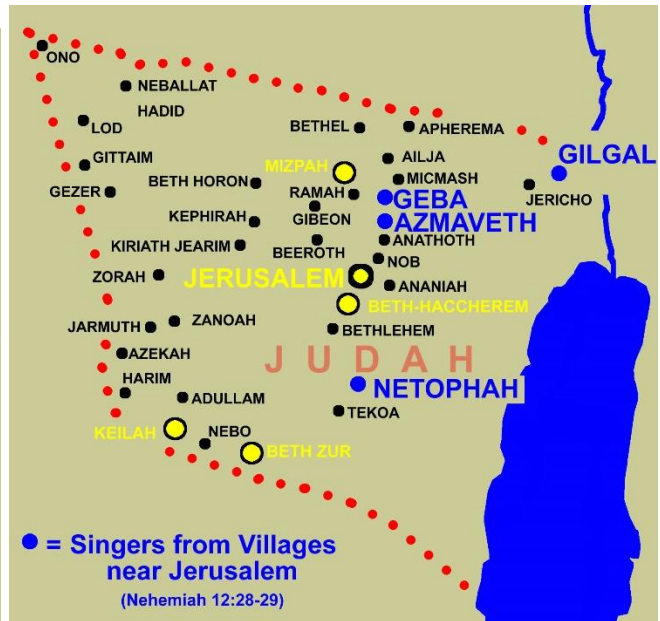
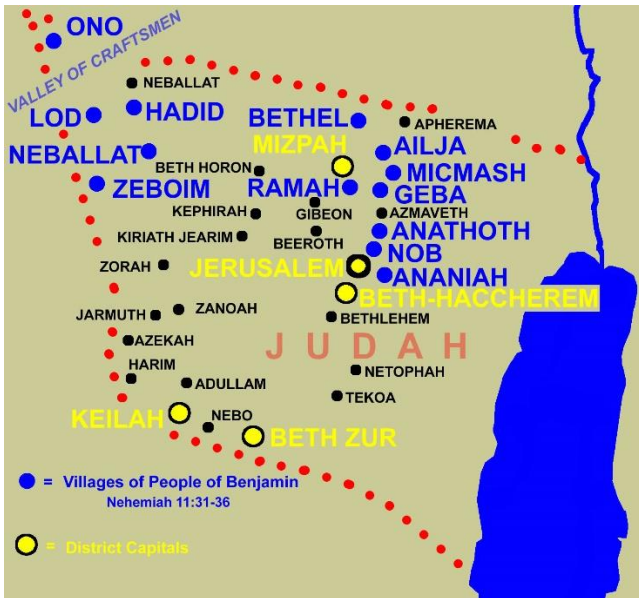
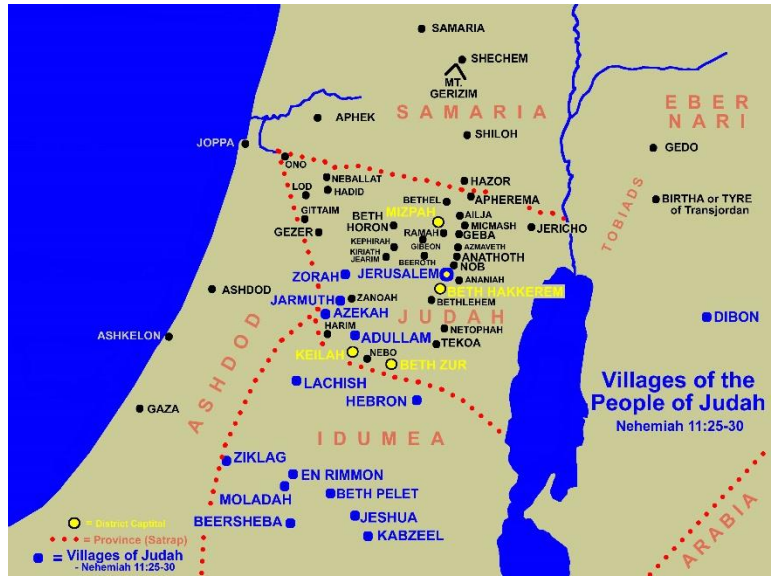
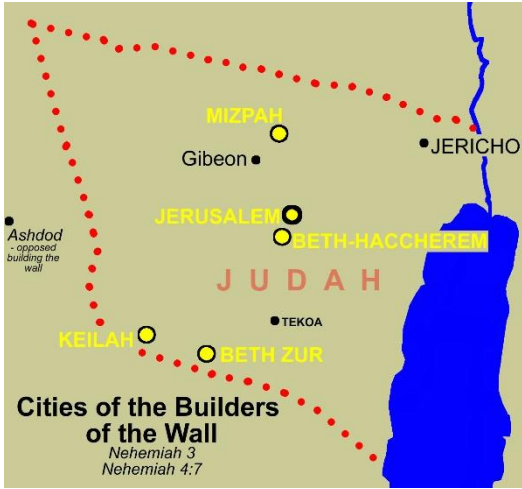




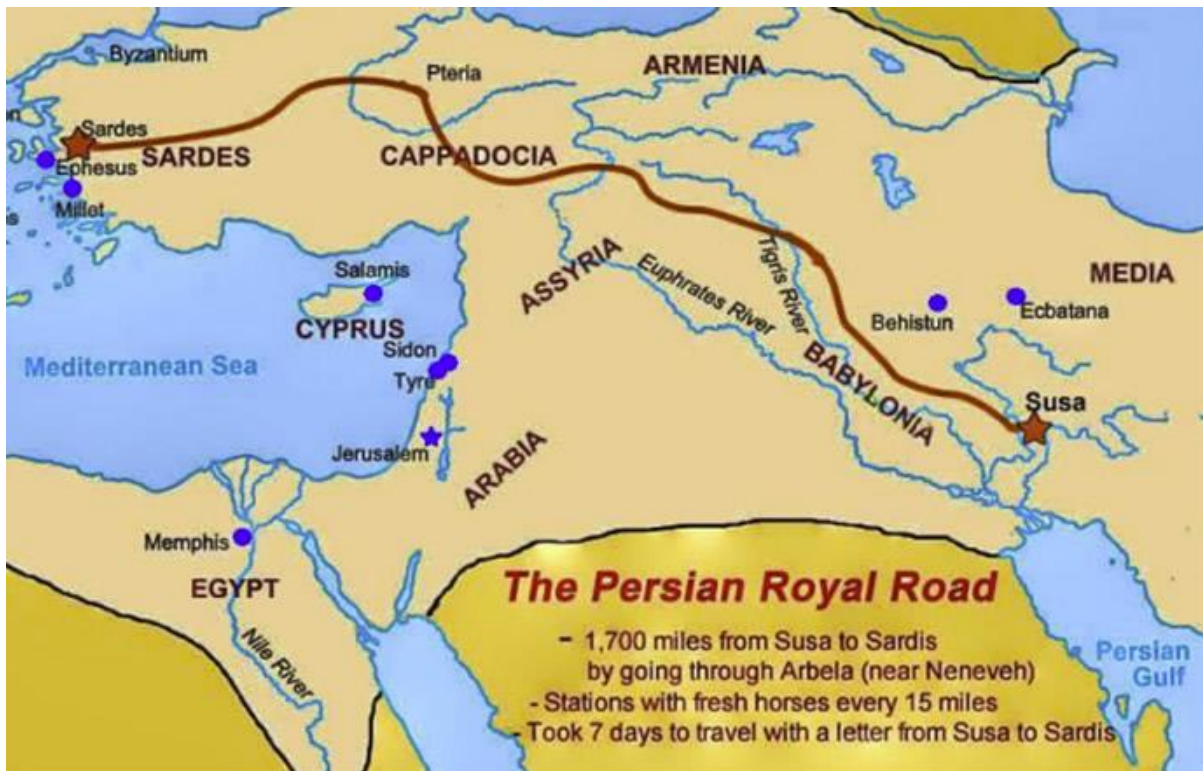


*Cities of the Judean Province and the Lead Cities of Judaea's five districts.*





Maps for Nehemiah chapters 3, 4, 11 and 12



Herodotus, the Greek historian who lived 484-425 BC wrote of the Persian road system and their ability to communicate along their royal road system that he wrote concerning these mounted couriers of Xerxes and Artaxerxes:

*“Neither snow nor rain nor hat nor gloom of night stays these couriers from the swift completion of their appointed rounds.”*

So, communication from the province of Judah to Susa sent from Nehemiah to Artaxerxes did not take months, but a matter days. We have several of these communications sent to and from the Persian court in the books of Ezra and Nehemiah.





This silver bowl dates to the 5th century BC and comes from ancient Persia. It was used as a wine-drinking vessel, and it comes from the royal house of the Persian ruler Artaxerxes I. It is inscribed with the name of Artaxerxes himself, as well as his father Xerxes and his grandfather Darius. Of interest is the fact that the Biblical figure Nehemiah is listed as a cup-bearer to Artaxerxes in Nehemiah 2:1. Found before 1935,\* it is nearly 12 inches in diameter and is one of four such bowls discovered so far. The inscription in the Old Persian language using cuneiform script has been translated as:

**"Artaxerxes the Great King, King of Kings, King of Countries,  
son of Xerxes the King, of Xerxes  
[who was] son of Darius the king;  
in whose royal house this  
silver saucer was made."**





*Silver Wine Bowl inscribed with Artaxerxes' name that Nehemiah might have handled.*



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