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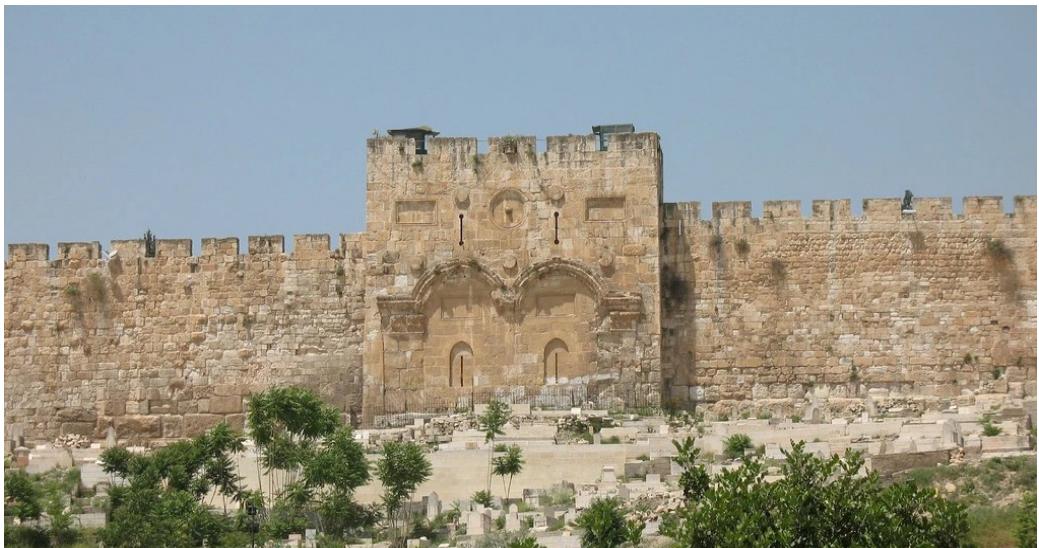
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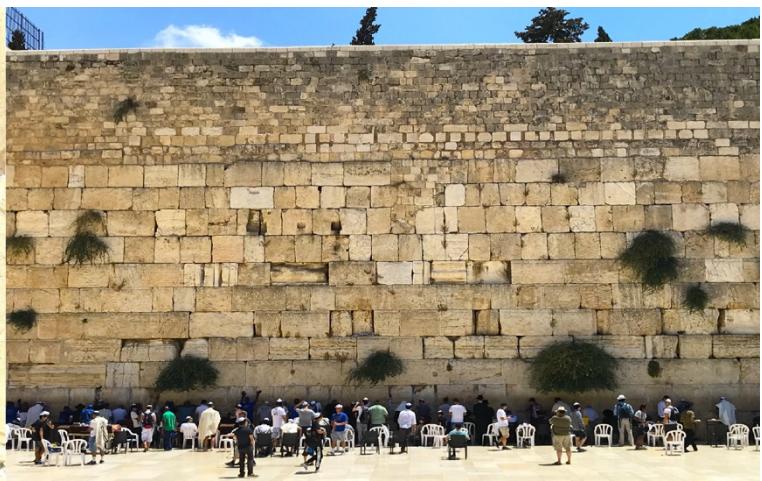


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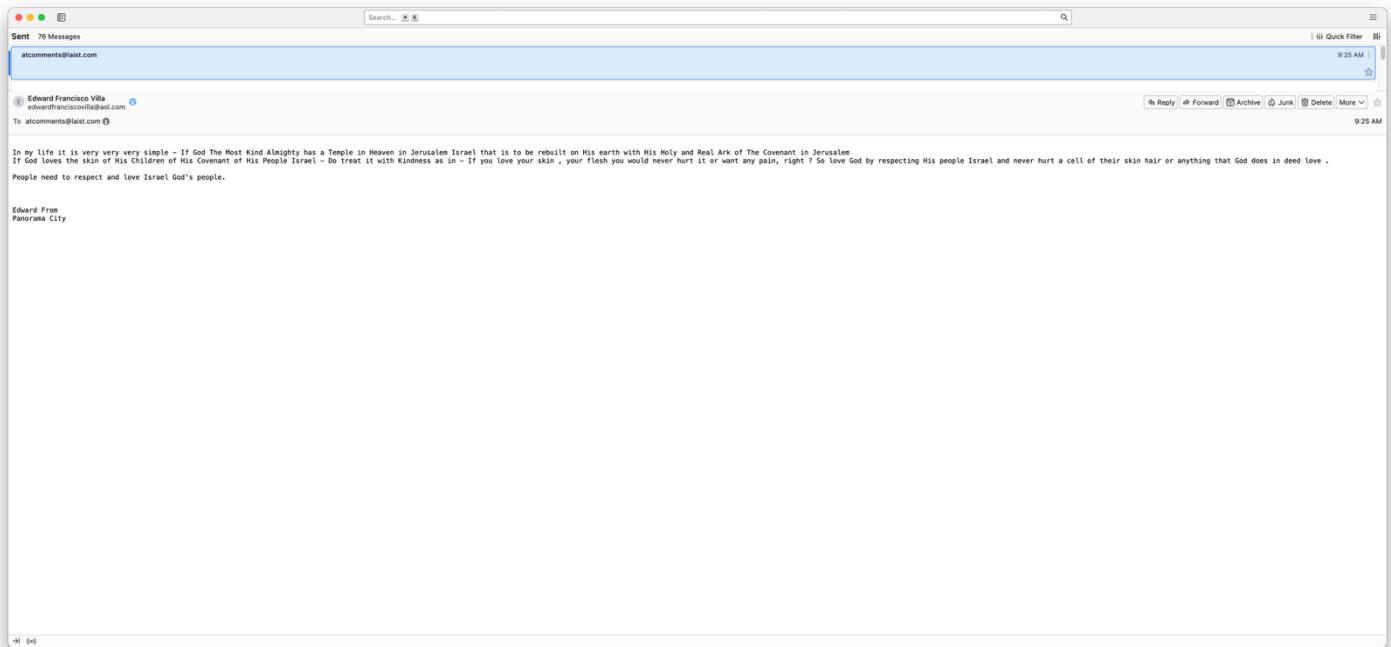
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Ancient Jewish village discovered at Kursi beach

Site on the shores of the Sea of Galilee

22.12.2015

Haifa University excavations at Kursi, located on the shores of the Sea of Galilee, have uncovered an inscription in Hebrew letters engraved on a large marble slab, dating back ca. 1,600 years. No similar artifact has ever been found before in Israel.

Excavations at the Kursi site on the shores of the Sea of Galilee have uncovered an inscription in Hebrew letters engraved on a large marble slab, dating back ca. 1,600 years. No similar artifact has ever been found before in Israel, and the finding confirms for the first time that the ancient settlement at the site was Jewish or Judeo-Christian. The excavation is led by Dr. Haim Cohen and Prof. Michal Artzy of the Hatter Laboratory in the Recanati Institute for Maritime Studies at the University of Haifa, in cooperation with the Antiquities Authority and the Nature and Parks Authority's Kursi Beach site.



Hebrew inscription uncovered at Kursi  
Copyright: Jennifer Munro

The existence of an ancient settlement at the site, on the northeast shore of the Sea of Galilee, has been known since the 1960s, when Mendel Nun of Kibbutz Ein Gev, together with Prof. Avner Raban of the University of Haifa, found remnants of a large breakwater under water during their survey. They also noticed some stones, possibly belonging to a public building. Not far away, remnants were later found of a city whose main features resembled those of a Christian site from the Byzantine period (5th century CE). In 1980 the entire site became a national park and was named Kursi, after a Syrian village that had previously existed nearby. The common assumption was that the site was synonymous with Kursi mentioned in the Jewish Talmud as a site if the synagogue possibly named after Yonadav son of Raghab and also as the "Land of the Gederenes" mentioned in the New Testament as a site visited by Jesus during his travels around the Sea of Galilee, and as the place where he performed a miracle by casting out demons and driving them into a herd of pigs (the Miracle of the Swine).

A sharp fall in the level of the Sea of Galilee enabled researchers from the Hatter Laboratory in the Recanati Institute for Maritime Studies at the University of Haifa to return to the excavations around the breakwater, thanks to the support of the Avery-Tsui Foundation from the US, and in cooperation with the Antiquities Authority, Kursi Beach site, and the Nature and Parks Authority. The researchers soon realized that the ancient harbor was much larger than had previously been thought. While it may have formed part of the Byzantine site, it is also possible that it constituted an adjacent but separate settlement. It is possible that the ancient city of Sussita, which is also being excavated and investigated by researchers from the University of Haifa and is situated not far away, also used the services of the harbor.



However, nothing could have prepared the researchers for an exceptional finding: A marble slab made from a single piece with dimensions of ca. 140 cm by 70 cm bearing an engraving written in the Aramaic language in Hebrew letters. The researchers have already managed to decipher two words from the inscription: "amen" and the word "marmaria." This latter word is probably the word for "marble," although some scholars suggest that it could refer to Maria's great Rabbi, as "mar" means Rabbi. According to the researchers, an inscription in Aramaic in Hebrew letters dating to the year ca. 500 CE suggests that the settlement at the site was Jewish, or at least mixed. Accordingly, they added, the most reasonable assumption is that 500 years earlier the settlement would have been entirely Jewish. "The presence of a

Jewish site on the eastern shores of the Sea of Galilee is a very rare phenomenon. Until now we have not had any proof that Jewish settlements existed during this period along the eastern shores of the Sea of Galilee," Dr. Cohen explained.

The combination of all the findings led the researchers to go back 2000 years, to Jesus's visits to the area as described in the New Testament, and particularly to the "Land of the Gederenes," a name that refers to Kursi. According to the New Testament, Jesus came to Kursi after crossing the Sea of Galilee from one anchorage to another. Since this is the only harbor in the area, the scholars believe that this story, together with the inscription indicating the Jewish origins of the settlement, together provide archaeological evidence that this site may indeed be the Kursi of the New Testament.

The inscription testifies to the Jewish roots of the settlement and is also unique in other respects. Indeed, it is the first artifact of its kind found in Israel. Most of the dedication plates from this period were made as mosaics embedded in the floor of the compound; this is the first of its kind engraved on marble commissioned specially from Greece. The inscription was found at the entrance to an inner room inside a building that probably served as a synagogue. "The dedication comprises eight lines, so that it is very detailed and expansive. In most cases we do not find so many words in Hebrew letters engraved on stone, so the person to whom the inscription was dedicated must have had a tremendous influence on the local people. There is no parallel for such a detailed and expensive dedication in archaeological findings to date in Israel," Prof. Artzy notes.

Volunteers from Israel and from abroad are participating in the excavations at Kursi beach site. Particulars from China and Taiwan and students from the International Program at the University of Haifa. Ground penetrating radar and other tests are being implemented in cooperation with Dr. Yossi Salomon of the Technion and researchers from Spain and France. In addition, volunteers from the religious girls' high school at Nov participated in the excavation as part of the Antiquity Authority's "Heritage" program. Additional archaeological findings at the site include earthenware vessels and an earthenware oil lamp featuring fish, as well as another ceramic oil lamp featuring a ship.

After further examination and conservation of the slab, a decision will be taken on where to display it for the public to view.

Photo caption: Revealing the Inscription at Kursi  
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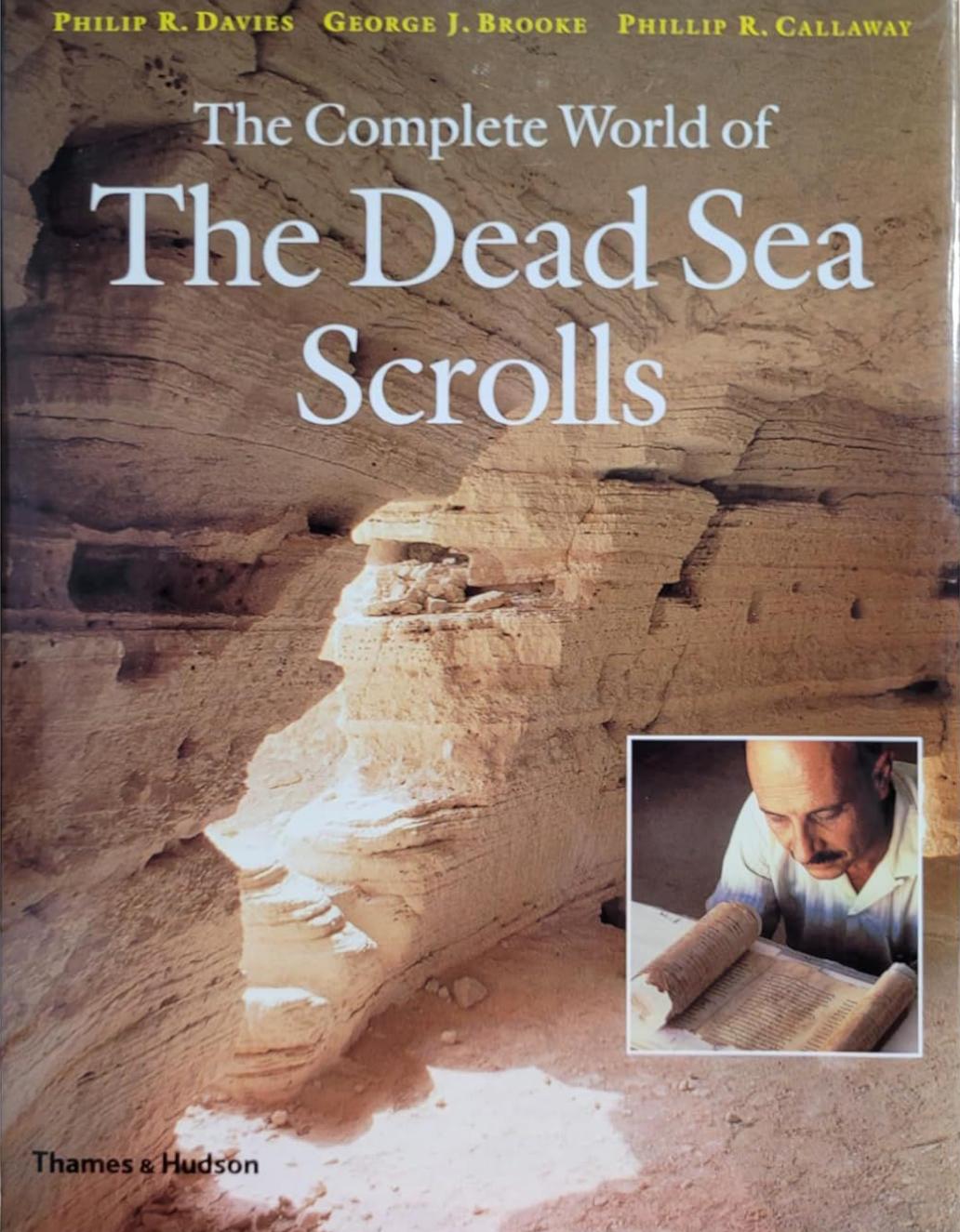
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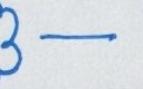
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## ARK OF THE COVENANT (Hebrew, *בְּרִית מֹשֶׁה*, etc.: for the complete list of names of the Ark, see below).

(Redirected from CHEST.)

**By: Morris Jastrow, Jr., Charles J. Mendelsohn, Marcus Jastrow, Isaac Husik, Duncan B. McDonald, George A. Barton**

### Dimensions and Construction.

#### —Biblical Data:

The first mention of the Ark in the Bible is in Ex. xxv. 10 *et seq.*, where Moses on Mount Sinai is told to have an Ark of shittim-wood made for the Commandments which are about to be delivered. Minute directions are given for the plan of the Ark. It is to be 2½ cubits in length, 1½ in breadth, and 1½ in height. It is to be overlaid within and without with gold, and a crown or molding of gold is to be put around it. Four rings of gold are to be put into its corners—two on each side—and through these rings staves of shittim-wood overlaid with gold for carrying the Ark are to be inserted; and these are not to be removed. A golden cover (Hebr. *כְּדָמָה*; A. V., "mercy-seat"), adorned with golden cherubim, is to be placed above the Ark; and from here the Lord says He will speak to Moses (Ex. xxv. 10-22). The Ark is to be placed behind a veil, a full description of which is given (*ib.* xxvi. 31-33).

### Ark of the Covenant. (After Calmet.)

#### Sanctity and Consecration.

Even Aaron was forbidden to enter this place of the Ark too often; and he was enjoined to perform certain ceremonies when entering there (Lev. xvi. 2 *et seq.*). Moses was directed to consecrate the Ark, when completed, with the oil of holy ointment (Ex. xxx. 23-26); and he was also directed to have the

### Table of Contents

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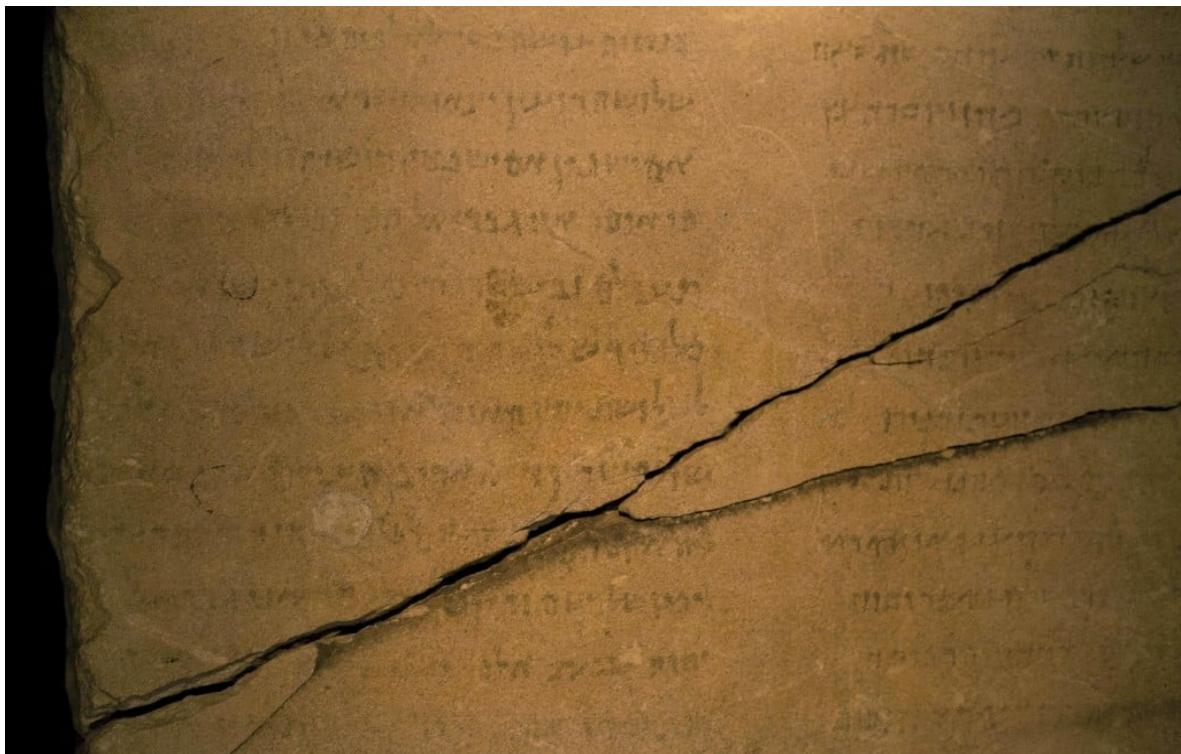
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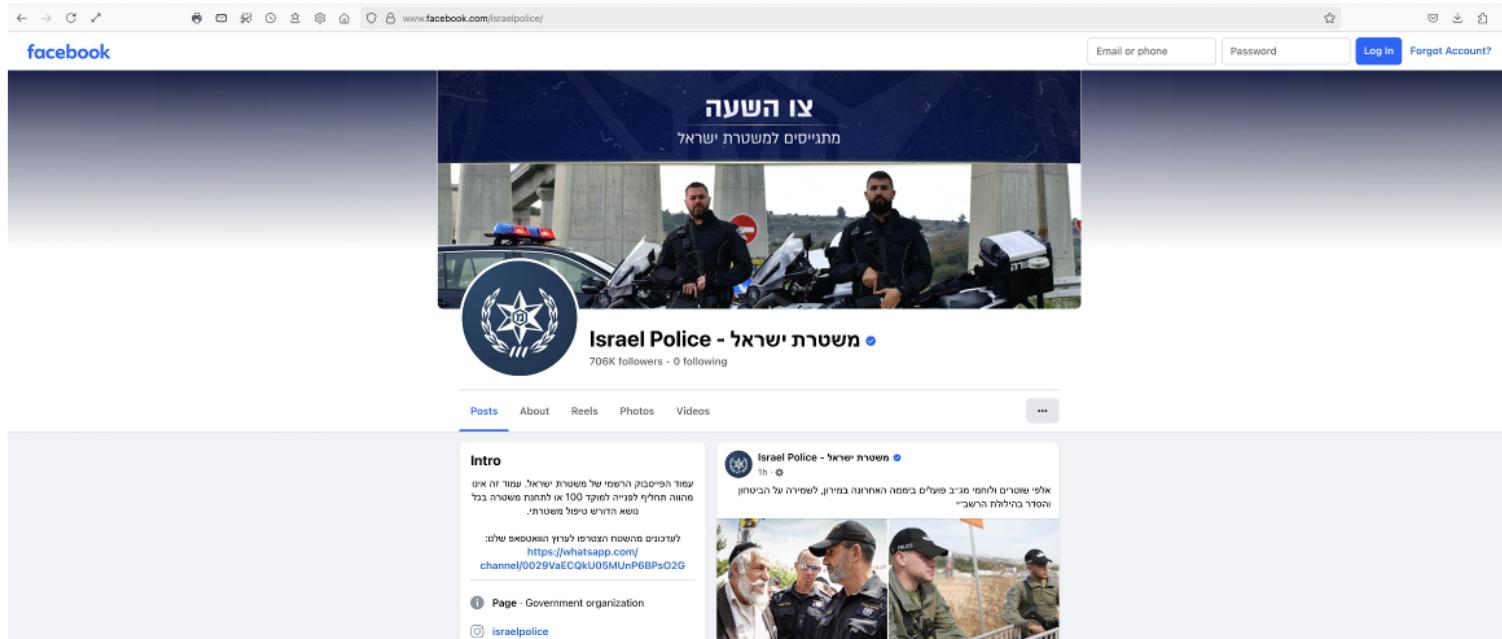
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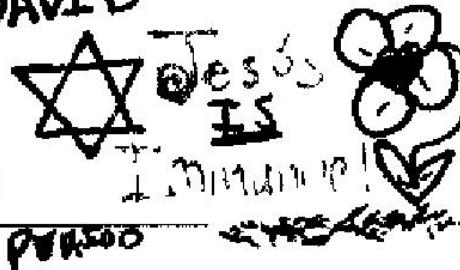
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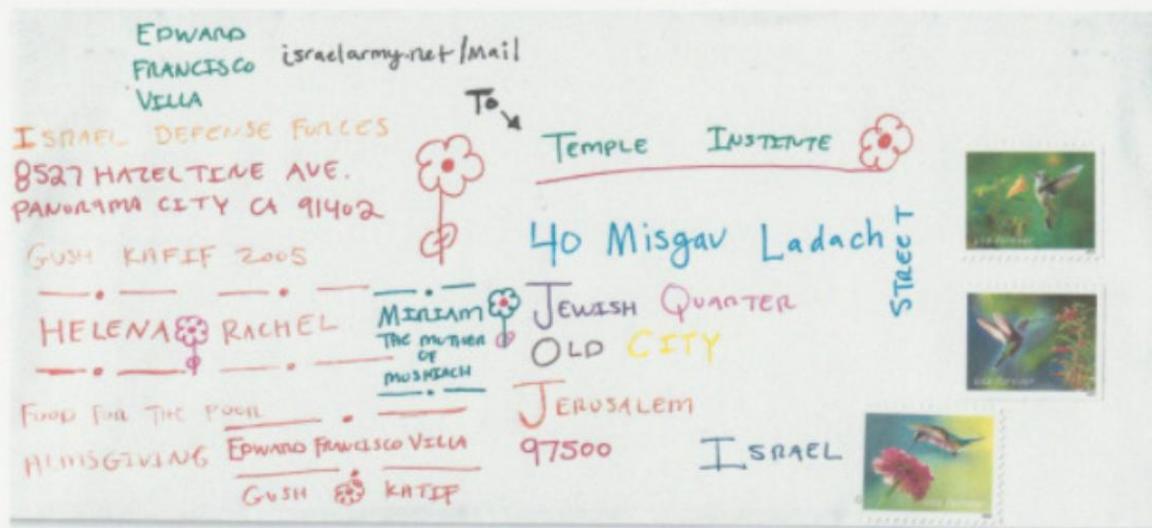
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The Forsaken, The Bereaving, The Sick, The Suffering

The Widows The Poor The Orphans

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The Arch Angels

Michael , Gabriel , Uriel, Raphael , Sariel , Jeremiel , Selaphiel , Raguel, Raniel, Metatron

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is Immanuel  
The Messiah  
His Father is Yosef  
His Mother is Miriam  
The Messiah is Immanuel  
Jesús from The Second Temple Period Israel Jerusalem

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Ha Moshiach

Jesús

Eliyahu The Prophet  
Eliyahu Ha Navi

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EL

Immanuel  
Jesús

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EL HASHEM son preciosos amados nombres de Dios

DIOS  
GOD  
EL  
HASHEM

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EN ISRAEL EN JERUSALÉN

EL ARCA DE LA ALIANZA  
THE ARK OF THE COVENANT

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## OBED-EDOM (עובד אדום).

By: Jacob Zallel Lauterbach, Executive Committee of the Editorial Board., Schulim Ochser

Images of pages



V:9 P:370 V:9 P:371

### —1. Biblical Data:

A Gittite to whose house the Ark was taken when removed from that of Abinadab in Gibeah. It remained with Obed-edom three months before it was carried to the City of David; and God "blessed Obededom and all his household" (II Sam. vi. 10-11).

### Table of Contents

- 1. Biblical Data:
- In Rabbinical Literature:

### —In Rabbinical Literature:

From I Chron. xxvi. 4-8, where Obed-edom is mentioned together with the Levites, it is concluded that he was himself a Levite. His name is interpreted thus: "Obed" = "the servant who honors God in the right way"; "Edom" (lit. "red") = "one who causes to blush." He made David blush for shame because the latter was at first afraid to receive the Ark, whereas Obededom took it into his house without hesitation (Num. R. iv. 21). During the time that the Ark was with him Obed-edom used to light a candle before it twice daily, early in the morning and again at evening (*ib.*).

The blessing with which God blessed Obed-edom consisted in children. His wife and eight daughters-in-law bore children twice every month during the three months that the Ark remained with him (*ib.*). According to another version, each of them bore six children at once (Ber. 63b).

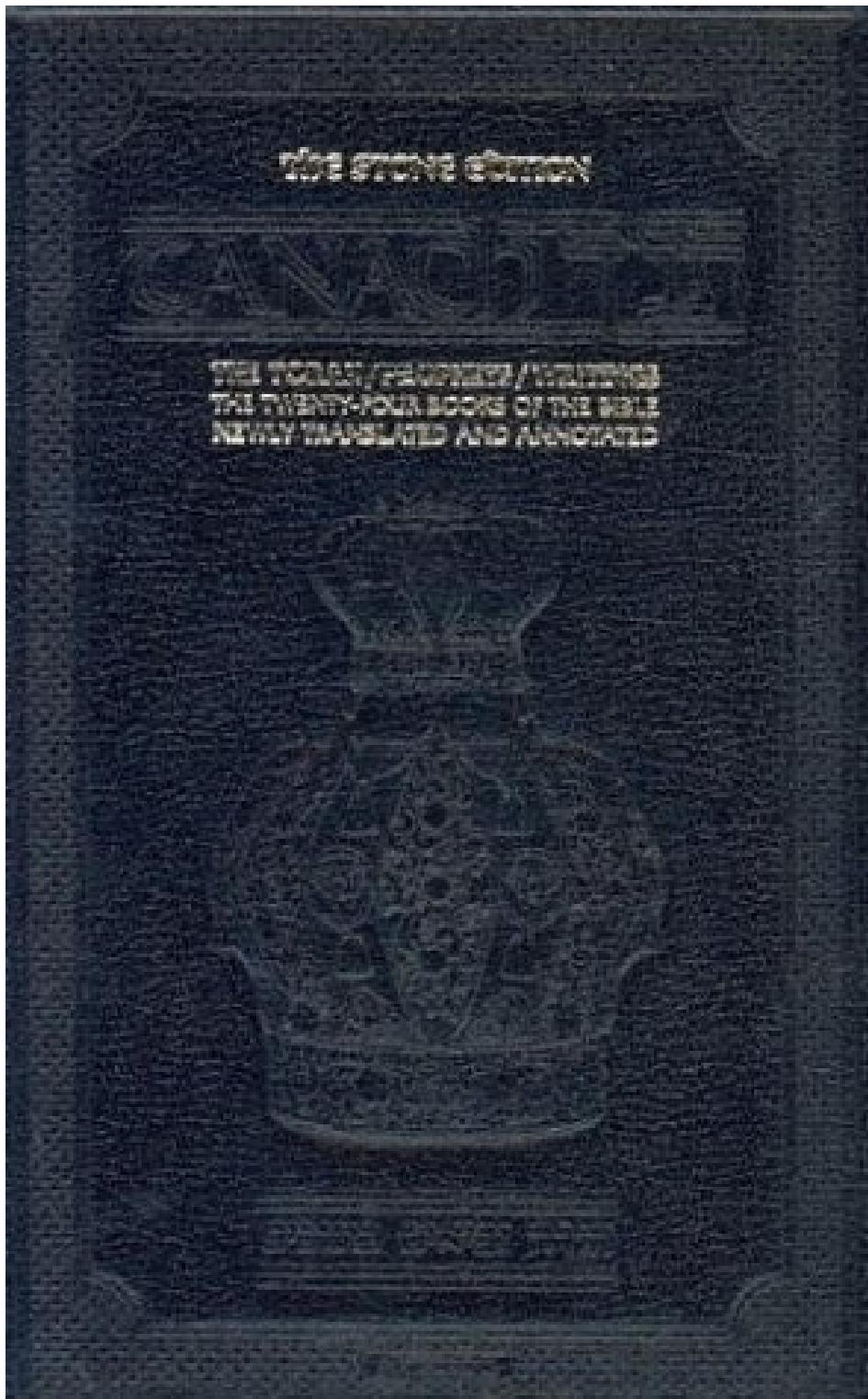
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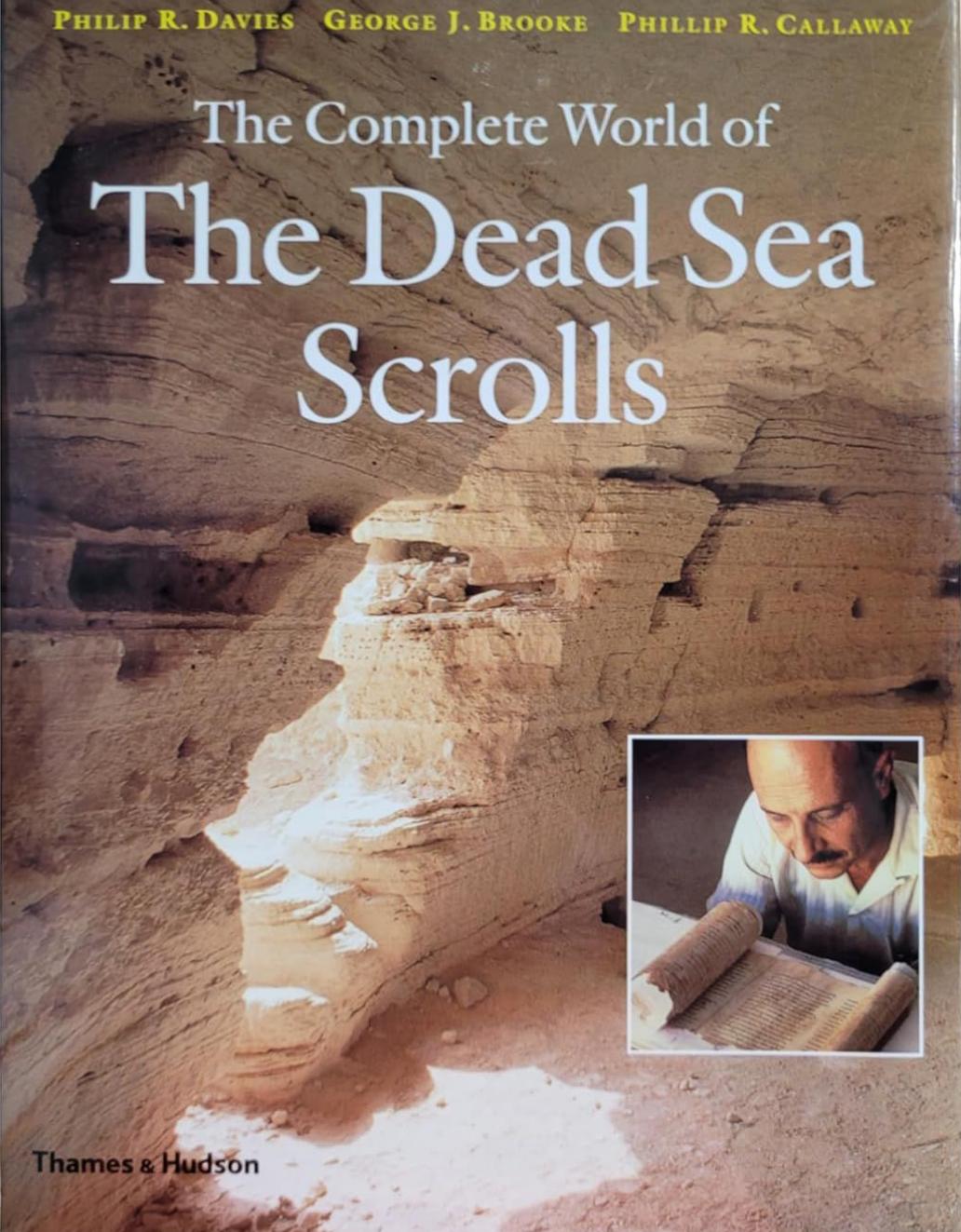
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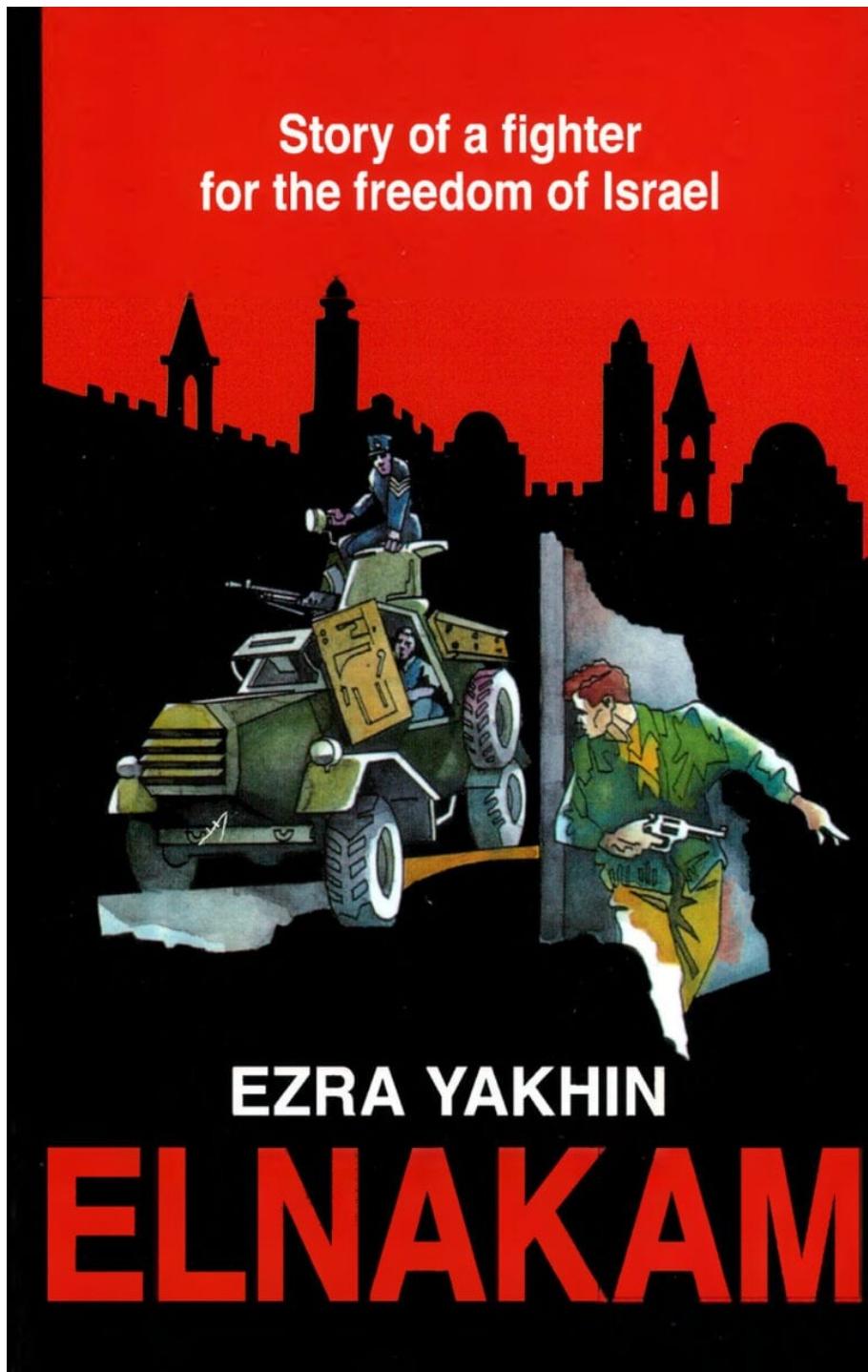
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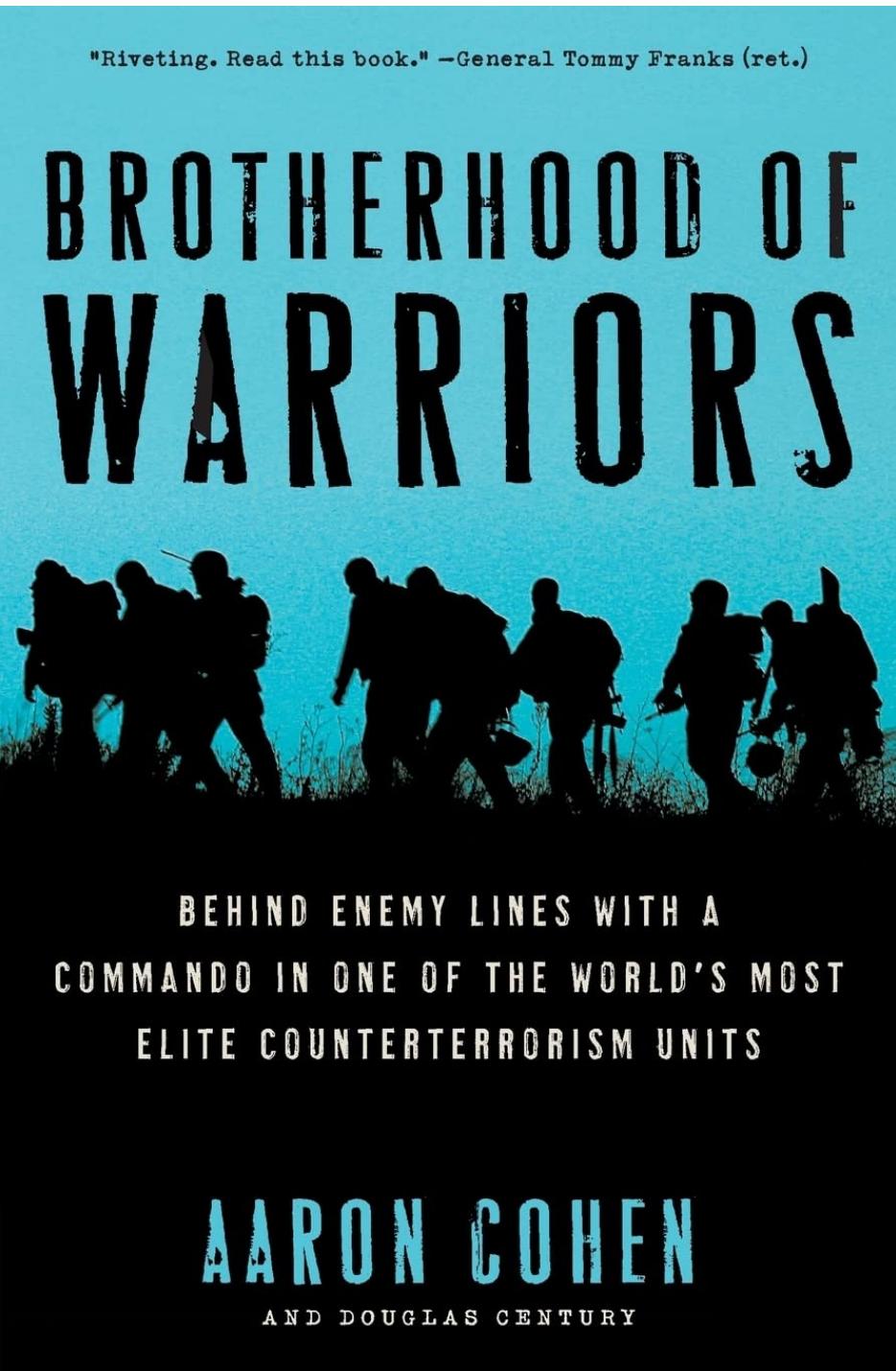
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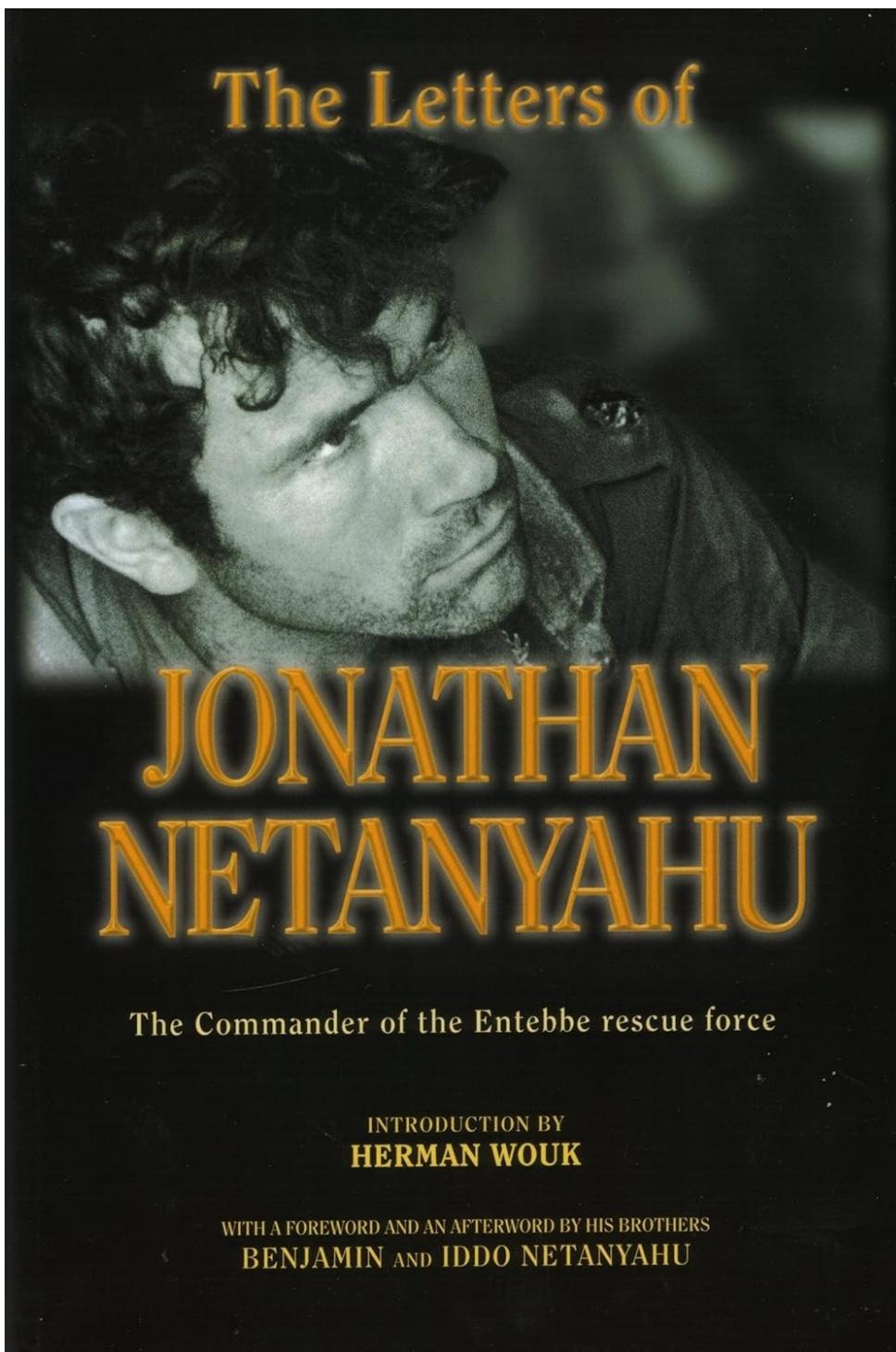
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## ARK OF THE COVENANT (Hebrew, *בְּרִית מֹשֶׁה*, etc.: for the complete list of names of the Ark, see below).

(Redirected from CHEST.)

**By: Morris Jastrow, Jr., Charles J. Mendelsohn, Marcus Jastrow, Isaac Husik, Duncan B. McDonald, George A. Barton**

### Dimensions and Construction.

#### —Biblical Data:

The first mention of the Ark in the Bible is in Ex. xxv. 10 *et seq.*, where Moses on Mount Sinai is told to have an Ark of shittim-wood made for the Commandments which are about to be delivered. Minute directions are given for the plan of the Ark. It is to be 2½ cubits in length, 1½ in breadth, and 1½ in height. It is to be overlaid within and without with gold, and a crown or molding of gold is to be put around it. Four rings of gold are to be put into its corners—two on each side—and through these rings staves of shittim-wood overlaid with gold for carrying the Ark are to be inserted; and these are not to be removed. A golden cover (Hebr. *כְּדָמָה*; A. V., "mercy-seat"), adorned with golden cherubim, is to be placed above the Ark; and from here the Lord says He will speak to Moses (Ex. xxv. 10-22). The Ark is to be placed behind a veil, a full description of which is given (*ib.* xxvi. 31-33).

### Ark of the Covenant. (After Calmet.)

#### Sanctity and Consecration.

Even Aaron was forbidden to enter this place of the Ark too often; and he was enjoined to perform certain ceremonies when entering there (Lev. xvi. 2 *et seq.*). Moses was directed to consecrate the Ark, when completed, with the oil of holy ointment (Ex. xxx. 23-26); and he was also directed to have the

### Table of Contents

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—In Rabbinical Literature:
A Vanguard in the Desert.
Its Ultimate Fate.
Tabut, Sakinah, and Remnant.
—In Mohammedan Literature:
Composition of "Remnant."
History of the Ark.
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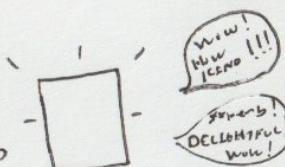
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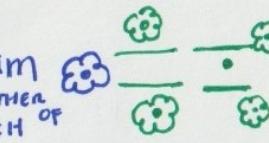
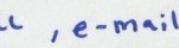
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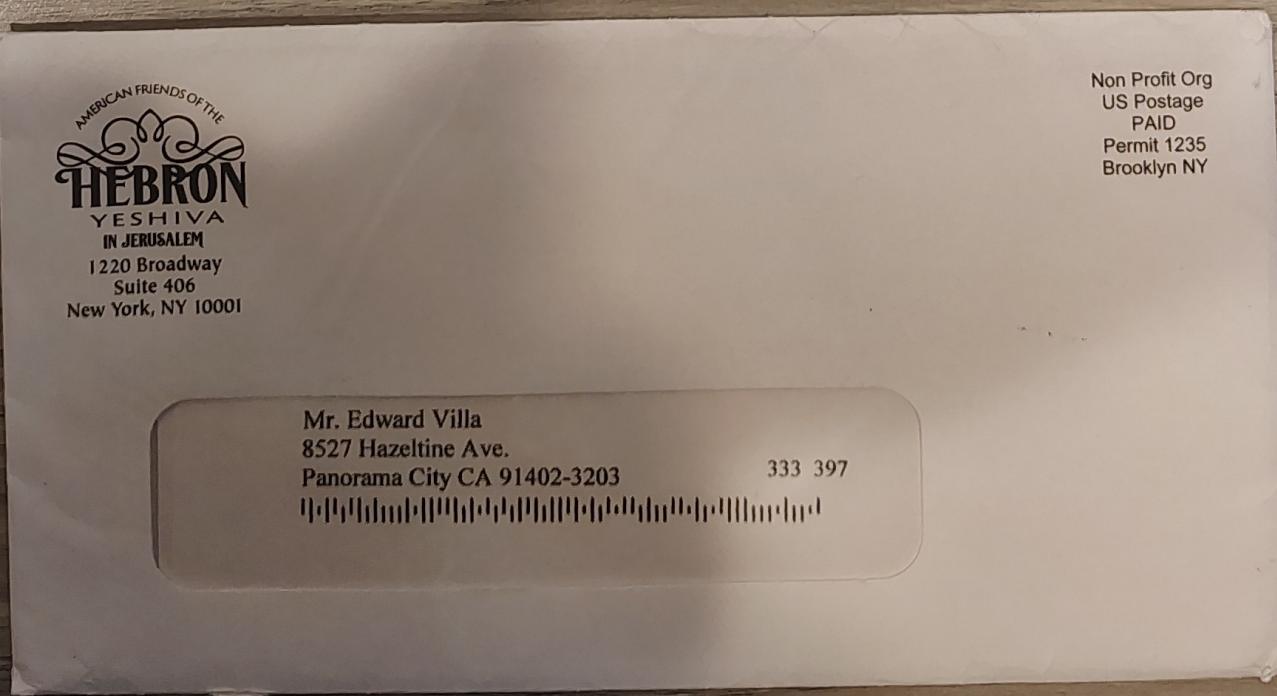
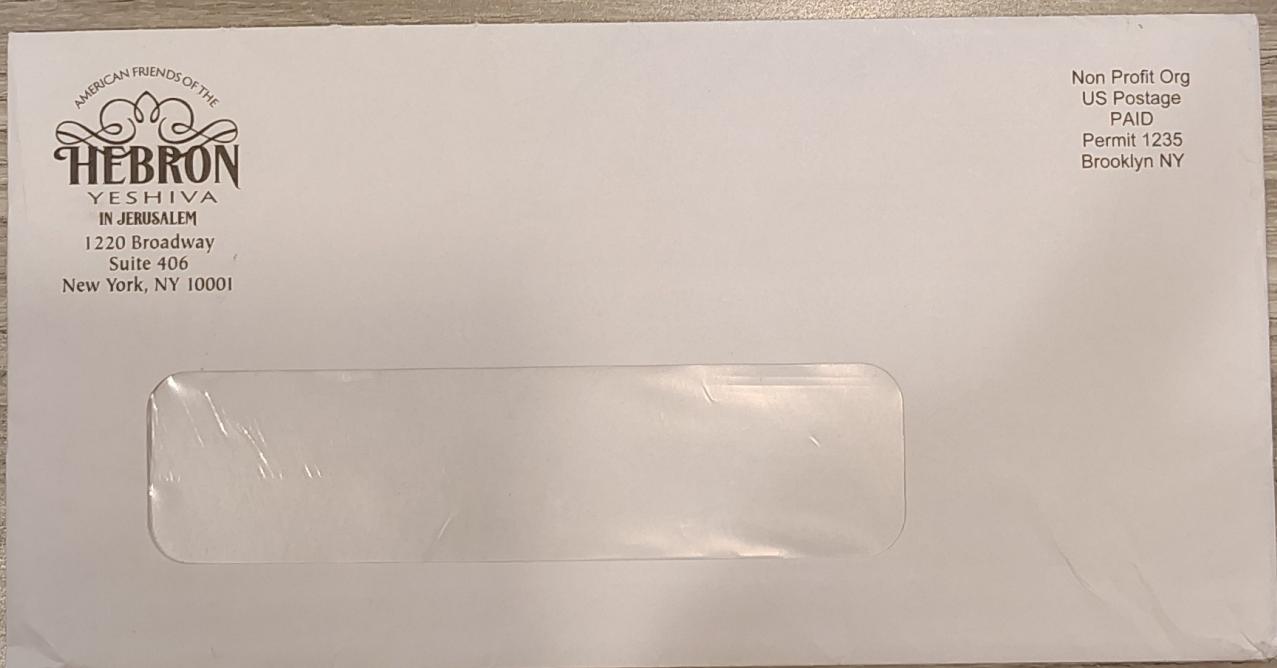
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To our dear friends and supporters,

On behalf of Hebron Yeshiva, I would like to present our new calendar for the coming 2023-2024 year.

Hebron Yeshiva-Knesset Yisroel, originally Slabodka Yeshiva, was established in 1877 by the Alter of Slabodka, Rabbi Nosson Tzvi Finkel. In 1924, the Yeshiva moved to Israel together with its Rosh HaYeshiva Rabbi Moshe Mordechai Epstein. Initially located in the city of Hebron, the Yeshiva moved to Jerusalem after the 1929 Hebron massacre.

The Yeshiva has produced many esteemed leaders in the Jewish world for over 145 years, living up to its name “Knesset Yisrael”. Hebron Yeshiva strives to instill in each talmid excellence in Torah learning and mutual respect. Continuing to realize the ideal of “Gadlus HaAdam” (greatness of humanity) set forth by the ‘Alter of Slabodka’ so many years ago, Hebron Yeshiva continues encouraging each student to attain his individual Potential.

The Yeshiva continued to grow this past year and is now a home for more than 1,700 talmidim who all study, eat, and dorm at the Yeshiva's large campus. The new Kitchen prepares and serves more than 5,000 nutritious meals daily. With the completion of 72 new dormitory rooms, the Yeshiva is now embarking on a new project of expanding the Bais Midrash, enabling all the talmidim to learn together. The expansion will be done in two phases. First, the current Bais Midrash will be expanded to accommodate an additional 200 talmidim. Then, a new Bais Midrash will be built to allow for the continuous growth the Yeshiva has been experiencing in recent years.

We hope that our newly-formatted calendar, showcasing the refreshing growth of Hebron yeshiva and its campus, succeeds in conveying not only the beauty and magnificence of our yeshiva, but also the unique atmosphere felt by everyone in the Yeshiva.

Wishing you and your family a happy and healthy New Year.

Sincerely,  
Rabbi Yosef Chevroni // Dean



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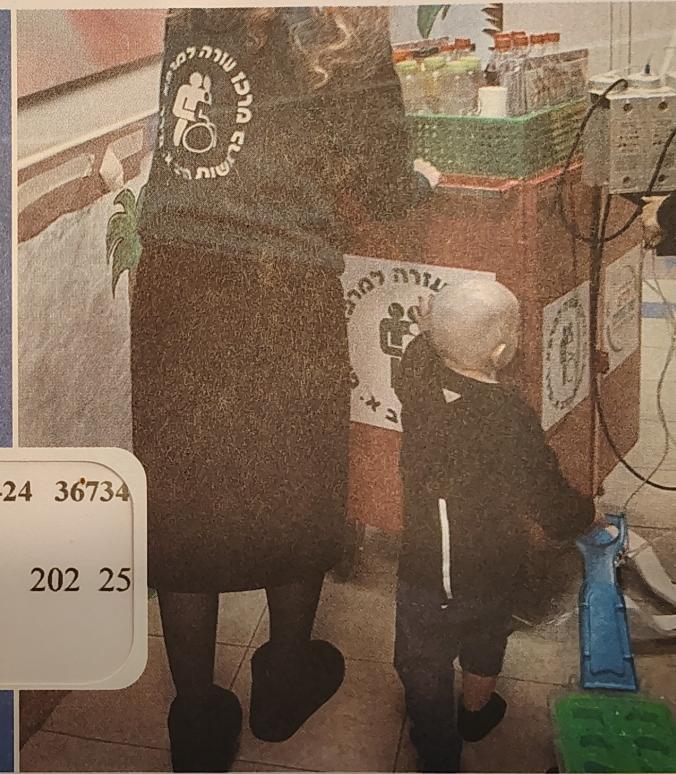
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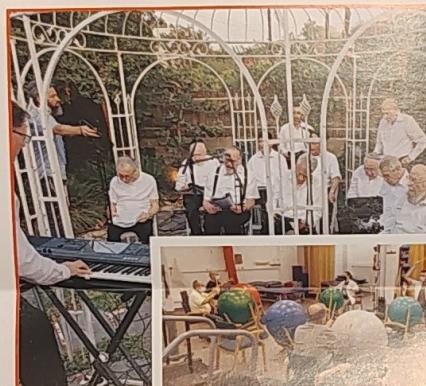
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# An Update on our Unique Parkinsons Program

Over 600 appreciative participants have completed our rigorous therapy program designed for Parkinsons patients. Our program was initiated over six years ago by Professor Nir Giladi, director of the Neurology at Ichilov Hospital. The types of treatment are physical therapy, occupational therapy, speech therapy, hydrotherapy, Tai Chi, movement and dance, dietary counseling, boxing, social work, and family workshops for emotional support. Improvement is noted in the level of independence in performance of daily activities, such as, balance, walking speed and gait length, motor ability of the upper extremities including grip strength, correct posture, quality of speech and intelligibility, swallowing, social participation, and quality of life perception. The participants come from various social and cultural backgrounds, and come from Israel and abroad. To maintain the continuum of activity, we allow our "graduates" of each cycle to return once a week for Tai Chi, choir, and physical therapy. We are grateful that we see good results as evidenced by increasing interest and demand for further enrollement.



## Kudos to the Genn Family

A very special thank you to the Genn Family of New York and New Jersey for their help in purchasing a ceramic kiln for our Occupational Therapy Department in Sderot in honor of their sister Sande Genn Lesser. Our Sderot facility serves thousands of clients in the South. The ceramic kiln is a great help in finishing occupational therapy projects to the satisfaction of our participants.



Setting up new Ceramic Kiln at Ezra Lemarpeh, Sderot Branch

## Rabbi Firer Welcomes Professor Joachim Schafers

Professor Hans Joachim Schafers is the director of the Department of Thoracic and Cardiovascular Surgery at the University Hospitals of Saarland in Homburg, Germany. He also periodically comes to Israel to perform complicated cardiovascular surgeries. Recently, Rabbi Firer welcomed Professor Schafers on his visit to Ezra Lemarpeh.



Second from right: Professor Joachim Schafers, Thoracic and Cardiovascular Surgeon, Homburg, Germany at the Ezra Lemarpeh Headquarters

## An Evening Of Surprises

Dr. Michal and Dr. Assaf from both respected senior physiatry, contacted Rabbi Firer requesting to host an event in their home in memory of Orit Dekel ob'm. Not often do people offer to host events, although they might not turn down a request when asked. The event they hosted turned out to be a smashing success, with three surprises.

The first surprise was a fascinating lecture by Yossi Cohen, former head of the Israeli Mossad, who is credited with carrying out numerous secret missions on behalf of the State of Israel (while obviously not disclosing any sensitive security information). The audience was riveted by his presentation.

Even the Dekel Family was not prepared for the second surprise. A guest whom we'll call M.R. asked permission to speak. He and his wife decided to share their story about their son Shai, which took place at the height of Operation Cast Lead. Shai was four months old at the time when doctors noted some worrisome signs. His head circumference was off the chart but not life threatening at that point. Shai was being followed regularly by his pediatrician and neurologist. His CT scan showed no abnormal findings. We breathed a sigh of relief. However, when Shai was almost seven months old, in the middle of Shabbat, as rockets were flying, Shai wasn't feeling well. His parents conveyed distress. We knew we had to go to the hospital immediately. On our way, however, the dreadful sound of sirens sent us running to find shelter. We waited anxiously for the "all clear" and continued on our way. Another siren and we ran for cover again. And then it happened!! Shai had a full-blown seizure! When we arrived at the hospital, the CT scan confirmed what we feared! Shai had a large AVM, which is a serious problem and poses an immediate danger to life. He needed complicated brain surgery! The neurosurgeon looked at the CT results and informed us that no doctor in Israel could perform such a complicated surgery. We would need to go abroad.

agreed to take on the case. Now we had to clear the red tape to travel. Passports were issued at top speed, visas within minutes, and airline tickets were procured for Shai and his parents. A medical transport team accompanied by ICU Dr. Yaron Navey along with an experienced paramedic was on call. Ezra Lemarpeh transformed the El Al flight into "a flying ICU unit".

We arrived in NYC during a snowstorm. An ambulance was waiting for us. Rabbi Firer's US representative saw to all our needs, even bringing us fresh tasty meals daily. Dr. Bernstein was able to save our

Shai with two long, complicated surgeries. Soon after the second surgery, Shai was back to himself, smiling and responding normally, Baruch Hashem.

M.R. continued. "I am telling you my story so people should know about the strength of our Jewish Nation and the amazing work of Ezra Lemarpeh headed by Rabbi Firer". And then, from a room in the back of the house, in walked Shai, and in front of all the guests said "Rabbi Firer, thank you for saving my life". Rabbi Firer stood up and gave Shai a warm embrace.

Shai's father continued, "Fifteen years ago we vowed that someday when the



circumstances would allow, we would help Rabbi Firer. So, after consultation with our Rabbi, we are purchasing a fully equipped ambulance for Ezra Lemarpeh, as a reminder and token of appreciation for our trip in their ambulance right up to the doors of the plane so many years ago. We hope that our honored guests will also make a commitment to join in Rabbi Firer's holy mission".



# NEWSLETTER

ת.כ.ז

The Israel  
Institute  
for Medical  
Assistance  
5784/2023

## A Special Salute to our Volunteers

They amaze us, and they inspire us! Who are the young volunteers who are the backbone of so many projects and who form supportive partnerships with so many of Ezra Lemarpeh's "clients"? They appear on the scene and brighten the day and lighten the mood, whether in Tel Aviv, Jerusalem, Bnei Brak, Haifa, the North, and the South. With love and smiles, they give encourage-

ment and hope to young cancer patients, the disabled, and those with special needs.

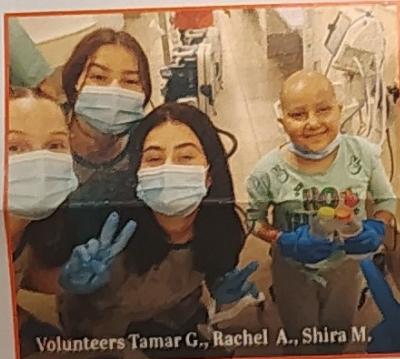
Ezra Lemarpeh volunteers are sought after primarily by the five largest Israeli hospitals: Rambam Hospital in Haifa, Schneider Children's Hospital, Tel Hashomer, Ichilov Hospital, and Hadassah Hospital in Jerusalem. Each volunteer receives an introduction to a chosen patient through the nursing department and/or social services, and maintains regular contact with professional supervision, helping to understand medical issues,

family dynamics, and anything that will affect patient mood and care. A volunteer will often follow a patient for several years.



ment and hope to young cancer patients, the disabled, and those with special needs.

R' Chaim Gitler, director of volunteers for Ezra Lemarpeh, recently shared a glimpse of the volunteer program. R' Chaim has been working with this project for over fifteen years. Today, he oversees a group of approximately 500 young men and women



Volunteers Tamar G., Rachel A., Shira M.



Many of the volunteers have gone on to pursue careers in various medical and related fields, based on their experience with Ezra Lemarpeh. The scope of our volunteers' work is enormous and impressive, more than a brief article can convey.

At the onset of the new year we express our sincere gratitude to this unique group. We salute their accomplishments and wish them continued success and satisfaction!!

### Professor Nachum Halpern at Ezra Lemarpeh Rehab Center

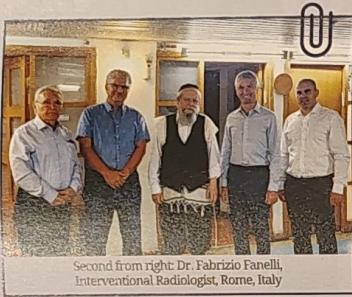
Professor Nachum Halpern of the Orthopedics Department in Assaf Harofeh Hospital joined Ezra Lemarpeh Rehabilitation Center in Bnei Brak. Professor Halpern, a knee specialist, sees patients at Ezra Lemarpeh once a week. At the same time he instructs the therapist in the use of special techniques for each individual patient.



Professor Nachum Halpern examining a knee at Ezra Lemarpeh Rehabilitation Center, Bnei Brak

# A Mother's Thanks

Ayelet\* was twenty-seven years old when she had her third baby. Up until the sixth month all went smoothly. At a routine visit, the nurse started to shout. The blood pressure check showed numbers higher than she had ever seen before. This indicated a life threatening situation for both mom and baby. The doctor immediately called an ambulance and had Ayelet taken to the closest high-risk maternity hospital. An ultrasound and MRI confirmed that Ayelet had a large and dangerous aneurysm of the artery in the right kidney. The hospital thought they had a specialist who could do a corrective procedure, but Ayelet still wanted time to consult and consider....



## Dear Rabbi Firer,

Rabbi Firer, we reached out to you, following our friend's advice and you immediately got into the thick of things. You asked for a short time for consultation, promising to get back to me promptly. A few hours later, you called and informed me that you found an outstanding endovascular specialist in Italy. His name: Dr Fabrizio Fanelli. You told me you had already spoken to him and he would be ready to come at a moment's notice to save the life of my baby and myself. This procedure called for a new type of stent that is inserted inside the artery, closing the large aneurysm ~~while at the same time~~ allowing the blood to flow, which is essential for the kidney to survive. As you explained this to me my eyes filled with tears.

After a few attempts by the hospital to prevent the arrival of the Italian surgeon, claiming they too have skilled experienced surgeons, approval was given. The next day, just before noon, I was already after the complicated procedure!

Thanks to you, Rabbi Firer, the staff at the hospital learned about this innovative technique and its manner of performance, in the best possible way. Not only that. Dear Rabbi Firer, thanks to you, I'm alive! Thanks to you, my children are not orphans! Thanks to you, my husband has a wife, and together we will continue marching on in the march of life, with our children and our new baby!!

From the heart of a mother, from the heart of a wife, from the heart of a woman who wants to live.

*Ayelet*

\*Name changed to protect privacy

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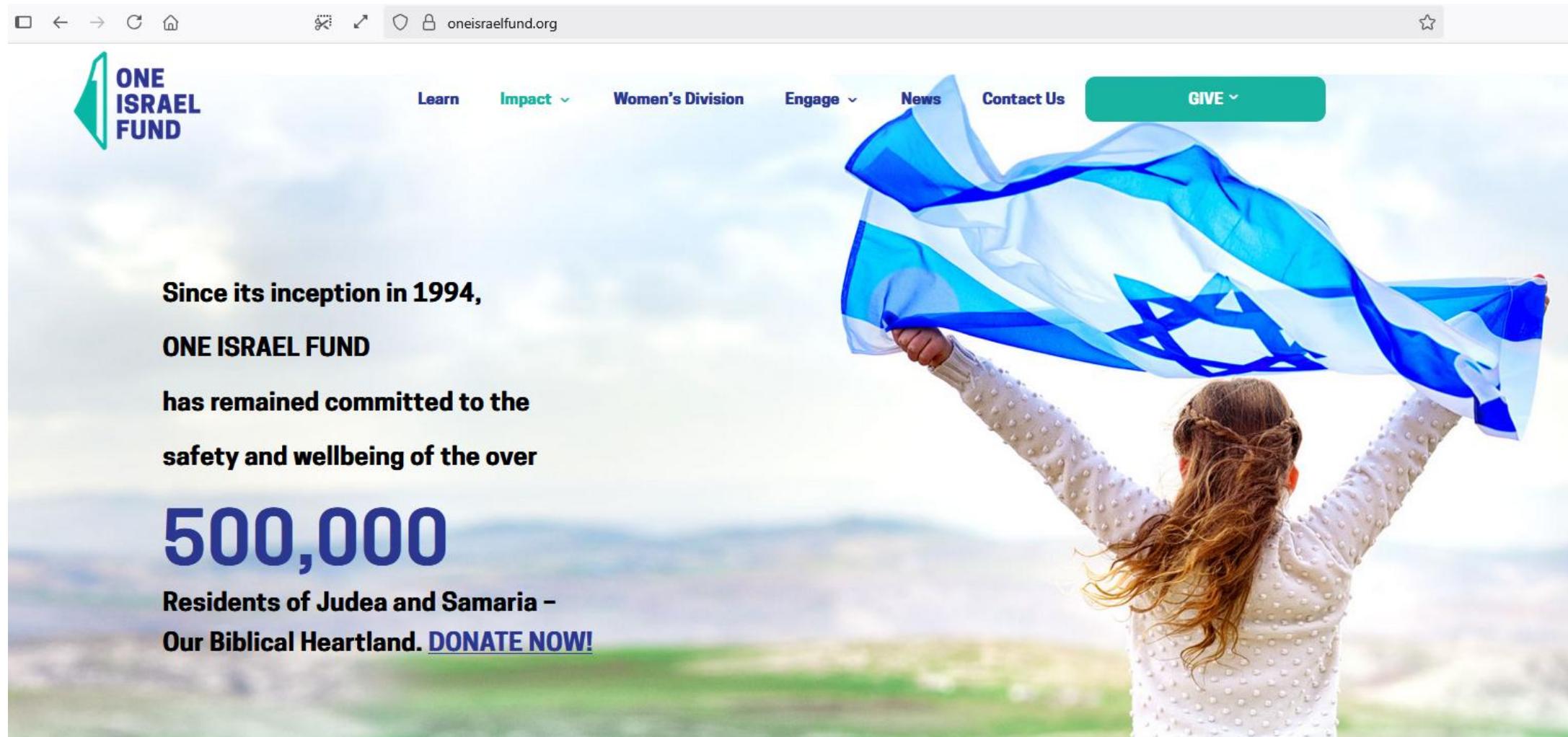


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A photograph of a young girl with long brown hair, seen from behind, standing in a field and waving a large Israeli flag with both arms raised. The flag is blue and white with a Star of David in the center. The background shows a hilly landscape under a clear sky.



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A photograph of two young boys in a classroom. The boy in the foreground is wearing a blue t-shirt and has his arms crossed. The boy behind him is wearing a dark t-shirt and a kippah. They are both looking towards the right of the frame. The background shows other students and classroom desks.

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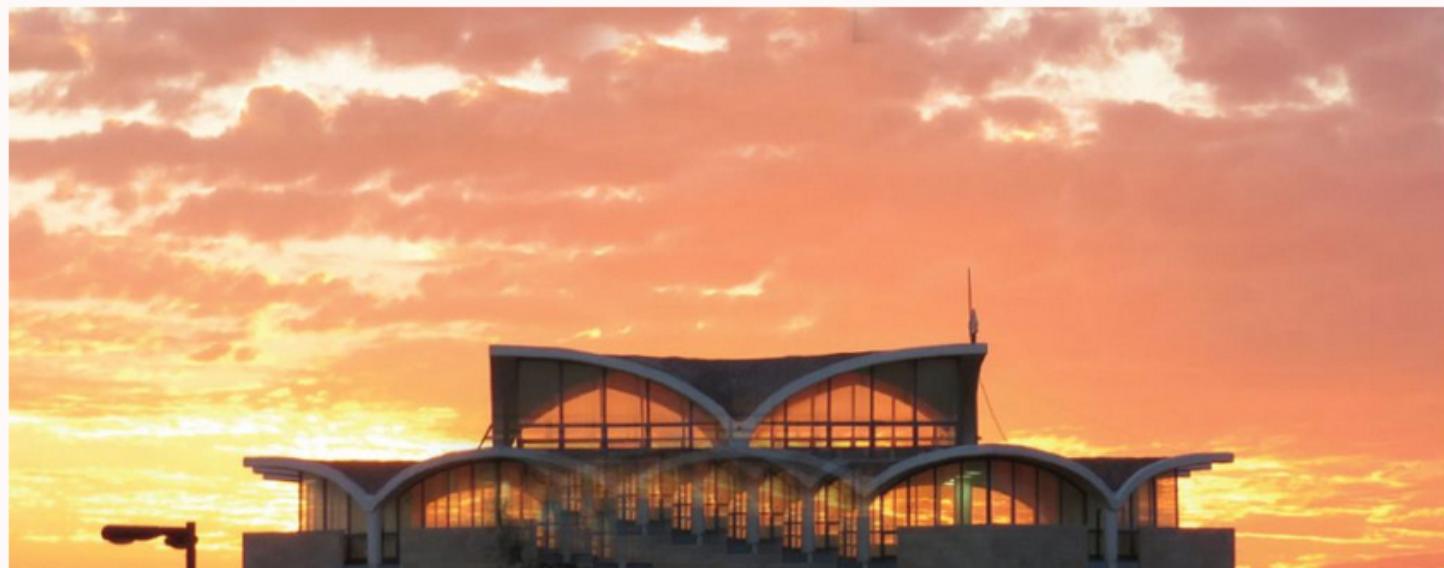
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## Where is Otniel located?

On the southern hills of Chevron, Otniel constitutes a meeting point between the dessert and the hills.

Otniel the *Yishuv* is located on highway 60, between *Be'er Sheva* and *Kiryat Arba*, midway across the central mountain. *Yishuvim* surrounding Otniel are *Beit Chaggai*, to the north and to the south *Shimah* and *Eshtamoah*.

The surrounding landscape is filled by many olive gardens, wheat fields, flocks of sheep and plenty of

# METATRON THE ARCHANGEL

YOSEF AND MIRIAM  
OF  
THE SECOND TEMPLE PERIOD  
JERUSALEM ISRAEL

ELIYAHU HA NAVI  
ELIYAHU THE PROPHET

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their email is [info@holyschnitzel.com](mailto:info@holyschnitzel.com)

Lincoln Square Synagogue  
their phone number is (212) 874-6100  
their email is [info@lss.org](mailto:info@lss.org)

Edward J. Safra Synagogue Congregation  
their phone number is (212) 754-9555  
their email is [info@ejsny.org](mailto:info@ejsny.org)

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their email is [information@wiesenthal.com](mailto:information@wiesenthal.com)

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their website is [yula.org](http://yula.org)

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Tucson Jewish Museum and Holocaust Center  
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# Lawrence H. Schiffman

Global Distinguished Professor of Hebrew and Judaic Studies; Director of Graduate Studies for M.A. Program

## EDUCATION

Ph.D. 1974 (Near Eastern and Judaic studies), M.A. and B.A. 1970 (Near Eastern and Judaic studies), Brandeis.

## AREAS OF RESEARCH/INTEREST

Dead Sea Scrolls; Jewish religious, political, and social history in late antiquity; the history of Jewish law and Talmudic literature.

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[Personal Homepage](#)



# ROBERT EISENMAN

Biblical scholar, theoretical writer, poet, historian and archaeologist

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Robert Eisenman blogs at  
[The Jerusalem Post](#) and [The Huffington Post](#)

THE JERUSALEM POST  
Israel's best-selling English, Yiddish and Hebrew-English website

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## ABOUT

**Prof. Robert Eisenman** is the author of:

- James the Brother of Jesus: The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls (1997-98)
- The New Testament Code: The Cup of the Lord, the Damascus Covenant, and the Blood of Christ (2006)
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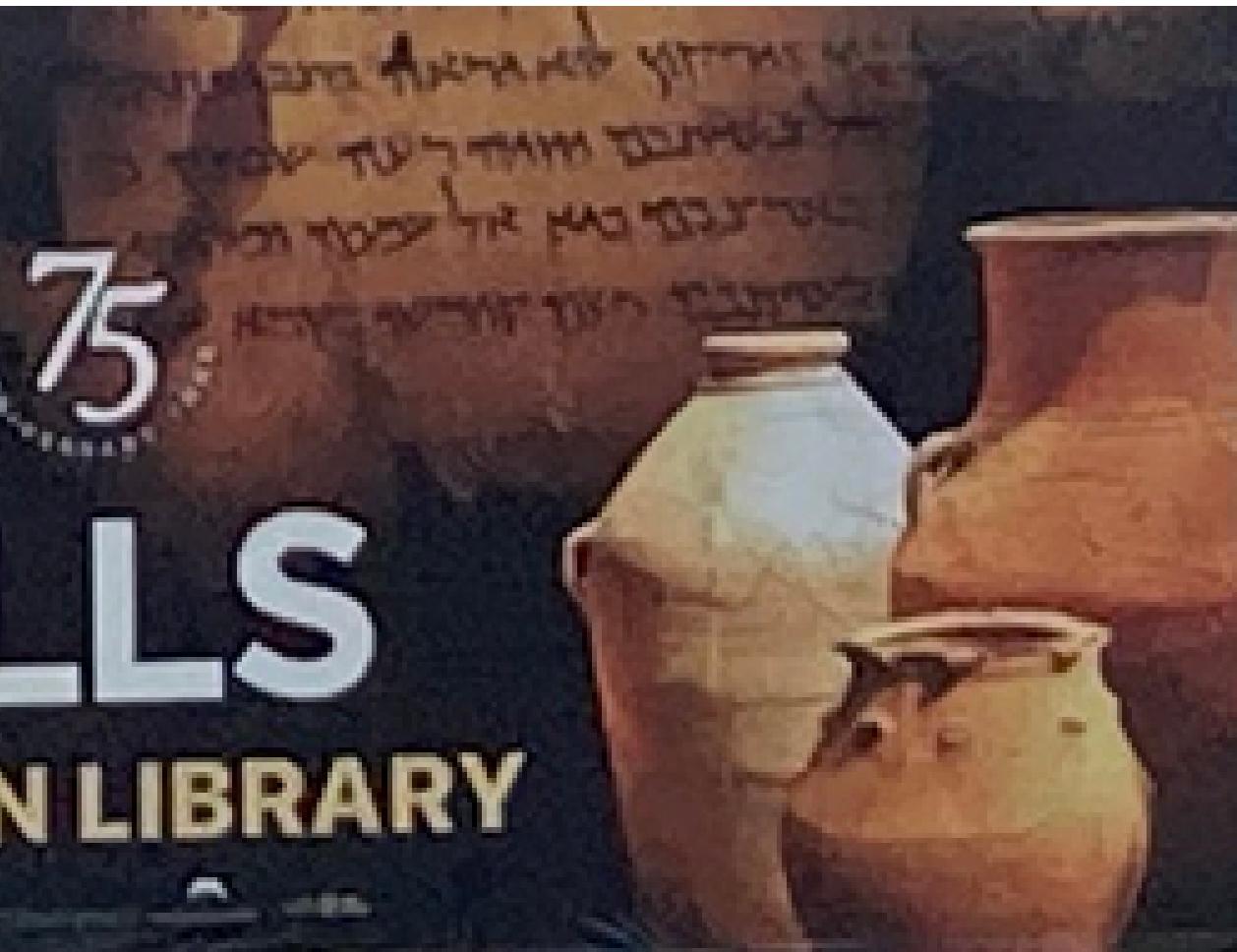
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**REVELATION (BOOK OF):**

**By: Crawford Howell Toy, Kaufmann Kohler**

**Jewish Origin.**

The last book in the New Testament canon, yet in fact one of the oldest; probably the only Judæo-Christian work which has survived the Paulinian transformation of the Church. The introductory verse betrays the complicated character of the whole work. It presents the book as a "Revelation which God gave . . . to show unto his servants things which must shortly come to pass," and at the same time as a revelation of Jesus Christ to "his servant John." According to recent investigations, the latter part was interpolated by the compiler, who worked the two sections of the book—the main apocalypse (ch. iv.-xxi. 6) and the letters to the "seven churches" (i.-iii. and close of xxii.)—into one so as to make the whole appear as emanating from John, the seer of the isle of Patmos in Asia Minor (see i. 9, xxii. 8), known otherwise as John the Presbyter. The anti-Paulinian character of the letters to the seven churches and the anti-Roman character of the apocalyptic section have been a source of great embarrassment, especially to Protestant theologians, ever since the days of Luther; but the apocalypse has become especially important to Jewish students since it has been discovered by Vischer (see bibliography) that the main apocalypse actually belongs to Jewish apocalyptic literature.

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Jewish Origin.  
The Letters to the Seven Churches:  
Jewish Point of View of Writer.  
The Main Apocalypse:  
Opening of the Seventh Seal.  
Moses and Elijah.  
Vision of the Seven Plagues.  
Rome the Great Harlot.  
The Beast, the Dragon, and the Messiah.  
Interpolations.  
Gog and Magog.  
The Throne of God.

**The Letters to the Seven Churches:**

The first part (i. 4-iii. 22) contains a vision by John, who is told by Jesus to send a letter to the seven angels

JEREMIEL      SELAPHIEL      PHANUEL

URIEL

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## THE FOUR HORSEMEN OF THE APOCALYPSE



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### **REVELATION (BOOK OF):**

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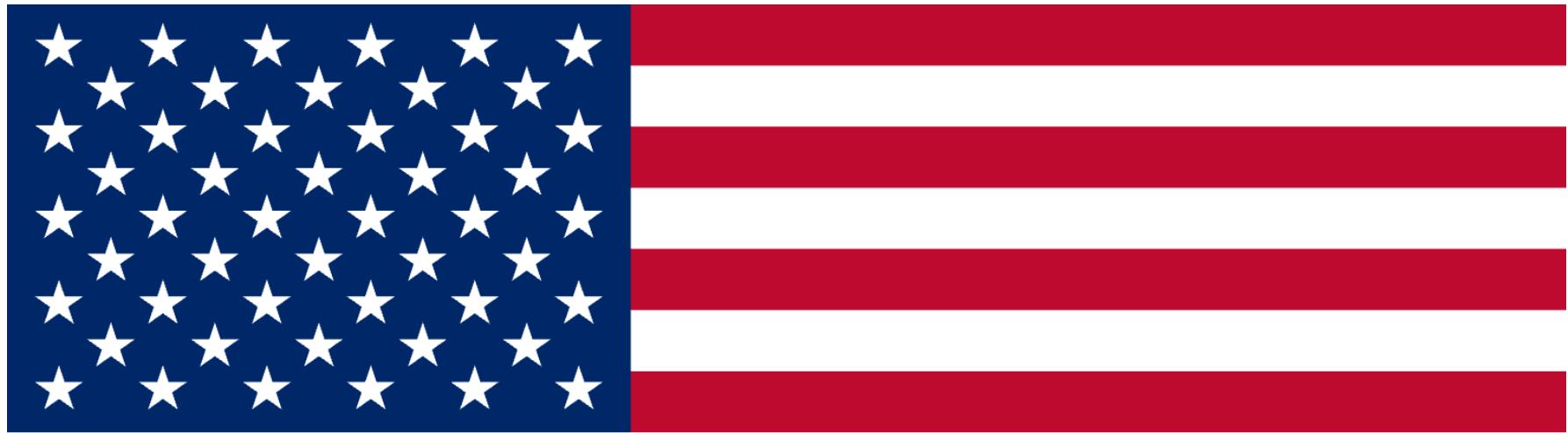
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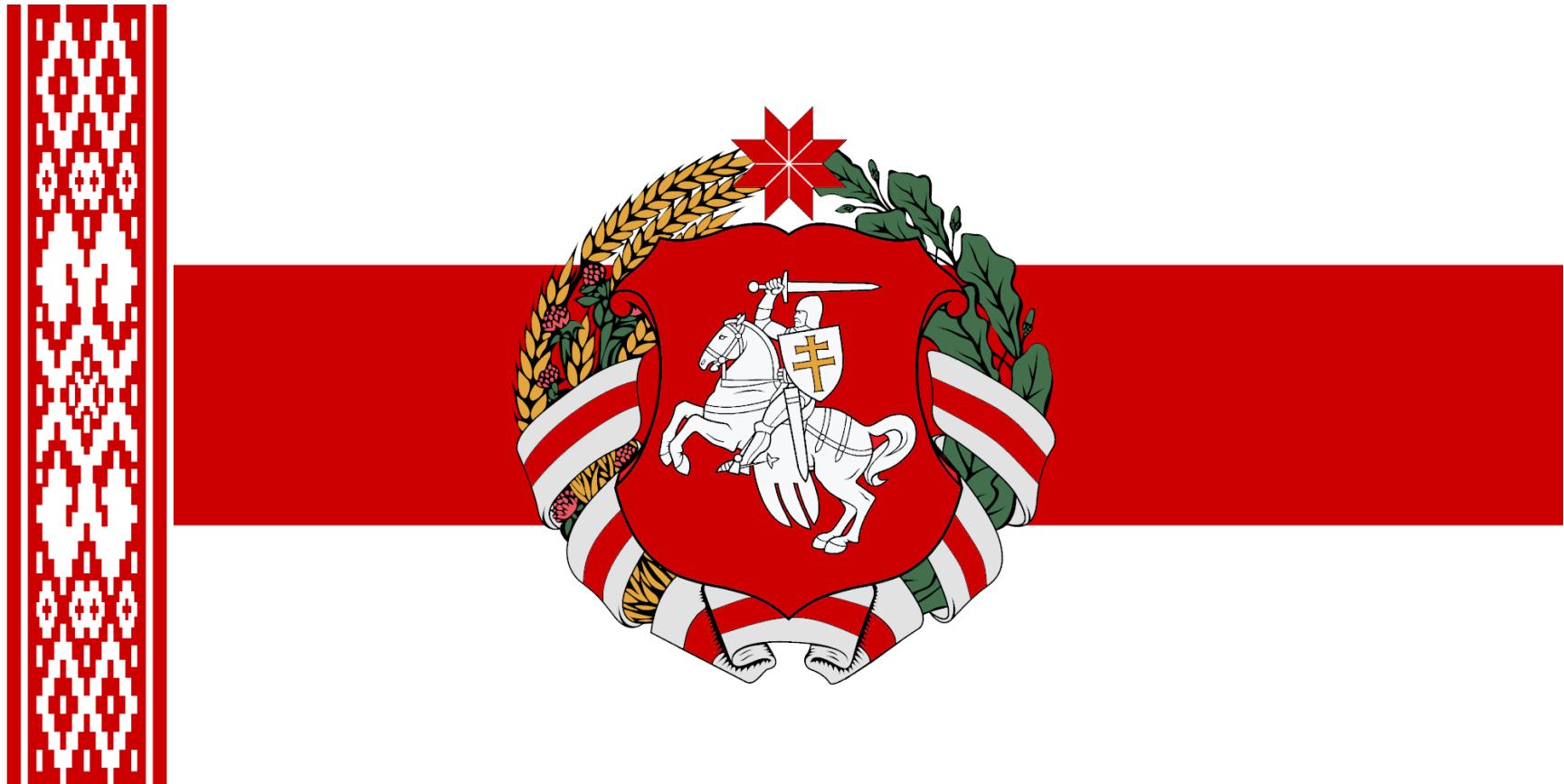
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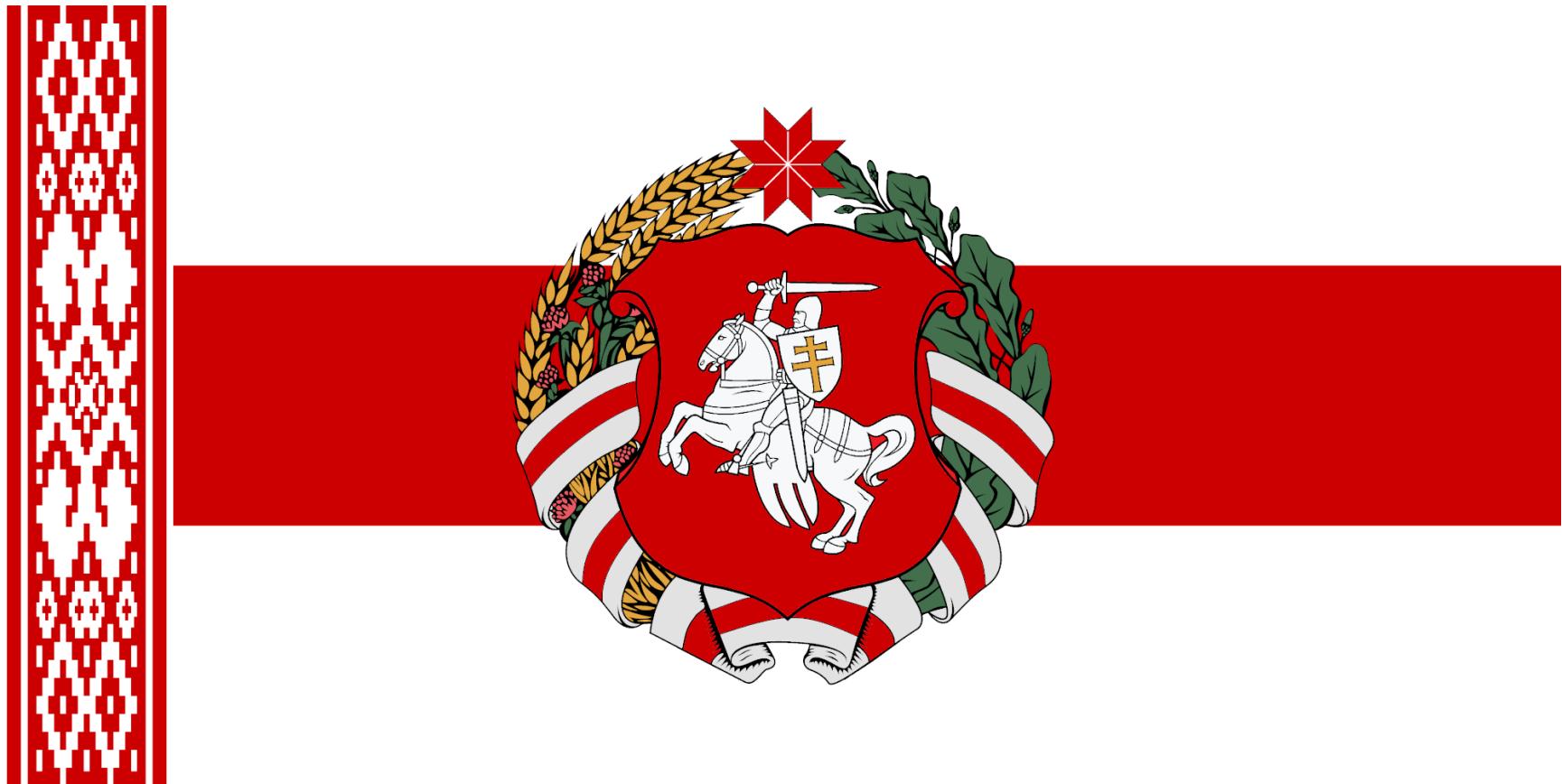
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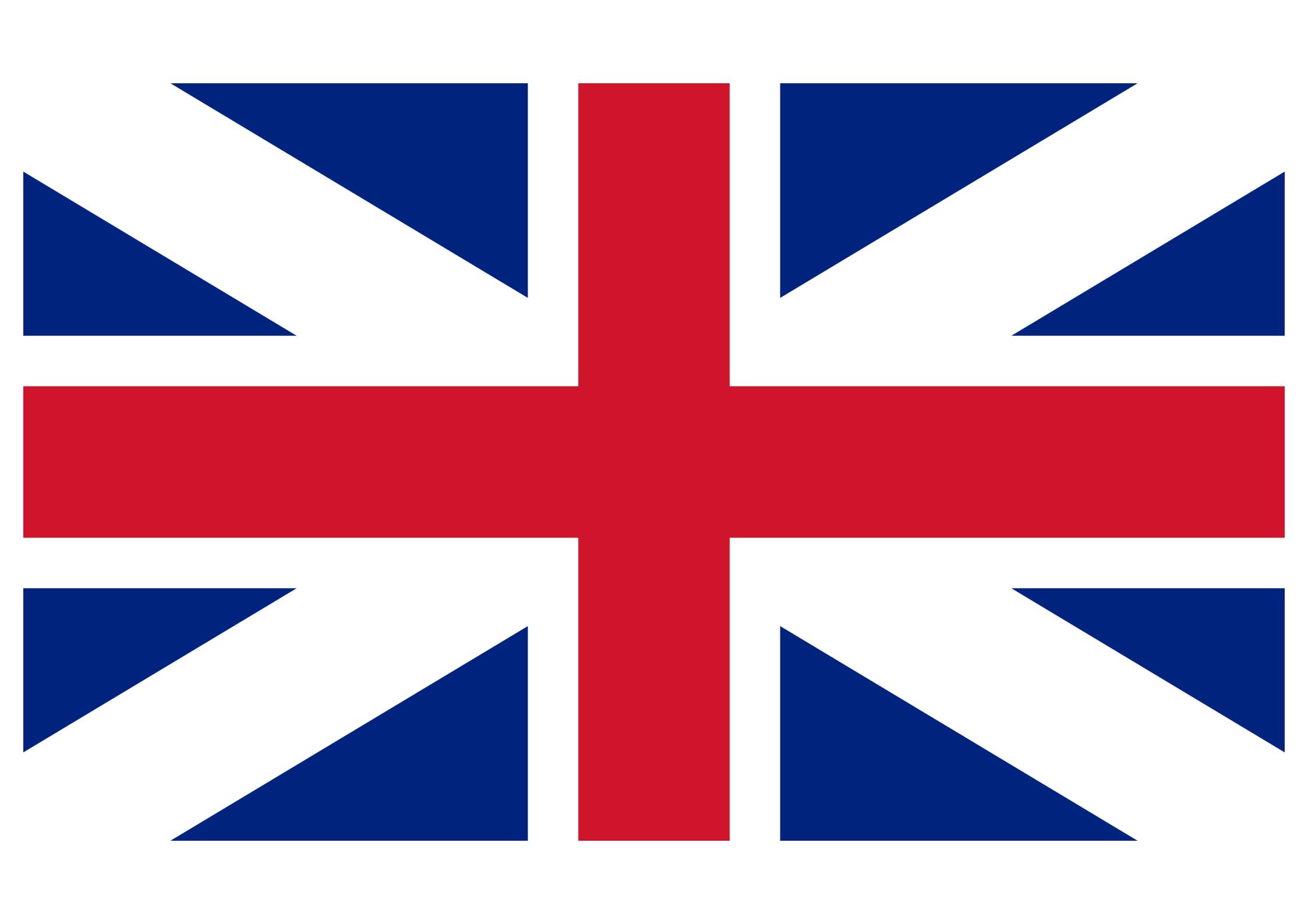
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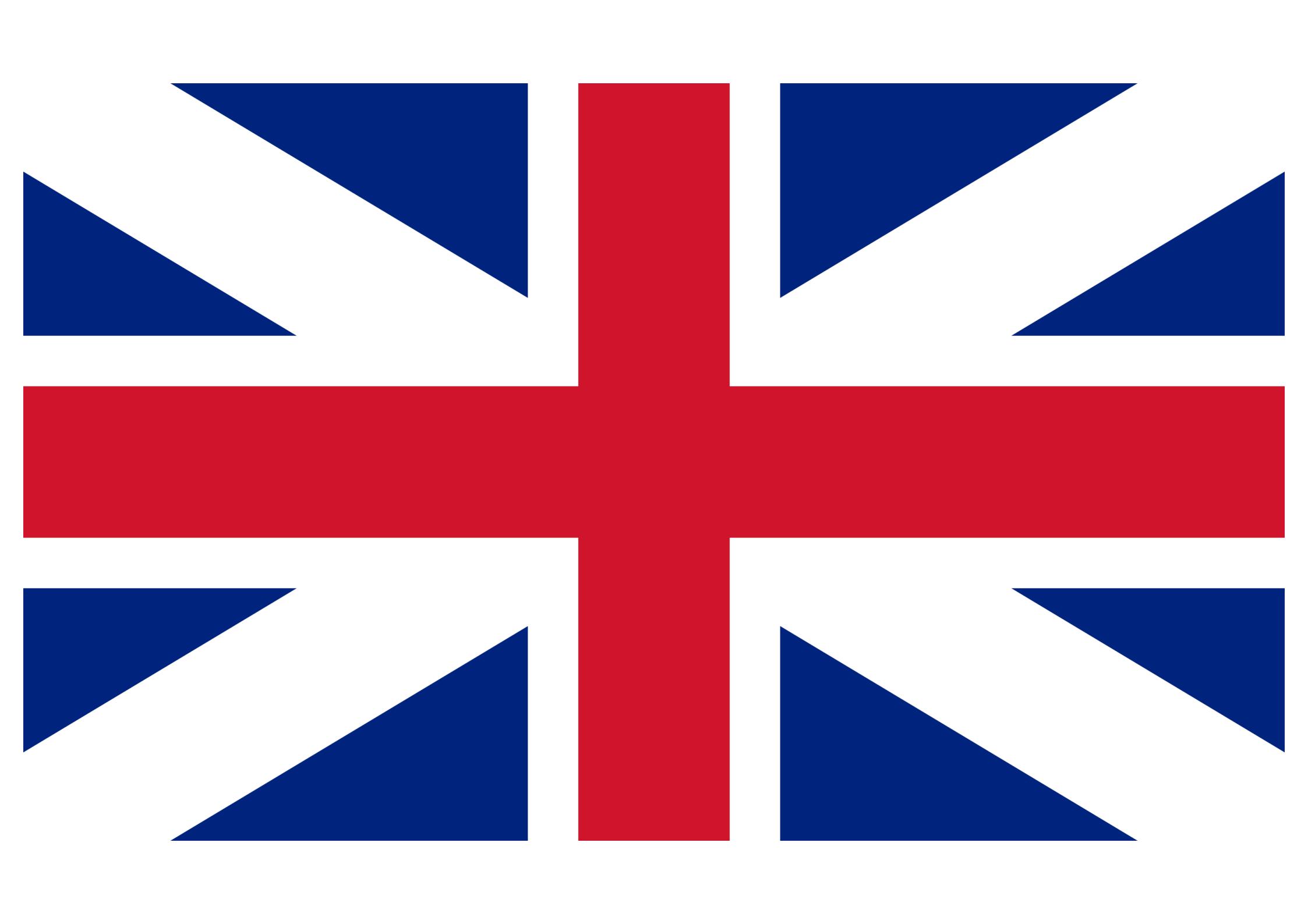


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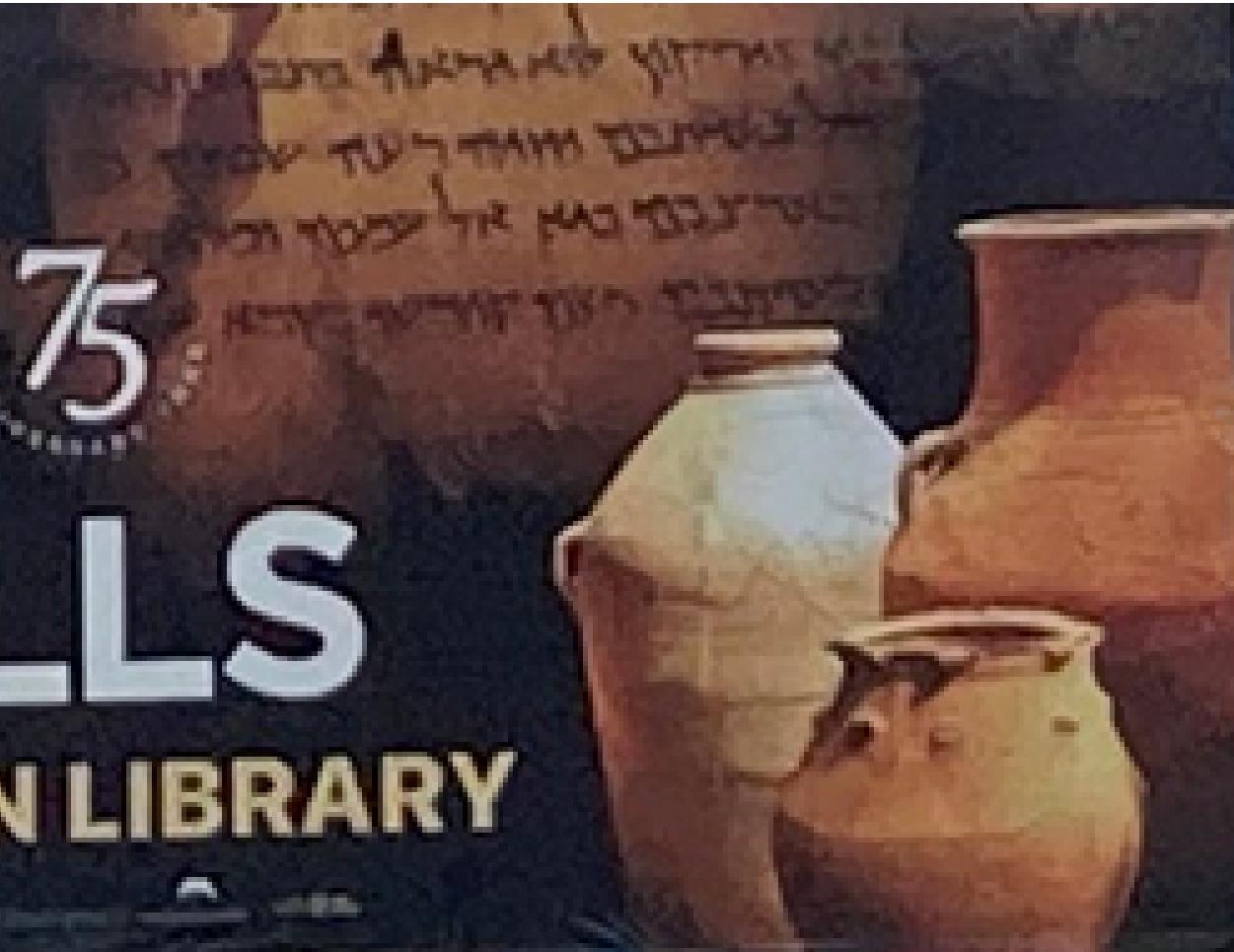


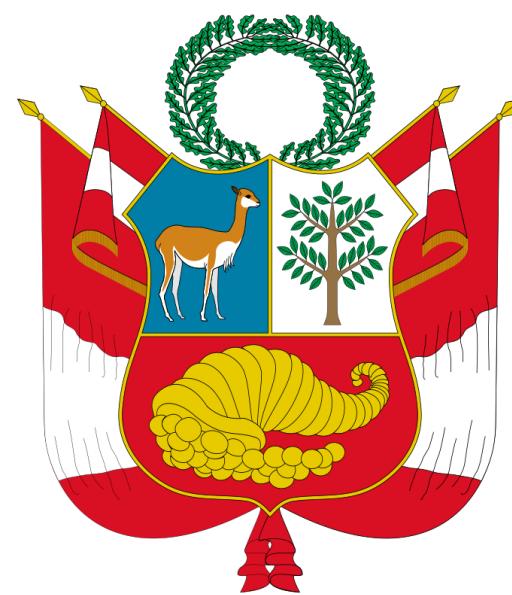


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Arco Di Tito  
Arc of Titus

in  
Italy Italia  
Roma

The Second Temple Period  
Israel  
Jerusalem

A detailed relief sculpture on the inner wall of the Arch of Titus in Rome. The scene depicts the Roman capture of Jerusalem, specifically the looting of the Temple. In the center, a figure holds a large, seven-branched menorah, which is the focal point of the relief. Other figures are shown in various poses of carrying and observing the spoils. The relief is set against a background of architectural elements and decorative stonework.

Explain  
The Menorah  
in  
Italia  
Roma  
On The Arc of Titus | Arco Di Tito

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ENOCH WENT TO HEAVEN I THE TOMB OF MELEK KING DAVID IN YERUSHALAYIM JERUSALEM  
DANIEL AND SUSANA

YIRMIYAHU HA NAVI THE PROPHET  
THE ISRAELI ARMY TZAHAL

LA MADRE DE CALEV BEN YAFUNEH THE MOTHER OF CALEV BEN YAFUNEH CAME TO VISIT ME VINO A VISITARME  
EDWARD FRANCISCO VILLA  
EL PADRE DE THE FATHER OF YEHOSHUAH BEN NUN THE MOTHER OF LA MADRE DE YEHOSHUAH BEN NUN

AMRAM AND YOCHEVED  
MOSHE RABBENU AND AHARON HA COHEN  
CALEV BEN YAFUNEH AND YEHOSHUA BEN NUN  
IN HEBRON  
ISRAEL

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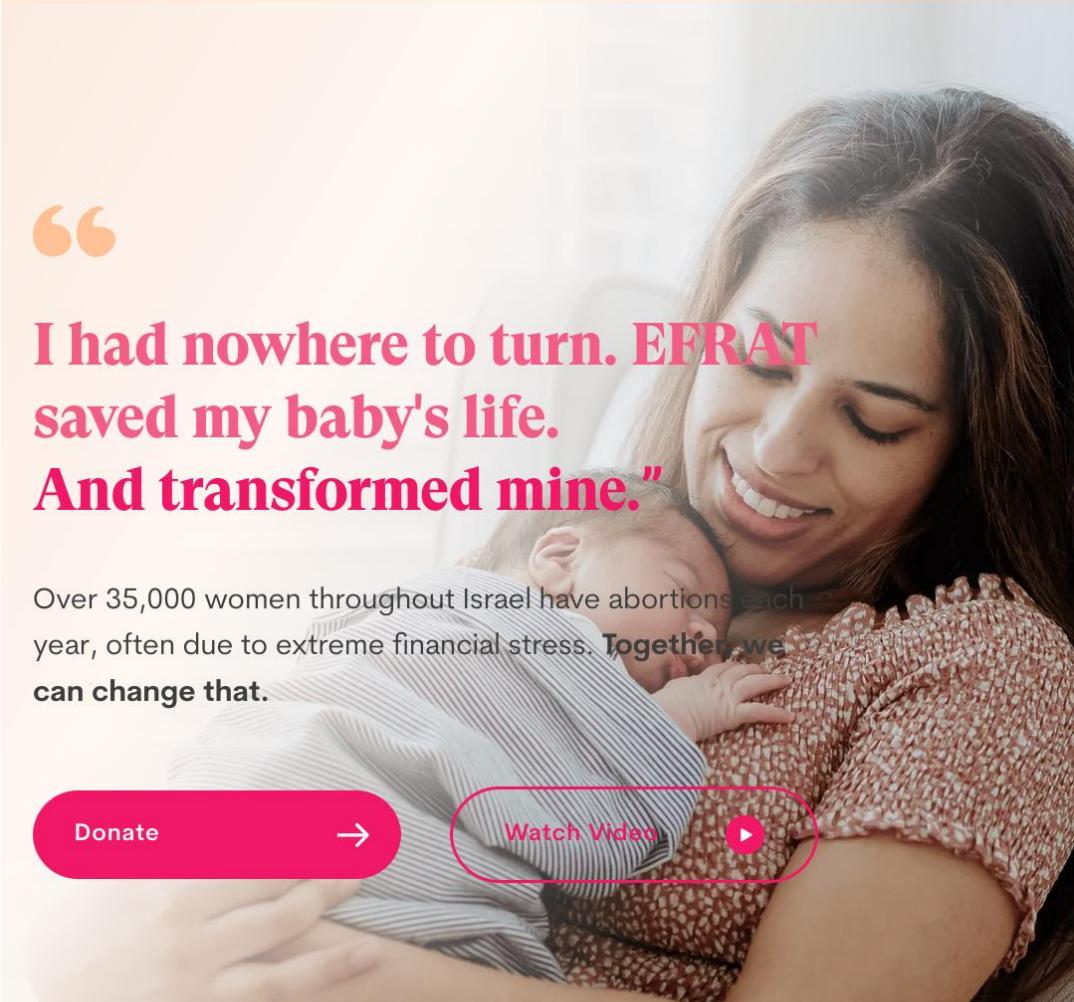
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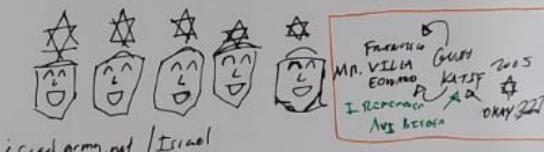


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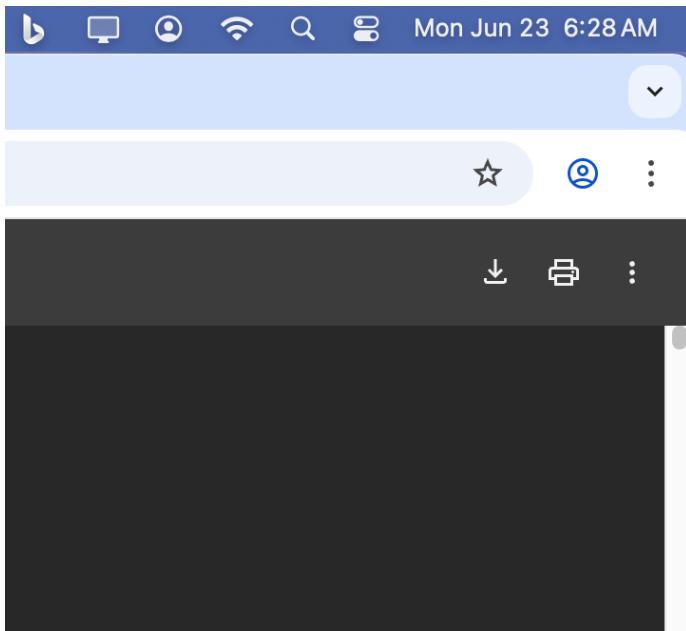
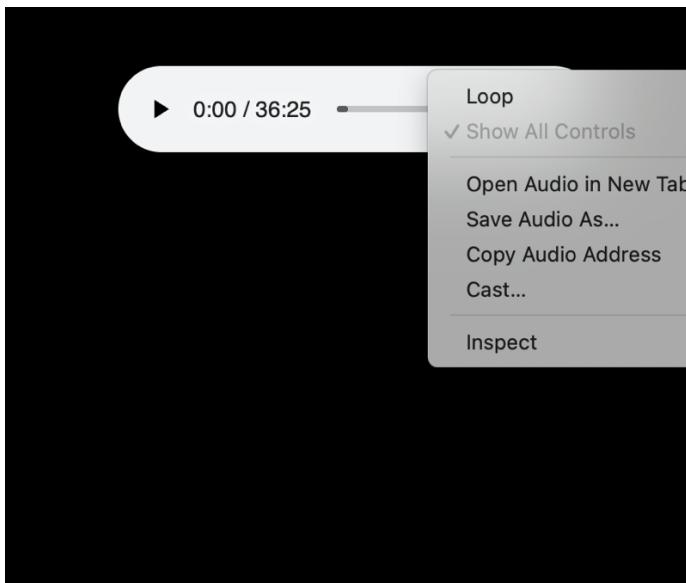


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## ARK OF THE COVENANT (Hebrew, *בְּרִית מֹשֶׁה*, etc.: for the complete list of names of the Ark, see below).

(Redirected from CHEST.)

**By: Morris Jastrow, Jr., Charles J. Mendelsohn, Marcus Jastrow, Isaac Husik, Duncan B. McDonald, George A. Barton**

### Dimensions and Construction.

#### —Biblical Data:

The first mention of the Ark in the Bible is in Ex. xxv. 10 *et seq.*, where Moses on Mount Sinai is told to have an Ark of shittim-wood made for the Commandments which are about to be delivered. Minute directions are given for the plan of the Ark. It is to be 2½ cubits in length, 1½ in breadth, and 1½ in height. It is to be overlaid within and without with gold, and a crown or molding of gold is to be put around it. Four rings of gold are to be put into its corners—two on each side—and through these rings staves of shittim-wood overlaid with gold for carrying the Ark are to be inserted; and these are not to be removed. A golden cover (Hebr. *כְּדָמָה*; A. V., "mercy-seat"), adorned with golden cherubim, is to be placed above the Ark; and from here the Lord says He will speak to Moses (Ex. xxv. 10-22). The Ark is to be placed behind a veil, a full description of which is given (*ib.* xxvi. 31-33).

### Ark of the Covenant. (After Calmet.)

#### Sanctity and Consecration.

Even Aaron was forbidden to enter this place of the Ark too often; and he was enjoined to perform certain ceremonies when entering there (Lev. xvi. 2 *et seq.*). Moses was directed to consecrate the Ark, when completed, with the oil of holy ointment (Ex. xxx. 23-26); and he was also directed to have the

### Table of Contents

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**REVELATION (BOOK OF):**

**By: Crawford Howell Toy, Kaufmann Kohler**

**Jewish Origin.**

The last book in the New Testament canon, yet in fact one of the oldest; probably the only Judæo-Christian work which has survived the Paulinian transformation of the Church. The introductory verse betrays the complicated character of the whole work. It presents the book as a "Revelation which God gave . . . to show unto his servants things which must shortly come to pass," and at the same time as a revelation of Jesus Christ to "his servant John." According to recent investigations, the latter part was interpolated by the compiler, who worked the two sections of the book—the main apocalypse (ch. iv.-xxi. 6) and the letters to the "seven churches" (i.-iii. and close of xxii.)—into one so as to make the whole appear as emanating from John, the seer of the isle of Patmos in Asia Minor (see i. 9, xxii. 8), known otherwise as John the Presbyter. The anti-Paulinian character of the letters to the seven churches and the anti-Roman character of the apocalyptic section have been a source of great embarrassment, especially to Protestant theologians, ever since the days of Luther; but the apocalypse has become especially important to Jewish students since it has been discovered by Vischer (see bibliography) that the main apocalypse actually belongs to Jewish apocalyptic literature.

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Rome the Great Harlot.  
The Beast, the Dragon, and the Messiah.  
Interpolations.  
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**The Letters to the Seven Churches:**

The first part (i. 4-iii. 22) contains a vision by John, who is told by Jesus to send a letter to the seven angels

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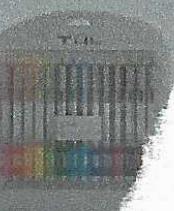
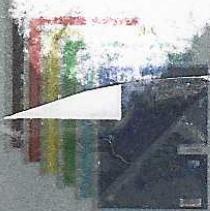


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