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# ARK OF THE COVENANT(Hebrew, ארון ברית יהוה, 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**

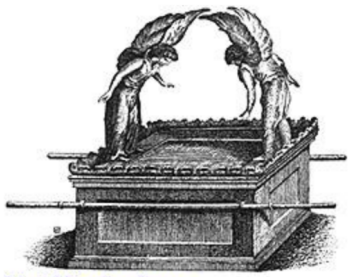
Table of Contents

Dimensions and Construction.
—Biblical Data:
Sanctity and Consecration.
A Movable Sanctuary.
Captured by the Philistines.
In the Days of David.
In Solomon's Temple.
—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.
Earlier Form of Legend.
—Critical View:

## 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. כפרת; 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.

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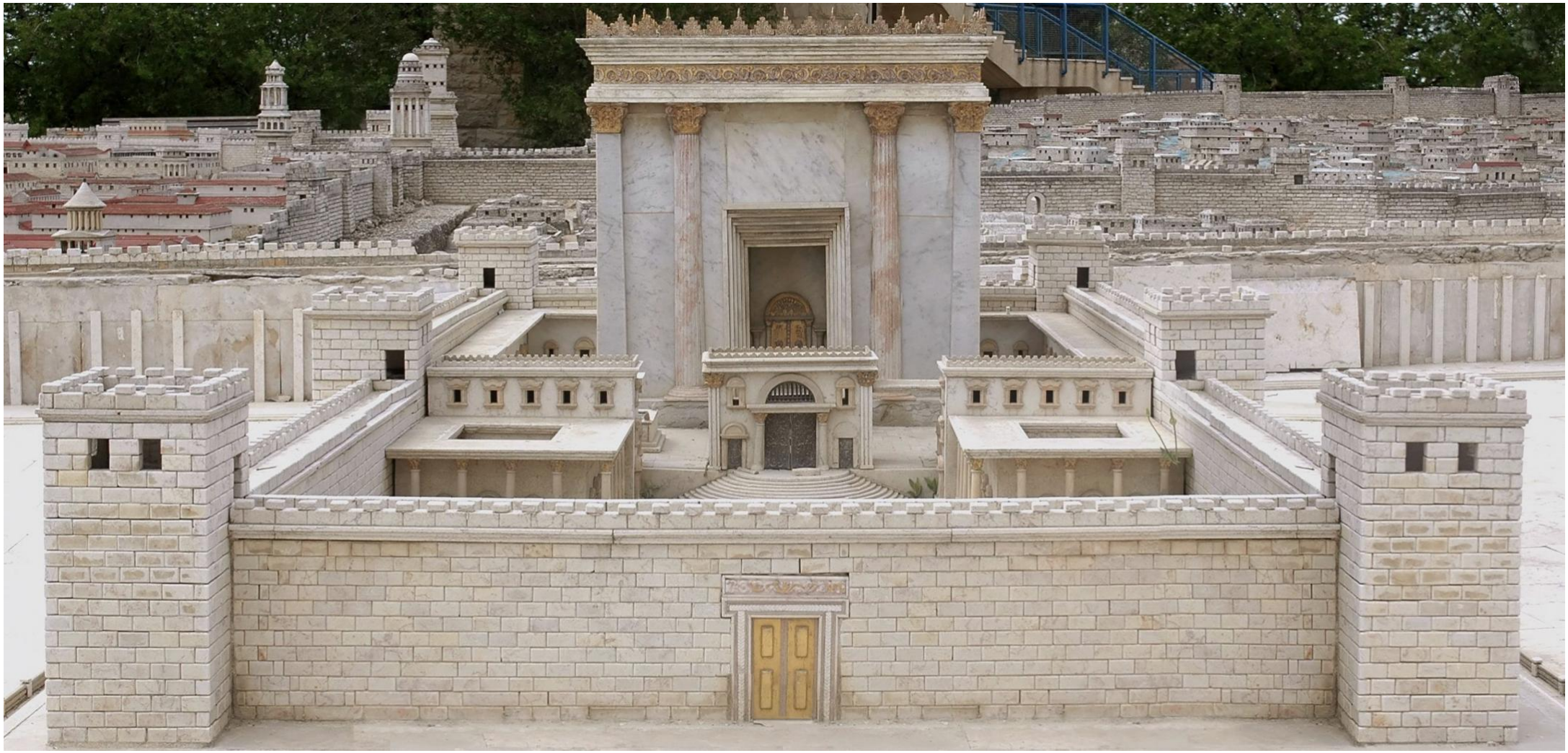

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**REVELATION (BOOK OF):**

**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

Table of Contents

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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.
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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 the sea 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 Raghav 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 previous 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 archeological 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 or 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 archeological findings to date in Israel," Prof. Artzy notes.

Volunteers from Israel and from abroad are participating in the excavations at Kursi beach site, particularly 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 archeological 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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# Immanuel Miriam Bat David Yosef BETHLEHEM

THE SECOND TEMPLE PERIOD IN YERUSHALAYIM IN ISRAEL IN HISTORICAL TRUTH STUDY

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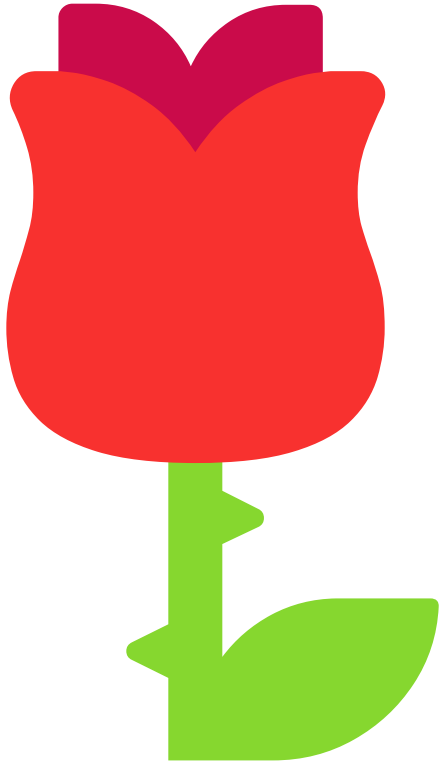

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# OBED-EDOM (עבד אדום).

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

Table of Contents

—1. Biblical Data:
—In Rabbinical Literature:

## —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).

## —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 beforeit twice daily, early in the morning and again at evening (*ib.*).

Do this everyone!!!

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).

**2.** Korahite; one of the guards appointed to march before the Ark of the Covenant when it was taken from the house of Obed-edom the Gittite to Jerusalem. He was commissioned also, with five of his companions, to play on the harp of eight strings (I Chron. xv. 18, 21, 24). During the regency of Solomon in David's old age, Obed-edom belonged to the second division of the guard in the provisional Temple; and the sixty-two male members of his family, including his eight sons, were all detailed for duty at the Temple and kept guard on its southern side (I Chron. xxvi. 4, 8, 15).

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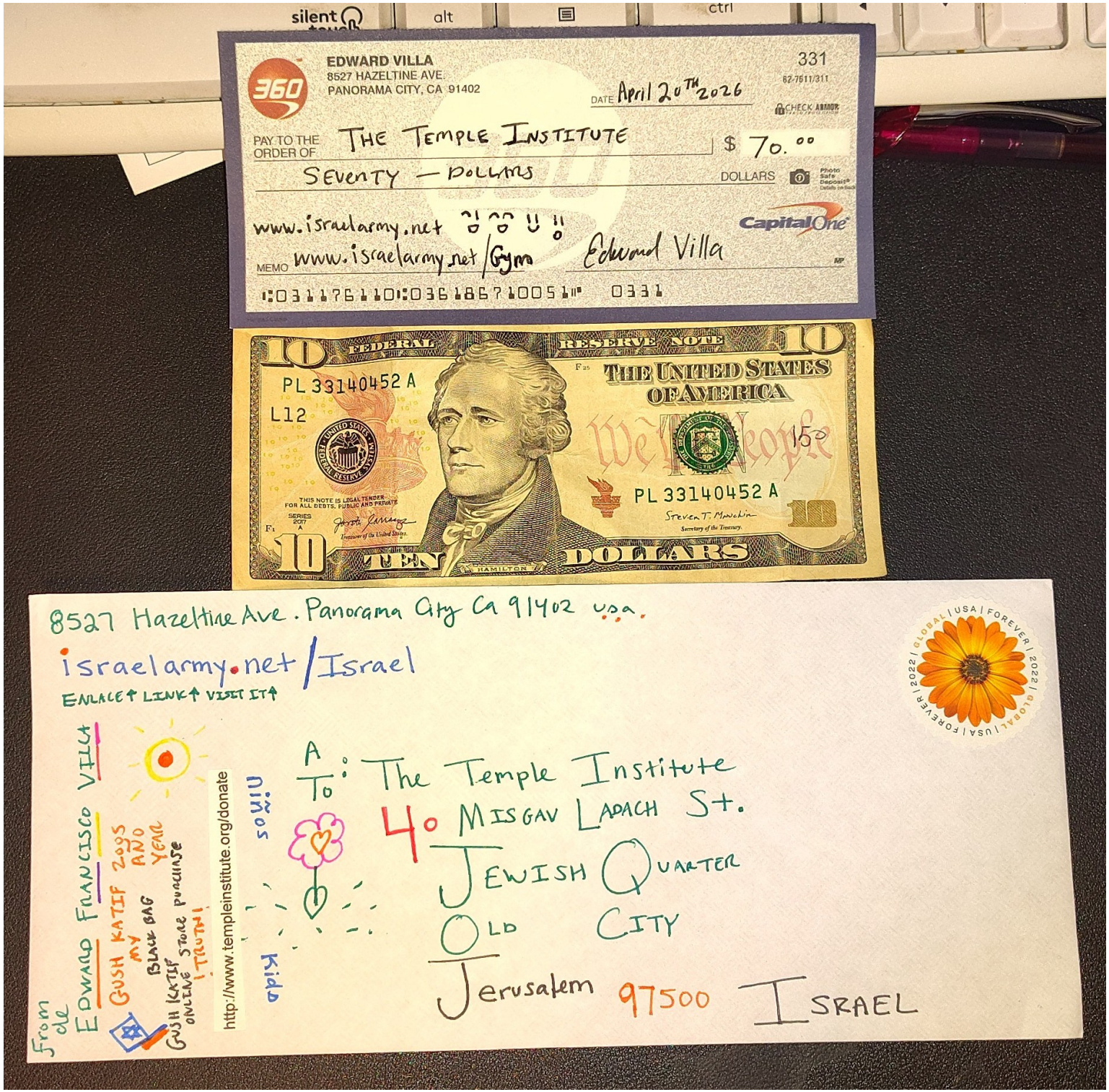
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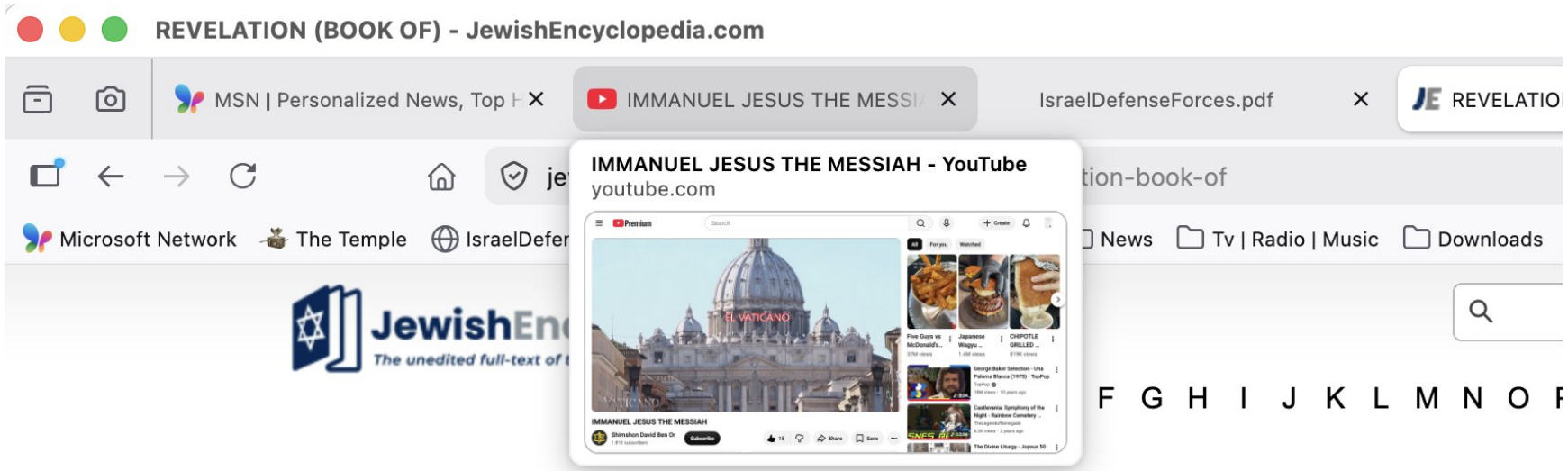


# REVELATION (BOOK OF):

## By: Crawford Howell Toy, Kaufmann Kohler

### Jewish Origin.

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The Main Apocalypse:
Opening of the Seventh Seal.
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Vision of the Seven Plagues.
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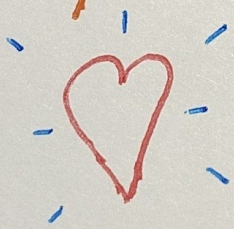

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A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as

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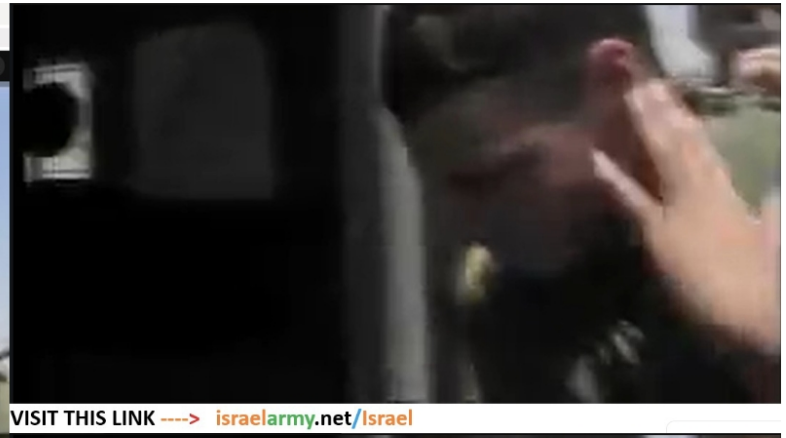


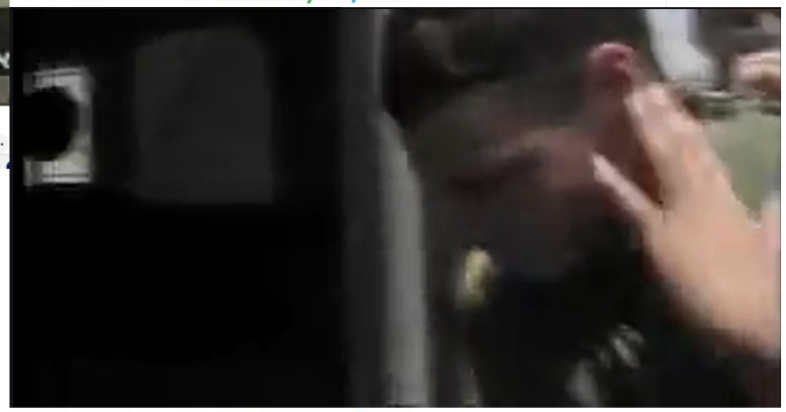


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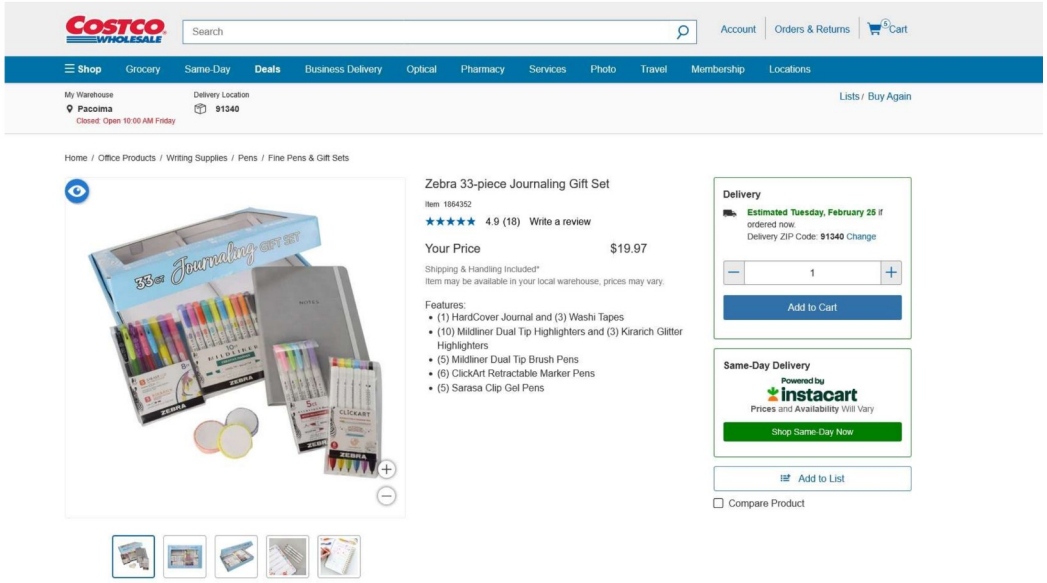


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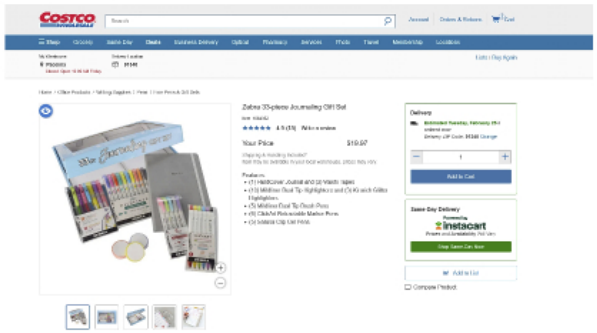


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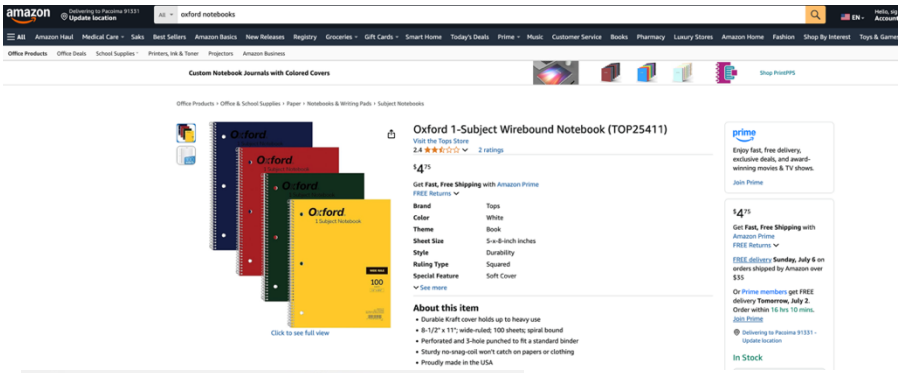





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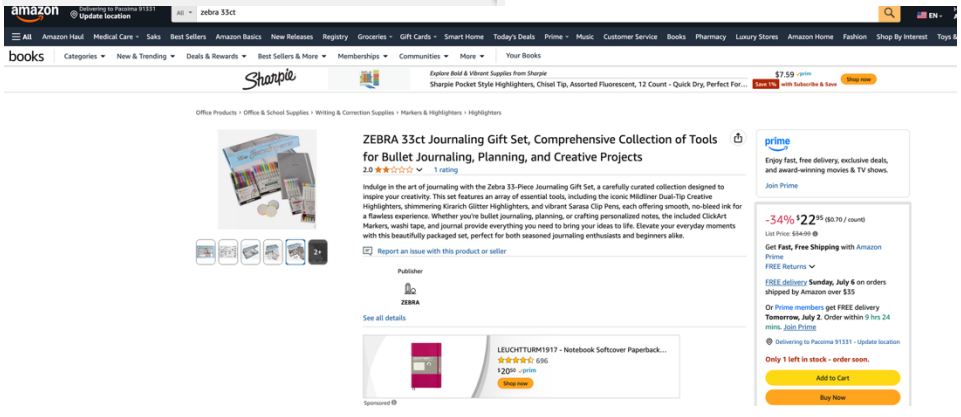




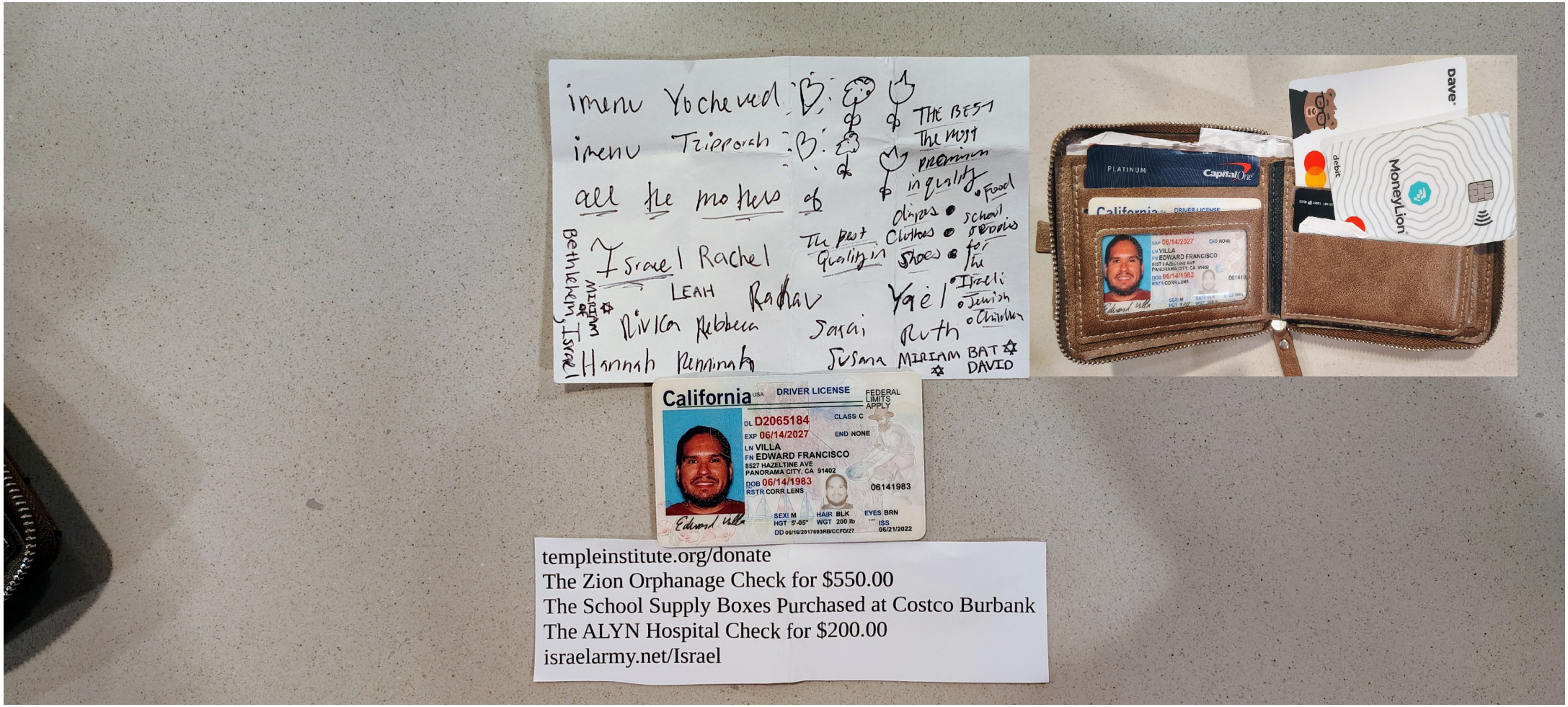
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י'ז תשרי תשפ'ו

09/10/2025

Dear Edward,

*Tishrei* is the month of holidays. Rosh HaShana, Yom Kippur, Sukkot and Shemini Atzeret/Simchat Torah all occur during *Tishrei*. Of the 30 days of *Tishrei*, 11 days are full-fledged holidays. That gives us just enough days in between to prepare for the next holiday. *Tishrei* is both exhilarating and exhausting. Rosh HaShana marks the new Hebrew year, despite the fact that it is the 7th month of the year and that it is referred to in the Torah simply as *Yom HaTeruah* – the Day of the Sounding (of the Shofar). Its designation as the start of the new year was revealed only *via* the Oral Torah, the unwritten tradition also handed down from Sinai *via Moshe*. On Rosh HaShana we recognize HaShem as Sovereign over all creation, and stand before the King in Judgement. On Yom Kippur we stand before HaShem and make one last appeal before the book is sealed.

Sukkot is known as the Time of our Joy, as there is a direct Torah commandment to rejoice on Sukkot*: "You shall make yourself the Festival of Sukkot for seven days... And you shall rejoice in your festival..."* (Deut. 16:13-14) Sukkot is also the time of HaShem's judgement concerning the amount of life sustaining rainfall in the upcoming year in the land of Israel. Therefore, Sukkot prayers include pleas for a year of abundant rain. The 7th and final day of Sukkot is also called *Hosanna Raba* (The Great Salvation) and is especially devoted to praying for rain. Immediately following the conclusion of Sukkot we exit our makeshift *sukkot* (booths) and celebrate the holiday of Shemini Atzeret (the Eighth Day Assembly) also known as Simchat Torah (the Joy of Torah). Special prayers for rain are again recited and the annual cycle of reading the five books of the Torah is both completed and renewed, by reading the final portion of Deuteronomy followed by the Genesis description of the six days of creation and the 7th day of rest.

Many holidays also mean many holiday greetings. Following is a sampling: On Rosh HaShana: *Shana Tova* – have a good new year, or, *Shana Tova Umetuka* - have a good and sweet new year! Between Rosh HaShana and Yom Kippur: *G'mar Chatimah Tovah* – many you be sealed in the Book of Life! On the eve of Yom Kippur: *Tzom Kal* - have an easy fast! On Sukkot: *Chag (Sukkot) Sameach* – happy holiday! On the intermediate days of Sukkot: *Moadim L'simcha* – happy holidays, which is responded with: *Chagim u'zemanim l'sason* happy holidays and times of joy!

May we all have a joy-filled *Tishrei* and a good sweet year ahead!

Yitzchak Reuven
Director, Int'l Dept.



***"And you shall rejoice in your festival!"*** (Deut. 16:13-14)

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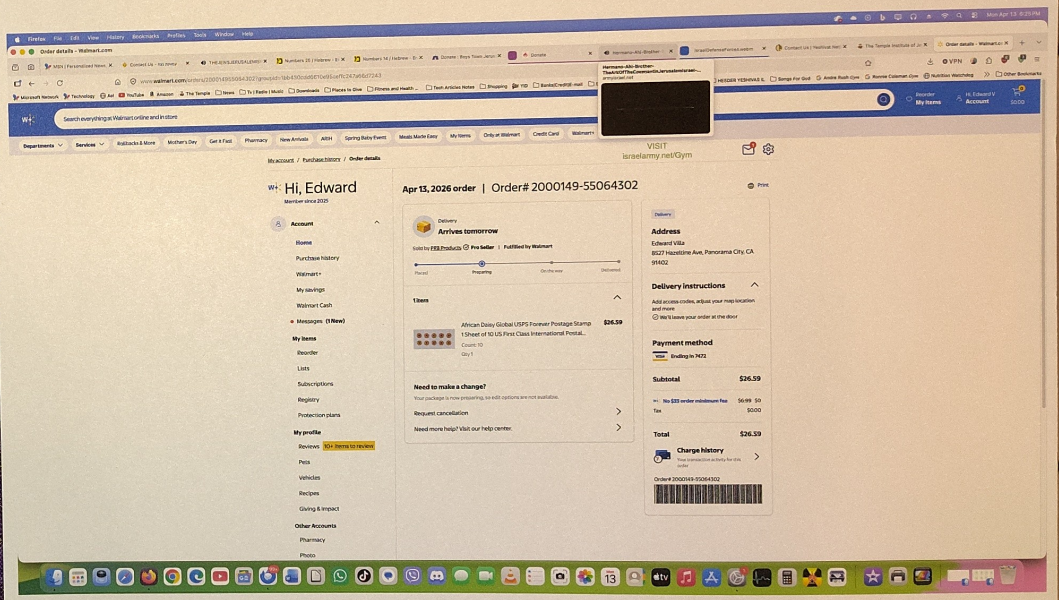


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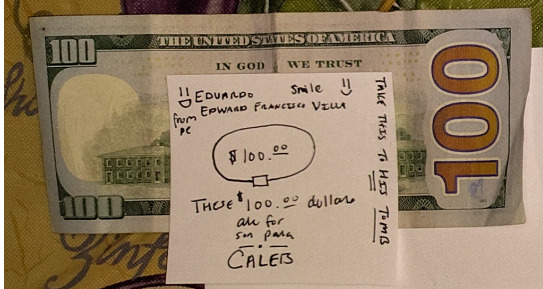


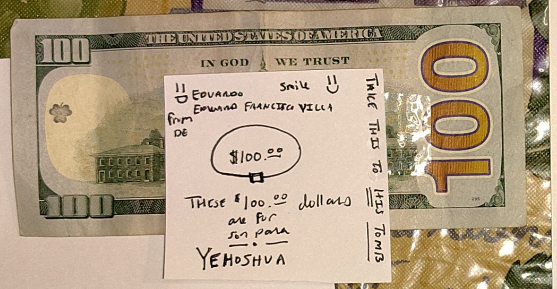


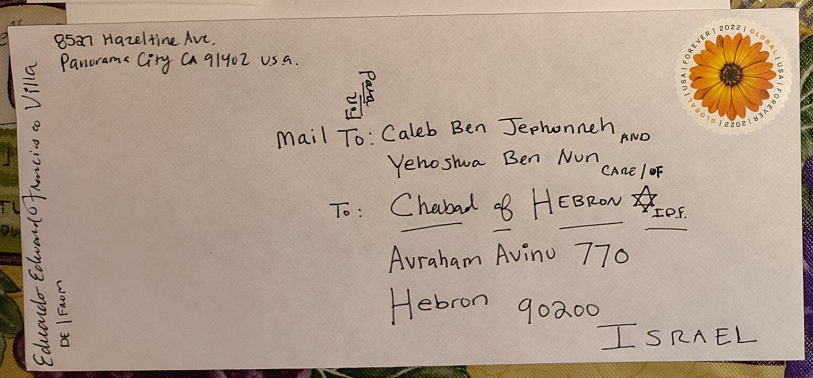


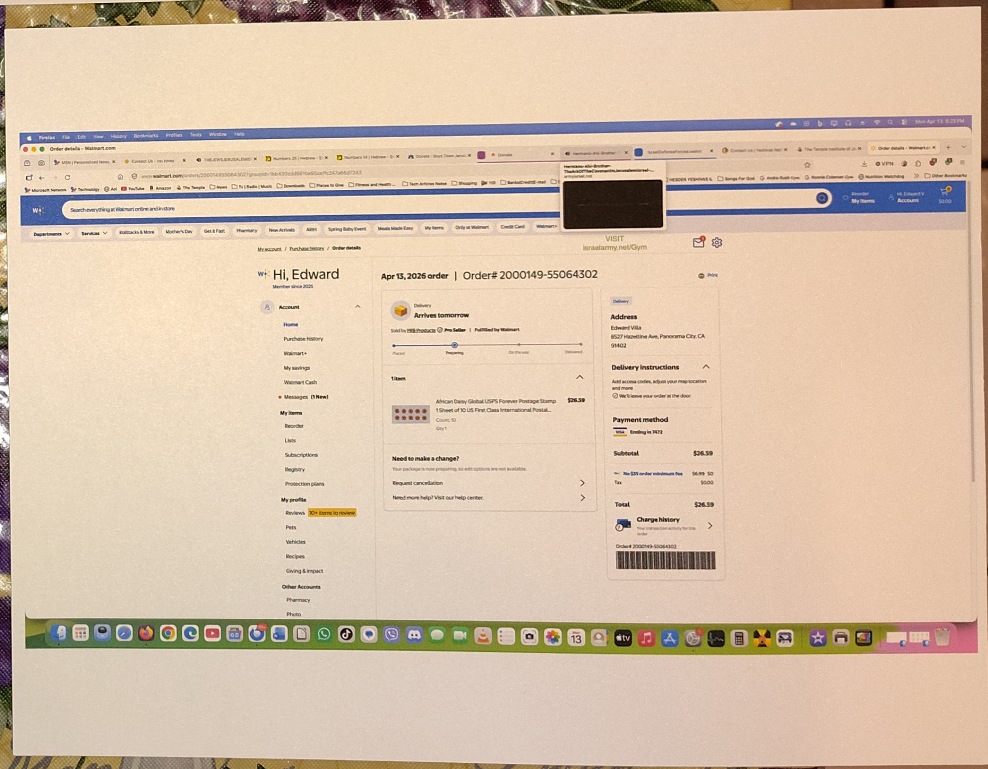


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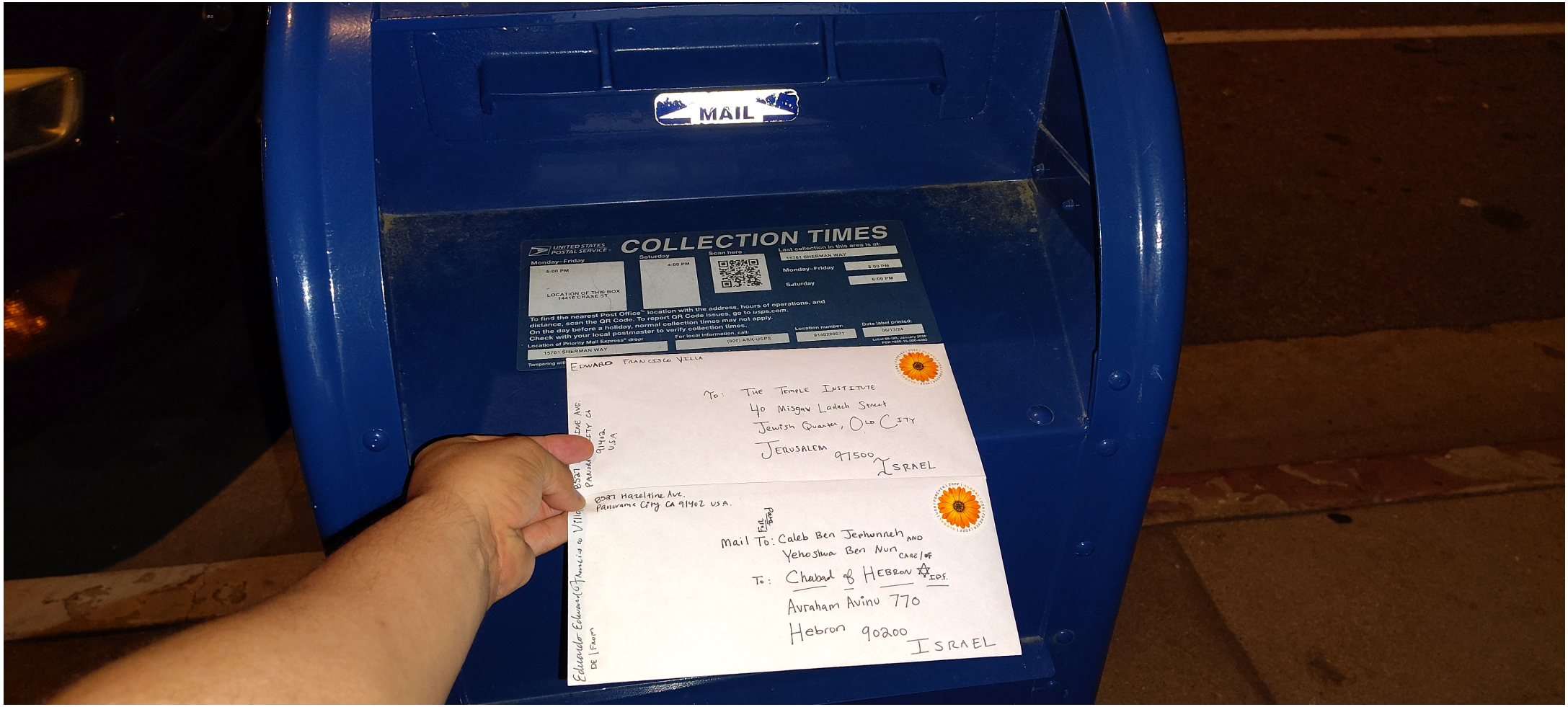
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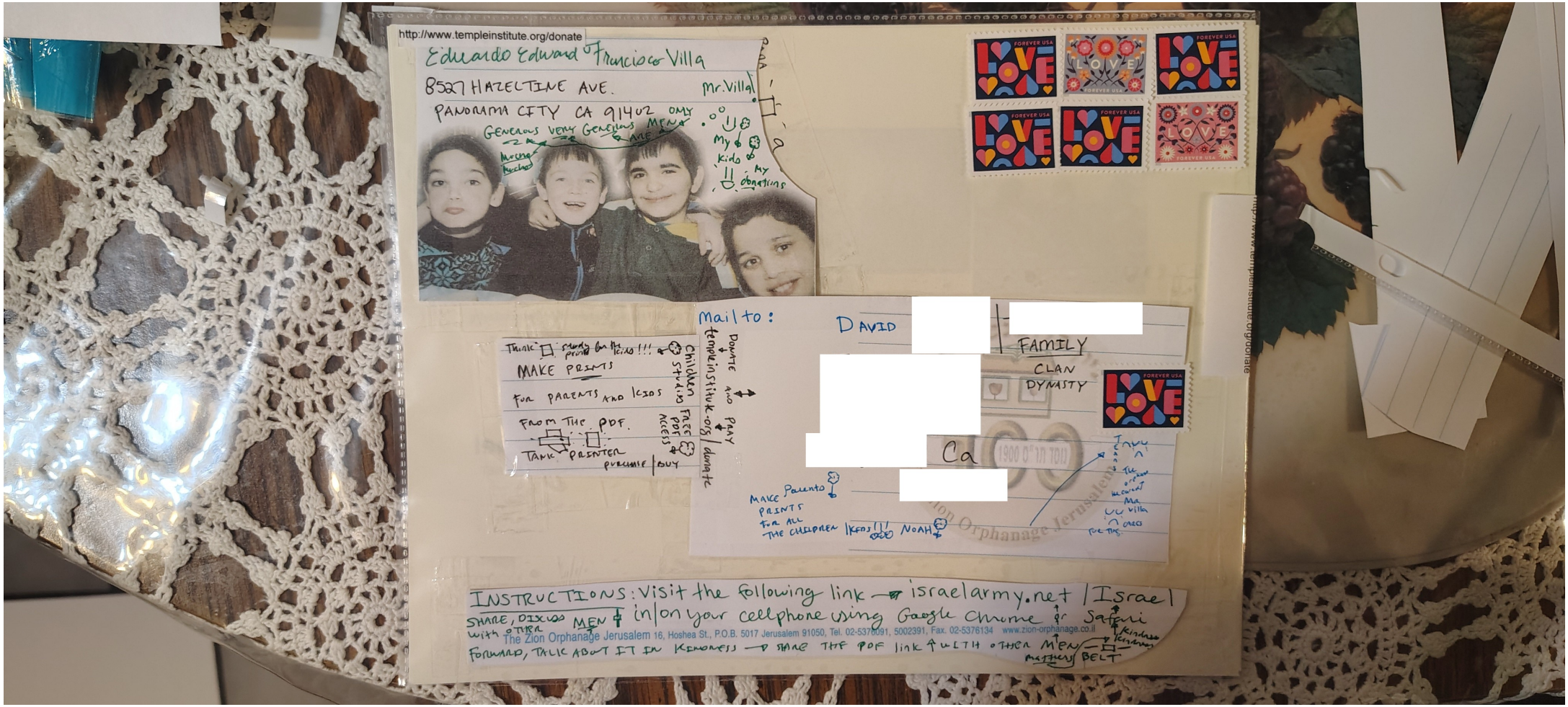
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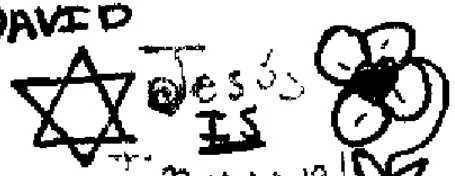


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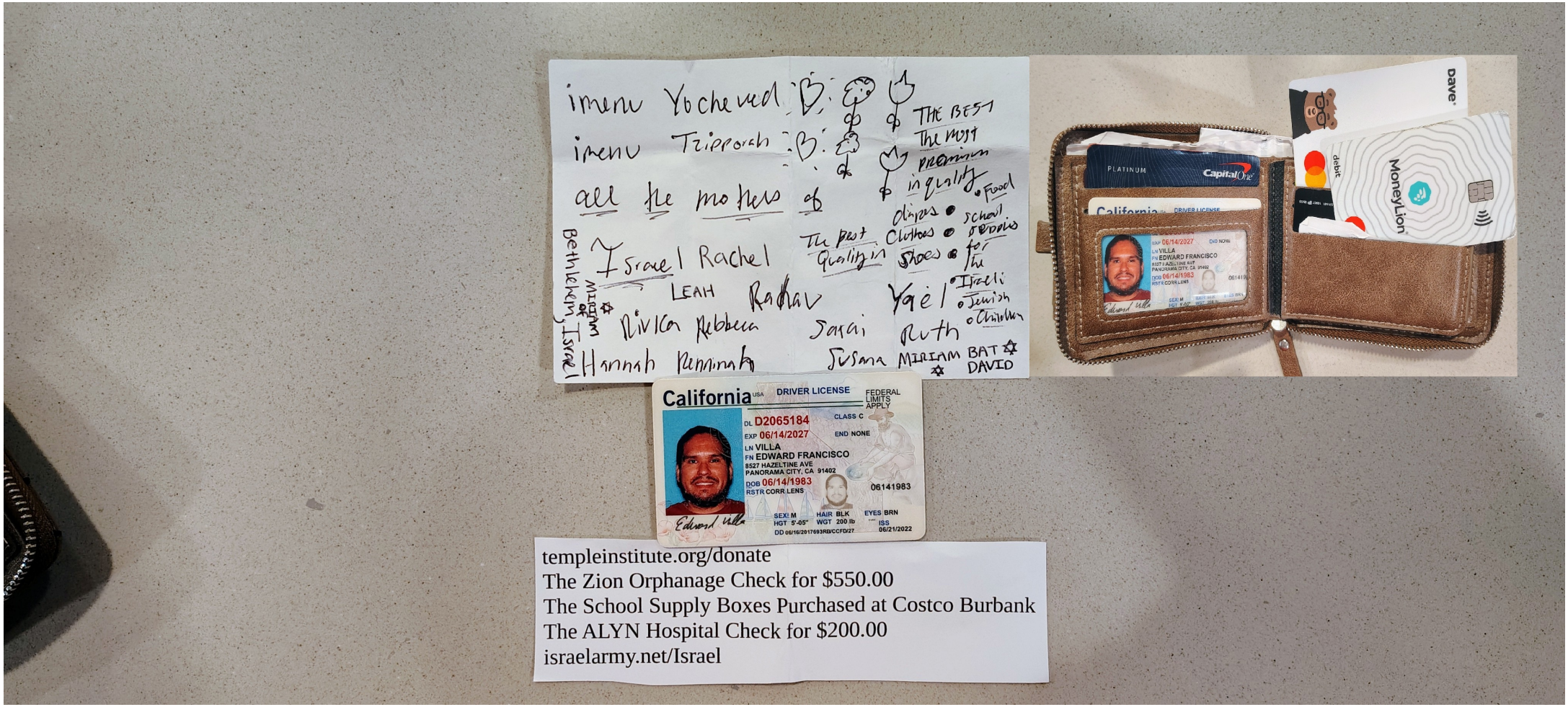
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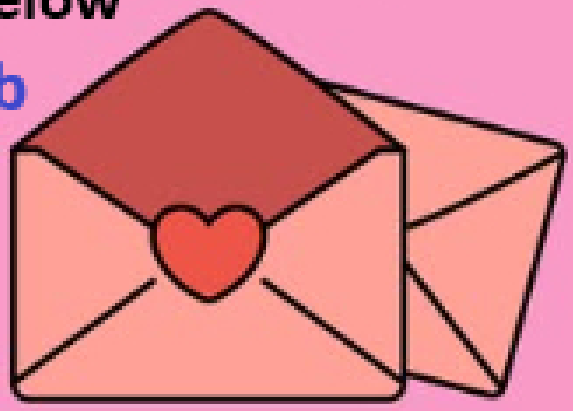




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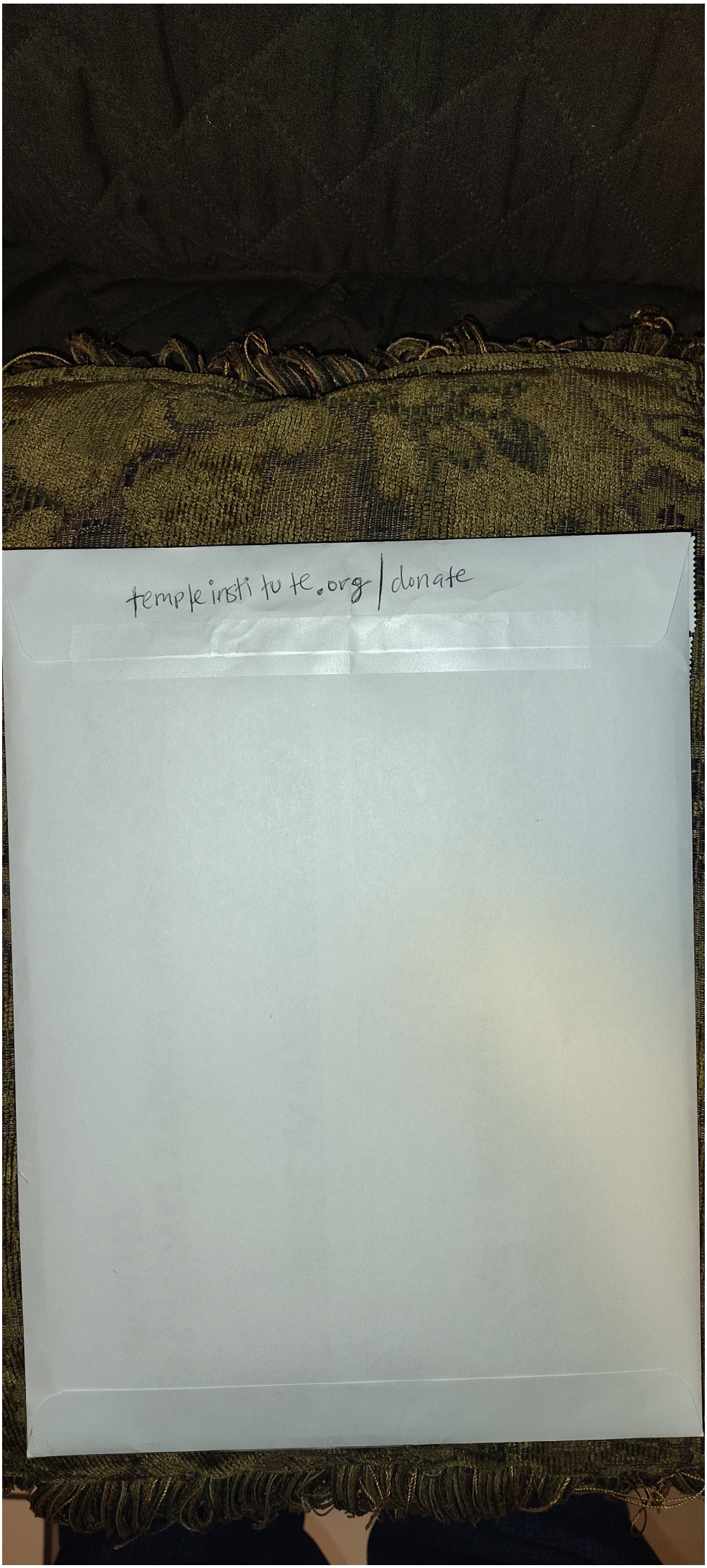
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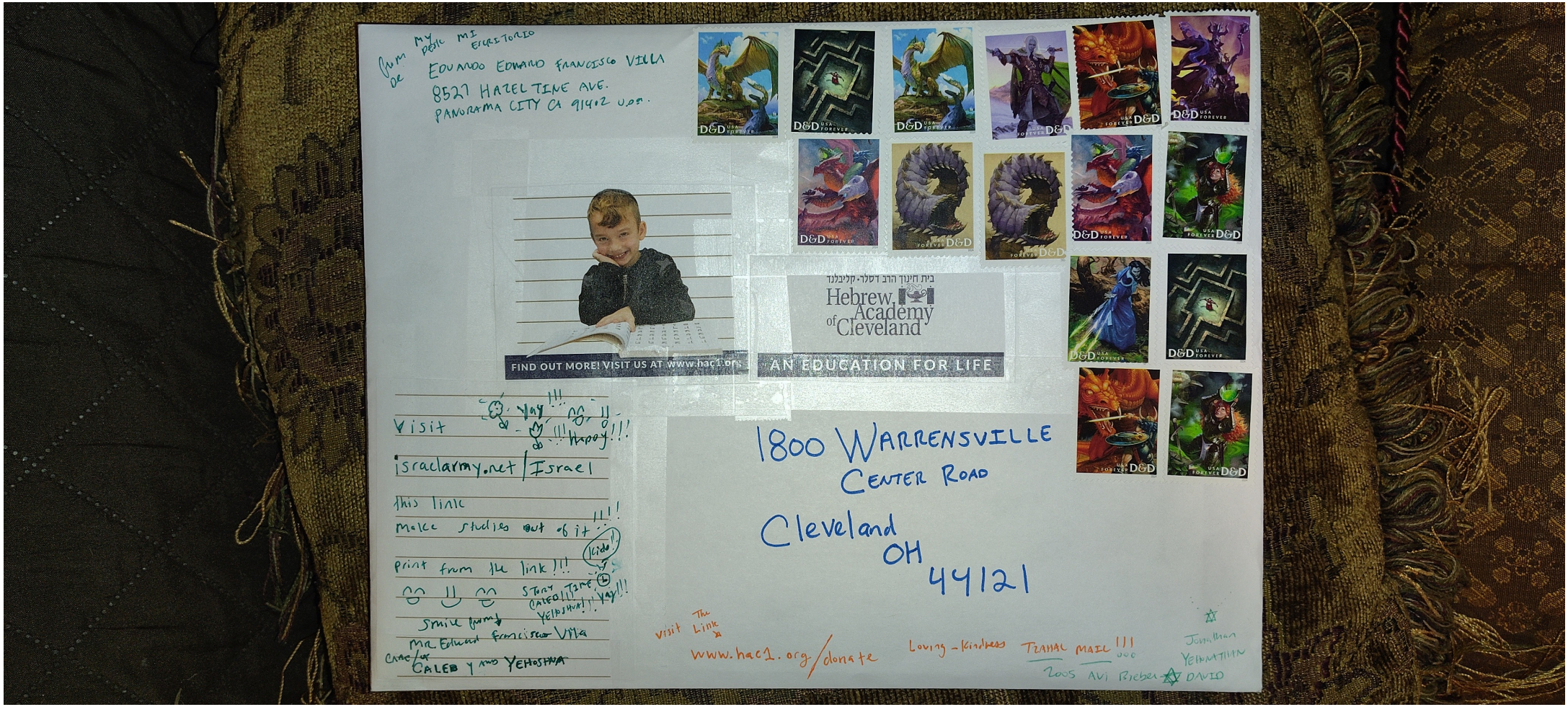

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STUDY →

# OBED-EDOM (עבד אדום).

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

Table of Contents

—1. Biblical Data:
—In Rabbinical Literature:

## —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).

## —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 beforeit twice daily, early in the morning and again at evening (*ib.*).

Do this everyone!!!

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).

**2.** Korahite; one of the guards appointed to march before the Ark of the Covenant when it was taken from the house of Obed-edom the Gittite to Jerusalem. He was commissioned also, with five of his companions, to play on the harp of eight strings (I Chron. xv. 18, 21, 24). During the regency of Solomon in David's old age, Obed-edom belonged to the second division of the guard in the provisional Temple; and the sixty-two male members of his family, including his eight sons, were all detailed for duty at the Temple and kept guard on its southern side (I Chron. xxvi. 4, 8, 15).

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- THE BOOK OF WAR
- LEGAL PAPYRUS




*"I am the Lord your God who took you out of the Land of Egypt out of the house of bondage. You are to have no other gods but me."*

— DEUTERONOMY 5:6-7

Commandments" (the Decalogue), a central dogma in Judaism and Christianity, and the majestic description of their divine revelation at Mount Sinai.

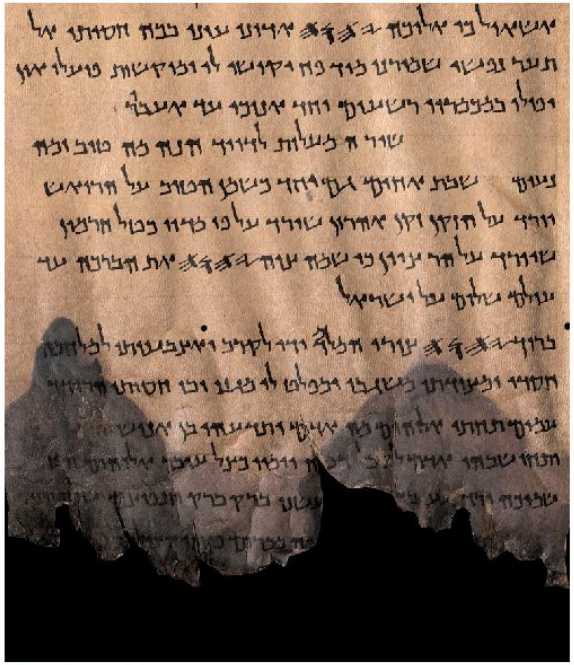
### PSALMS SCROLL

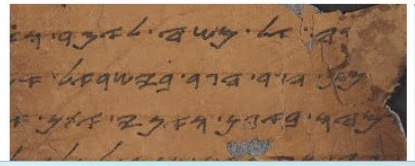
11Q Psalms [a]
Date: 1–68 CE,
Herodian Period
Language: Hebrew

*"How good and pleasant it is when God's people live together in unity"*

— PSALMS 133:1

This book of Psalms is one of the best preserved biblical scrolls, containing 48 psalms, including 7 that are not found in the standard Masoretic version of the Bible. An additional prose passage provides one of the most ancient references to King David as the composer of the book of Psalms: "and David, the son of Jesse, was wise, and a light like the light of the sun... And he wrote 3,600 psalms." Psalm 133, shown here, praises peace and togetherness.





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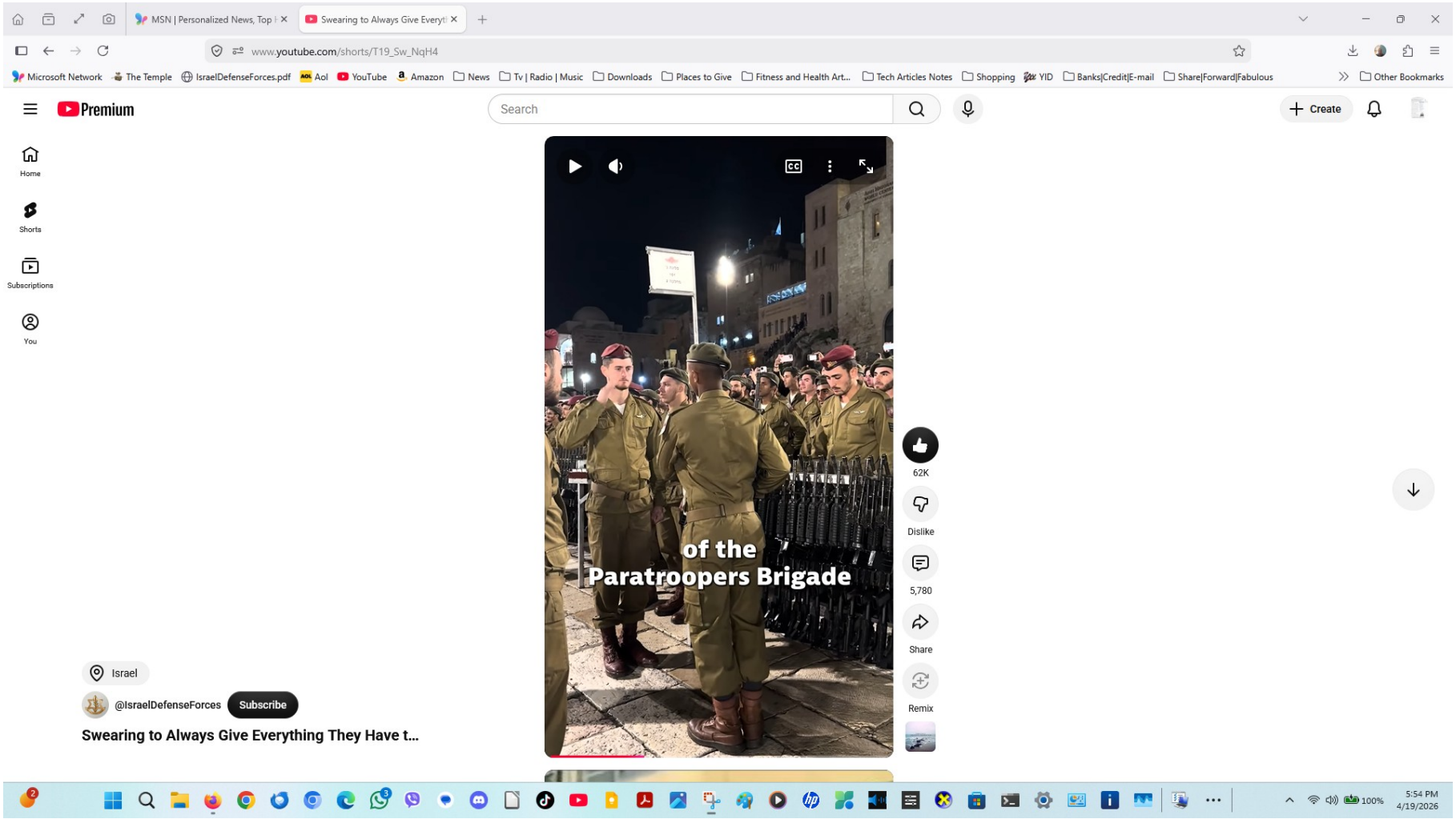


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By: **Morris Jastrow, Jr., George A. Barton, Marcus Jastrow, Louis Ginzberg**

## —Biblical Data:

Table of Contents

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Conquest of Jericho.
Division of the Land.

His Faithful Service.
The Change in His Name.
Married to Rahab.

1. Biblical Data: The son of Nun



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I REMEMBER ONE TIME MANY YEARS AGO THAT WHEN I WENT OUT OF MY WAY TO PURCHASE HER QUITE GENEROUS GROCERY FOOD
GOD
PUT IN MY MIND A DELICATE RAINBOW TO REASSURE AND BLESS ME ON MY WAY TO GIVE HER HER PRECIOUS FOOD GROCERIES .

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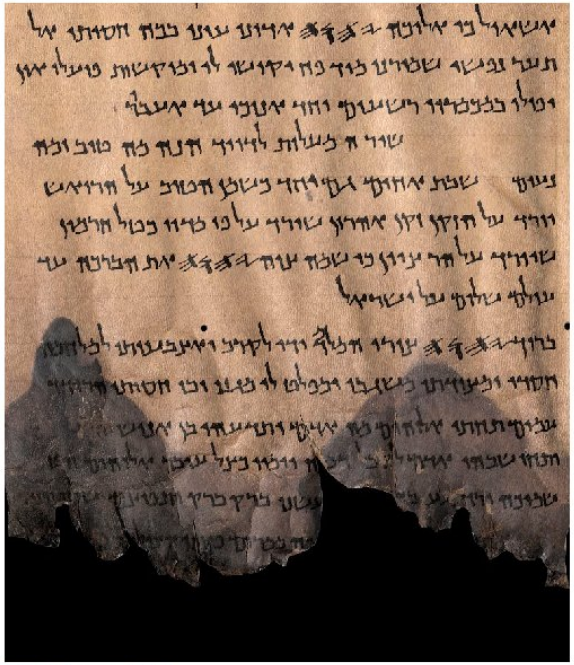

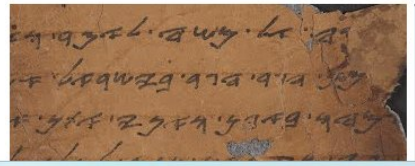

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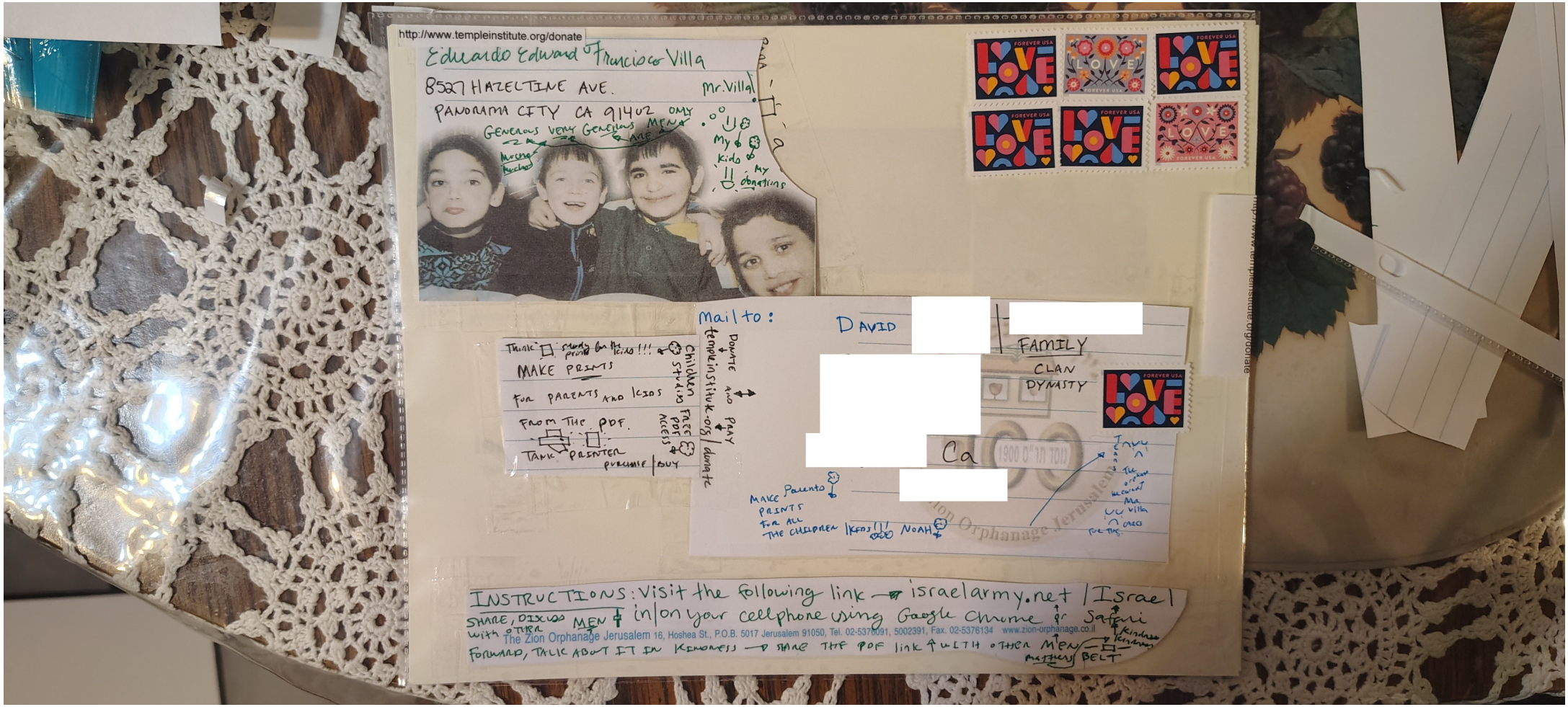
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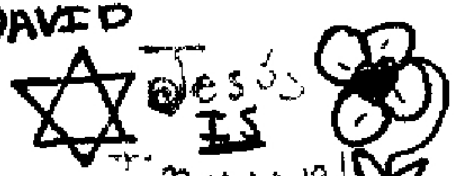


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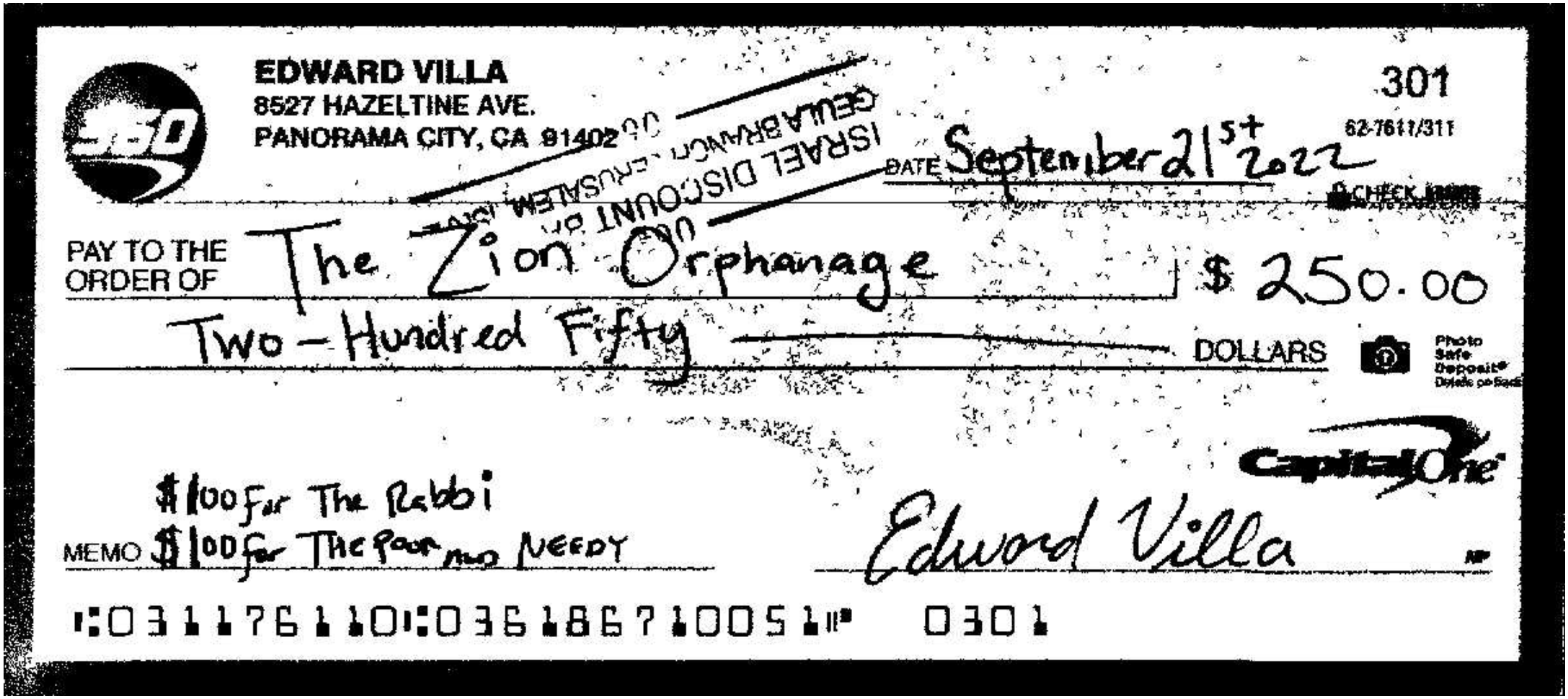

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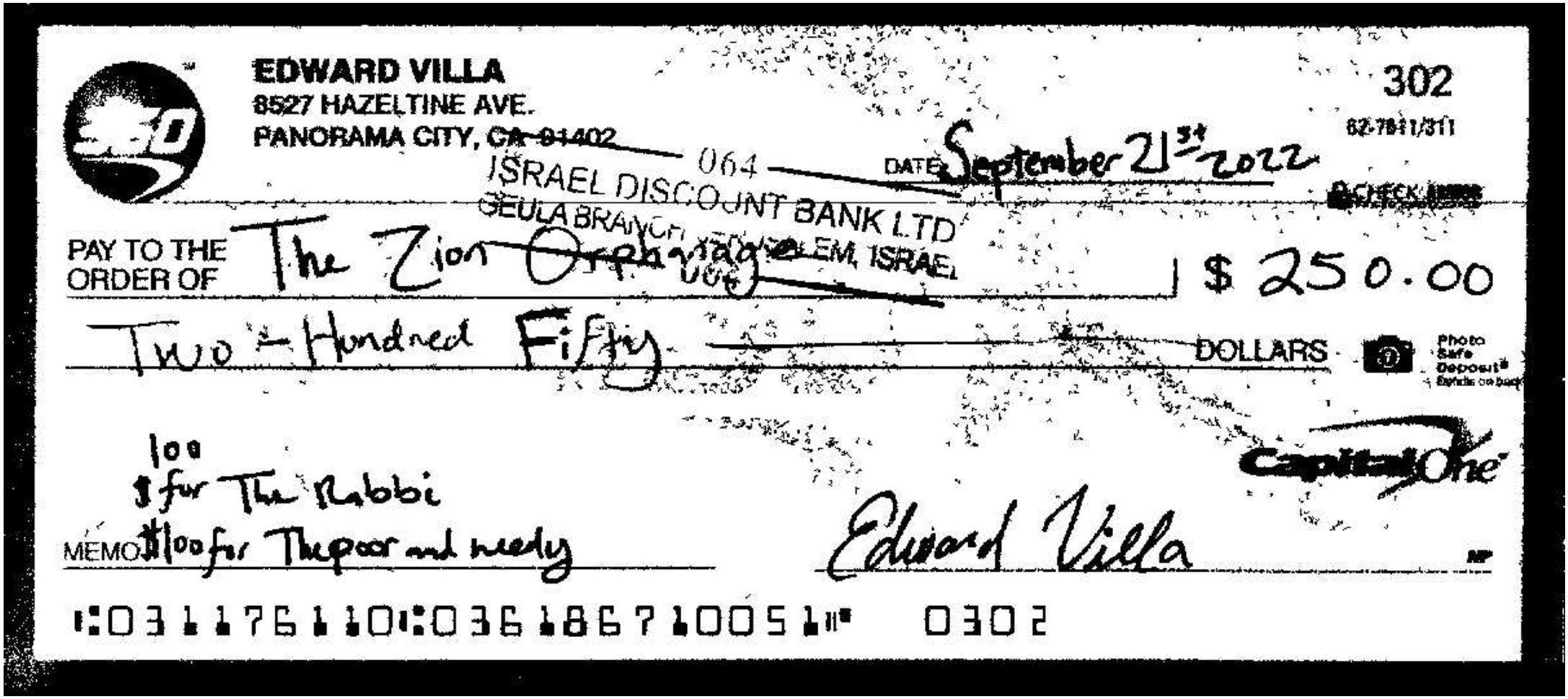

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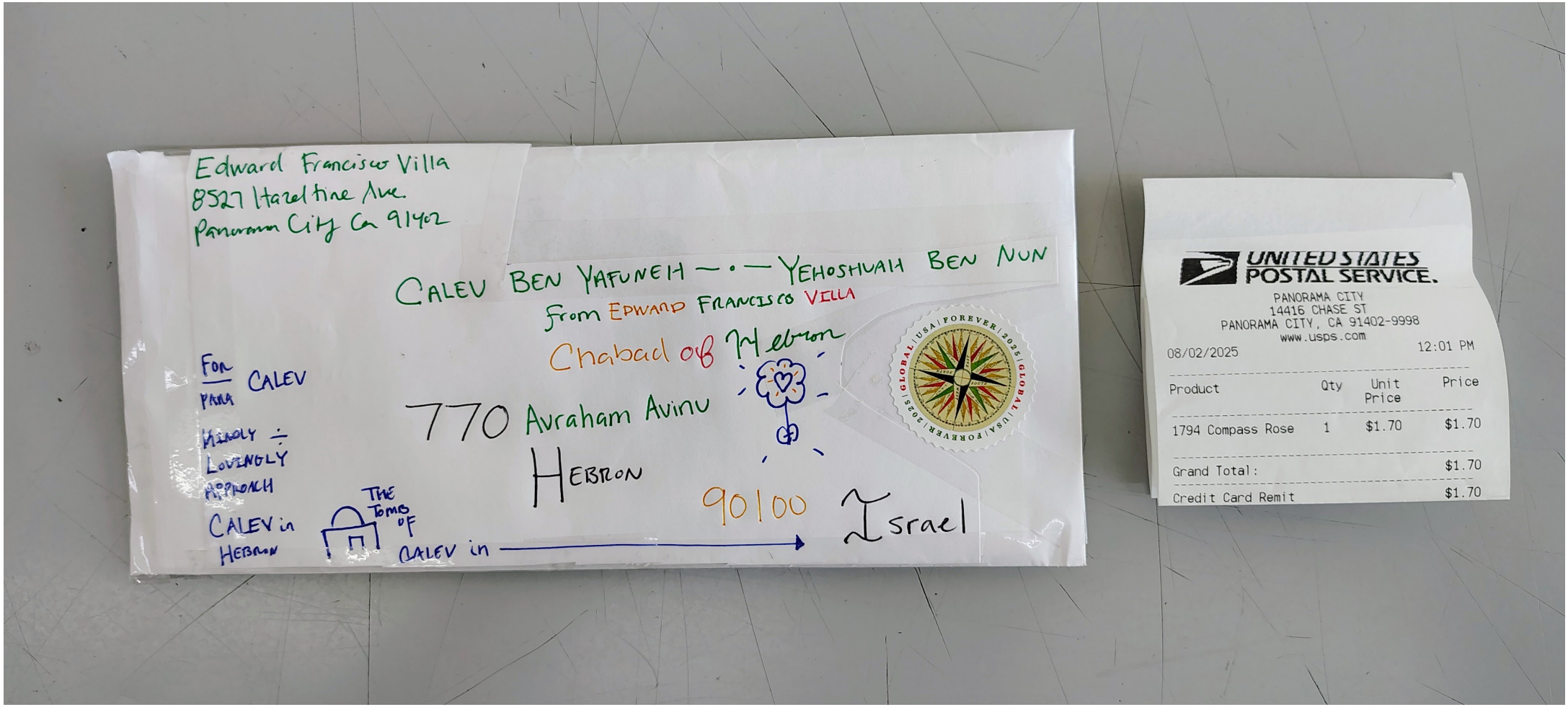
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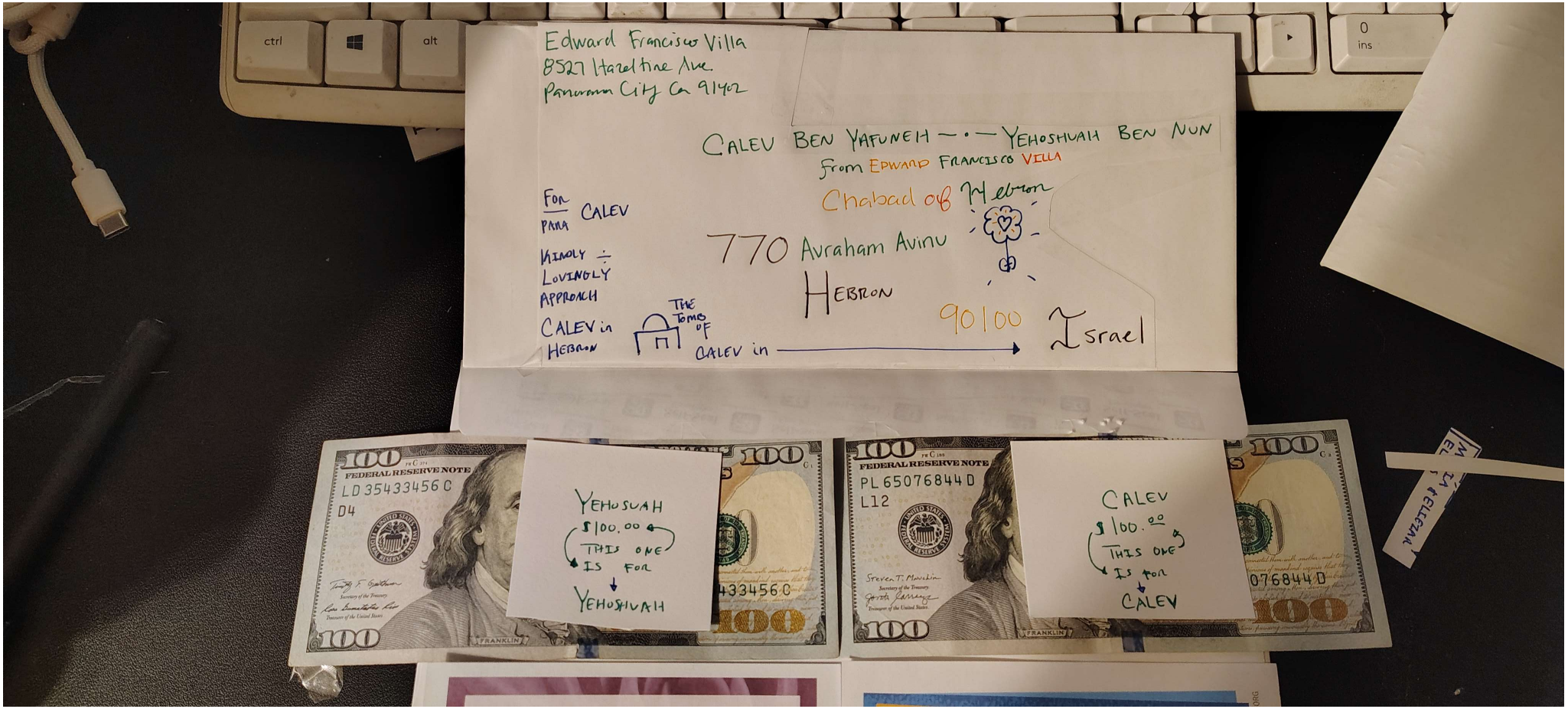
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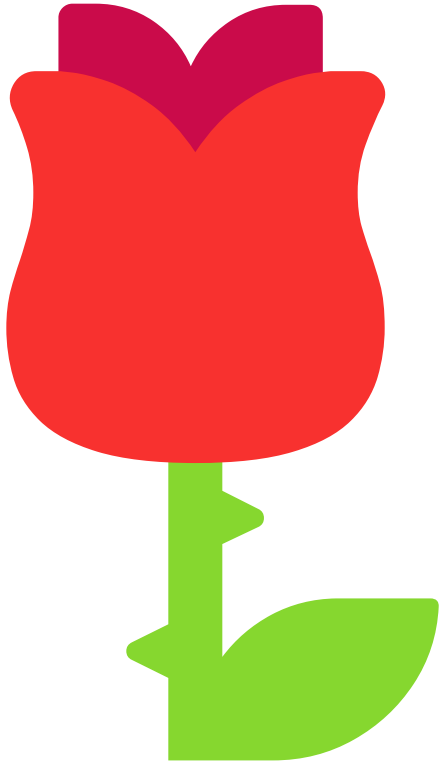

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Israel Defense Forces 2 days ago

🕯️ Sergeant Moshe Yitzchak hacohen Katz, 22

Sergeant Moshe Yitzchak hacohen Katz, from New Haven, Connecticut, a soldier of the 890th battalion, Paratroopers Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to his family and loved ones. May his memory be a blessing.

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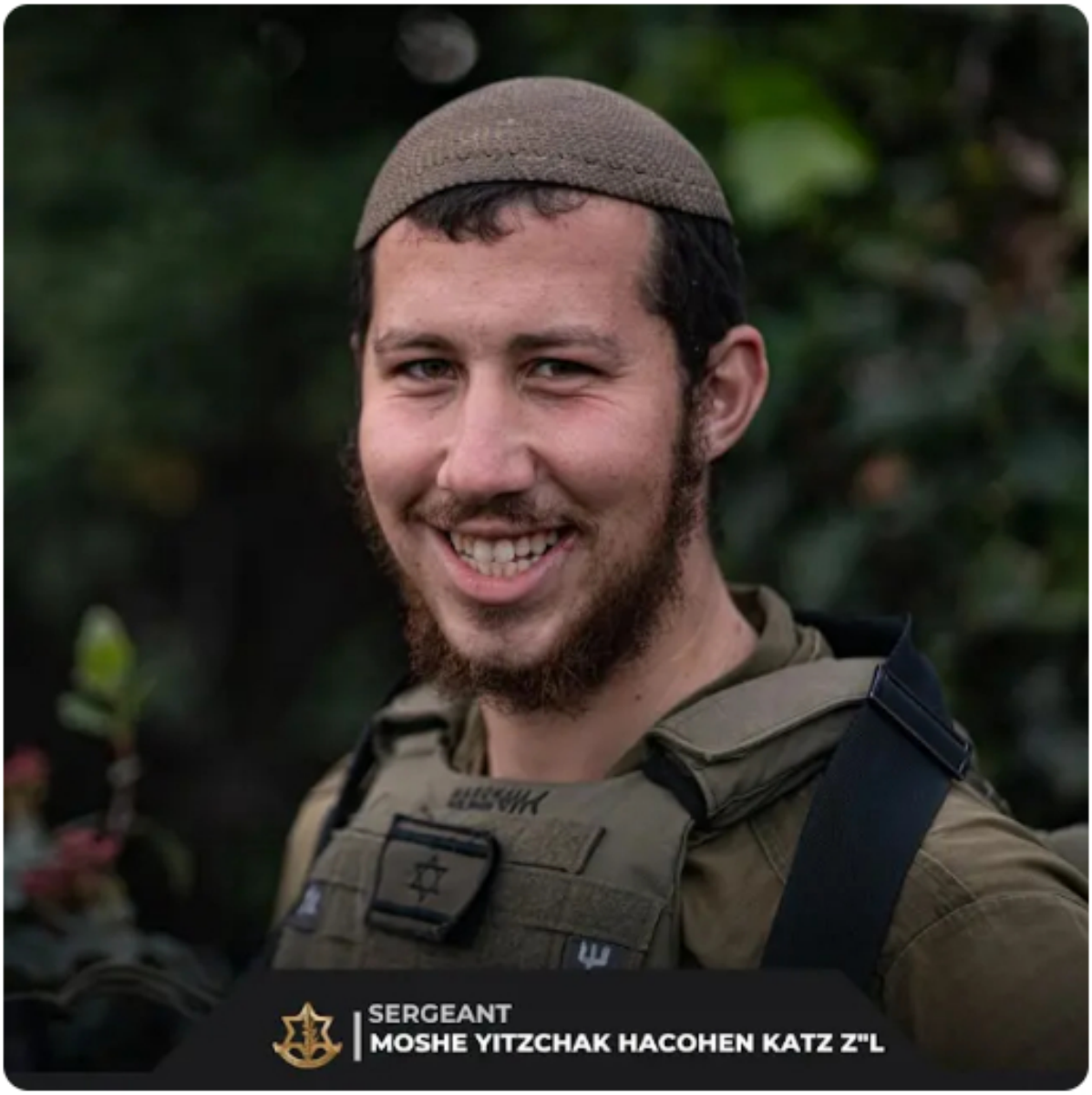


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**Israel Defense Forces** 14 hours ago

🕯️ Sergeant First Class (Res.) Lidor Porat, 31

Sergeant First Class (Res.) Lidor, from Ashdod, a soldier in the 7106th Battalion, 769th Regional Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to his family and loved ones. May his memory be a blessing.

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**Israel Defense Forces** 10 hours ago

🕯️ Staff Sergeant Gilad Harel, 21

Staff Sergeant Gilad, from Modi'in-Maccabim-Re'ut, a soldier in the Nahal Reconnaissance Battalion (934th), Nahal Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to his family and loved ones. May his memory be a blessing.

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🕯️ Captain Noam Madmoni, 22
🕯️ Staff Sergeant Ben Cohen, 21
🕯️ Staff Sergeant Maxsim Entis, 21

All 3 soldiers, a team commander and 2 soldiers, from the Nahal Reconnaissance Battalion (934th), Nahal Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to their families and loved ones. May their memories be a blessing.

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8.7K

**1,264 Comments** Sort by

Israel Defense Forces 5 days ago

🕯️ Sergeant Aviaad Elchanan Volansky, 21

Sergeant Aviaad Elchanan Volansky, from Jerusalem, a soldier of the 77th Battalion, 7th Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to his family and loved ones. May his memory be a blessing.

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17K

**1,275 Comments** Sort by

**Israel Defense Forces** 7 hours ago

🕯️ Command Sergeant Major (Res.) Barak Kalfon, 48

Command Sergeant Major (Res.) Barak, from Adi, a combat soldier in the 7056th Infantry Battalion, 226th Brigade, succumbed to his wounds after being injured during combat in southern Lebanon.

The IDF sends its deepest condolences to his family and loved ones. May his memory be a blessing.

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10K 719

**Israel Defense Forces** 4 days ago

🕯️ Sergeant Major (Res.) Ayal Uriel Bianco, 30

Sergeant Major (Res.) Ayal, from Katzrin, a firefighting vehicle driver in the 188th Brigade, fell during combat in southern Lebanon.

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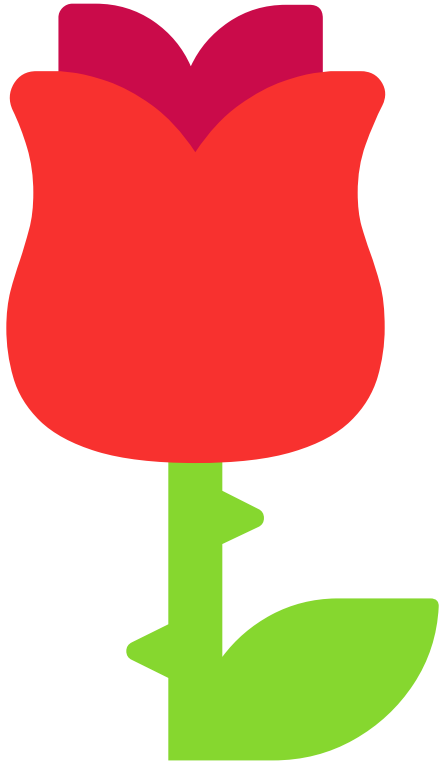
26K 1.5K



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**Israel Defense Forces** 10 days ago

Staff Sergeant Touvel Yosef Lifshiz, 20

Staff Sergeant Touvel, from Beit She'an, a soldier from the 13th Battalion, Golani Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to his family and loved ones. May his memory be a blessing.

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27K 1.6K

**Israel Defense Forces** 2 weeks ago

🕯️ Sergeant First Class Guy Ludar, 21

SFC. Guy, from Yuvalim, a soldier in the Maglan Unit, Commando Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to his family and loved ones. May his memory be a blessing.

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25K 2.4K

**Israel Defense Forces** 2 weeks ago

🕯️ Sergeant Liran Ben Zion, 19

Sergeant Liran, from Holon, a soldier of the 9th battalion, 401st Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to his family and loved ones. May his memory be a blessing.

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16K 1.4K

**Israel Defense Forces** 3 weeks ago

🕯️ Staff Sergeant Ori Greenberg, 21

SSGT. Ori Greenberg, from Petah Tikva, a soldier in the Golani Reconnaissance Unit, fell during combat in southern Lebanon.

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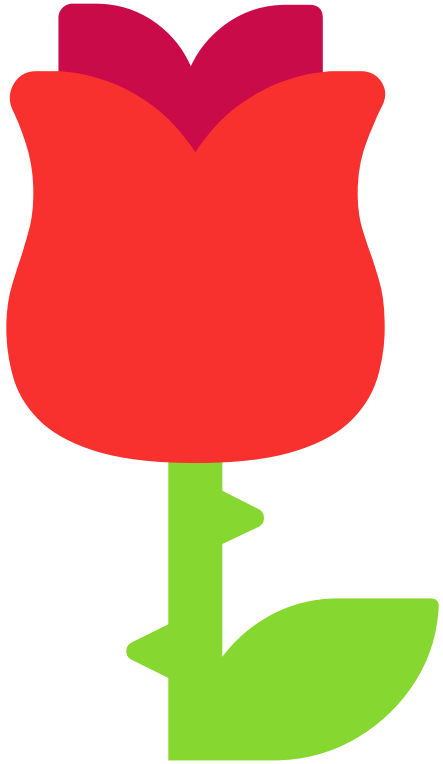
17K 1.3K



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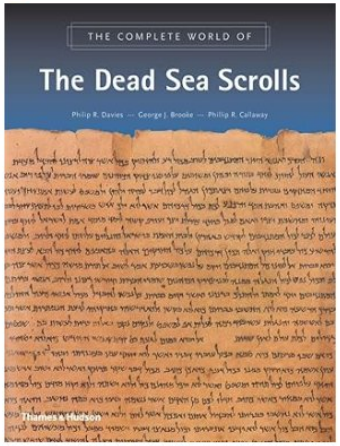


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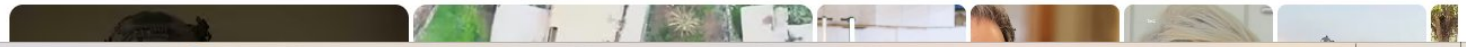

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STUDY →

# OBED-EDOM (עבד אדום).

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

Table of Contents

—1. Biblical Data:
—In Rabbinical Literature:

## —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).

## —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 beforeit twice daily, early in the morning and again at evening (*ib.*).

Do this everyone!!!

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).

**2.** Korahite; one of the guards appointed to march before the Ark of the Covenant when it was taken from the house of Obed-edom the Gittite to Jerusalem. He was commissioned also, with five of his companions, to play on the harp of eight strings (I Chron. xv. 18, 21, 24). During the regency of Solomon in David's old age, Obed-edom belonged to the second division of the guard in the provisional Temple; and the sixty-two male members of his family, including his eight sons, were all detailed for duty at the Temple and kept guard on its southern side (I Chron. xxvi. 4, 8, 15).

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# CALEB.

By: **Morris Jastrow, Jr., George A. Barton, Marcus Jastrow, Louis Ginzberg**

## —Biblical Data:

Table of Contents

—Biblical Data:
—In Rabbinical Literature:
—Critical View:

According to the Biblical text, Caleb was of the tribe of Judah. He represented that tribe among the twelve spies whom Mosessent from the wilderness to spy out Canaan. He and Joshua alone brought back an encouraging report

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YEHOSHUA

# JOSHUA (JEHOSHUA):

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By: Emil G. Hirsch, Bernhard Pick

israelarmy.net/Israel

Name of several Biblical personages.

In Hebrew יהושע (Deut. iii. 21; Judges ii. 7) and commonly יהוֹשֻׁעַ (Judges ii. 7a; Ex. xvii. 9; Josh. i. 1) correspond to אלישע = "helped by Yhwh," the shorter form being הושע = "help" or "one who helped" (Num. xiii. 8; Deut. xxxii. 44; here probably an error for יהושע). The Septuagint has Ἰησους; the Vulgate, usually "Josue," but "Jesus" in Ecclus. (Sirach) xlvi. 1; I Macc. ii. 55; II Macc. xii. 15, identical with ישוע, the post-exilic form of the name.

Appointed Moses' Successor.
Conquest of Jericho.
Division of the Land.

His Faithful Service.
The Change in His Name.
Married to Rahab.

1. Biblical Data: The son of Nun



avi bieber 298
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A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as

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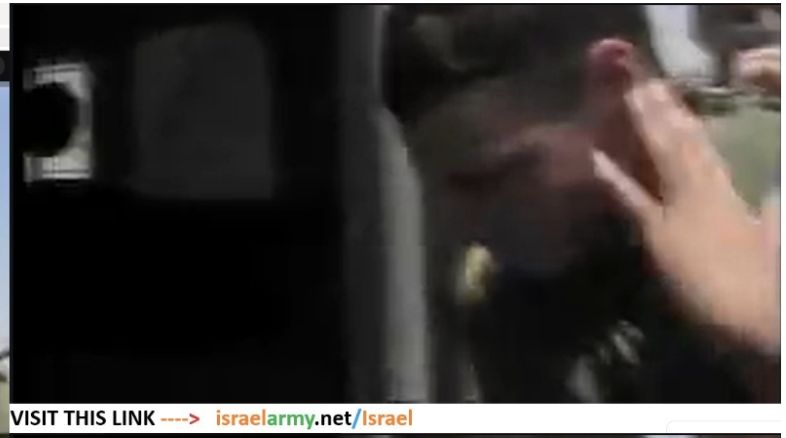


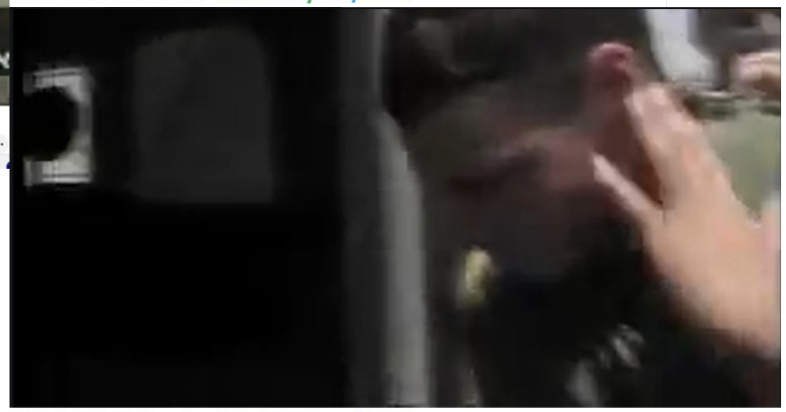


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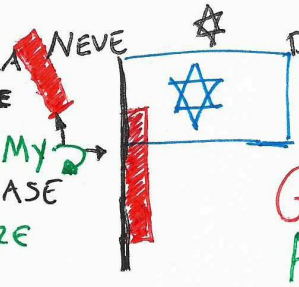

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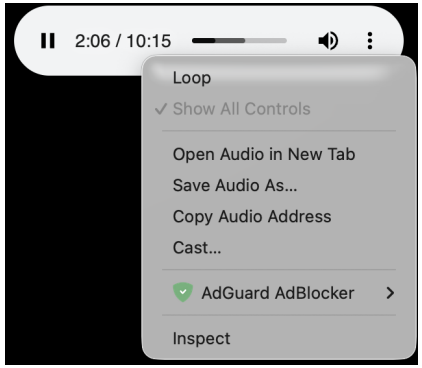



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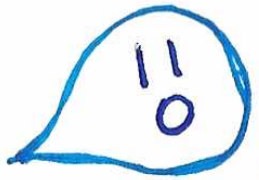



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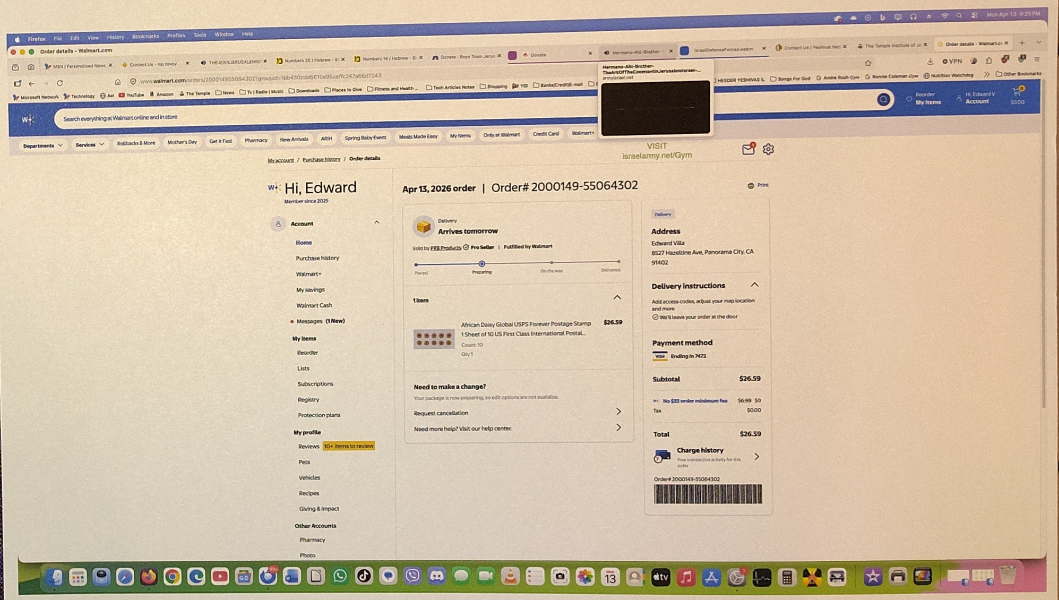


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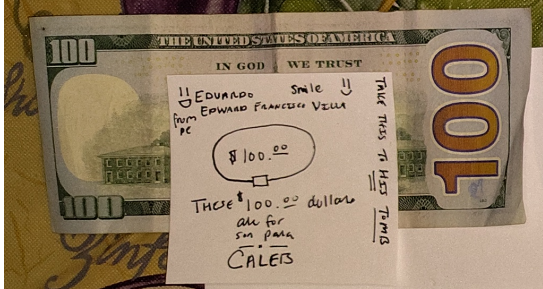


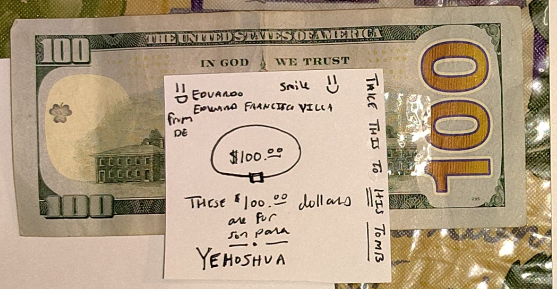


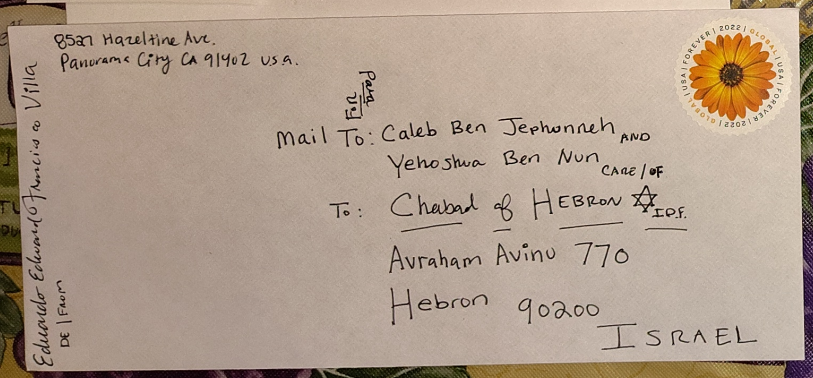


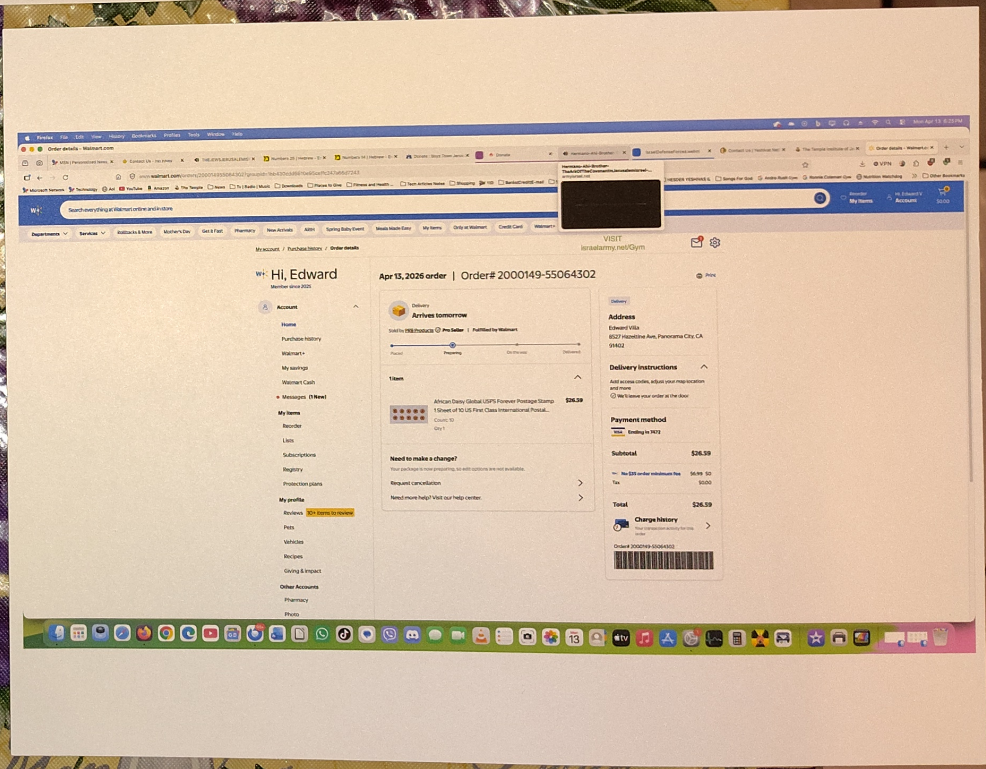


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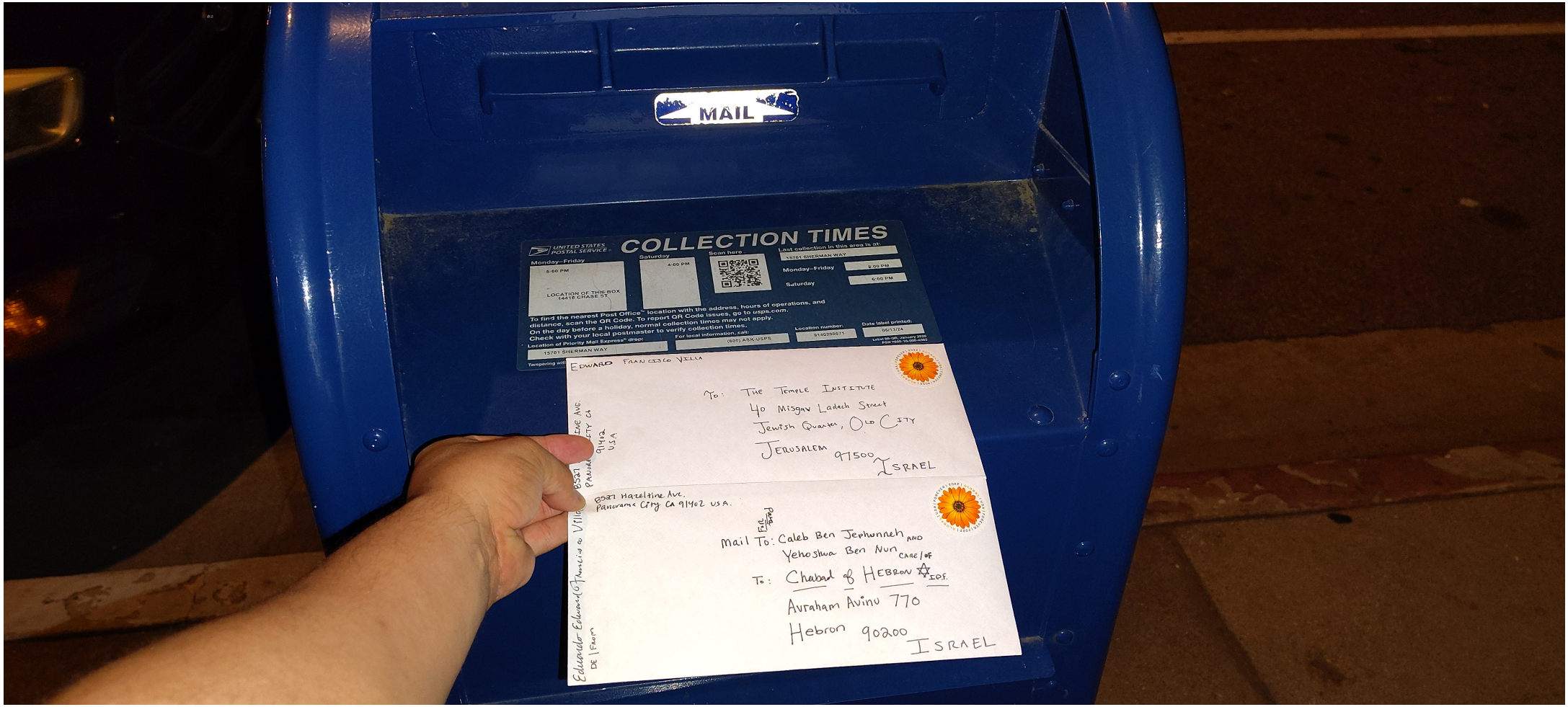
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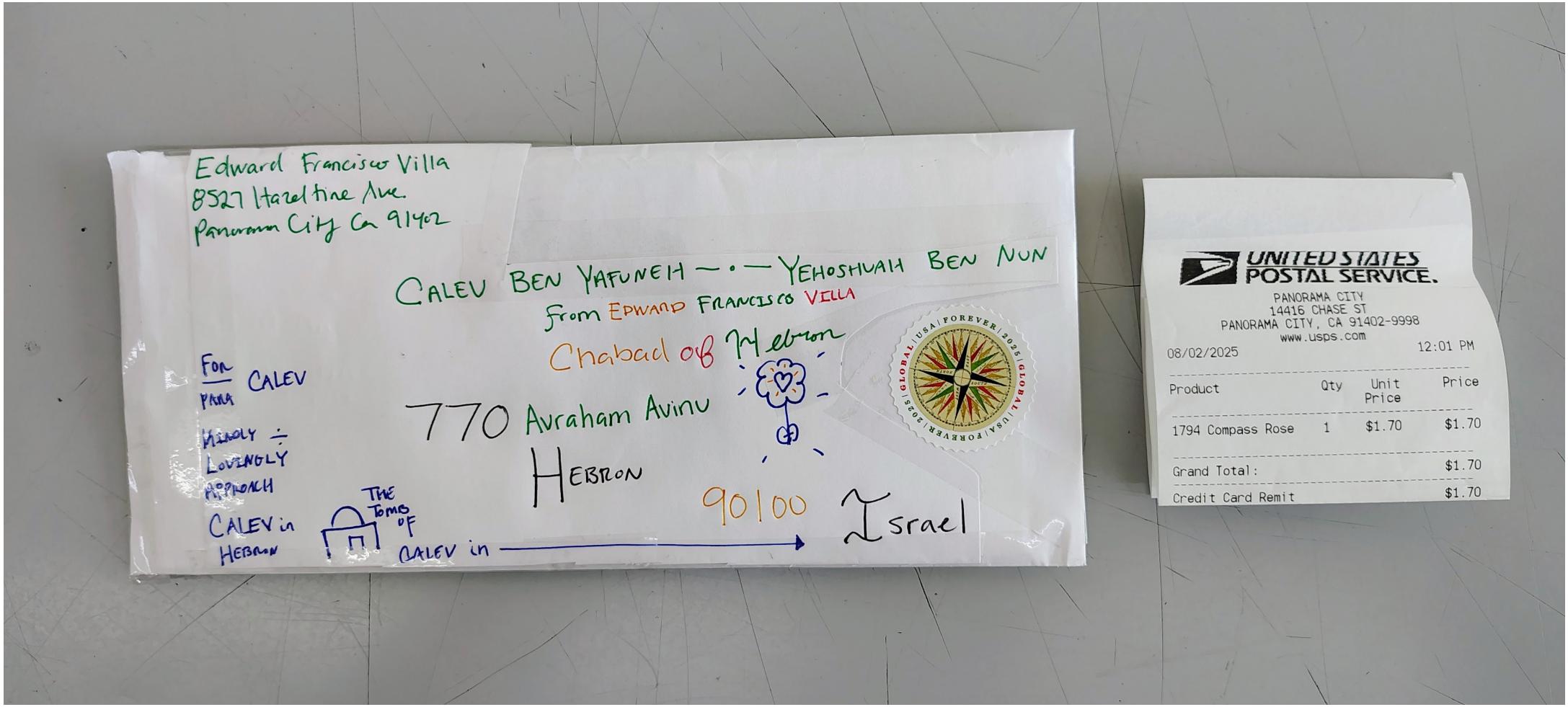
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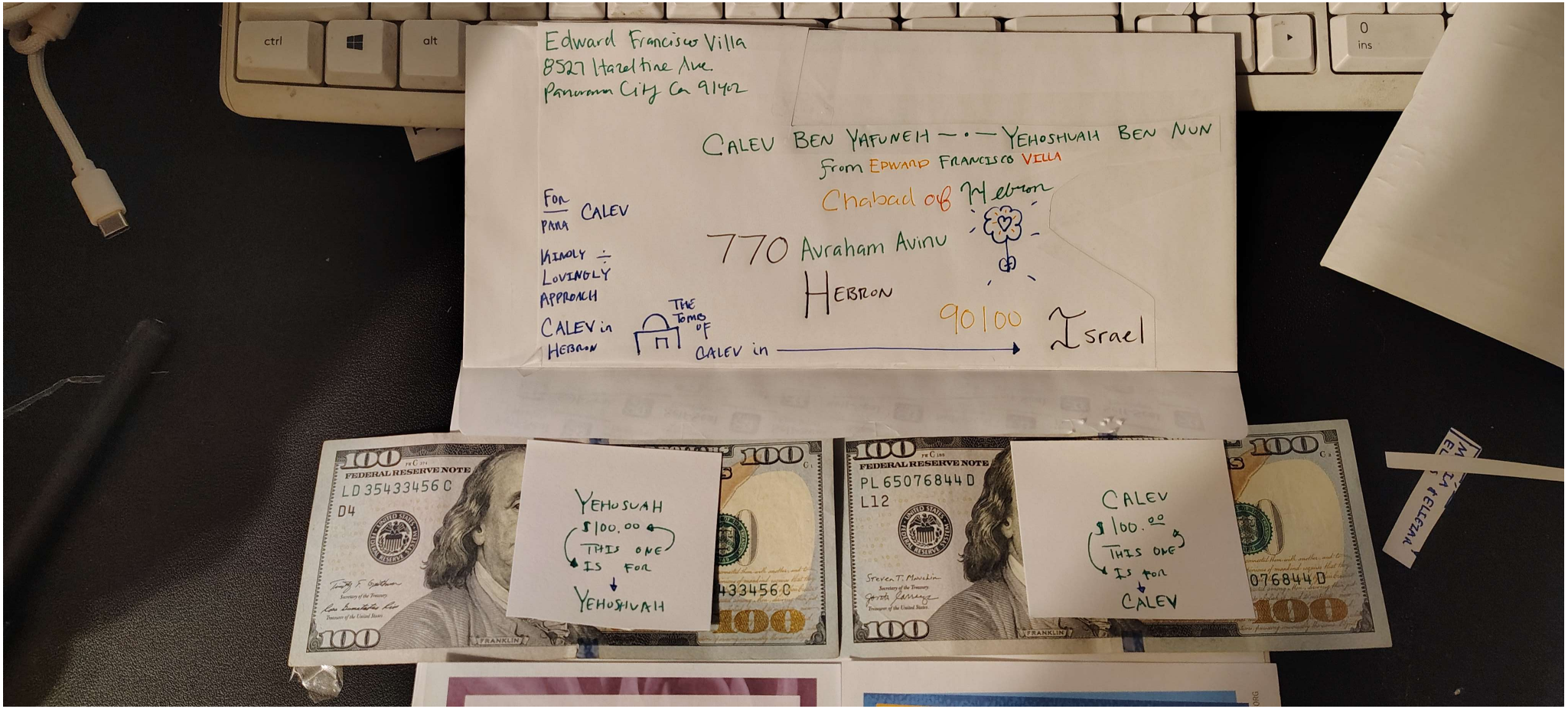
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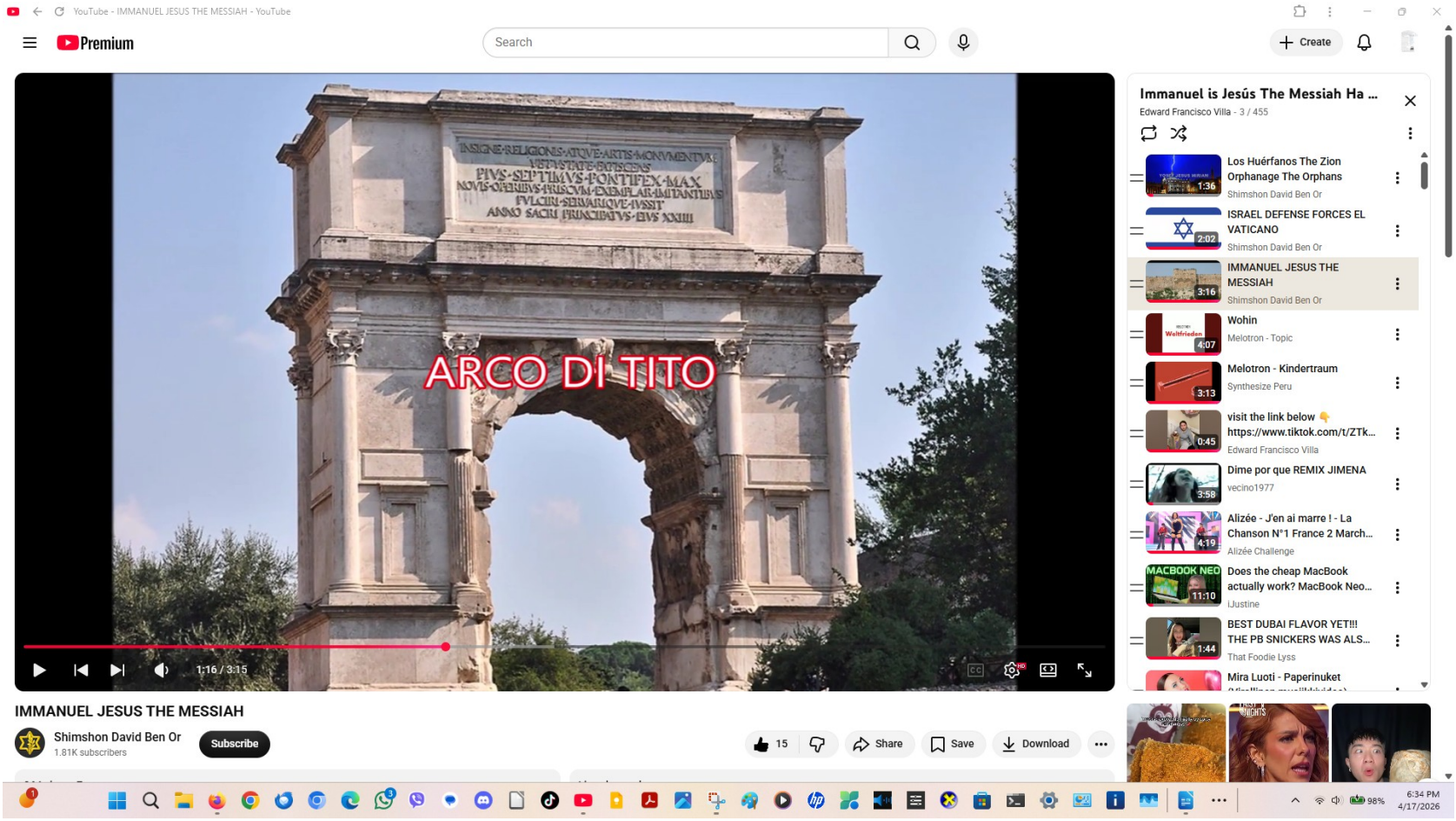


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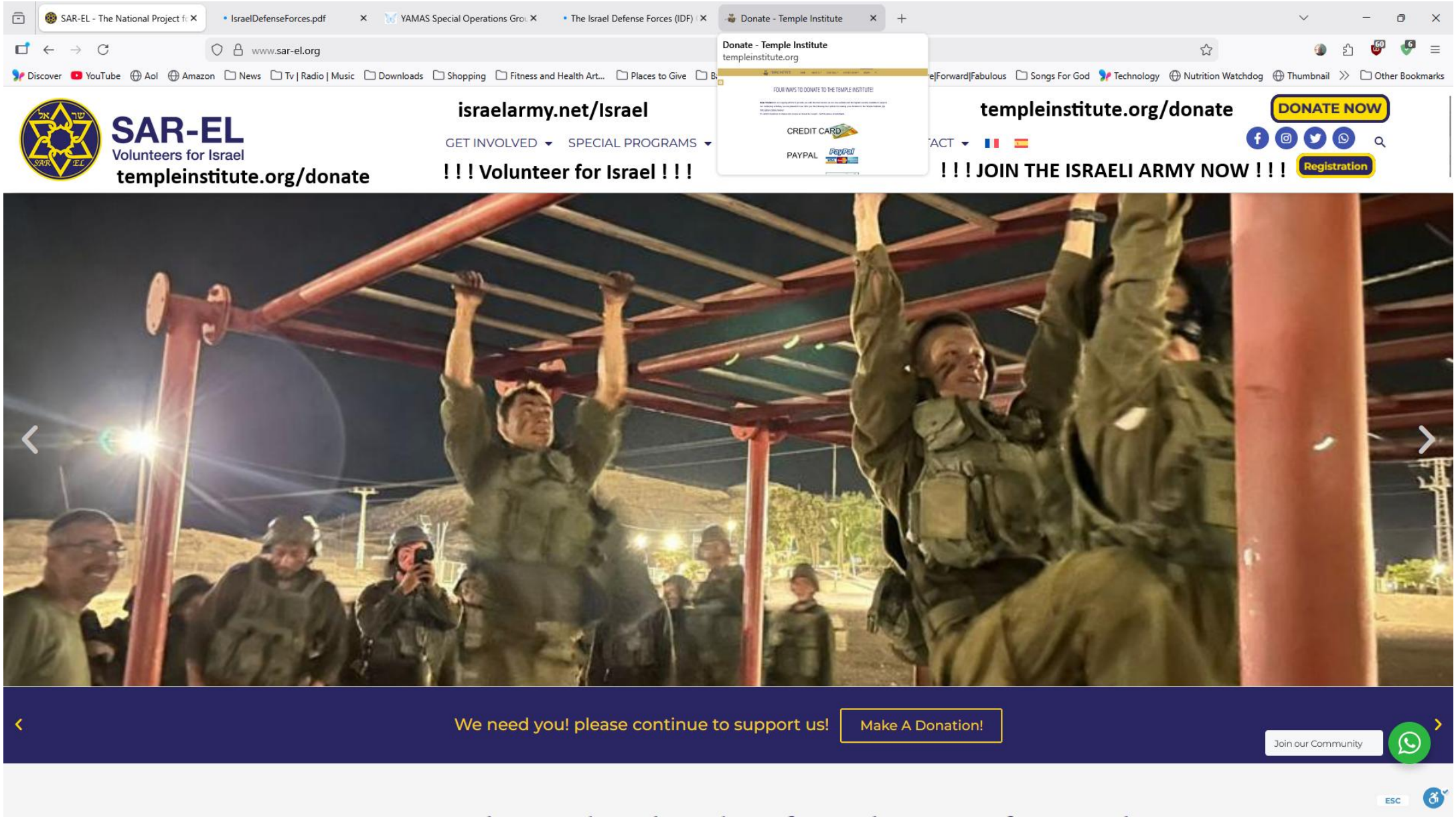
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Chedvata
Haredi Hesder Yeshivot & College of Technology

# What is Chedvata?

**Chedvata: Israel's First Haredi Hesder + College! Program Founded by Haredim in 2017.**

**Chedvata has three components:**

1. Torah Study – in the mornings;
2. Academic Study – in the afternoons;
3. Military Service – in a Haredi IDF Unit.





**Chedvata students earn an academic degree from Ashkelon College in fields such as computer programming, cybersecurity warfare or electrical engineering with additional degree options being added every year.**

## Why is Chedvata attracting so many Haredi youth?

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**Since the start of the war, thousands of Haredi boys, outraged by the atrocities of Oct 7th, wanted to join Chedvata's program, but were unable to do so due to a lack of funding. Many choose Chedvata because of its high spiritual standards, enabling them to keep to their religious standards. Also word got out that Chedvata has created a tight community, with festive Shabbatons and other informal programming. Creating a joyous community, has been a top priority since our inception and is the reason the founders of this program chose the name "Chedvata" which means "Joy".**




## Why haven't I heard about Chedvata before?

**Until now Chedvata was funded exclusively by the Israeli government. While the government still supports the program, greater funding is needed to accommodate the high demand of more students, build more buildings for classrooms and for housing and to provide tuition scholarships for the many Haredim who want to join Chedvata.**

**Currently Chedvata has over 400 student-recruits.**
**With your help we can expand our program to the thousands.**

**Bottom line: Chedvata strengthens Israel in every way, militarily, economically and socially by greatly increasing the unity within Israeli society.**


Chedvata.org@gmail.com **www.Chedvata.org** 201-808-6080

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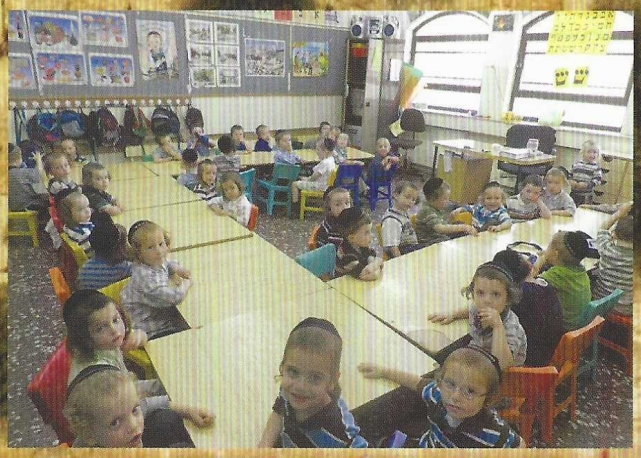
# Jewish Daily Calendar

## 2023-2024





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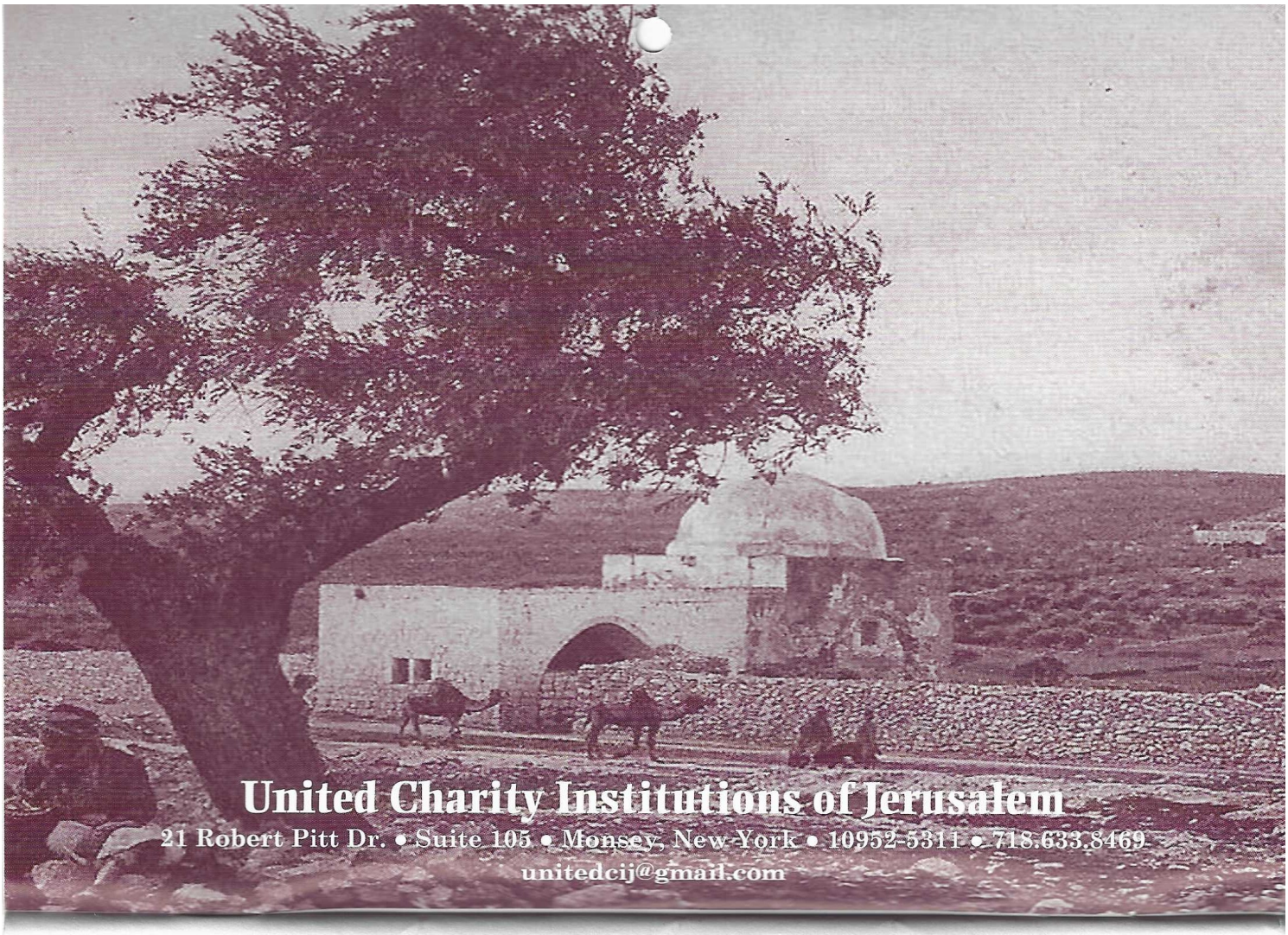

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Your contribution to United Charity Institutions of Jerusalem helps not one but a multitude of causes, each of them deserving your warm support. Your gift is distributed among the following charities:

- **PRE-SCHOOL THROUGH HIGH SCHOOL EDUCATION** – We subsidize tuition, tutoring, and special education services for needy students so that they can an obtain a stellar Torah and secular education that will prepare them for life as dedicated literate Jews who feel profound appreciation for their heritage and country.
- **FOOD INSECURITY: WINNING THE BATTLE** – Through a comprehensive, multifaceted program we ensure that the nutritional needs of all our subsidized students and their families are met. We not only provide breakfast and lunch to children during their school day but also supply groceries and healthy prepackaged meals to their families.
- **EMPOWERING YOUNG FAMILIES** – We enable needy newlyweds to embark upon their new lives with dignity and confidence. Our new-family grants underwrite small wedding celebrations, basic household necessities, and vocational training so that new couples will be able to compete in Jerusalem's job market and become self-sufficient.
- **HOLIDAY ASSISTANCE** – We recognize that the holidays are extremely challenging for Jerusalem's impoverished population. Therefore, we provide additional assistance for single parent households, orphans, and the elderly to purchase food, clothing, and needed holiday ritual items. This alleviates their stress and enables them to truly appreciate and celebrate the spiritual significance of these special days.
- **KOLEL** – We underwrite the cost of Kollel education for serious Torah scholars. Our scholarships enable these young married men to pursue in-depth Torah studies leading to rabbinical ordination. They will serve as tomorrow's leaders, assuming integral roles in varied communities, educational organizations, and communal institutions.
- **SECULAR EDUCATION** – We subside the cost of vocational and professional education so that needy individuals can learn trades or master professions that will enable them to support their families as productive members of Israeli society.
- **CARE FOR THE ELDERLY** – We enable hundreds of needy elderly Jerusalemites who can no longer reside at home independently to live their golden years in safe, vibrant communities. United Charity Institutions of Jerusalem pays whatever amount is needed for room, board and care at appropriate facilities that are chosen carefully to meet each individual's needs.

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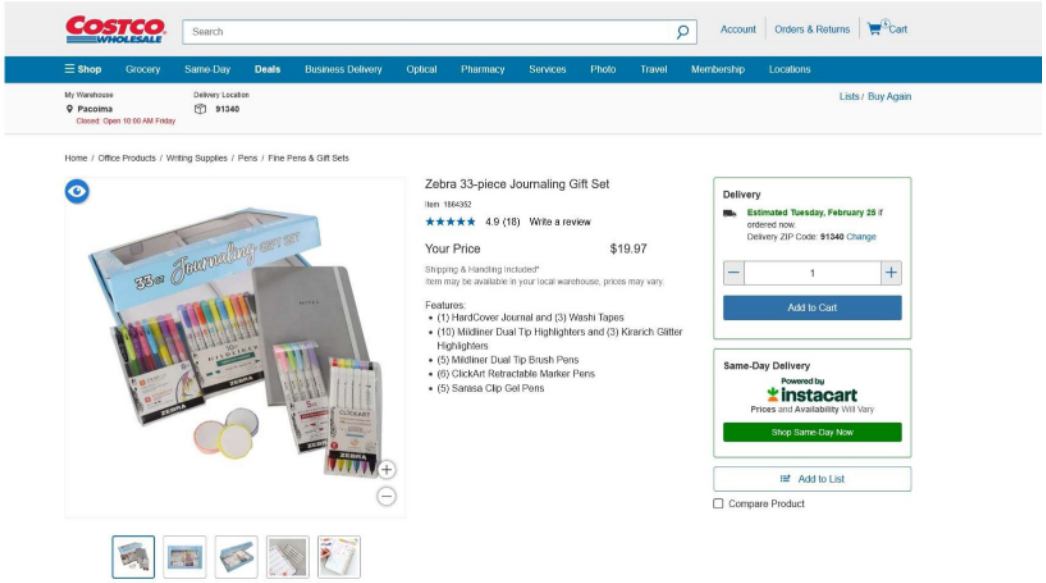


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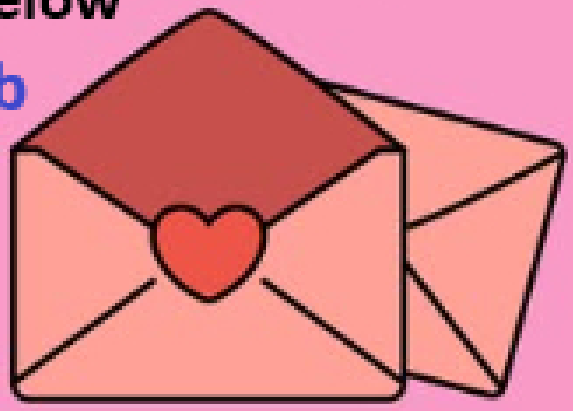




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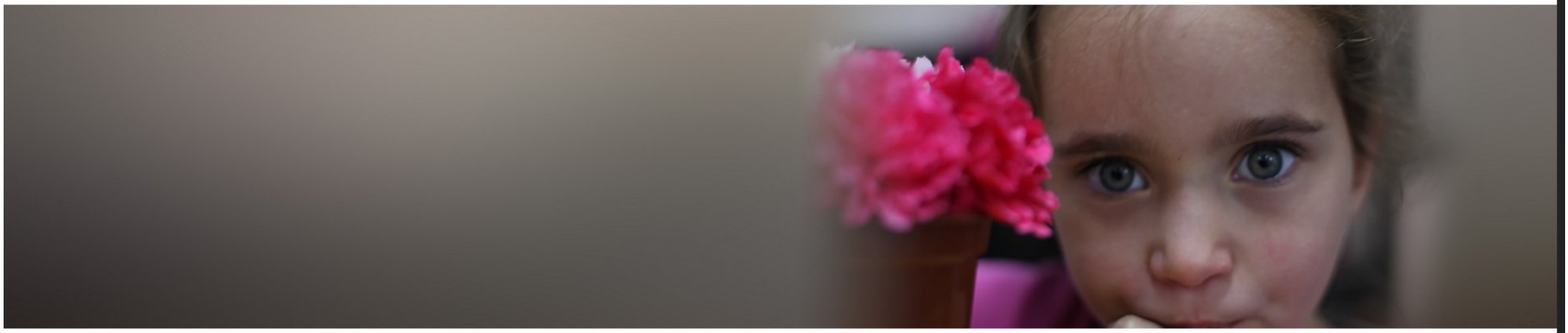

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# Once upon a time...

**What do you think Edward, will there be a happy ending?**




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Dear Mr. Villa,

I'm Irit. I'm 24 and I'm a speech therapist for the Klalit insurance company.

Can I borrow you for a minute? Am I catching you in the middle of shelf-wiping? Vacuuming? The usual – Life? Business? A blessed quiet moment?

Stay with me, please.

Listen to my story.

**Soon, all families will gather for the seder night and I'll be reminded of the years I spent that night alone .**

I'll be taken back to the years where there was no semblance of royalty or freedom..

Yes, I had a house, but it was no home.

Yes, I had a heart, but it had long turned to stone.

The adults in my life misplaced my trust and abused my faith and I was left physically and emotionally starved. I tried to silence those hunger pangs to fill the emptiness inside, but it turned out wrong,

Wrong friends, wrong stuff, all wrong.

**Mr. Edward,** Things were worse than I thought, but thinking wasn't safe for me. So I just did. I hid behind a mask of too cool to care and got carried away with the waves.

Until I landed in Girls Town. I arrived with a charred soul, marred by the trauma of my life, my stance defiant and unfeeling. But with time they broke through, healing my heart, satiating my soul.

**It's here that I relearned to love, to trust, to feel, and to heal. It's here that I learned that I can go and grow and become more than I ever thought**

It took hours of weekly therapy to break through years of pain.
It took years of tiny steps to take the leap and leave that safe space, my only place.

over please

And during that time, the staff, the team, and the Girls Town family stood by my side. And they do it to the hundreds of girls who reach their doors.

**They give of themselves so selflessly— caring, sharing, believing, and instilling hope.**

This beautiful building is not built with bricks and stones; it's built with kindness, love, and acceptance.

Life at Girls Town is like living in a regular dorm. You can hardly tell that each girl comes with a story, with baggage. There are lessons, pranks, trips, and programs.

A staff of 45 professionals, a team of counselors, a family of people who care, who truly care, and who share in our pain and happiness with passion and professionalism.

It's a wholesome place. A place where girls get to explore themselves and the world while healing their wounds.

**Drama classes** | **Jewish studies** | **Therapies**

**Recreational activities** | **Extra curricular programs**

**Girls Town, my house, my home…The place that I grew up in until I grew out of it.**

It's from here that I took flight. Enrolled in a speech therapy program, and left to my own apartment to start a life of my own.

I'm grateful.
So grateful to be sharing the love I didn't receive in my youth. Doing what I never thought I could.

So, what do I want from you? **A donation.**

**GIRLS TOWN CAN'T DO IT ALONE!**

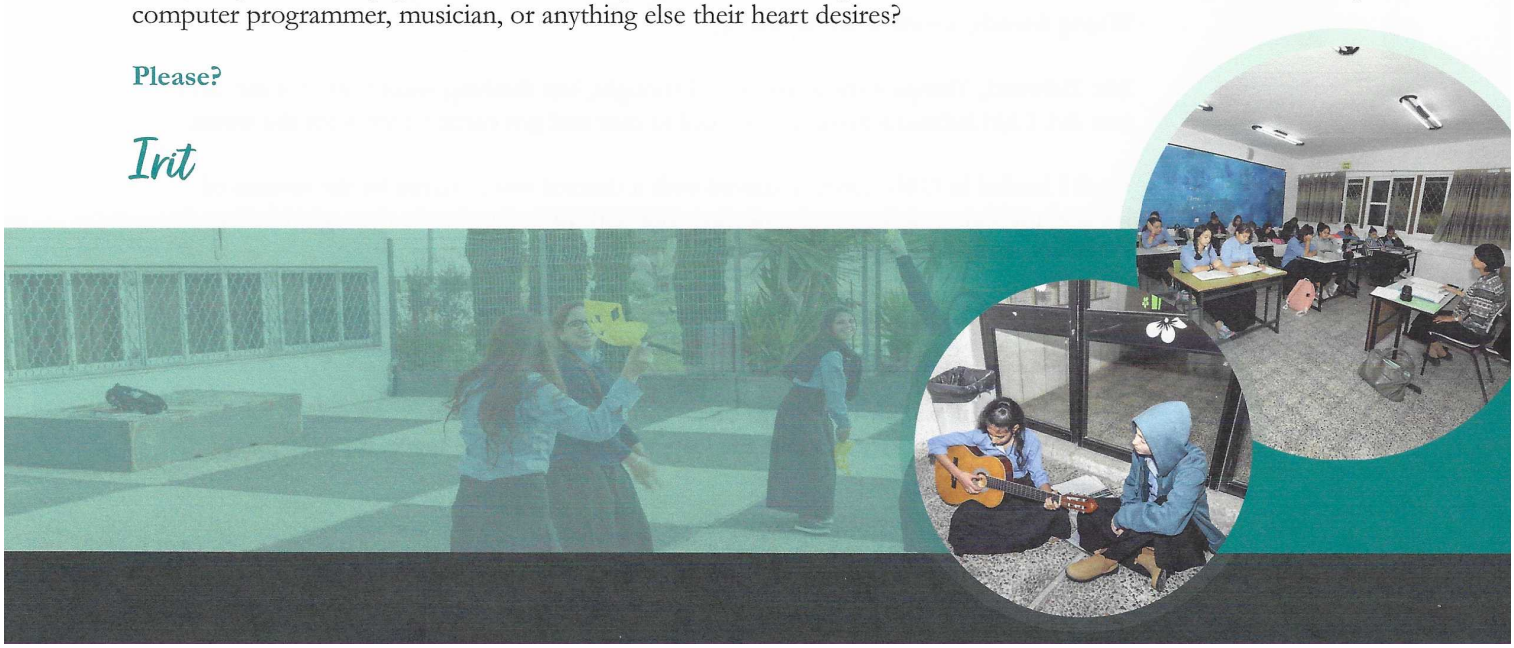
They rely on people like you to give generously to support their cause. People who stand behind them as they stand behind so many vulnerable young girls.

**Tomorrow life will go on for you and me. But for so many others their life depends on Girls Town.**

Can you give and help girls like me? So they have a chance to get out of their mess and live a life as a therapist, computer programmer, musician, or anything else their heart desires?

**Please?**

*Irit*



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## MY STORY

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### ODELYA BLUM*

Odelya Blum was born into a complicated family situation, which only went from bad to the unimaginable as she grew up. Both of her parents had been married and divorced, bringing their children from their first marriages into their new family. Unfortunately, when Odelya's mother was expecting her, her father was killed in a car accident. Needless to say, this horrific tragedy shattered Mrs. Blum, and as hard as she tried she just could not pull herself together enough to provide a stable home for Odelya and her half-sisters.

Odelya was brought to Girls Town Jerusalem by the social worker in charge of the Blum family so that she could receive the warmth and care she needed to help her develop properly. Although she was being raised in our Home she still had a close relationship with her mother. She was completely devastated when her mother fell sick, and passed away, leaving Odelya at the tender age of 10 years old a complete orphan.

One of Odelya's half-sisters, Sara, who also grew up in our orphanage, made Odelya a part of her family. Sara provided her with a loving caring home to come to whenever she left the dormitory. When Odelya was about 14 years old Sara suddenly got sick and, shockingly, a short while later died. Odelya felt she lost her second mother. At this point, Girls Town Jerusalem was truly the only home that Odelya.

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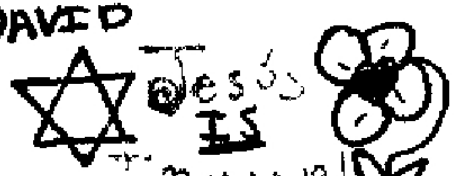


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# JOSHUA (JEHOSHUA):

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By: Emil G. Hirsch, Bernhard Pick

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Name of several Biblical personages.

In Hebrew יהושע (Deut. iii. 21; Judges ii. 7) and commonly יהוֹשֻׁעַ (Judges ii. 7a; Ex. xvii. 9; Josh. i. 1) correspond to אלישע = "helped by Yhwh," the shorter form being הושע = "help" or "one who helped" (Num. xiii. 8; Deut. xxxii. 44; here probably an error for יהושע). The Septuagint has Ἰησους; the Vulgate, usually "Josue," but "Jesus" in Ecclus. (Sirach) xlvi. 1; I Macc. ii. 55; II Macc. xii. 15, identical with ישוע, the post-exilic form of the name.

Appointed Moses' Successor.
Conquest of Jericho.
Division of the Land.

His Faithful Service.
The Change in His Name.
Married to Rahab.

1. Biblical Data: The son of Nun

# CALEB.

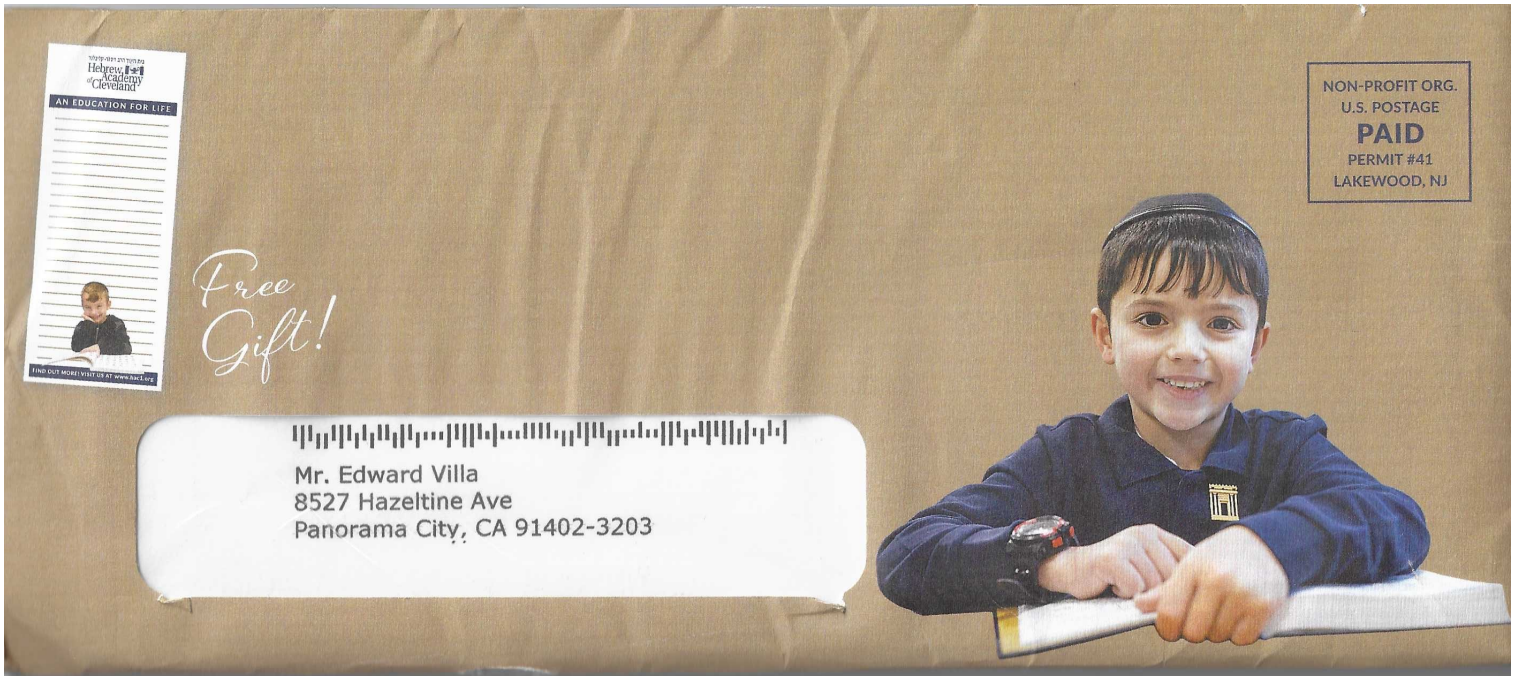
By: **Morris Jastrow, Jr., George A. Barton, Marcus Jastrow, Louis Ginzberg**

## —Biblical Data:

Table of Contents

—Biblical Data:
—In Rabbinical Literature:
—Critical View:

According to the Biblical text, Caleb was of the tribe of Judah. He represented that tribe among the twelve spies whom Mosessent from the wilderness to spy out Canaan. He and Joshua alone brought back an encouraging report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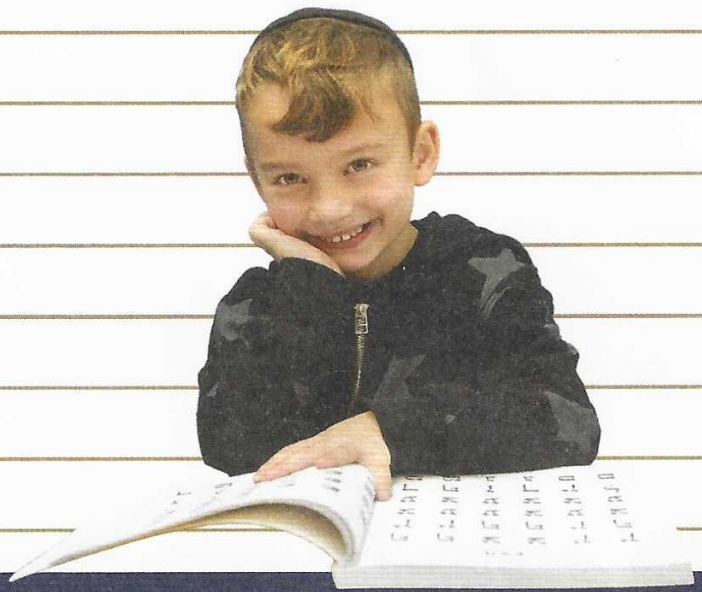

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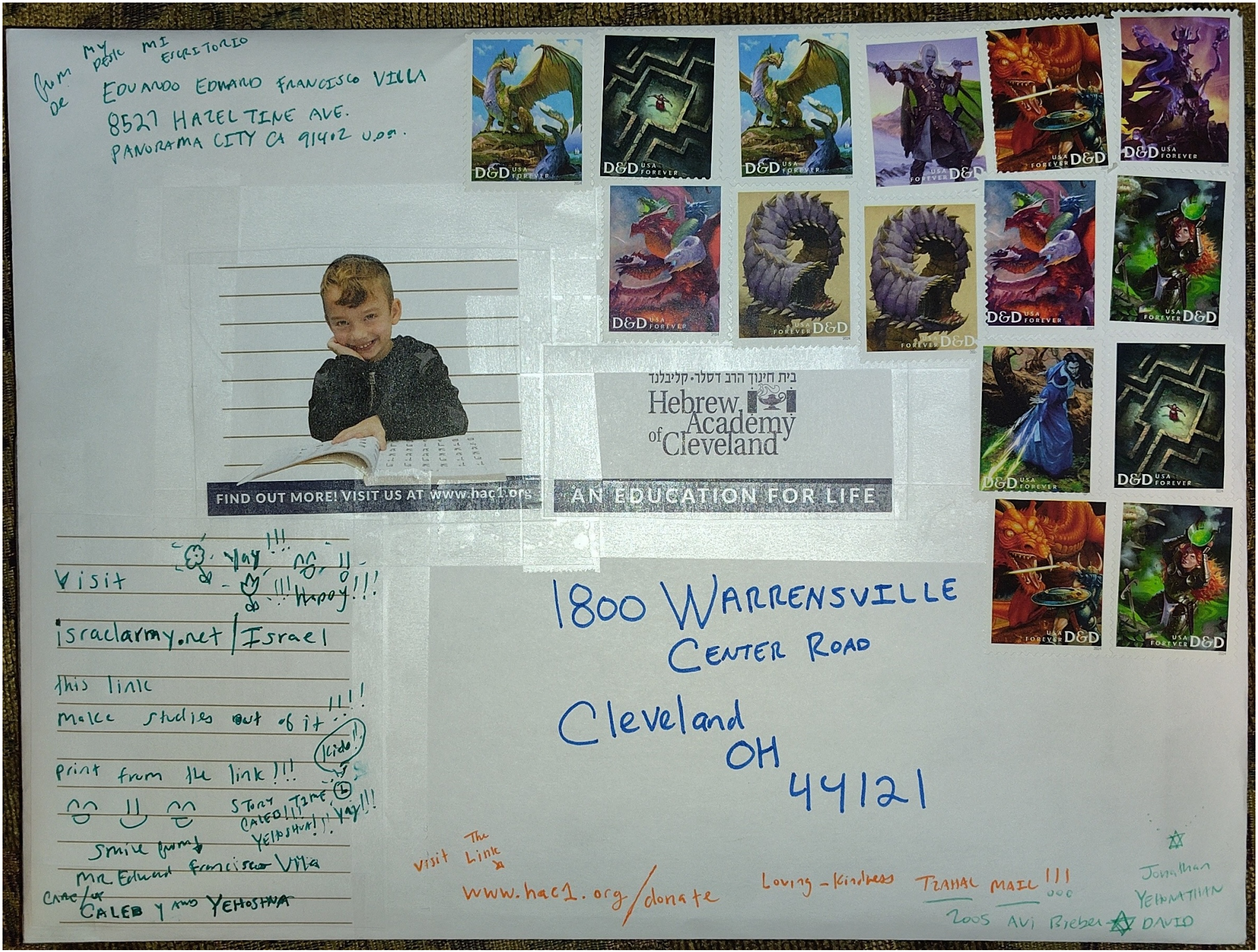

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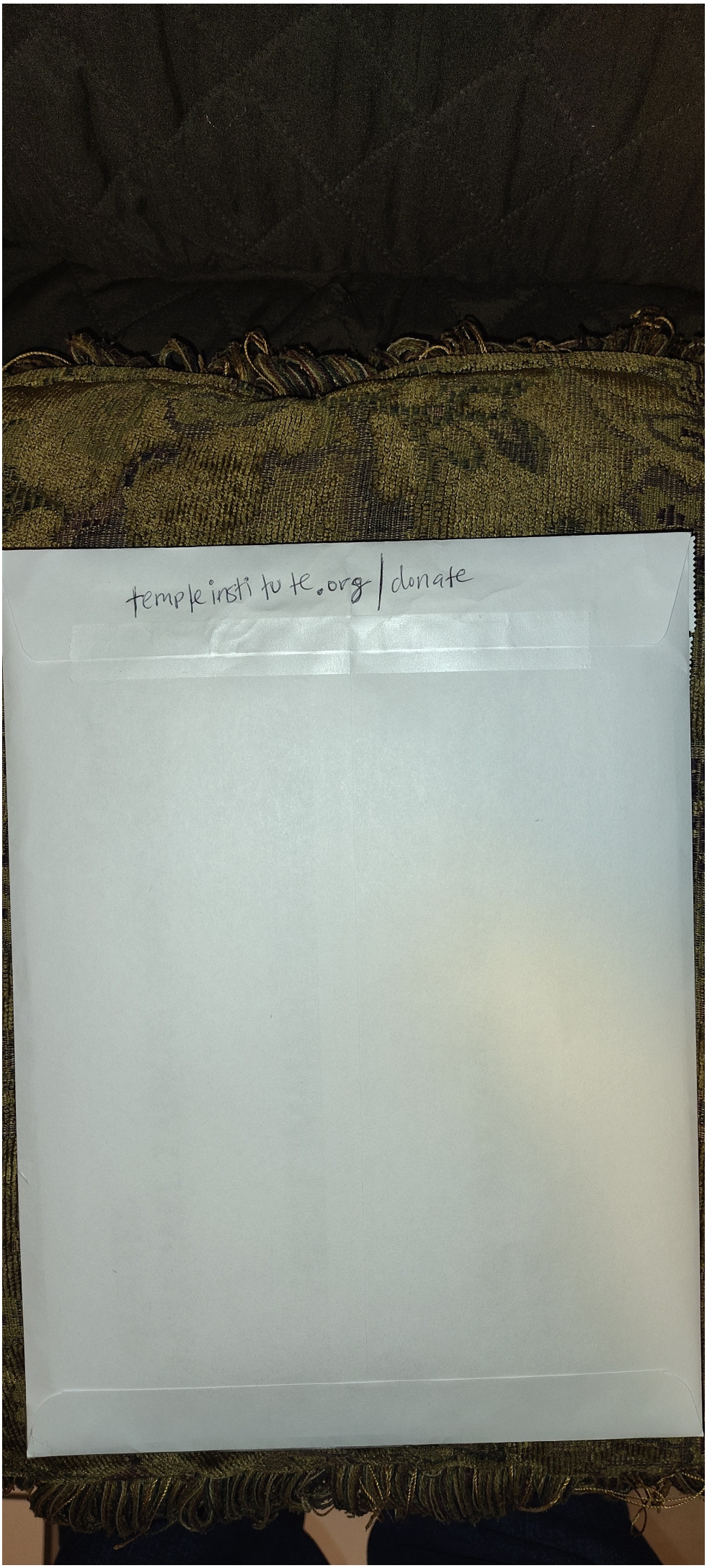
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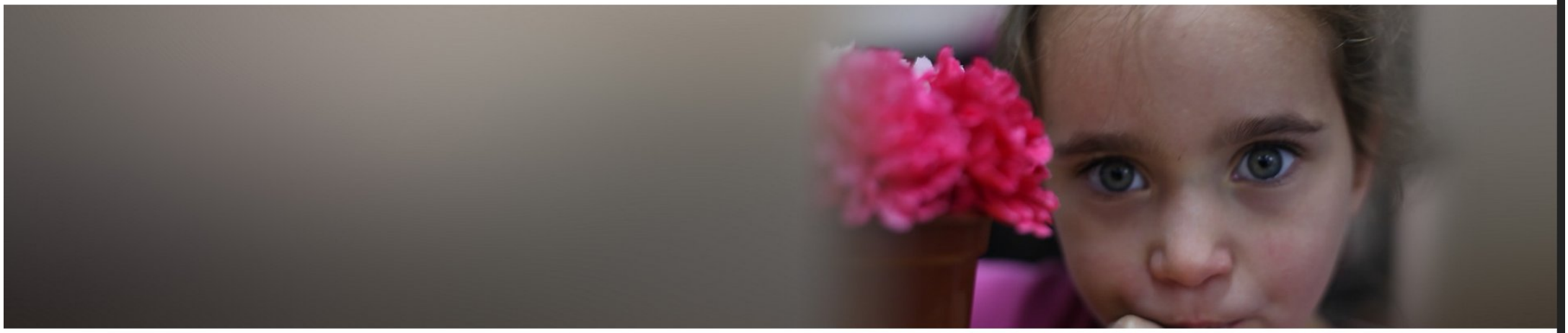

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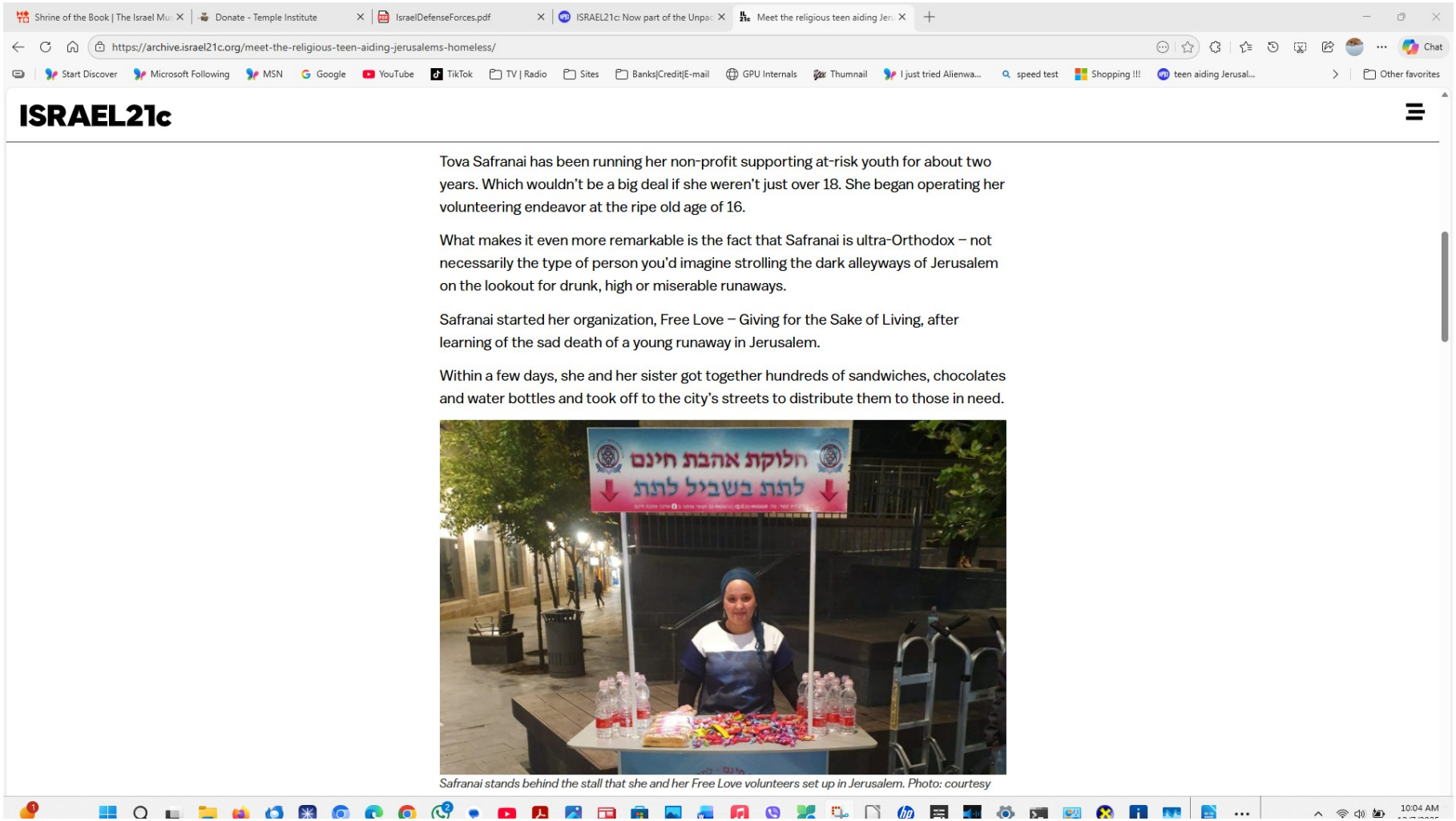


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### ODELYA BLUM*

Odelya Blum was born into a complicated family situation, which only went from bad to the unimaginable as she grew up. Both of her parents had been married and divorced, bringing their children from their first marriages into their new family. Unfortunately, when Odelya's mother was expecting her, her father was killed in a car accident. Needless to say, this horrific tragedy shattered Mrs. Blum, and as hard as she tried she just could not pull herself together enough to provide a stable home for Odelya and her half-sisters.

Odelya was brought to Girls Town Jerusalem by the social worker in charge of the Blum family so that she could receive the warmth and care she needed to help her develop properly. Although she was being raised in our Home she still had a close relationship with her mother. She was completely devastated when her mother fell sick, and passed away, leaving Odelya at the tender age of 10 years old a complete orphan.

One of Odelya's half-sisters, Sara, who also grew up in our orphanage, made Odelya a part of her family. Sara provided her with a loving caring home to come to whenever she left the dormitory. When Odelya was about 14 years old Sara suddenly got sick and, shockingly, a short while later died. Odelya felt she lost her second mother. At this point, Girls Town Jerusalem was truly the only home that Odelya.

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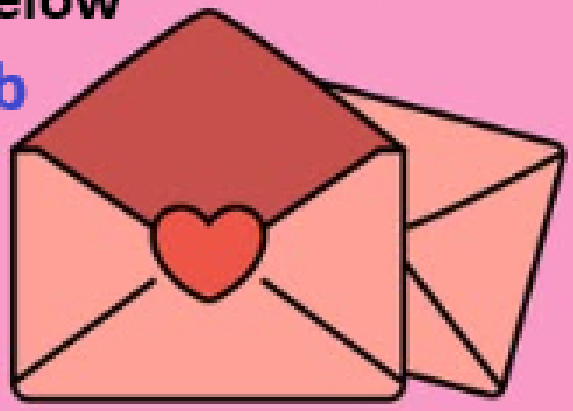




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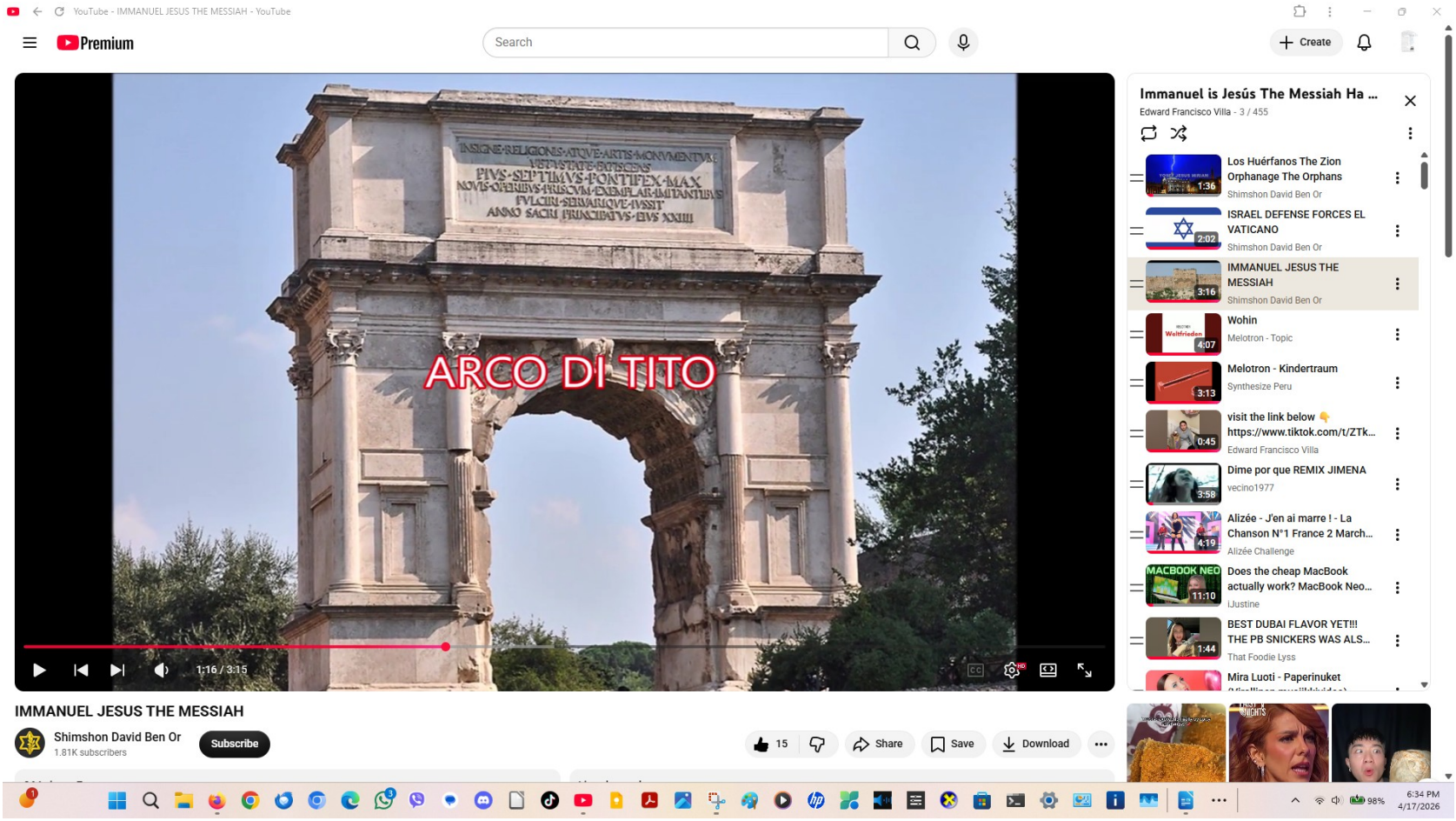


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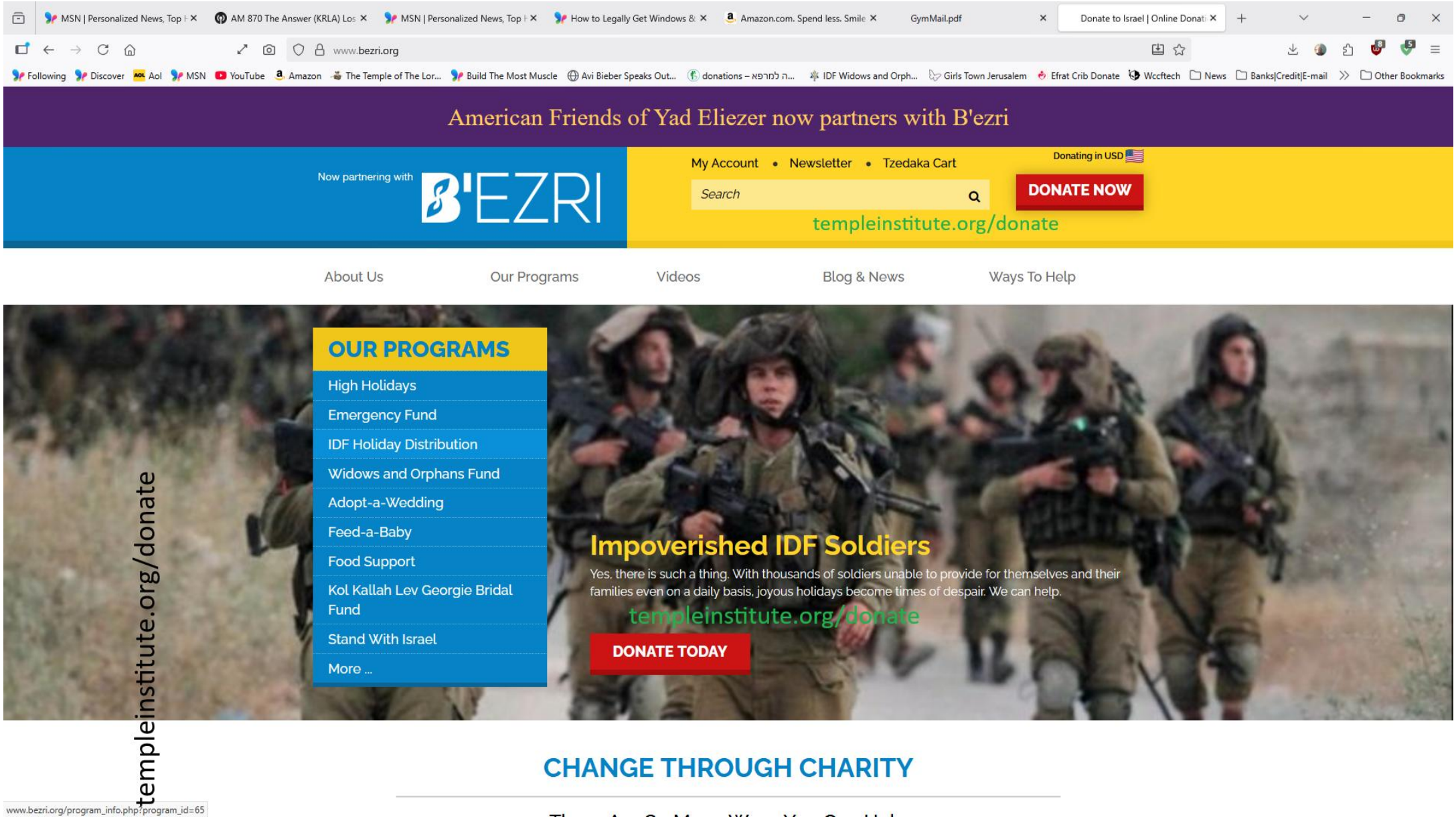
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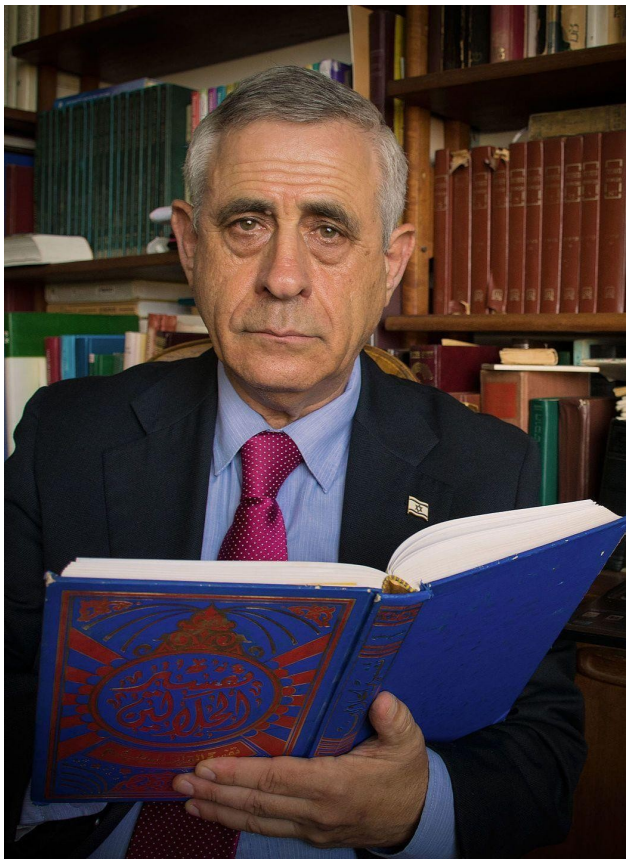

**Lt. Col. (Res.) Dr. Mordechai Kedar** is an Orientalist and lecturer in the Department of Arabic at Bar-Ilan University, and a Research Fellow at the Begin-Sadat Center for Strategic Studies. A leading expert on the Middle East, he specializes in the politics of Syria, with a focus on the Hafez al-Assad regime. He is also Vice President of NEWSRAEL, a pro-Israel media platform, and serves on the board of the Professors' Circle for Political and Economic Resilience. Dr. Kedar is known for promoting the "Palestinian Emirates" plan as a proposed solution to the Israeli-Palestinian conflict.

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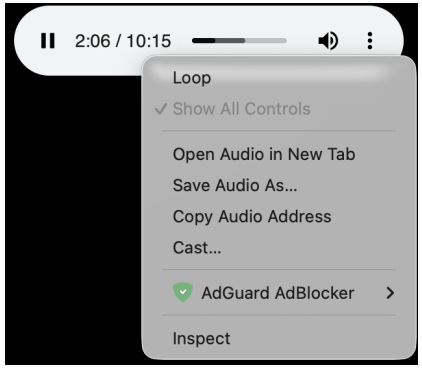



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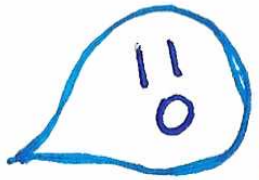



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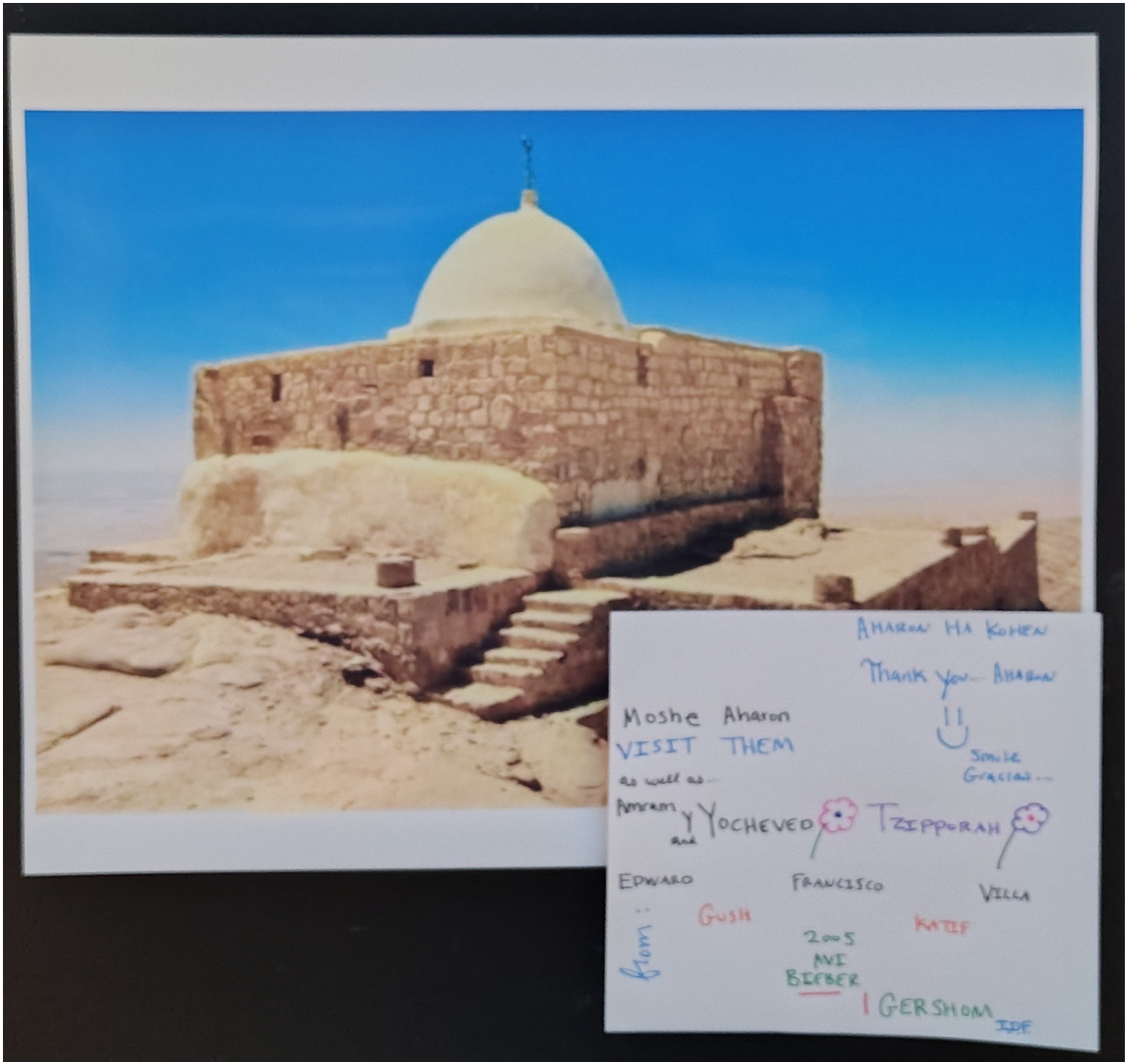
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## Melchizedek

Factfile

*Manuscript:* 11QMelch (11Q13)
*Editor:* A.S. van der Woude (*DJD* 23)
*Commentary:* P. Kobelski
*Length:* 3 columns (c. 42 cm, 18 in)
*Script:* Late Hasmonaean

> '... this will (occur) in the first week of the Jubilee that follows the nine Jubilees. And the Day of Atonement is the e[nd of the] tenth [Ju]bilee, when all the sons of [light] and the men of the lot of Mel[chi]zedek will be atoned for.' (11QMelch, 2:7–8)

Melchizedek appears three times in the Bible. In Genesis 14:18, he is a mysterious 'King of Salem' and priest of 'God Most High', to whom Abraham gives a tithe. In Psalm 110:4 the king is addressed as 'a priest forever according to the order of Melchizedek', while in Hebrews 5–7 Melchizedek and his rank form the basis for the author's presentation of Jesus as a high priest. A king-priest, this figure was an important prototype for the Hasmonaean priest-kings and for those looking for a messiah to combine both the anointed offices.

The text of the document is unfortunately only partially preserved, and in 10 fragments. Only the second of the three columns that can be made out preserves any readable text (col. 3 has odd words in about eight lines) – a total of roughly two-dozen incomplete lines. Many of the fragments contain biblical texts, which makes it easier to reconstruct the flow. It is, like the Florilegium (see p. 126), a 'thematic' commentary, interpreting texts from different parts of the scriptures on the basis of a topical link, not interpreting texts from a single book and in sequence, as in the Commentaries on Habakkuk or Nahum. Here it differs from the *pesharim*, although it includes some passages that begin with the word *pesher* and introduce *pesher*-like equations of biblical words or phrases with people or objects. The overall theme of the composition (or at least of what has been preserved of it) is the final deliverance of Israel from its sin through a Day of Atonement sacrifice by the heavenly high priest Melchizedek, which will be accompanied by the destruction of the wicked.

The argument is built up through the association of texts from different scriptural books, starting with Leviticus 25:13 and Deuteronomy 15:2, which legislate for the sabbatical and Jubilee years (7th and 49th/50th). Deuteronomy calls this a 'year of release', and Isaiah 61:1 is the next text cited because it speaks of proclamation of freedom for captives in the 'year of the Lord's favour' (hence 'year of release' is identified as 'year of favour'). A piece of *pesher* exegesis explains that the captives will join the 'children of Heaven' and the 'party of Melchizedek', and that this will occur in the first week after the end of the ninth Jubilee. Then at the end of the tenth Jubilee, the 'children of light' and the party of Melchizedek will be atoned for. Melchizedek, in fact, is being identified in places where the biblical texts speak of 'God', and this is justified by citing Psalm 82, where 'God' judges in the divine assembly. This judgment by 'God' is interpreted (a *pesher* again) as a judgment against 'Belial and the spirits of his lot' who rebelled against God's precepts. Hence 'God' (as in 'sons of God', e.g. Genesis 6:2) can be taken to refer to any divine being.



*The view to the east from the inside of Cave 11.*

The argument moves on: 'this is the day...of which Isaiah the prophet spoke: "How beautiful upon the mountains are the feet of the messenger..."' (Isaiah 52:7). Isaiah's mountains are interpreted (another *pesher* section) as the prophets, while the 'messenger' is the 'one anointed by the spirit', a prince foretold in Daniel 9:25. The 'bearer of good tidings' in Isaiah 52:7 is then identified with the 'comforter' of Isaiah 61:2–3, bringing the interpretation full circle back to the 'year of favour'.

The task of this anointed 'comforter' is to give solace by helping the 'afflicted' to understand the course of history. For eventually, God will reign in 'Zion', which is interpreted as referring to those who 'abandon the ways of the people'. The column ends

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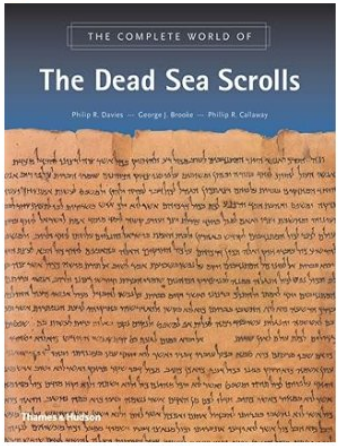


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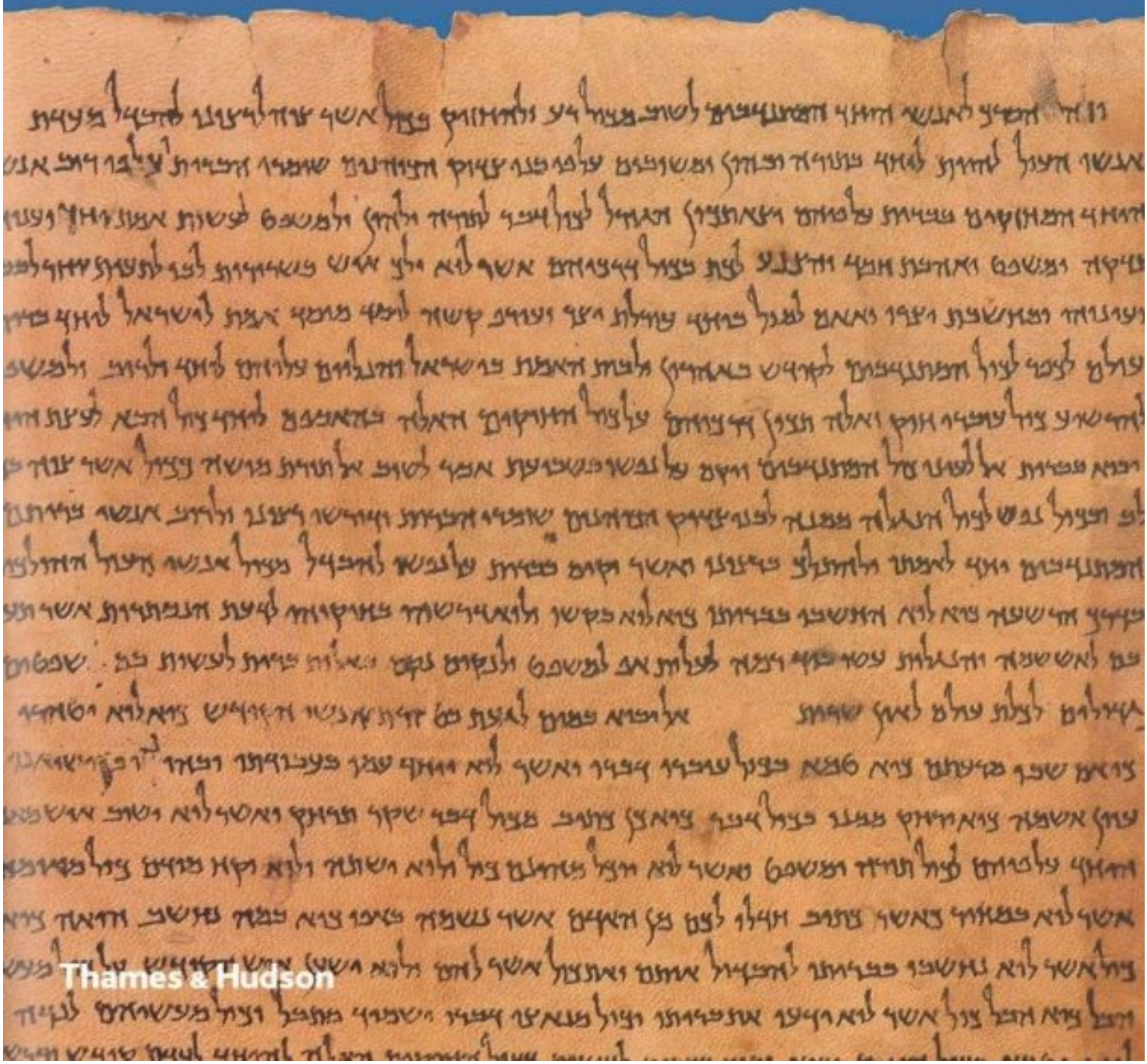

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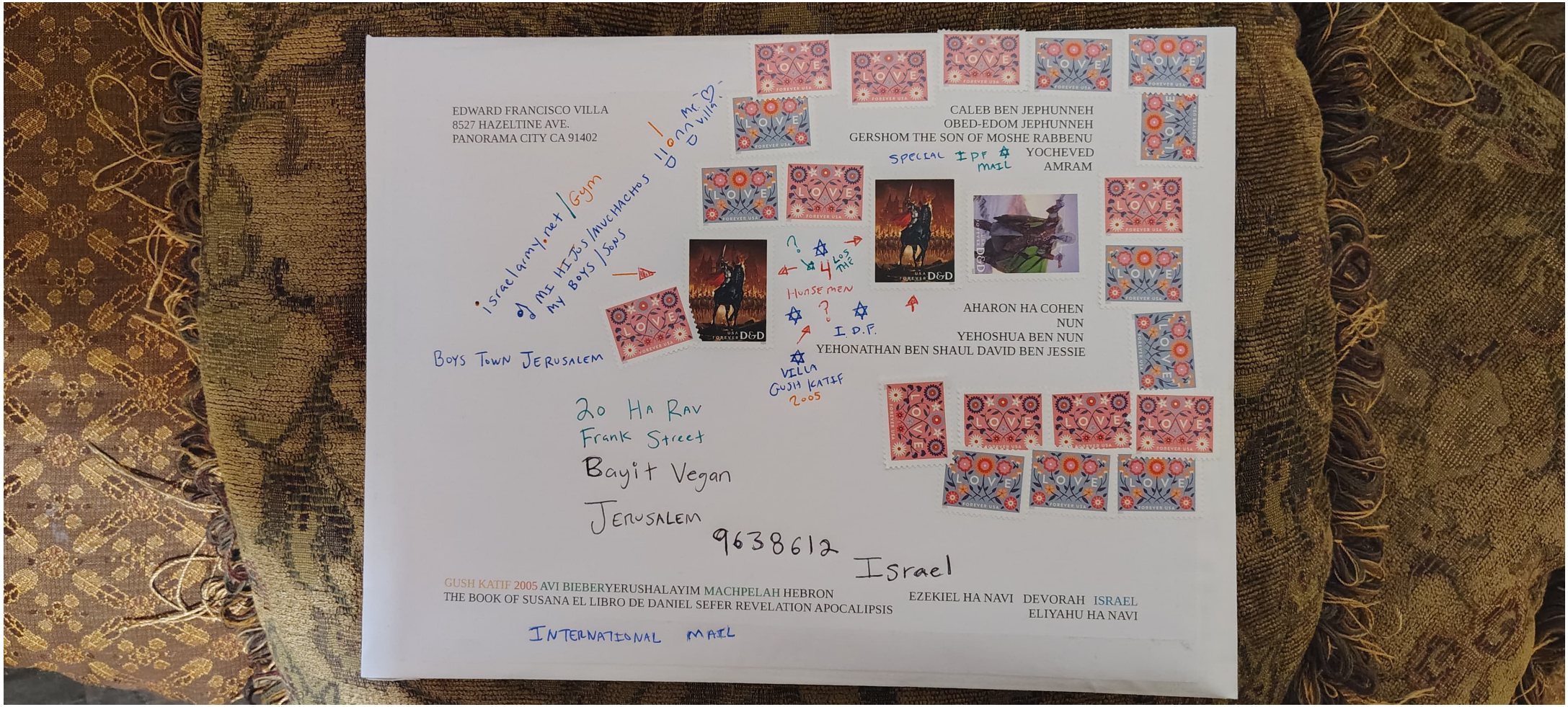
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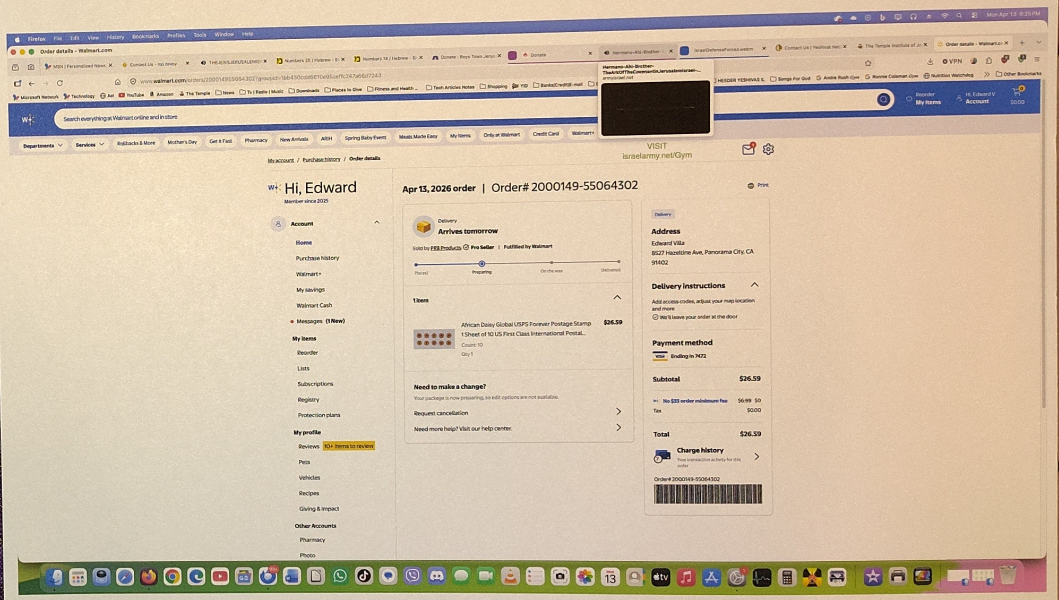


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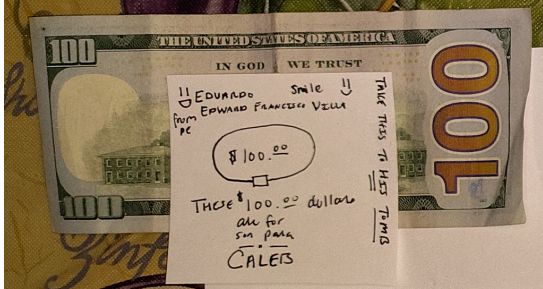


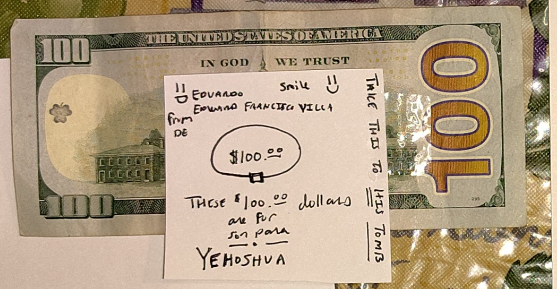


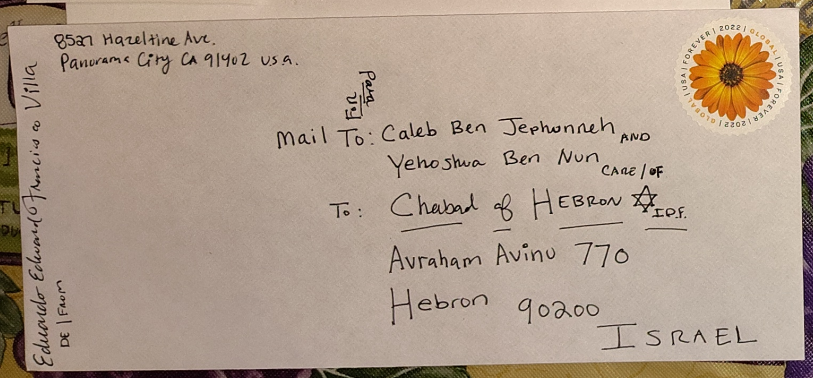


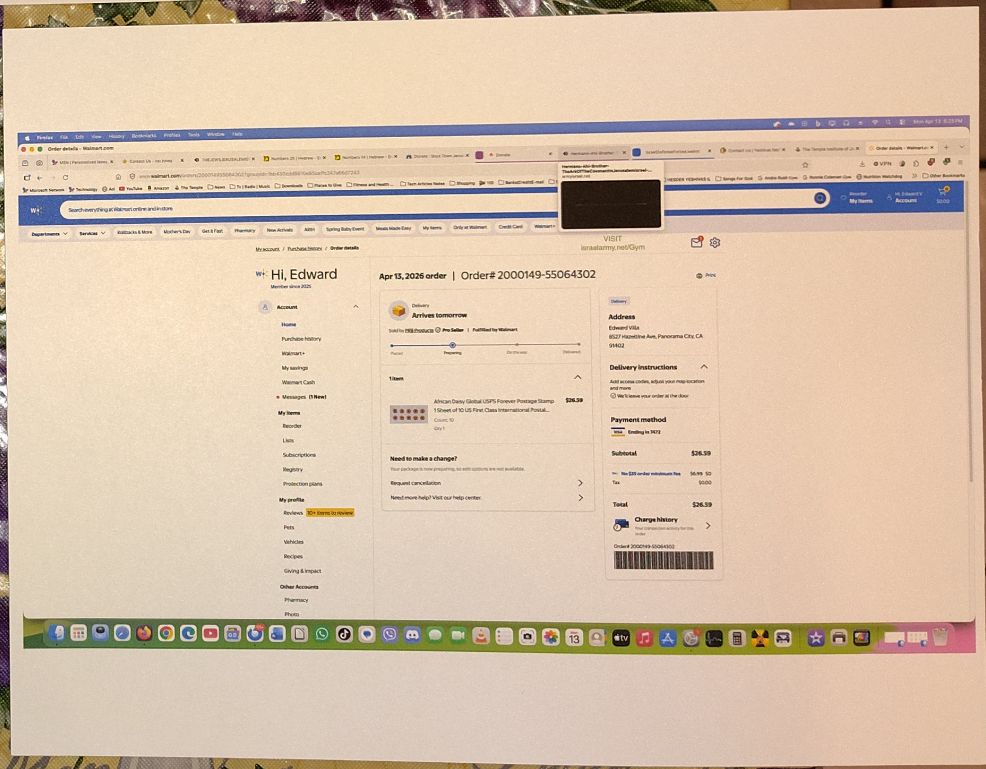

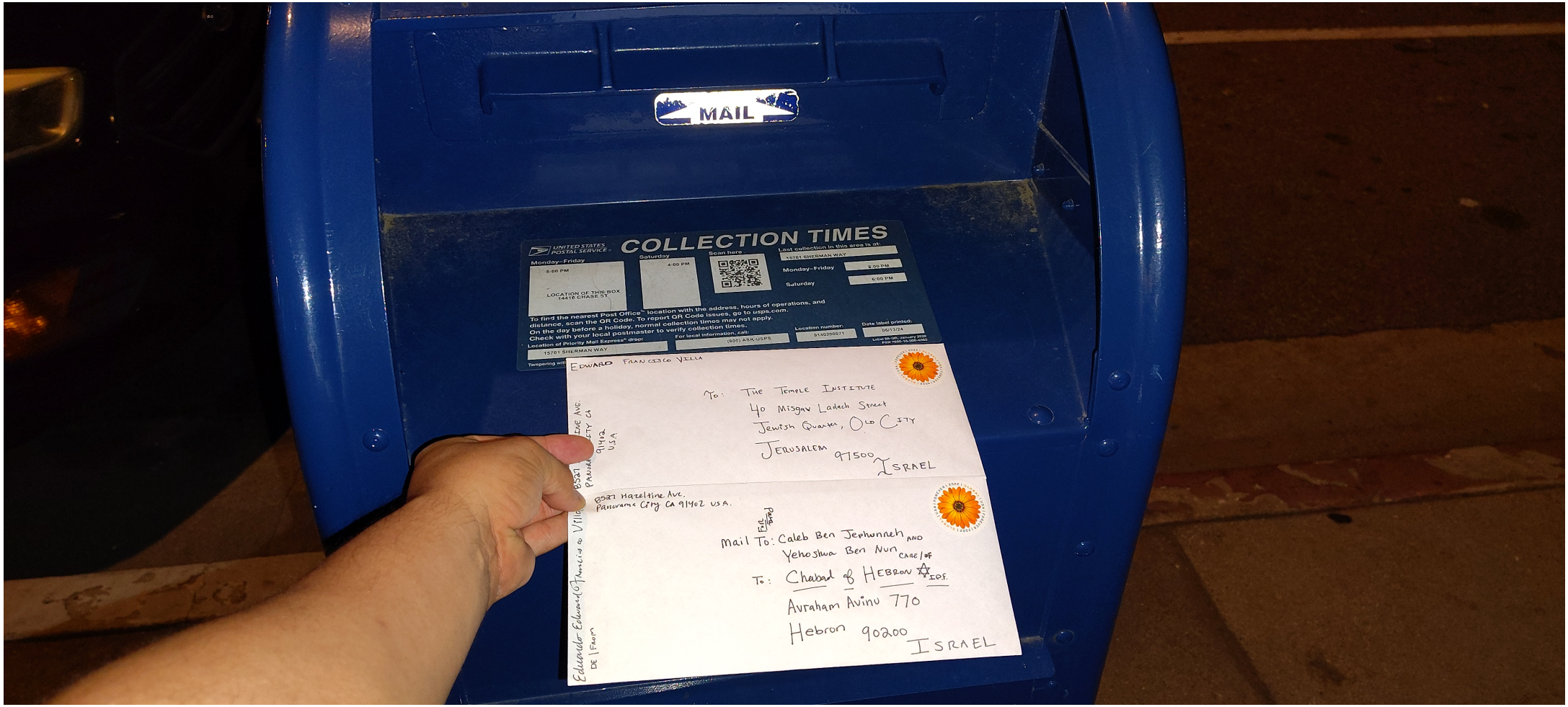
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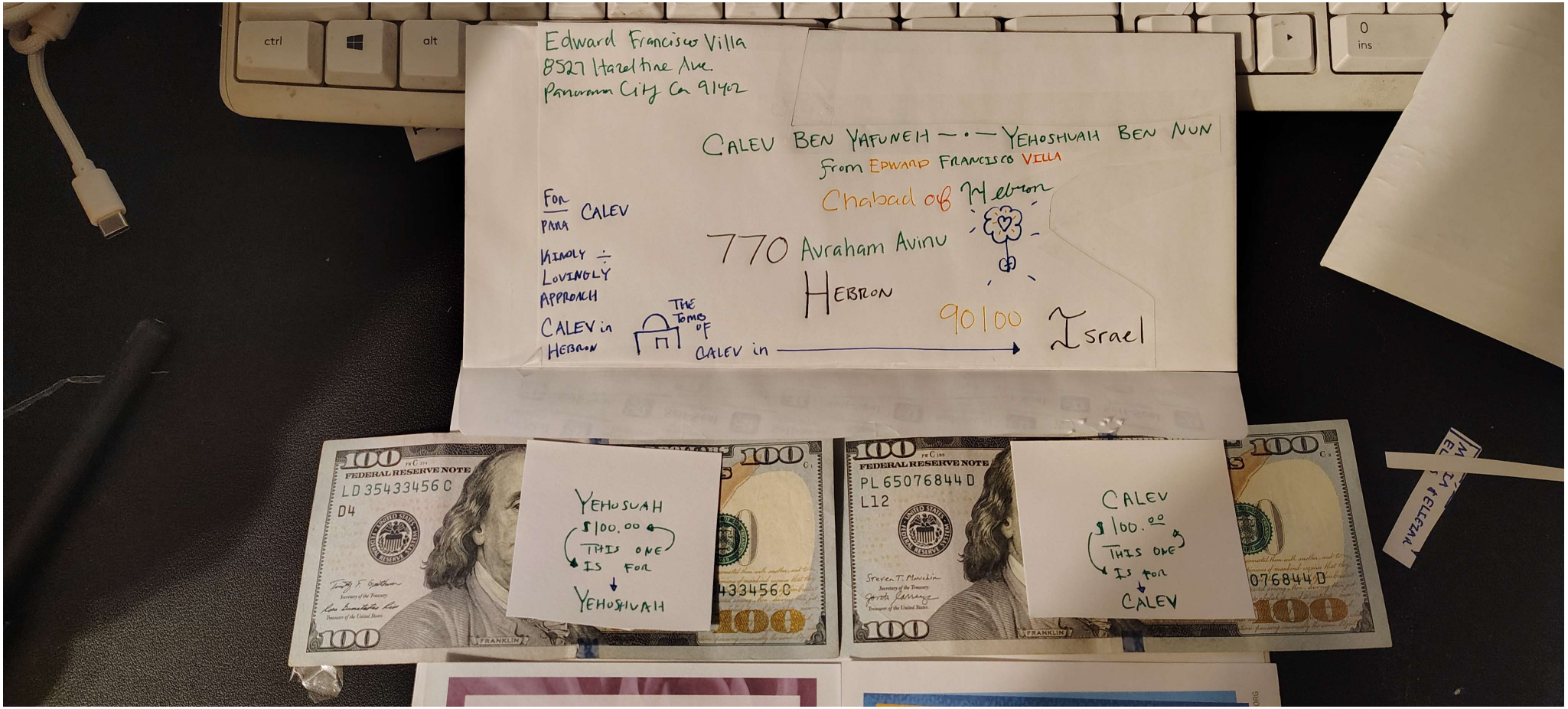
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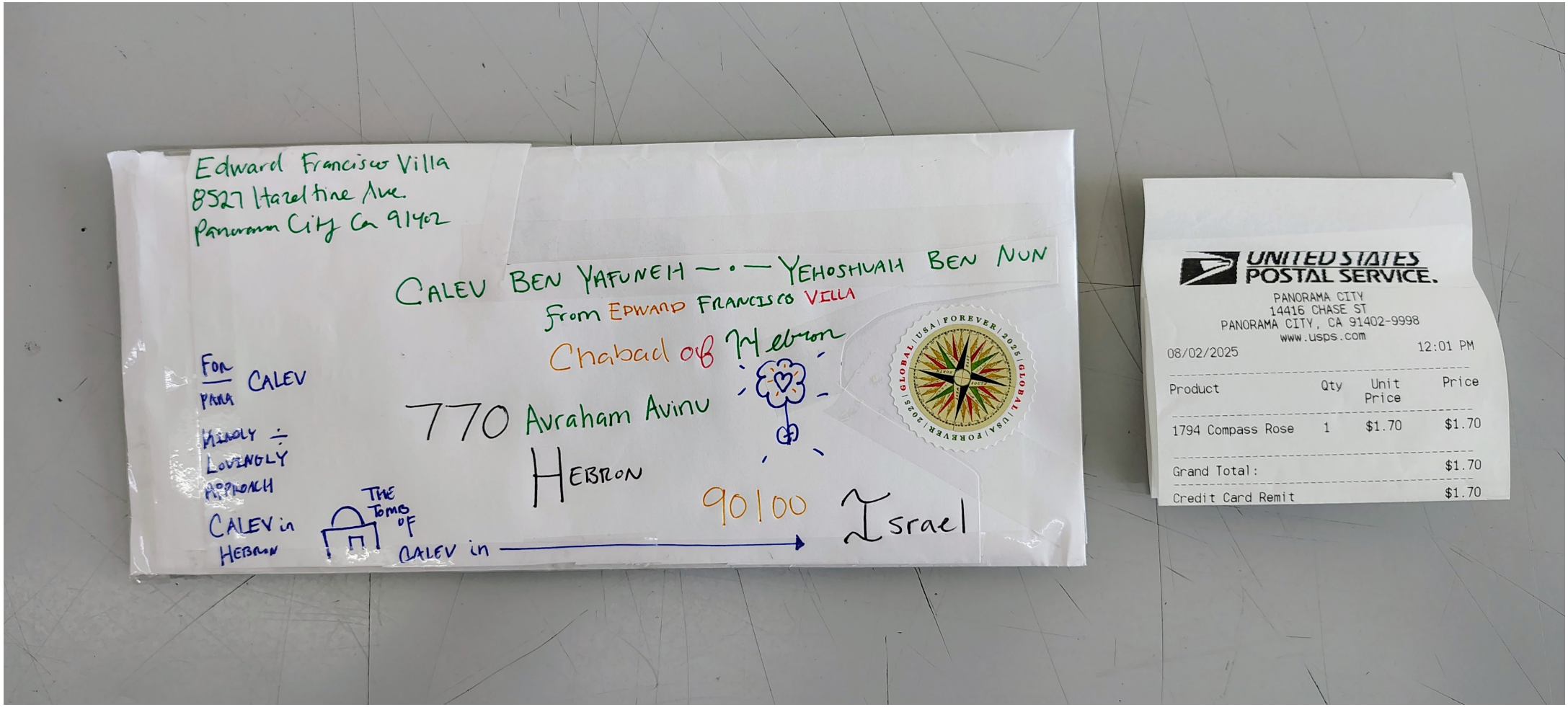
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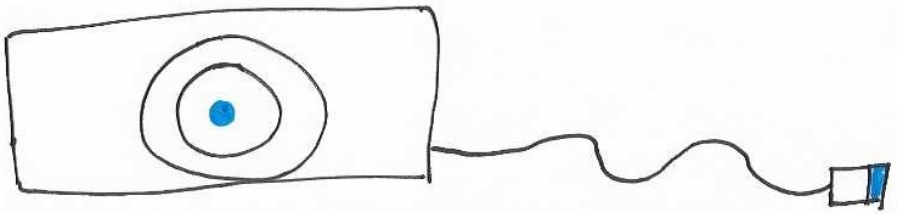

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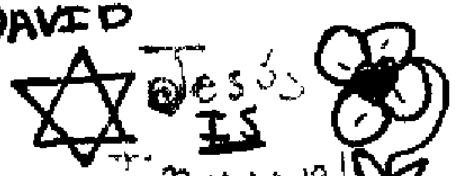


MEMO JESÚS YOSEF MIRIAM
THE SECOND TEMPLE PERIOD

Edward Francisco Villa

MP



avi bieber 298
(photo credit: )

**jpost.com/israel/bieber-unrepentant-after-idf-discharge**

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A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as

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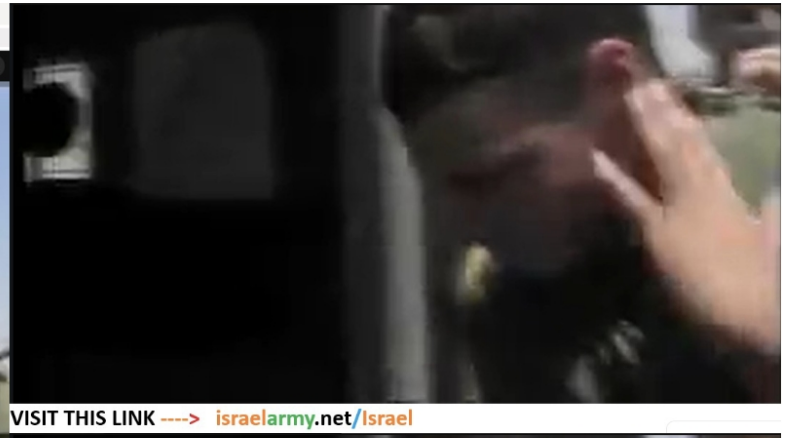


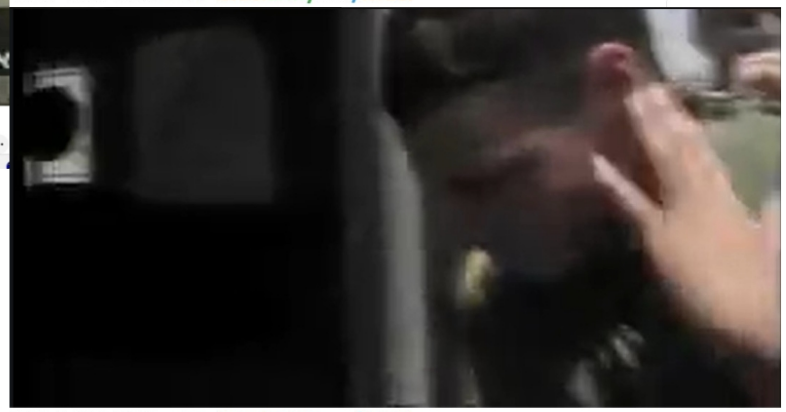


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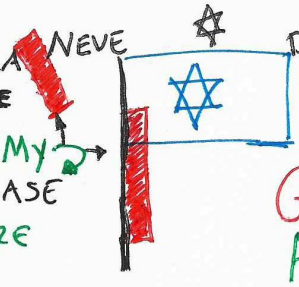

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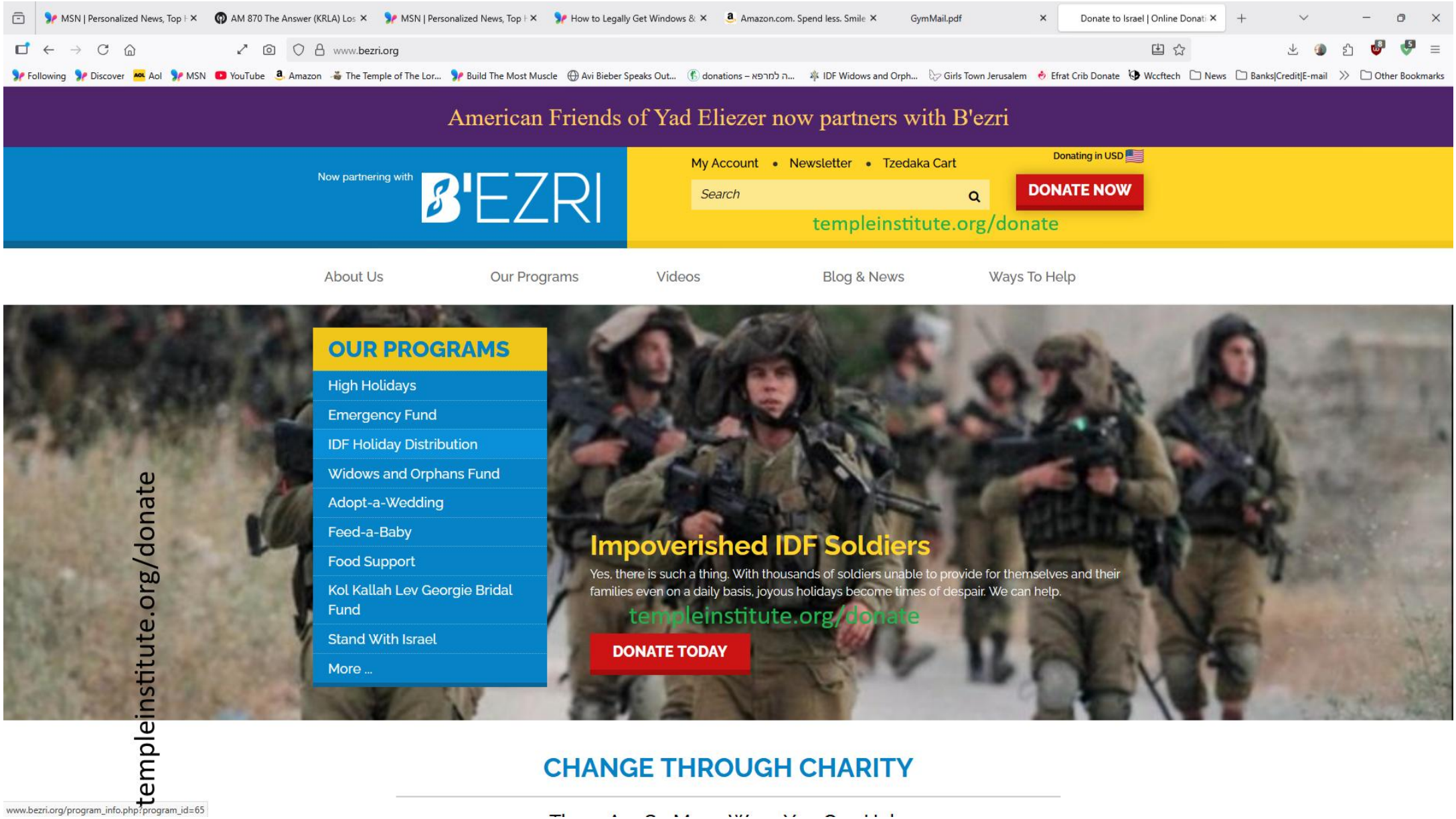
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Sarah, combat soldier in the Artillery Brigade: I feel that being a soldier in the IDF gives me meaning and a reason to wake up in the morning. I feel that I am doing something for a bigger cause.



Jacob, combat soldier in Paratroopers: After drafting through Mahal, I had an amazing service. I learned what it means to give from myself and pushed myself further than I ever thought I could. I not only learned about the army and Israel, but learned about myself as well.

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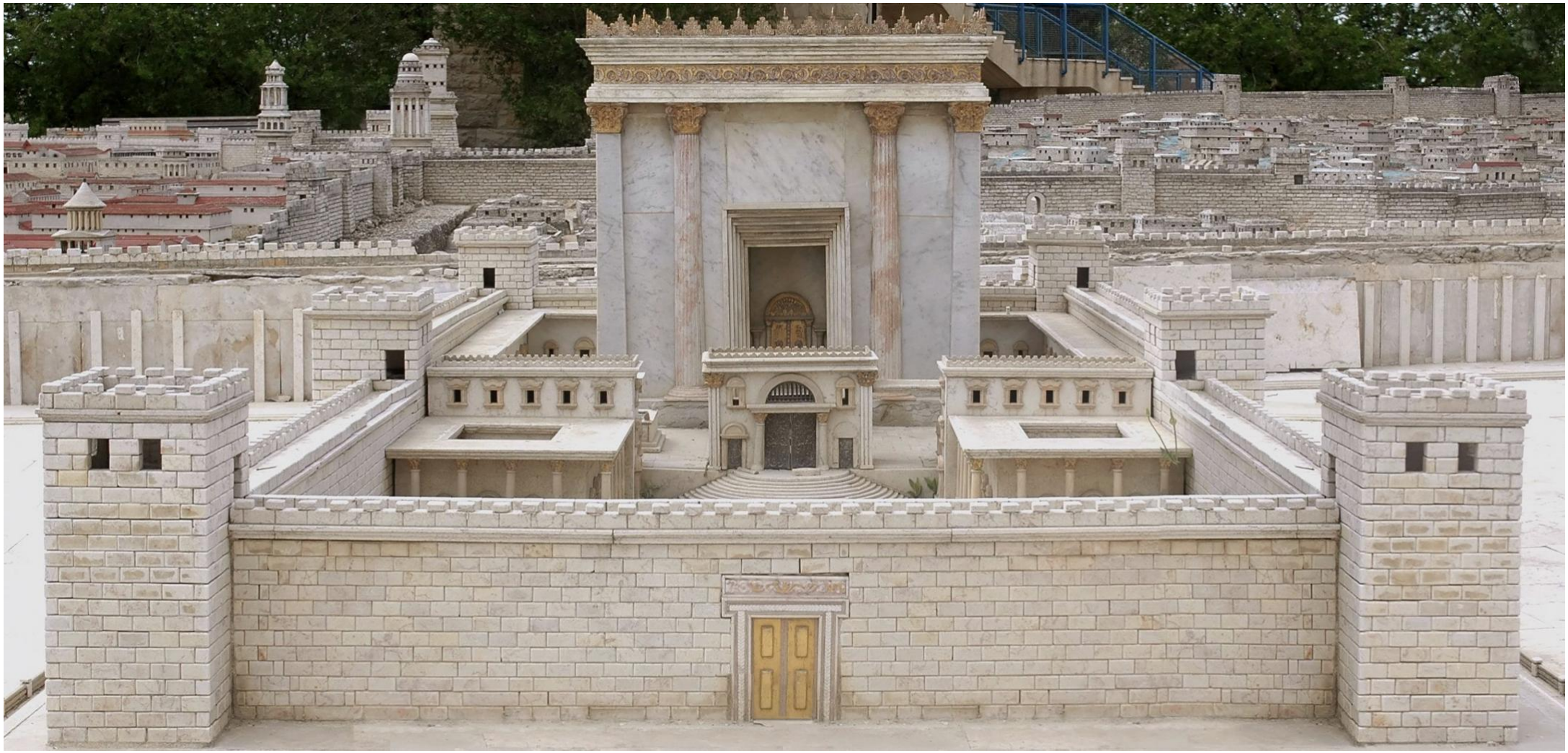







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# Ancient Jewish village discovered at Kursi beach

## 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 the sea 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 Raghav 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 previous 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 archeological 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 or 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 archeological findings to date in Israel," Prof. Artzy notes.

Volunteers from Israel and from abroad are participating in the excavations at Kursi beach site, particularly 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 archeological 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**
**Copyright: Jennifer Munro**

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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

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Jewish Point of View of Writer.
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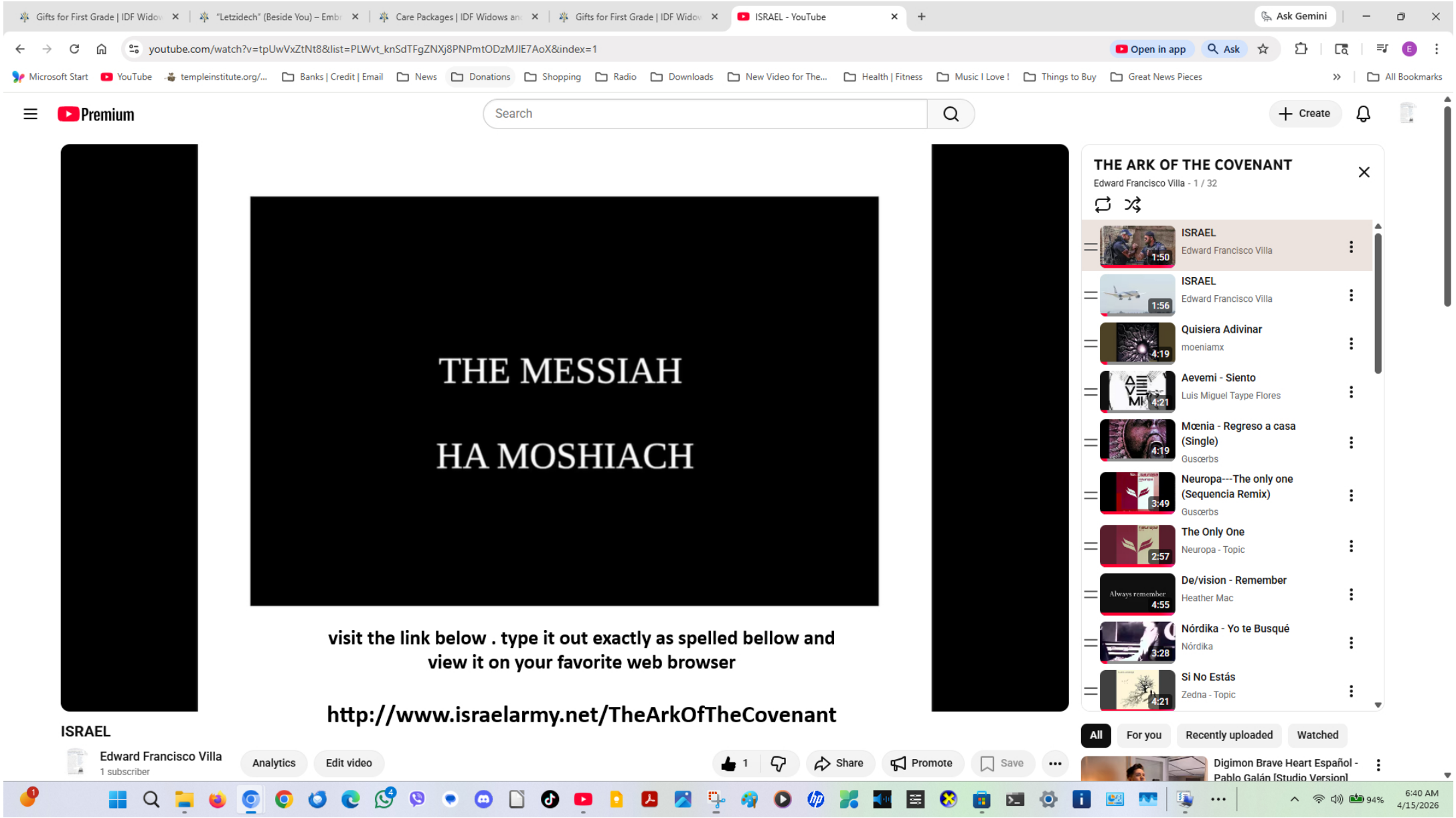
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The existence of an ancient settlement at the site, on the northeast shore of the Sea of Galilee, has been known since the 1960s, when Mendel Nun of Kibbutz Ein Gev, together with Prof. Avner Raban of the University of Haifa, found remnants of a large breakwater under the sea 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 Raghav 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 previous 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 archeological 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 or 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 archeological findings to date in Israel," Prof. Artzy notes.

Volunteers from Israel and from abroad are participating in the excavations at Kursi beach site, particularly 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 archeological 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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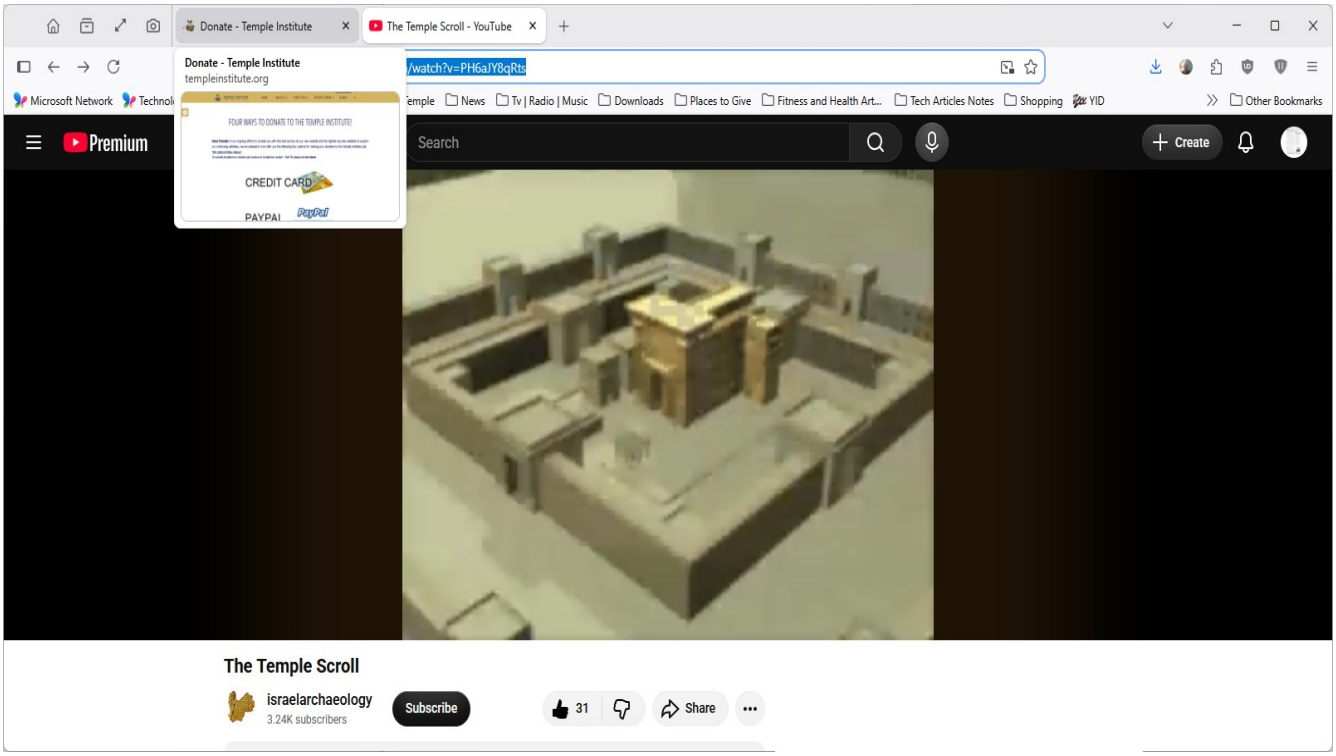


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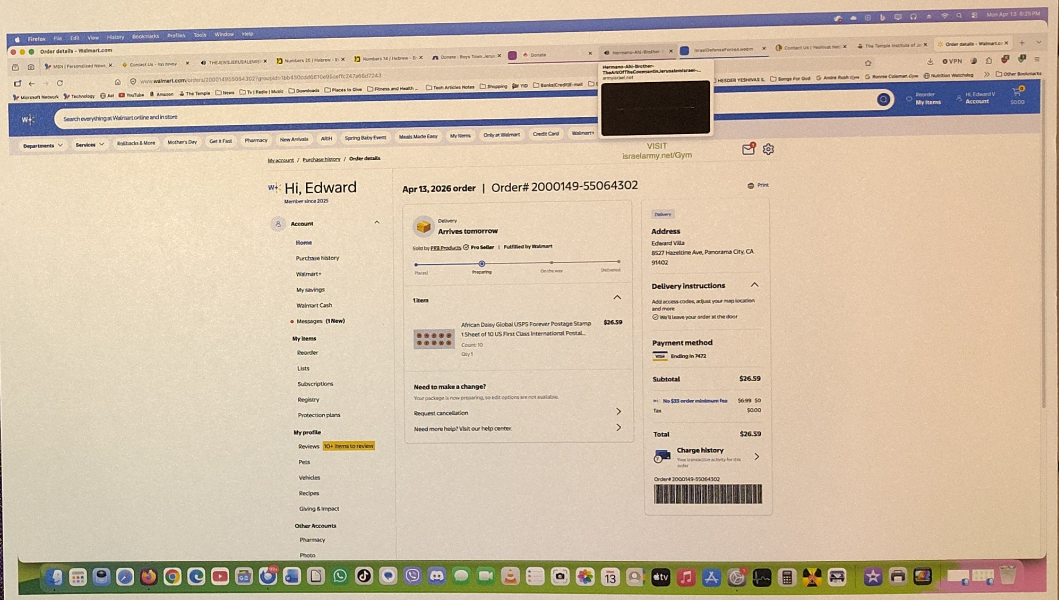


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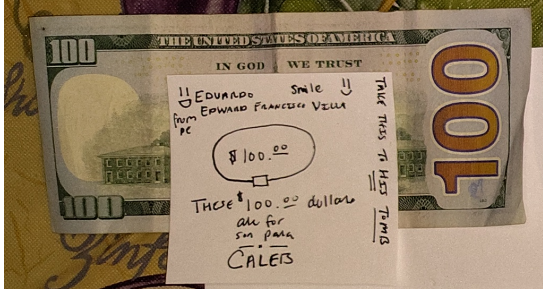


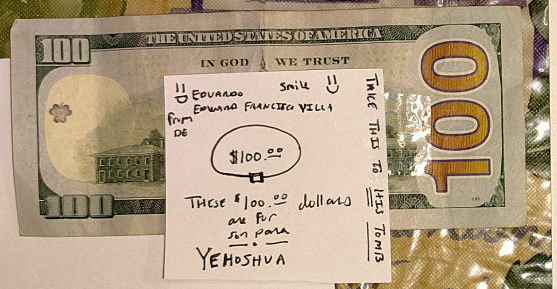


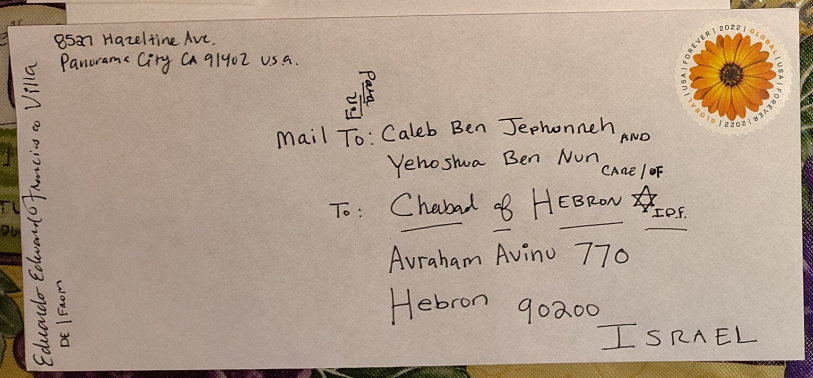


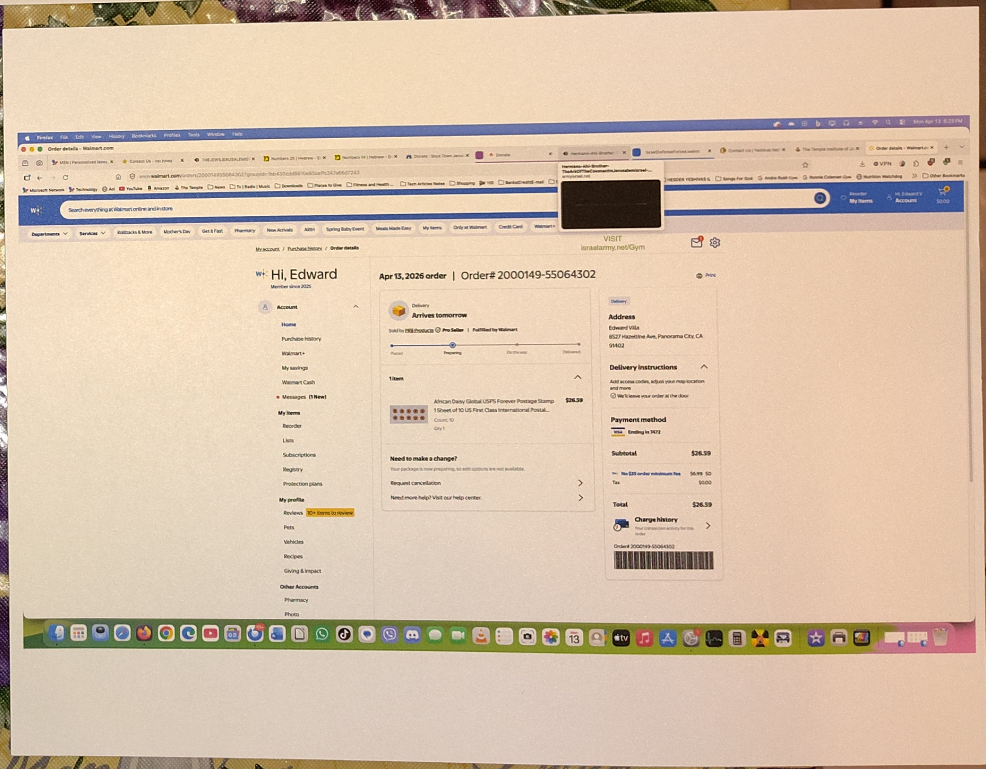

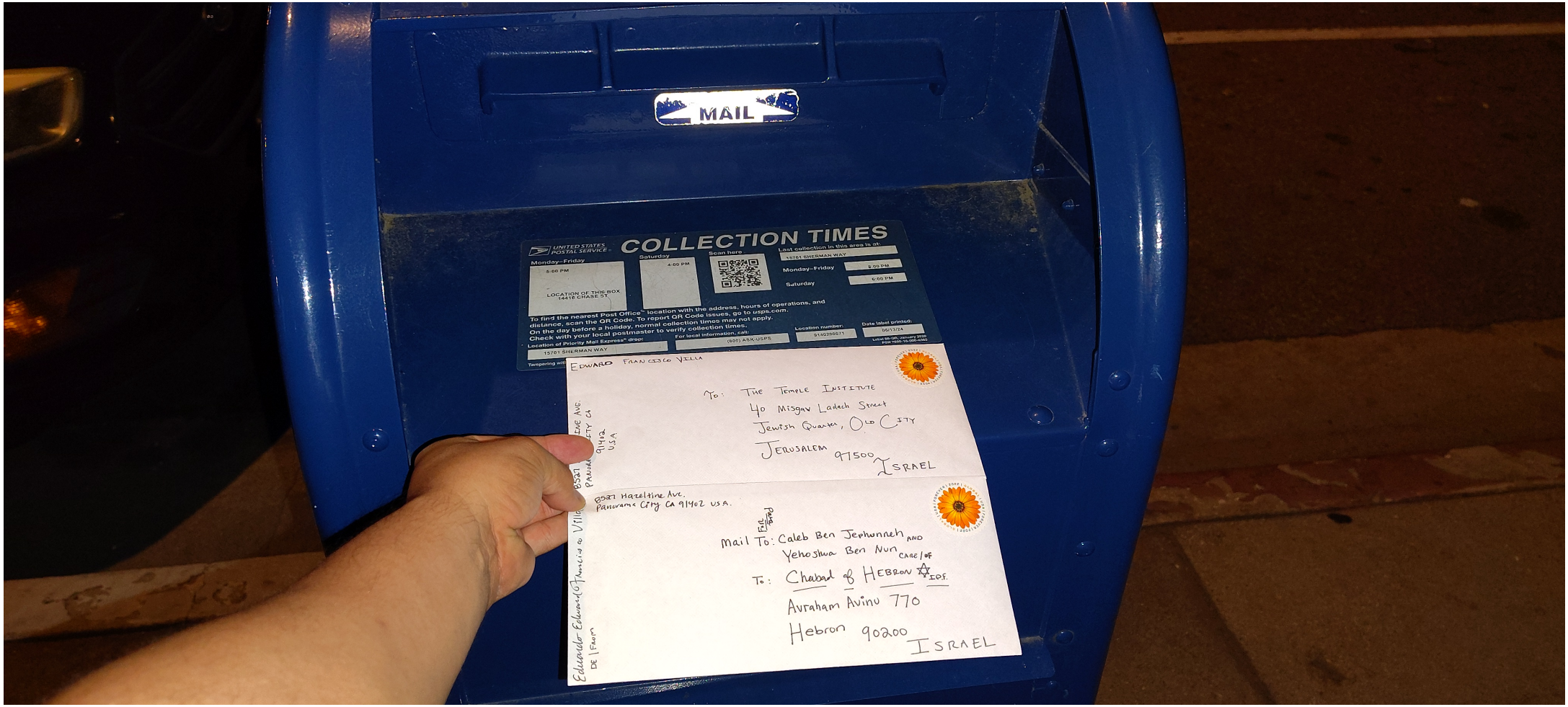
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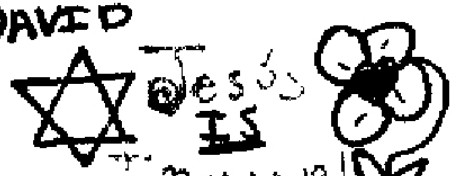


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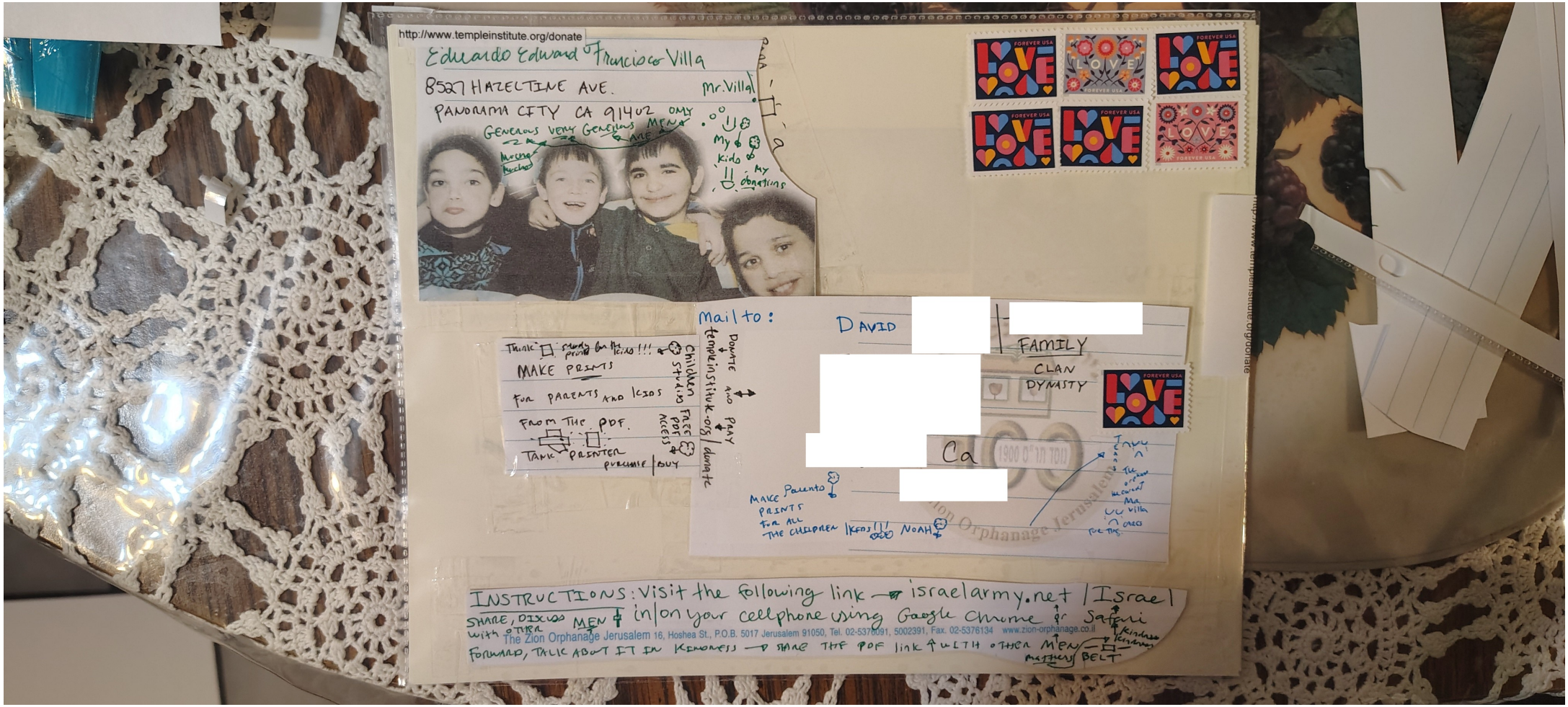
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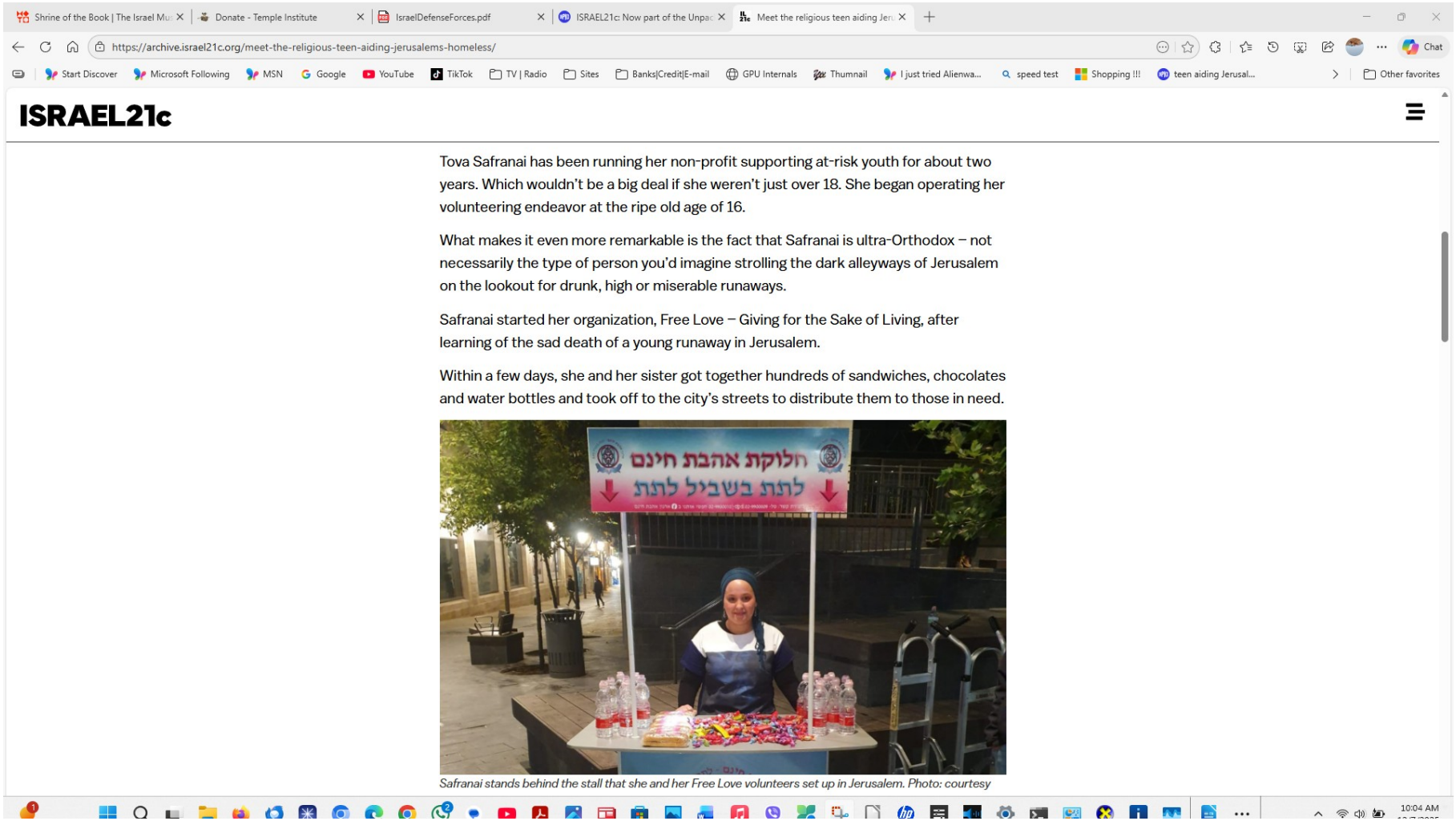


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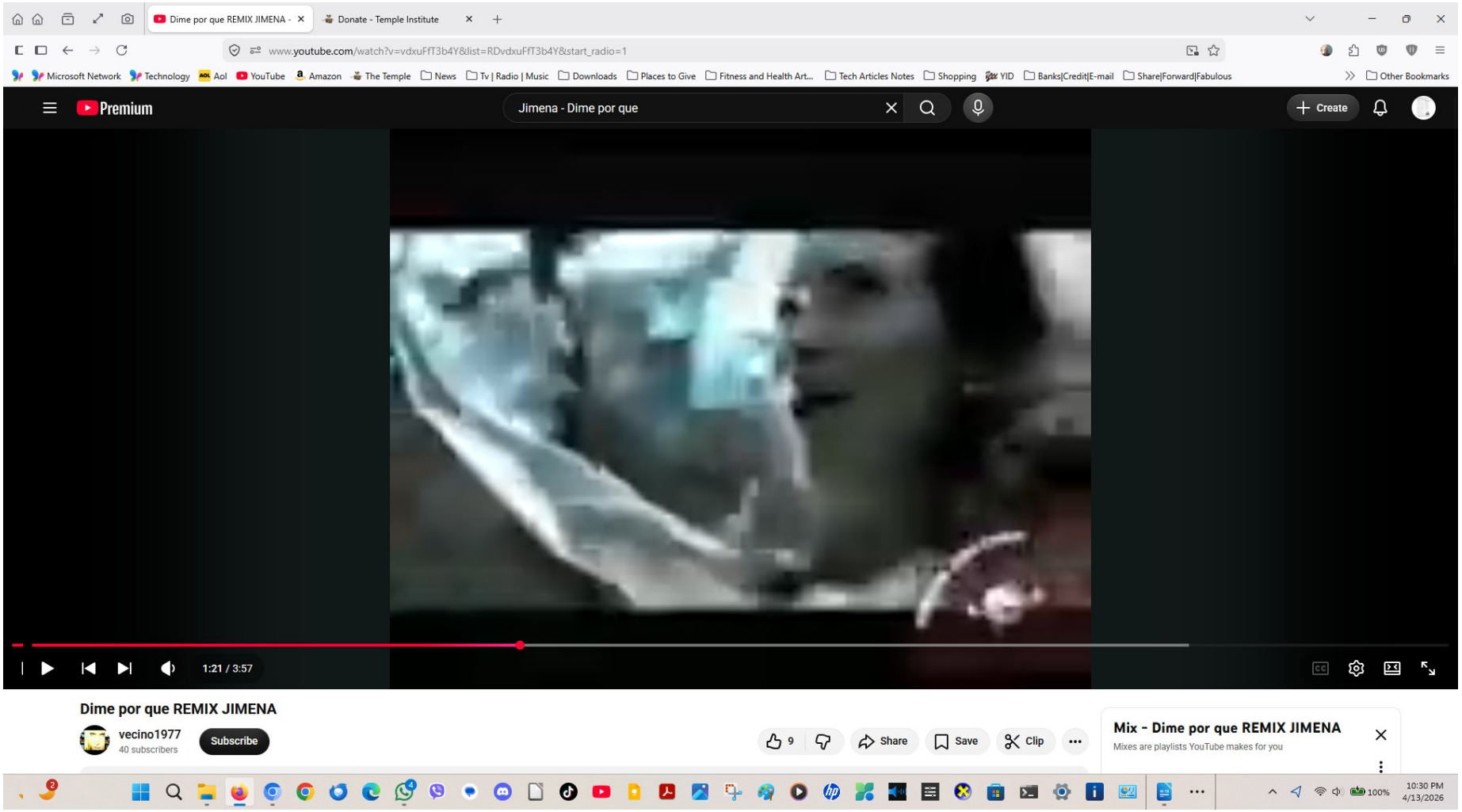

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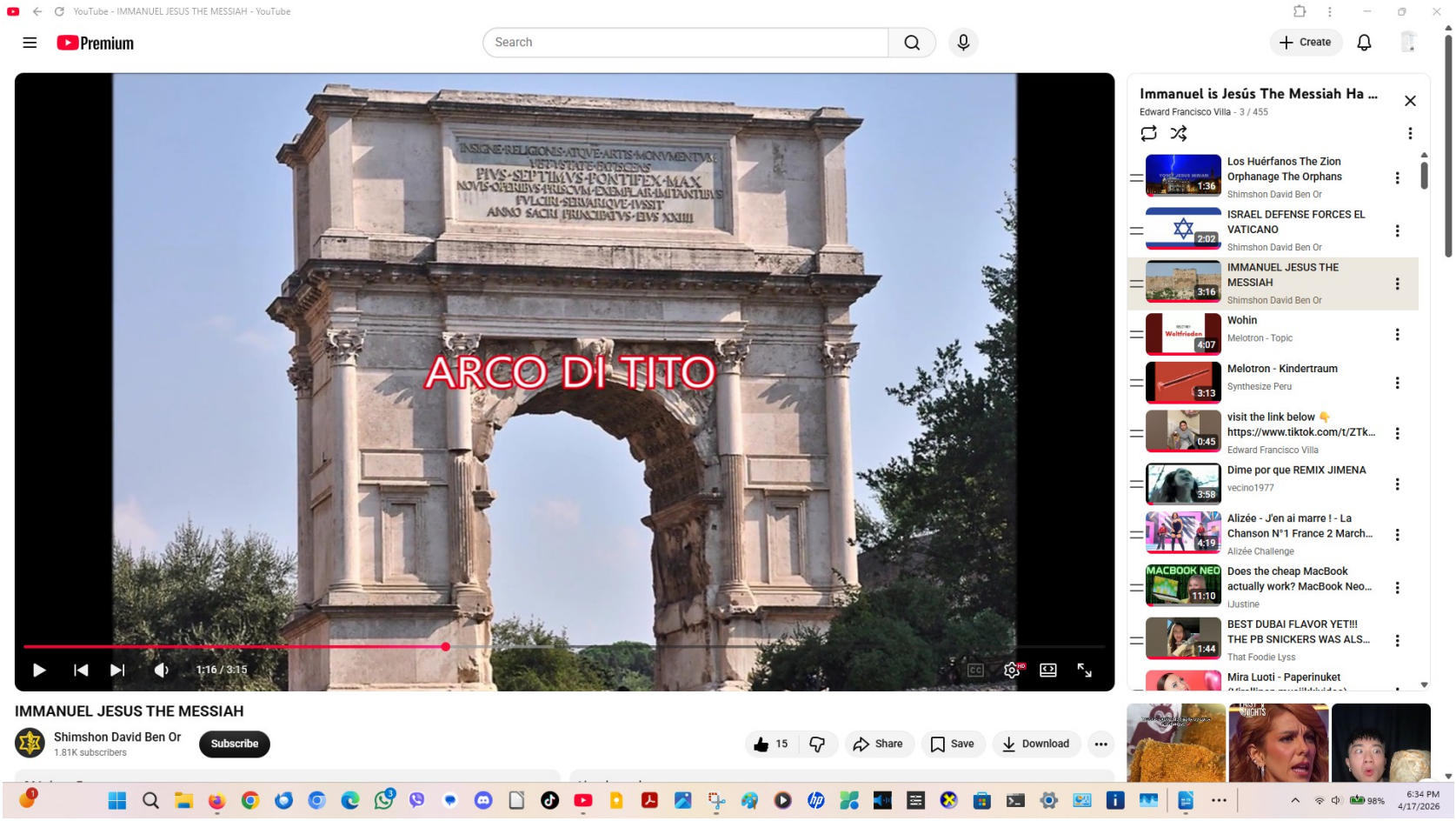


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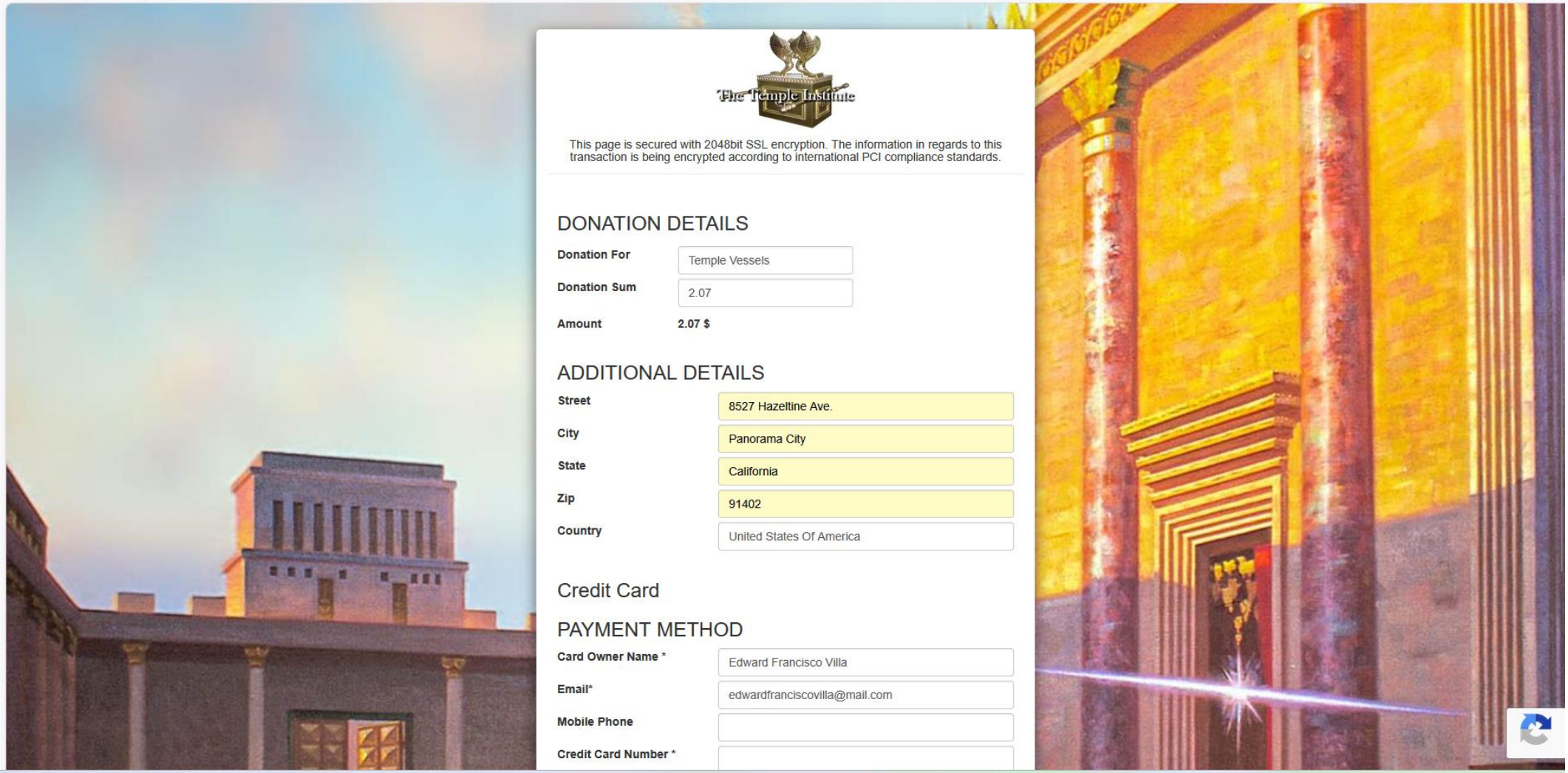
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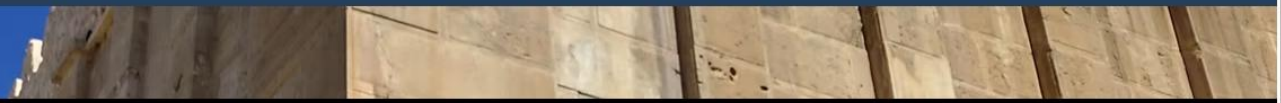

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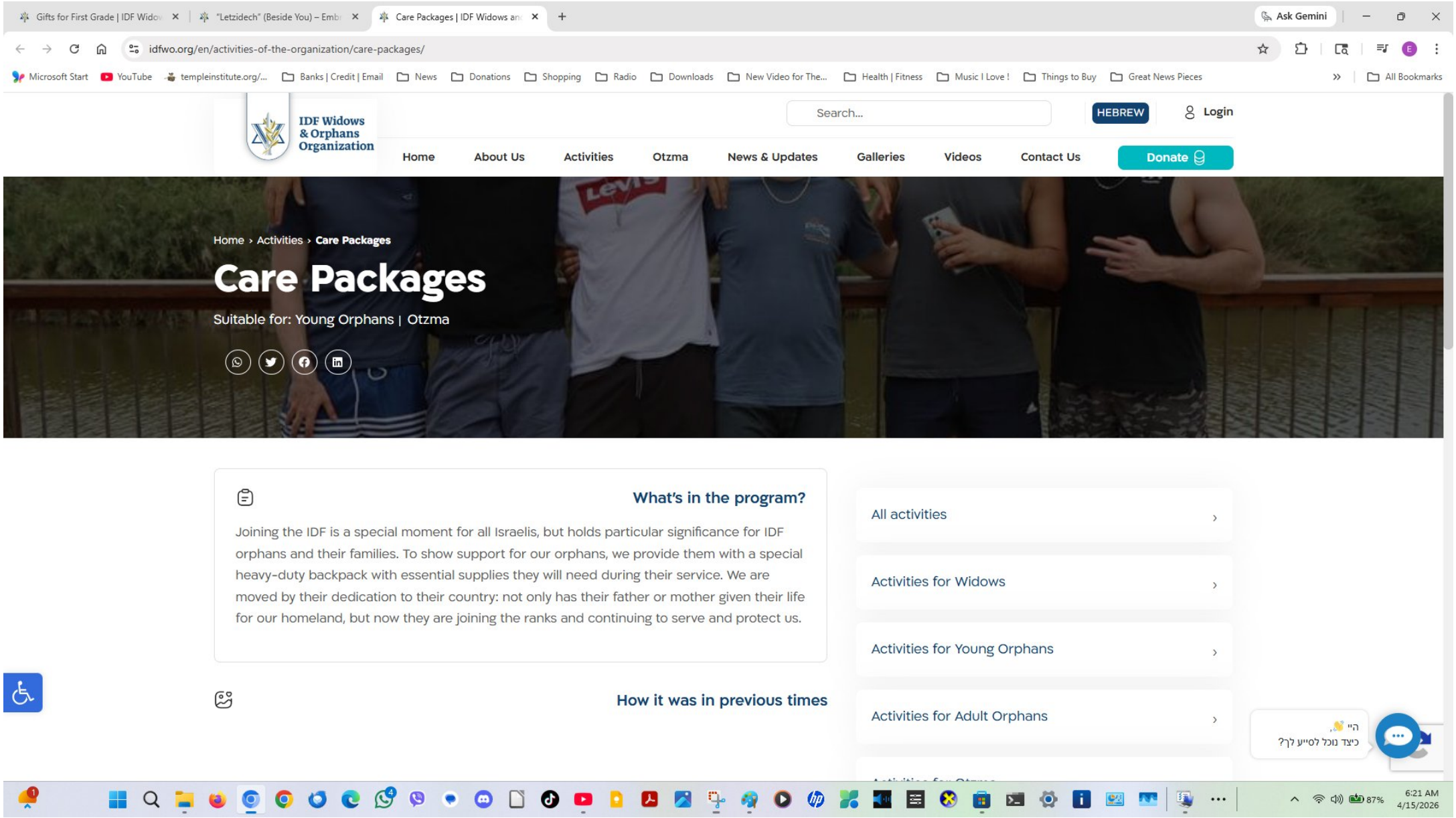
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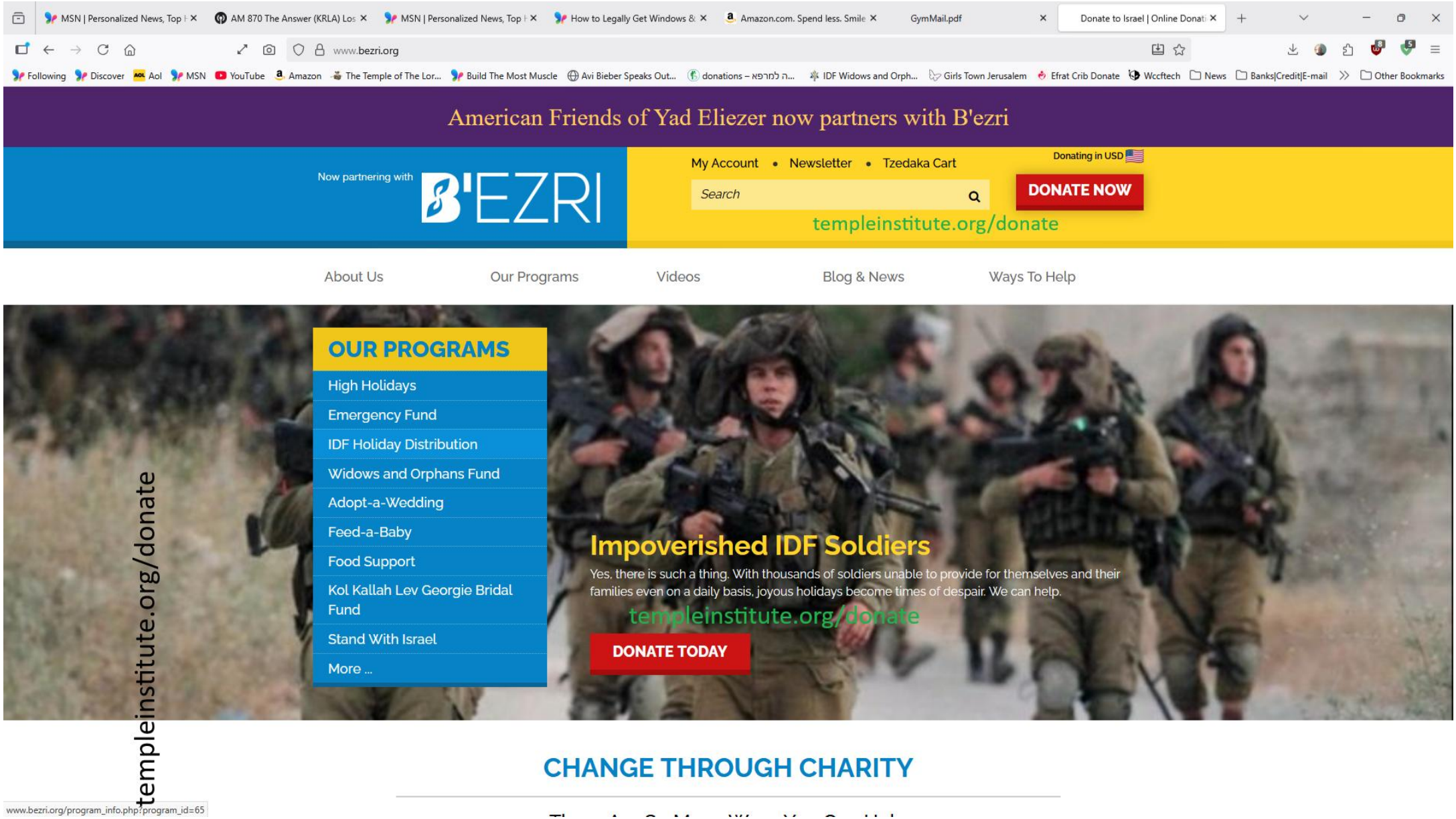
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**By: Jacob Zallel Lauterbach, Executive Committee of the Editorial Board., Schulim Ochser**

Table of Contents

—1. Biblical Data:
—In Rabbinical Literature:

## —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).

## —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 beforeit twice daily, early in the morning and again at evening (*ib.*).

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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).

**2.** Korahite; one of the guards appointed to march before the Ark of the Covenant when it was taken from the house of Obed-edom the Gittite to Jerusalem. He was commissioned also, with five of his companions, to play on the harp of eight strings (I Chron. xv. 18, 21, 24). During the regency of Solomon in David's old age, Obed-edom belonged to the second division of the guard in the provisional Temple; and the sixty-two male members of his family, including his eight sons, were all detailed for duty at the Temple and kept guard on its southern side (I Chron. xxvi. 4, 8, 15).

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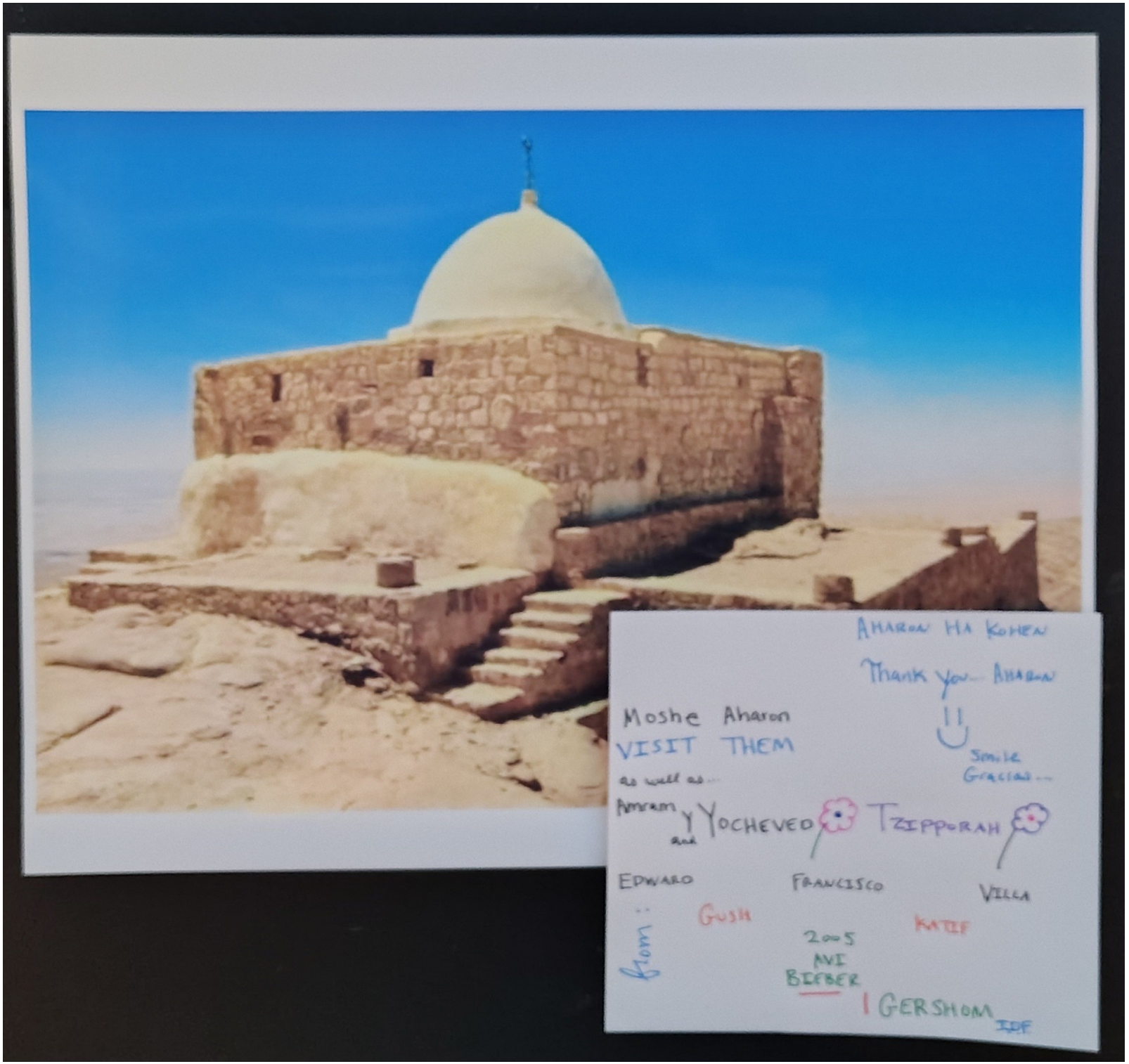
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## Melchizedek

Factfile

*Manuscript:* 11QMelch (11Q13)
*Editor:* A.S. van der Woude (*DJD* 23)
*Commentary:* P. Kobelski
*Length:* 3 columns (c. 42 cm, 18 in)
*Script:* Late Hasmonaean

> '... this will (occur) in the first week of the Jubilee that follows the nine Jubilees. And the Day of Atonement is the e[nd of the] tenth [Ju]bilee, when all the sons of [light] and the men of the lot of Mel[chi]zedek will be atoned for.' (11QMelch, 2:7–8)

Melchizedek appears three times in the Bible. In Genesis 14:18, he is a mysterious 'King of Salem' and priest of 'God Most High', to whom Abraham gives a tithe. In Psalm 110:4 the king is addressed as 'a priest forever according to the order of Melchizedek', while in Hebrews 5–7 Melchizedek and his rank form the basis for the author's presentation of Jesus as a high priest. A king-priest, this figure was an important prototype for the Hasmonaean priest-kings and for those looking for a messiah to combine both the anointed offices.

The text of the document is unfortunately only partially preserved, and in 10 fragments. Only the second of the three columns that can be made out preserves any readable text (col. 3 has odd words in about eight lines) – a total of roughly two-dozen incomplete lines. Many of the fragments contain biblical texts, which makes it easier to reconstruct the flow. It is, like the Florilegium (see p. 126), a 'thematic' commentary, interpreting texts from different parts of the scriptures on the basis of a topical link, not interpreting texts from a single book and in sequence, as in the Commentaries on Habakkuk or Nahum. Here it differs from the *pesharim*, although it includes some passages that begin with the word *pesher* and introduce *pesher*-like equations of biblical words or phrases with people or objects. The overall theme of the composition (or at least of what has been preserved of it) is the final deliverance of Israel from its sin through a Day of Atonement sacrifice by the heavenly high priest Melchizedek, which will be accompanied by the destruction of the wicked.

The argument is built up through the association of texts from different scriptural books, starting with Leviticus 25:13 and Deuteronomy 15:2, which legislate for the sabbatical and Jubilee years (7th and 49th/50th). Deuteronomy calls this a 'year of release', and Isaiah 61:1 is the next text cited because it speaks of proclamation of freedom for captives in the 'year of the Lord's favour' (hence 'year of release' is identified as 'year of favour'). A piece of *pesher* exegesis explains that the captives will join the 'children of Heaven' and the 'party of Melchizedek', and that this will occur in the first week after the end of the ninth Jubilee. Then at the end of the tenth Jubilee, the 'children of light' and the party of Melchizedek will be atoned for. Melchizedek, in fact, is being identified in places where the biblical texts speak of 'God', and this is justified by citing Psalm 82, where 'God' judges in the divine assembly. This judgment by 'God' is interpreted (a *pesher* again) as a judgment against 'Belial and the spirits of his lot' who rebelled against God's precepts. Hence 'God' (as in 'sons of God', e.g. Genesis 6:2) can be taken to refer to any divine being.



*The view to the east from the inside of Cave 11.*

The argument moves on: 'this is the day...of which Isaiah the prophet spoke: "How beautiful upon the mountains are the feet of the messenger..."' (Isaiah 52:7). Isaiah's mountains are interpreted (another *pesher* section) as the prophets, while the 'messenger' is the 'one anointed by the spirit', a prince foretold in Daniel 9:25. The 'bearer of good tidings' in Isaiah 52:7 is then identified with the 'comforter' of Isaiah 61:2–3, bringing the interpretation full circle back to the 'year of favour'.

The task of this anointed 'comforter' is to give solace by helping the 'afflicted' to understand the course of history. For eventually, God will reign in 'Zion', which is interpreted as referring to those who 'abandon the ways of the people'. The column ends



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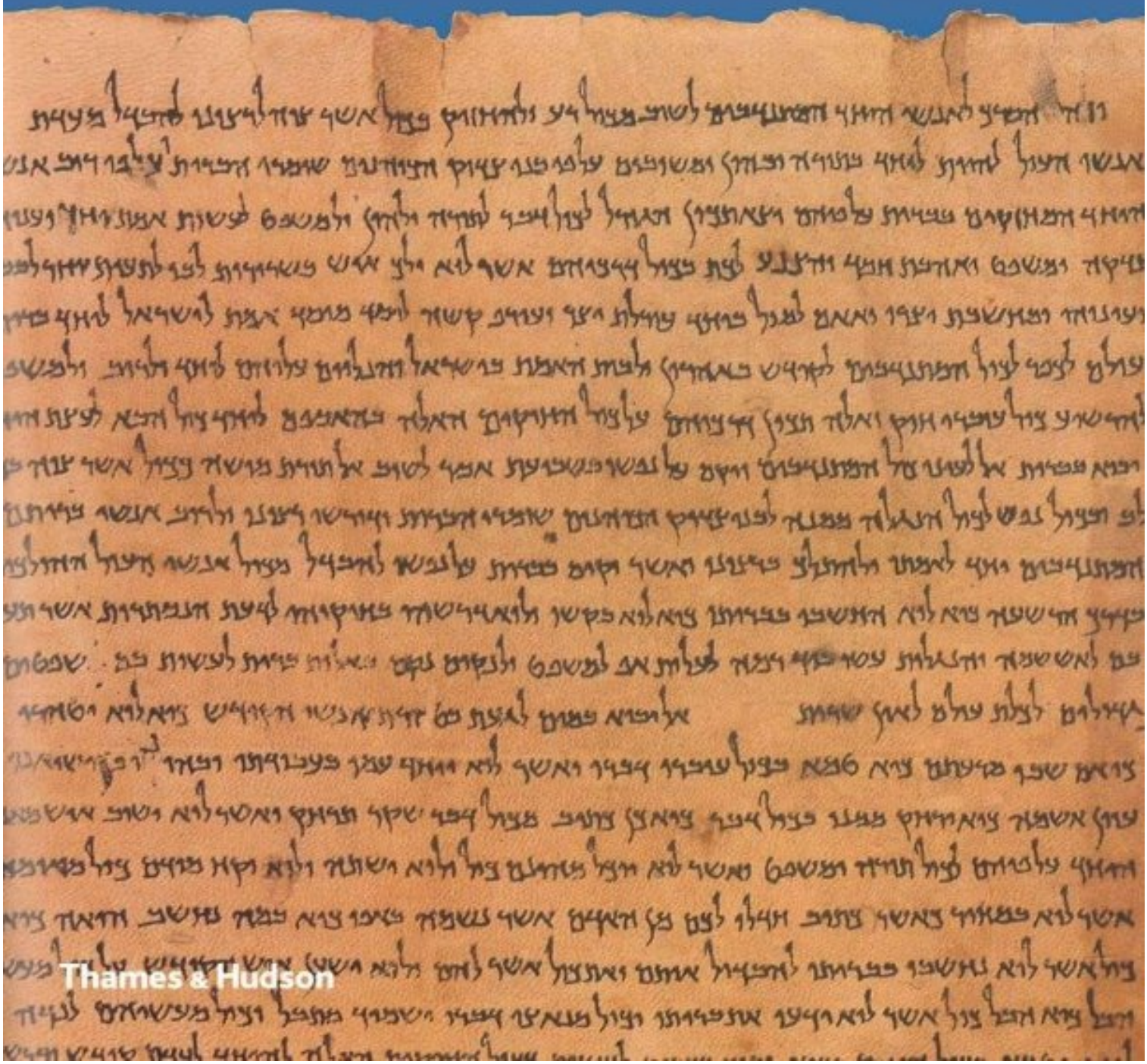

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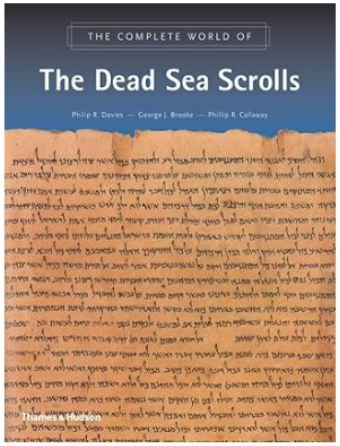


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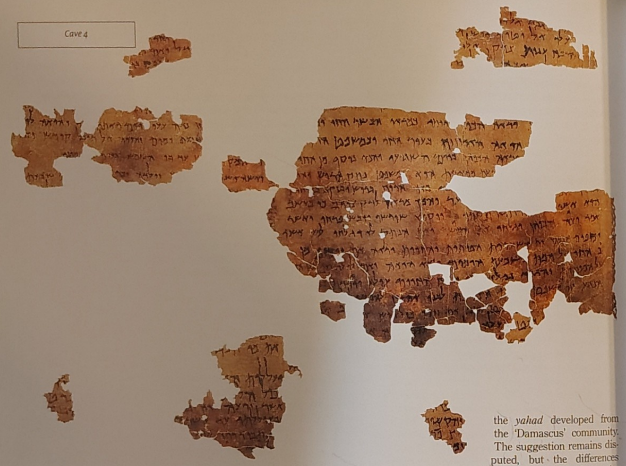



*Fragments of the Damascus Document from Cave 4.*

consisted of an Admonition, a lengthy list of laws (greatly expanded in the Cave 4 fragments), and a concluding liturgy for the Feast of the Covenant Renewal. Philip R. Davies later studied the Damascus Document as a text modelled on the Covenant Renewal form, but the Cave 4 fragments were not then available to him or to other scholars. On the whole the text of the Cairo manuscripts is almost the same as those in Cave 4, but it remains uncertain whether there was one definitive version of this document (there certainly was not in the case of the Community Rule). It is not even certain that all the Cave 4 manuscripts contained an identical edition, and neither Milik nor Baumgarten, who took over the task of producing the official edition, has offered a definitive reconstruction of the original Damascus Document. The most significant variations from the Cairo texts in some of the Cave 4 manuscripts is an introductory discourse suggestive of the Two Spirits dualism of 1QS, and a Penal Code (also similar to the disciplinary rules in 1QS). These additions may confirm, as was already suspected by Davies from the Cairo manuscripts, that the Damascus Document had been edited within the *yahad*, which had made small but important additions. This in turn implies that in some way the *yahad* developed from the 'Damascus' community. The suggestion remains disputed, but the differences between the D and S (as the 'Damascus' and Community Rule manuscripts are collectively termed) remain sufficiently distinct to require some kind of explanation.

## *Praise for Jerusalem and King Jonathan*

The first column of one Cave 4 fragment (4Q448) contains a psalm, at first unrecognized but now identified as a Hebrew version of Psalm 154 in the Syriac Old Testament, which is also found in 11QPs$^{a}$.

But this discovery is as nothing compared with the next two columns, which contain a new hymn, written by a different scribe. Although it is in a fragmentary state, it has been deciphered by Ada Yardeni, with the main part as follows:

'…holy city for King Jonathan and for all the congregation of your people Israel, who are in the four corners of heaven. May their peace be on your kingdom. Blessed be your name.' (col. B)

'I will glo[ry] in your love…by day and until evening…to approach, to be…to visit them with





When the new editor-in-chief of the scrolls, Emanuel Tov, presented a list of still-unpublished scrolls from Cave 4 in 1992, he included a group of texts in Aramaic, Hebrew and Nabataean comprising letters, records of debts, property conveyances and accounts for grains. Lack of such everyday records had long puzzled scholars, and it was hoped that these texts would elucidate daily life at Qumran.

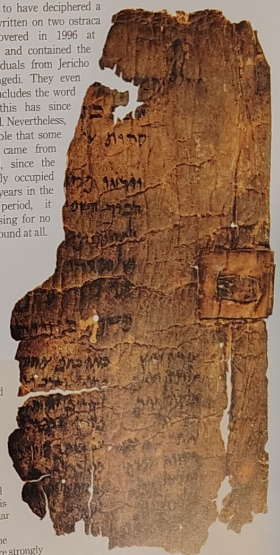
But are these texts actually from Qumran? In her edition of texts from the Wadi Seiyal, otherwise known as Nahal Hever, Ada Yardeni includes the so-called Cave 4 documentary texts only as an appendix, and expresses doubts over their origin. She does not claim to know where they came from, but for some she proposes Nahal Hever itself, 20 km (12 miles) south of Khirbet Qumran. This is because the so-called Cave 4 fragments include one from a manuscript found at Nahal Hever. She also notes that this kind of text is unlike the vast majority of materials in Cave 4. The cursive script is also quite different, and, finally, recent Carbon-14 dates for the manuscripts 4Q342 and 4Q344 date them 'long after the settlement at Khirbet Qumran was abandoned' (p. 74).

Twelve of these manuscripts were written on leather and seven on papyrus. 4Q342 is a letter, datable by its script to the 1st century CE (Carbon-14: 14–115 CE). It mentions the names Yehudah, Eleazar and Elishua. 4Q343, datable to *c.* 50 BCE, refers to Shimon, S'dlhy and Beit 'Aphek. 4Q344, which Carbon-14 has dated 72–127 CE, is a promissory note mentioning a certain Eleazar bar Joseph.

But palaeography and Carbon-14 do not always agree. 4Q345 is dated by its script to the middle to late 1st century BCE; but Carbon-14 gives the range 373–171 BCE. This fragment mentions the month of Elul, 30 silver denarii, and the names Yeshua', Hosha'yah, and Yishma'el ben Shimon. 4Q346 and 4Q348 are also deeds, containing personal names; 4Q351–58 are accounts dealing with grain; 4Q359 is a papyrus deed and Yardeni suggests that 4Q360a must have been a literary text that referred to sacrifices.

But are none of these from Qumran? Cross and Eshel claim to have deciphered a deed of a gift, written on two ostraca that were discovered in 1996 at Khirbet Qumran and contained the names of individuals from Jericho and perhaps Engedi. They even claimed that it includes the word *yahad*, though this has since been contradicted. Nevertheless, it is not impossible that some of these texts came from Qumran. Indeed, since the site was certainly occupied for at least 150 years in the Graeco-Roman period, it would be surprising for no such texts to be found at all.

**Factfile**
*Manuscripts:* 4Q342–60
*Editors:* H. Cotton and A. Yardeni (*DJD* 27)
*Script:* Early Herodian to post-Herodian



*4Q448 contains a psalm, and a hymn praising King Jonathan. This king cannot be identified with certainty.*

blessing…on your name which we call…kingdom to bless…day war… King Jonathan (?)' (col. C)

The question upon which all scholars seized is: who is King Jonathan? The editors, Hanan and Esther Eshel, followed by most scholars, identify him as the Hasmonaean king Alexander Jannaeus (Hebrew Yannai, an abbreviation of Yehonatan), who ruled from 103 to 76 BCE, and who is possibly alluded to in the Commentary on Nahum (see p. 98). The difficulty that this posed was that according to the received theory the writers of the scrolls were opposed to the Hasmonaeans. Hence the Eshels suggest that this hymn is not 'sectarian' (though they do not explain how or why it was used at Qumran). Geza Vermes has suggested an earlier Jonathan, the brother of Judas Maccabee and ruler of Judah from 160–142 BCE (well before the settlement at Qumran). Vermes regards this Jonathan as having first been in favour with the groups that finally went to Qumran (hence this text) but later as having been their arch-enemy, the 'Wicked Priest' of the Habakkuk Commentary (which hardly explains why the text was preserved at Qumran!).

While it was once thought that the scrolls are consistently anti-Hasmonean, such a bias is not really evident, and Robert Eisenman is one Qumran scholar who has always maintained that the scrolls writers were strongly *pro*-Hasmonaean. In fact, there are no obvious sectarian features to this hymn, but its presence in a Qumran cave is not especially problematic. The mention of historical persons, however, is so rare in the scrolls that this text is important, whoever it refers to.

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! ! ! FORWARD IT TO EVERYBODY ! ! !

ON THE INTERNET ONLINE THRU SOCIAL – MEDIA POSTS E-MAILS PRIVATE MESSAGES

QUE HASHEM DIOS EL TE BENDIGA

MAY HASHEM GOD EL BLESS YOU

EL
HASHEM
GOD

! ! ! Bless Bless Bless Bless Bless You All ! ! !

# Gimnasios ~ Gym members around The World ~ Gymnasiums

are invited to visit the following links below type them exactly as given below

## http://www.israelarmy.net/Gym

**Pray Forward Share Chat Private Message Talk About Openly Have Group Whatsapp Facebook Video Cellphone Conferences Have Study Groups Pray**

## http://www.israelarmy.net/IsraelDefenseForces

buy some colored pens and some notebooks and make notes drawings prayers and studies from the pdfs

Listen to music . Pray while you workout with the dumbbells progressively in time heavier and heavier dumbbells in safety . Pray in courage to not let anyone discourage you . Be Lions . A pack of Lions . Lions of God
ARIEL IN HEBREW MEANS A LION OF EL HASHEM GOD

Study, learn perfect Hebrew language even Biblical Dead Sea Scroll Hebrew from The Dead Sea Scrolls . Reach out to Yeshivas & HESDER YESHIVAS in Israel of this so … FORWARD THIS TO OTHER PEOPLE ONLINE

# templeinstitute.org/donate

GENEROUSLY GENEROUSLY GENEROUSLY

## DONATE

AND

## PRAY

THIS PAGE PRINT IS FROM
EDWARD FRANCISCO VILLA
8527 HAZELTINE AVE.
PANORAMA CITY CA 91402

SHARE WITH EVERYONE

I EDWARD FRANCISCO VILLA
WAS VERY VERY VERY MUCH BLESSED TO HELP
AN ISRAELI CALLED ZEMIRA ELI NATAN
THAT I USED TO DRIVE ALL THE WAY TO LONG BEACH TO BE AN ADOPTED BROTHER TO HER AND BRING HER KIND HEALING AND AT TIMES GENEROUS FOOD. ZEMIRA ELI NATAN EVEN HOSTED ME FOR A HANUKKAH AT HER HOME WHICH SHE COOKED SOME OF THE MOST BLESSED AND DELICIOUS AND DELIGHTFUL FOOD .
I REMEMBER ONE TIME MANY YEARS AGO THAT WHEN I WENT OUT OF MY WAY TO PURCHASE HER QUITE GENEROUS GROCERY FOOD
GOD
PUT IN MY MIND A DELICATE RAINBOW TO REASSURE AND BLESS ME ON MY WAY TO GIVE HER HER PRECIOUS FOOD GROCERIES .

ZEMIRA ELI NATAN ALSO HAS A BROTHER NAMED REUVEN .

MAY GOD BLESS ALL OF ISRAEL

MAY IMMANUEL THE MESSIAH HA MOSHIACH JESÚS
OF THE SECOND TEMPLE PERIOD
YERUSHALAYIM ISRAEL
YOSEF THE FATHER OF MOSHIACH AND MIRIAM THE MOTHER OF MOSHIACH

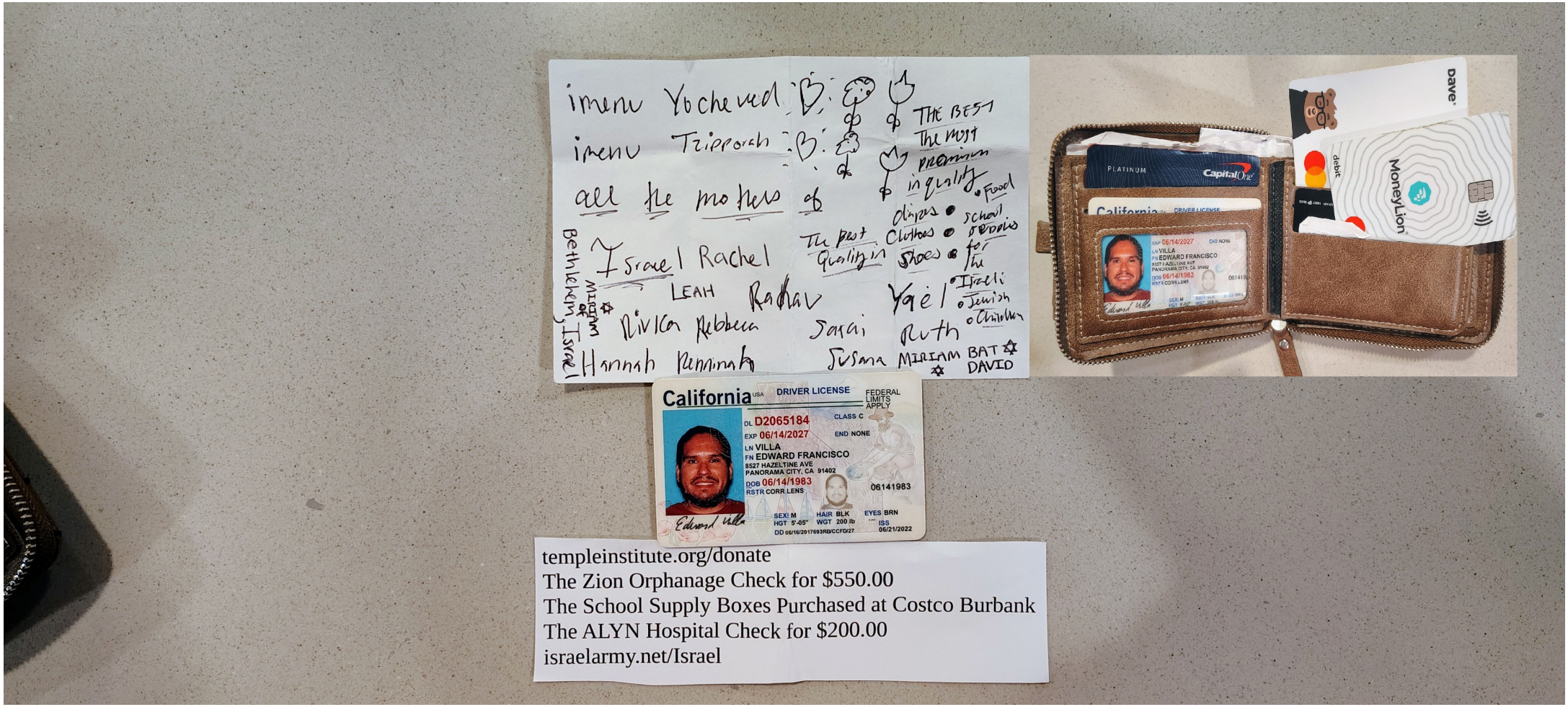
BLESS ALL WHO VISIT ISRAELARMY.NET AND ARMYISRAEL.NET



EDWARD
FRANCISCO
VILLA WITH ADAM DAHAN

I Edward Francisco Villa would happily gladly and lovingly purchase food to help feed my kind adopted brother Adam Dahan who told me he was an Israeli citizen . I Edward Francisco Villa would go and clean him and change his undergarments without charge many times.
Visit the link below to see
http://www.israelarmy.net/EDWARDFRANCISCOVILLA.mp4

May God bless
May Immanuel The Messiah Ha Moshiach Jesús of The Second Temple Period
bless
all who visit
israelarmy.net and also armyisrael.net

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The Zion Orphanage Check for $550.00
The School Supply Boxes Purchased at Costco Burbank
The ALYN Hospital Check for $200.00
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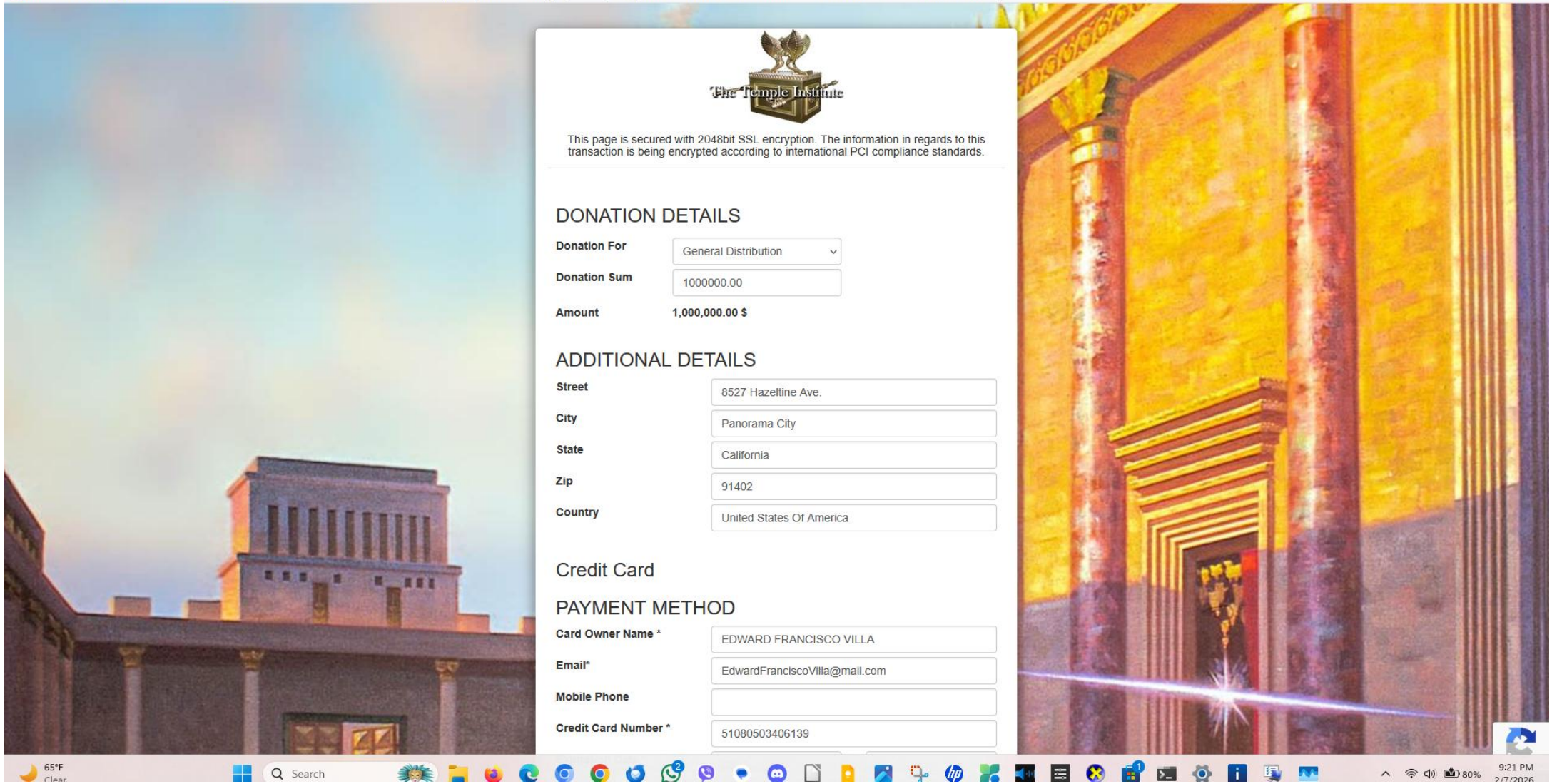
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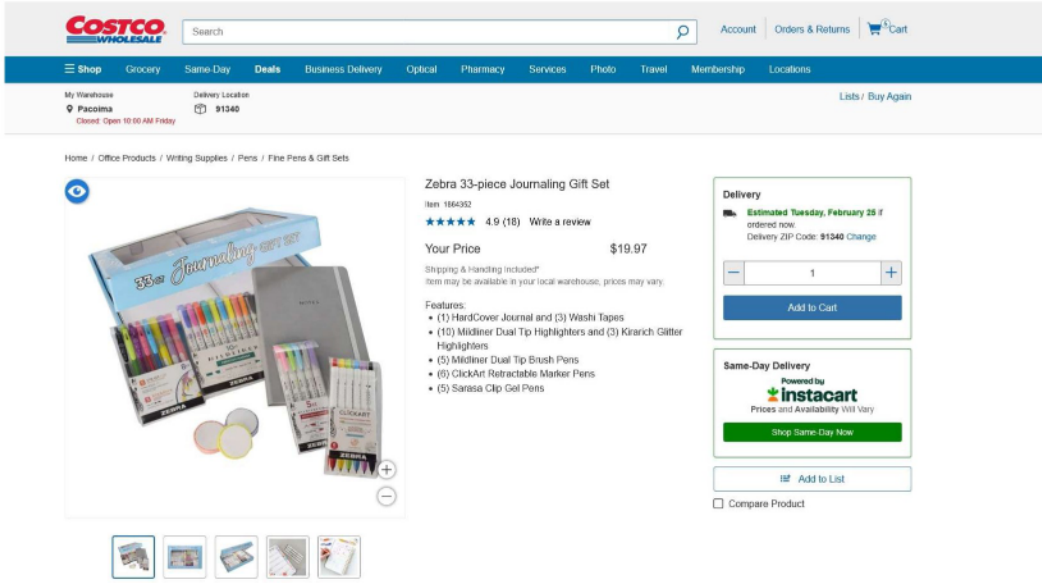


THE SCHOOL SUPPLIES FOR YOUNG ADULTS AT THE HOSPITAL

JEWISH CHILDREN'S FUND AND THE NATIONAL COMMITTEE FOR THE FURTHERANCE OF JEWISH EDUCATION IN NEW YORK WERE SENT A BOX EACH

LUXURY BOXES PURCHASED BY | CAJAS DE LUJO COMPRADAS POR
EDWARD FRANCISCO VILLA 8527 HAZELTINE AVE. PANORAMA CITY CA 91402

11:08 5G 93%
idfwo.org/en/donate/

IDF Widows & Orphans Org

# Thank you Edward!

**Donation received successfully:**

| | |
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| IDF Widows and Orphans Organization | $160.00 |

**Now, pass the goodness forward:**
Thank you for being part of our giving community, which together has made more than **3,271,878** donations! Your impactful support helps us make the world a better place.

**Donations are tax deductible in the USA, UK and Israel. For tax deductible donations in Canada, Australia and Germany, scroll further down..**

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# School Supply Boxes

## For ALL The Children of Israel For ALL The Children of Yerushalayim Jerusalén !!!

Purchase boxes like these and fill them with The FINEST MOST BEAUTIFUL PREMIUM School supplies for each of The Students in Israel for each of The Students of Yerushalayim Jerusalén

This page print thought is from
Remembering Gush Katif 2005 Avi Bieber is Mr. Edward Francisco Villa
Miss. María De Jesús Limón Esparza 8527 Hazeltine Av. Panorama City Ca 91402
who is from The City of Huisquilco in The State of Jalisco from The Nation of
México and her son is Mr. Edward Francisco Villa and her other son is
Mr. Elias Enrique Villa Limón from Panorama City California 91402

























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# Orphanage in Poland

$ Amount Give

Start a Campaign

Poland is one of the countries in Eastern Europe where many children still grow up in orphanages, in Polish called “Dom Dziecka” meaning Child’s Home.



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**Edward Villa**
8527 Hazeltine Ave.
Panorama City, California 91402

# Contribution Receipt

| Contribution Name | Amount |
|---|---|
| 4. Orphanage in Poland | $2.00 |
| **Total** | **$2.00** |

**"The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'" Matt: 25:40**

**Thank you for your contribution. If for whatever reason, you need to cancel your donation or change the date, please just let us know by emailing support@caritas.us. We wish you an abundance of God's love, peace, and joy.**

https://www.caritas.us/project/4-orphanage-in-poland

SEND IN DONATIONS

NEW THING
A Response of the Heart for Belarus

Edward Villa
8527 Hazeltine Ave
Panorama City, CA 91402

Date: 2/25/26

Amount: $3.00

*403 Linebrook Road • Ipswich MA 01938 • (978) 810-1005*
*New Thing, Inc., is a 501(c)(3) non-profit organization.*

*"See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland" (Isaiah 43:19)*

---

Dear Edward,

Thanks so much for being part of the good things happening in Belarus.



It would be easy to look at that country and say "nope, too complicated" ... "too dangerous" ... "too far from my world." Most people never think about Belarus at all.

But I am grateful there are some like you who are willing to reach out to the ones few others care about: Belarusian orphans, abused and abandoned children, foster families, children with physical and mental disabilities, hospital patients, the homeless and poor, and others.

Every penny of your donation today will go into Belarus, because here on the U.S. side, we're all-volunteer.

God bless you for caring and giving. More adventures to come! Thanks for journeying with New Thing!

Much love,

Doug Brendel

- - - -

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**www.bbc.com/news/world-middle-east-55347211**

**BARREN MOTHERS AROUND THE WORLD ARE INVITED ! ! ! !**

**TYPE OUT THE LINK ABOVE**

**This Caption Snapshot Slide is from**
**Mr. Edward Francisco Villa**
**8527 Hazeltine Ave.**
**Panorama City Ca 91402**
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**MAY THE LORD GOD BLESS YOU**

**MAY YOSEF**
**IMMANUEL HA MOSHIACH JESÚS MIRIAM BAT DAVID**
**OF THE SECOND TEMPLE PERIOD**
**ISRAEL**
**JERUSALÉN YERUSHALAYIM JERUSALEM**

**BENDIGA**
**BLESS**

**TODAS LAS MADRES SOBRE TODO EL MUNDO ! ! ! !**
**ALL THE MOTHERS AROUND THE WORLD ! ! ! !**

# 'Miracle baby'

And there's plenty of that on display in a small office outside the church. Over the years, hundreds of touching letters have been sent from around the world testifying to apparent miracles.

A couple in India attach a photo of a chubby, smiling little girl. They took the milk powder after suffering two miscarriages. "Now we're happy," they write, simply.




According to tradition, Mary spilt drops of her milk at the spot where the church stands

"I cried a lot and my tears were my prayers," says a French woman recounting her visit to the grotto to pray for a child. She says she became pregnant two months afterwards.

A woman in Brazil, who'd been told she was infertile, describes "a miracle called Gabriela" born after she heard about the church on a TV show and requested the

80% 8:21 PM

I.D.F.
Widows &
Orphans Org.

**Thank You – TODAH RABA!**

Dear friend to the IDFWO,

Thank you so much for your most generous to the IDFWO Organization. Your tremendous support means a lot to us and to all IDF Widows and Orphans you care for. Be sure that your help will go a long way.

Thanks to your kind support we are able to provide our bereaved families with much needed welfare activities, a crucial part of their long and painful therapeutic process to bring a smile back to their faces. We all, I am sure you agree, feel deep responsibility for the families of our fallen heroes and are eager to provide them with as much as we can – and this is possible thanks to you!

**Once again, THANK YOU VERY MUCH for making a difference in our children's lives**!

With best wishes from Israel,

Tami Shelach
Chairperson



1 Oranim St., Givat Shmuel 54052 Israel Tel: 972-3-6918403, Fax: 972-3-6916483
רח' אורנים 1 (מ. מסחרי רמת אילן) גבעת שמואל 54052 טל: 03-6918403, פקס: 03-6916483
office@idfwo.org
www.idfwo.org

**Subject:** Thank you on behalf of IDFWO
**From:** Shira Sigal <shira@idfwo.org>
**Date:** 10/25/2023, 12:06 AM
**To:** "edwardfranciscovilla@mail.com" <edwardfranciscovilla@mail.com>

Dear Edward Francisco Villa,

I am writing to you to express a heartfelt thank you for your generous donation to the IDF Widows and Orphans Organization. Your support comes at a crucial time, given the recent terror attacks by Hamas and the ongoing war between Hamas and Israel.

Thanks to your donation, we have been able to initiate several impactful programs to help families who have lost their loved ones. Some examples of immediate initiatives include providing temporary hotel accommodations for displaced families from the Gaza envelope and organizing care packages for them. Because of you, we will also provide long-term support for families affected by this crisis, helping them rebuild their lives.

Your generosity goes beyond the tangible items provided and instills a sense of hope and resilience in these difficult times.

Thank you again for your generous contribution. It is truly appreciated and thanks to you, we can succeed in our mission to help as many IDF widows, orphans, and their families as possible.

Yours sincerely,

Shlomi Nahumson
CEO, IDF Widows and Orphans Organization

Shira Siegel | Marketing and Development Manager
3 Shaham St.at BSR City |4951703 Petah Tiqva | Israel
shira@idfwo.org | www.idfwo.org
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**ארגון אלמנות ויתומי צה"ל**
אורנים 1 גבעת שמואל
טלפון: 03-6918403 פקס: 03-6916483
מס' עמותה : 580202166

# קבלה תרומה מס' 220283 - מקור

**לכבוד**
**Edward Francisco Villa**

**תאריך: 25/02/2024**
**עבור: Edward Francisco Villa**
**ת.ז:**

תיאור: **תרומה לארגון אלמנות ויתומי צה"ל**

פירוט:

| סוג תשלום | מס' צ'ק/ח.אשראי | תשלום | בנק | מספר סניף | מספר חשבון/כ.אשראי | תאריך פרעון | סכום |
|---|---|---|---|---|---|---|---|
| שיק | 369 | 1 | Other | 00 | 00 | 31/01/2024 | $60.00 |
| | | | | | | | $60.00 |

הופק ע"י: שירה סיגל
הופק ב: 25/02/2024 14:13:05

School Supplies For First Graders

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אורנים 1 גבעת שמואל
טלפון: 03-6918403 פקס: 03-6916483
מס' עמותה : 580202166

# קבלה תרומה מס' 220285 - מקור

**לכבוד**
**Edward Francisco Villa**

**תאריך: 25/02/2024**
**עבור: Edward Francisco Villa**
**ת.ז:**

תיאור: **תרומה לארגון אלמנות ויתומי צה"ל**

פירוט:

| סוג תשלום | מס' צ'ק/ח.אשראי | תשלום | בנק | מספר סניף | מספר חשבון/כ.אשראי | תאריך פרעון | סכום |
|---|---|---|---|---|---|---|---|
| שיק | 370 | 1 | Other | 00 | 00 | 31/01/2024 | $60.00 |
| | | | | | | | $60.00 |

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הופק ב: 25/02/2024 14:17:51

For The Pregnant Widows Fund

בס"ד

TOYS for hospitalized CHILDREN

824 EASTERN PARKWAY • BROOKLYN N.Y. 11213 • 718.735.0200

May 23, 2024
15 Iyar, 5784

Mr. Edward Villa
8527 Hazeltine Ave
Panorama City, CA 91402

Dear Mr. Villa,

I would like to take this opportunity to thank you for your recent contribution to Toys for Hospitalized Children.

For over 70 years the National Committee for the Furtherance of Jewish Education (NCFJE) has sponsored the Toy Drive which was initiated by Rabbi Jacob J. Hecht of blessed memory. Today, the Toy Drive brings gifts and cheer to thousands of children of all races and religions, as well as gifts to the elderly in nursing homes and health facilities in the tri-state area and throughout the U.S.
With your support we will continue to carry on and expand this most important mission.

May the spirit of giving bring happiness and joy into your life and the lives of those dear to you with good health, nachas and all good things, materially and spiritually.

Sincerely yours,

Rabbi Shloma L. Abramowitz
Trustee

---

TOYS for hospitalized CHILDREN

824 EASTERN PARKWAY • BROOKLYN N.Y. 11213 • 718.735.0200

A PROJECT OF:
NATIONAL COMMITTEE FOR FURTHERANCE OF JEWISH EDUCATION
FEDERAL TAX ID# 11-6003180

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**Received From** Mr. Edward Villa
8527 Hazeltine Ave
Panorama City, CA 91402

**Date** 05/08/2024
**The sum of** $15.00

05/15/2024
$10.00

Celebrating 8 decades

All donations are tax deductible
No goods or services were provided to donor for this contribution.
www.toysforhospitalizedchildren.org

## Thanks for your contribution!

We thank you very large for being partnering with us to help others!

| | |
|---|---|
| **Name** | Edward Villa |
| **E-Mail** | edwardfranciscovilla@mail.com |
| **Date** | October 27, 2024 |
| **Amount** | $25.00 |
| **Payment Method** | Credit Card |
| **Apply donation to** | TOYS for Hospitalized Children |
| **Transaction ID** | 3884539416 |
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Edward Francisco Villa 10/30/25

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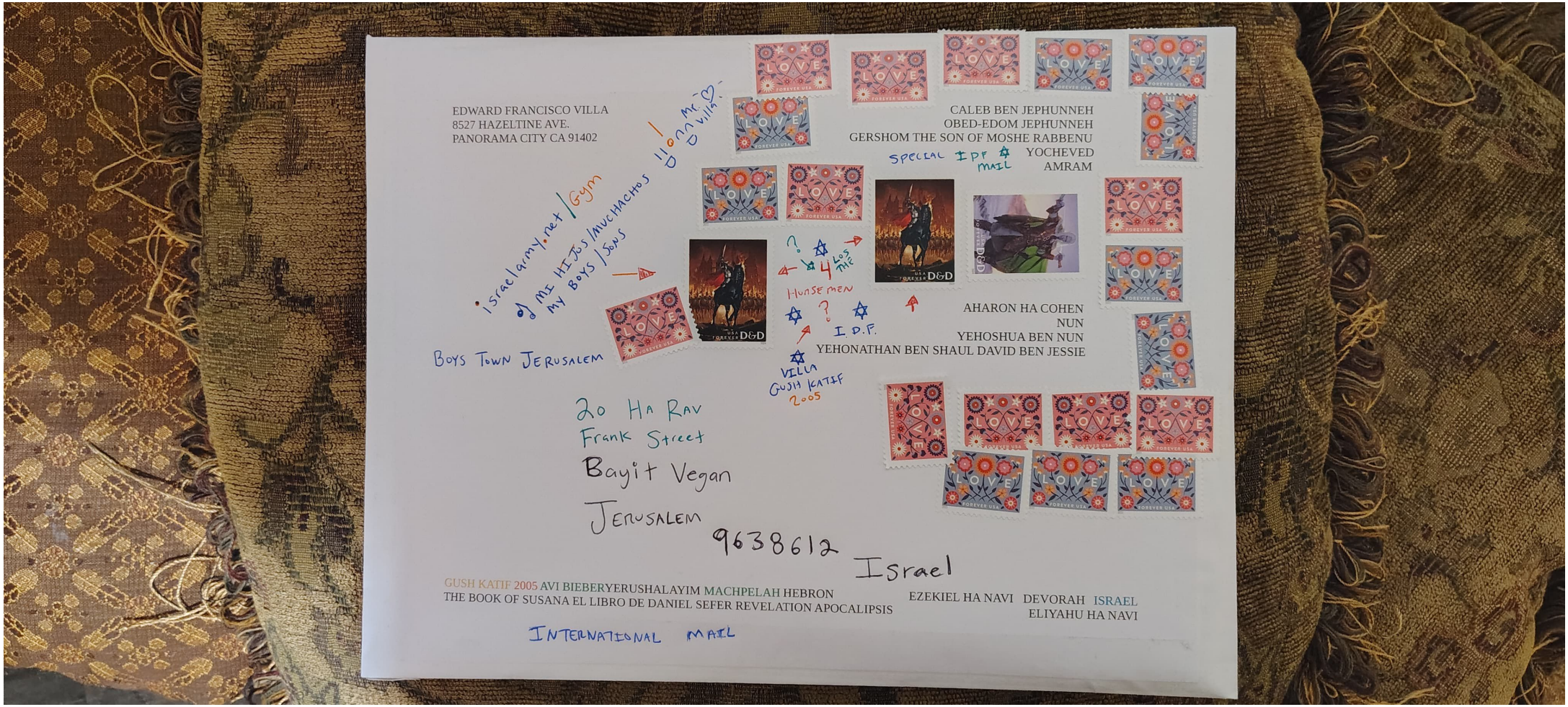
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064

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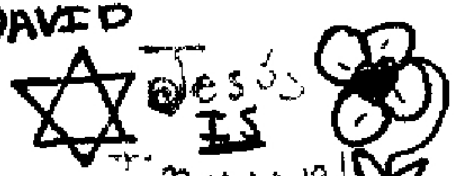
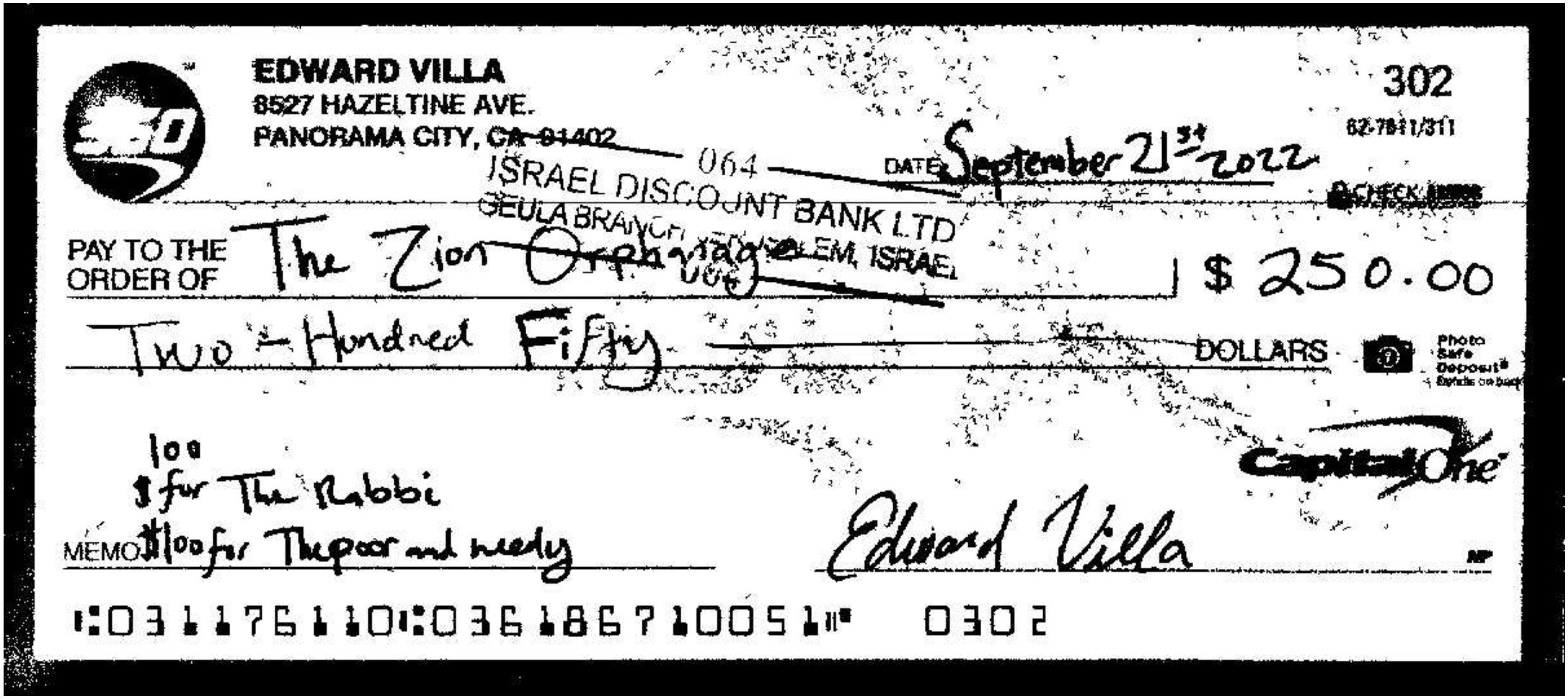



MEMO JESÚS YOSEF MIRIAM
THE SECOND TEMPLE PERIOD

Edward Francisco Villa

MP



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302
62-7811/311

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Photo Safe Deposit

Capital One

100
$ for The Rabbi
MEMO $100 for The poor and needy

Edward Villa

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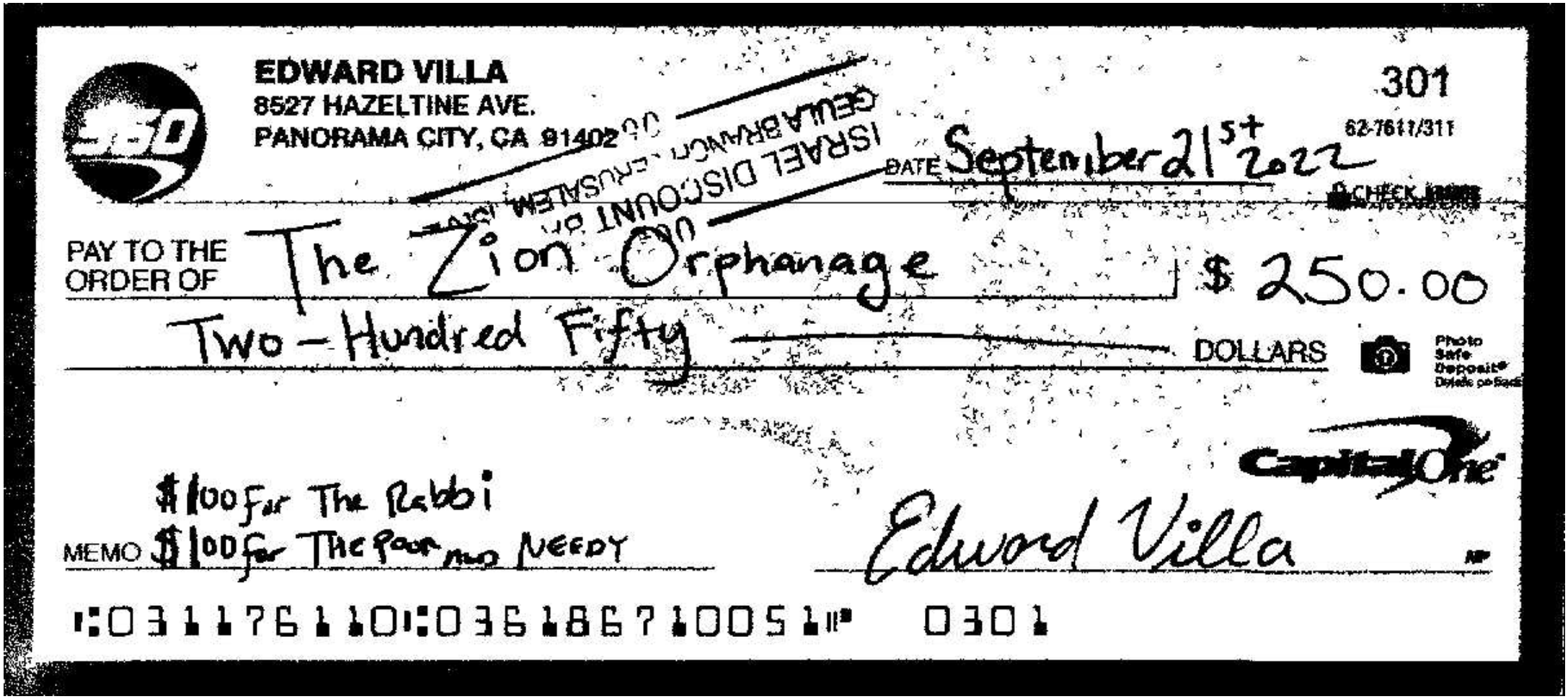

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Capital One

$100 for The Rabbi
MEMO $100 for The Poor and Needy

Edward Villa

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Edward Francisco Villa

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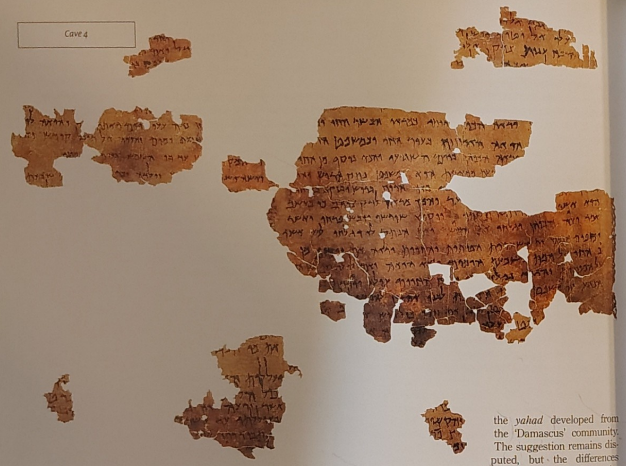



*Fragments of the Damascus Document from Cave 4.*

consisted of an Admonition, a lengthy list of laws (greatly expanded in the Cave 4 fragments), and a concluding liturgy for the Feast of the Covenant Renewal. Philip R. Davies later studied the Damascus Document as a text modelled on the Covenant Renewal form, but the Cave 4 fragments were not then available to him or to other scholars. On the whole the text of the Cairo manuscripts is almost the same as those in Cave 4, but it remains uncertain whether there was one definitive version of this document (there certainly was not in the case of the Community Rule). It is not even certain that all the Cave 4 manuscripts contained an identical edition, and neither Milik nor Baumgarten, who took over the task of producing the official edition, has offered a definitive reconstruction of the original Damascus Document. The most significant variations from the Cairo texts in some of the Cave 4 manuscripts is an introductory discourse suggestive of the Two Spirits dualism of 1QS, and a Penal Code (also similar to the disciplinary rules in 1QS). These additions may confirm, as was already suspected by Davies from the Cairo manuscripts, that the Damascus Document had been edited within the *yahad*, which had made small but important additions. This in turn implies that in some way the *yahad* developed from the 'Damascus' community. The suggestion remains disputed, but the differences between the D and S (as the 'Damascus' and Community Rule manuscripts are collectively termed) remain sufficiently distinct to require some kind of explanation.

## *Praise for Jerusalem and King Jonathan*

The first column of one Cave 4 fragment (4Q448) contains a psalm, at first unrecognized but now identified as a Hebrew version of Psalm 154 in the Syriac Old Testament, which is also found in 11QPs$^{a}$.

But this discovery is as nothing compared with the next two columns, which contain a new hymn, written by a different scribe. Although it is in a fragmentary state, it has been deciphered by Ada Yardeni, with the main part as follows:

'…holy city for King Jonathan and for all the congregation of your people Israel, who are in the four corners of heaven. May their peace be on your kingdom. Blessed be your name.' (col. B)

'I will glo[ry] in your love…by day and until evening…to approach, to be…to visit them with





When the new editor-in-chief of the scrolls, Emanuel Tov, presented a list of still-unpublished scrolls from Cave 4 in 1992, he included a group of texts in Aramaic, Hebrew and Nabataean comprising letters, records of debts, property conveyances and accounts for grains. Lack of such everyday records had long puzzled scholars, and it was hoped that these texts would elucidate daily life at Qumran.

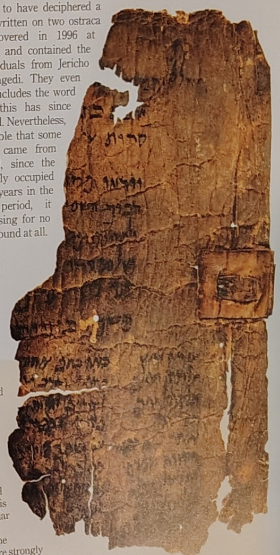
But are these texts actually from Qumran? In her edition of texts from the Wadi Seiyal, otherwise known as Nahal Hever, Ada Yardeni includes the so-called Cave 4 documentary texts only as an appendix, and expresses doubts over their origin. She does not claim to know where they came from, but for some she proposes Nahal Hever itself, 20 km (12 miles) south of Khirbet Qumran. This is because the so-called Cave 4 fragments include one from a manuscript found at Nahal Hever. She also notes that this kind of text is unlike the vast majority of materials in Cave 4. The cursive script is also quite different, and, finally, recent Carbon-14 dates for the manuscripts 4Q342 and 4Q344 date them 'long after the settlement at Khirbet Qumran was abandoned' (p. 74).

Twelve of these manuscripts were written on leather and seven on papyrus. 4Q342 is a letter, datable by its script to the 1st century CE (Carbon-14: 14–115 CE). It mentions the names Yehudah, Eleazar and Elishua. 4Q343, datable to *c.* 50 BCE, refers to Shimon, S'dlhy and Beit 'Aphek. 4Q344, which Carbon-14 has dated 72–127 CE, is a promissory note mentioning a certain Eleazar bar Joseph.

But palaeography and Carbon-14 do not always agree. 4Q345 is dated by its script to the middle to late 1st century BCE; but Carbon-14 gives the range 373–171 BCE. This fragment mentions the month of Elul, 30 silver denarii, and the names Yeshua', Hosha'yah, and Yishma'el ben Shimon. 4Q346 and 4Q348 are also deeds, containing personal names; 4Q351–58 are accounts dealing with grain; 4Q359 is a papyrus deed and Yardeni suggests that 4Q360a must have been a literary text that referred to sacrifices.

But are none of these from Qumran? Cross and Eshel claim to have deciphered a deed of a gift, written on two ostraca that were discovered in 1996 at Khirbet Qumran and contained the names of individuals from Jericho and perhaps Engedi. They even claimed that it includes the word *yahad*, though this has since been contradicted. Nevertheless, it is not impossible that some of these texts came from Qumran. Indeed, since the site was certainly occupied for at least 150 years in the Graeco-Roman period, it would be surprising for no such texts to be found at all.

**Factfile**
*Manuscripts:* 4Q342–60
*Editors:* H. Cotton and A. Yardeni (*DJD* 27)
*Script:* Early Herodian to post-Herodian



*4Q448 contains a psalm, and a hymn praising King Jonathan. This king cannot be identified with certainty.*

blessing…on your name which we call…kingdom to bless…day war… King Jonathan (?)' (col. C)

The question upon which all scholars seized is: who is King Jonathan? The editors, Hanan and Esther Eshel, followed by most scholars, identify him as the Hasmonaean king Alexander Jannaeus (Hebrew Yannai, an abbreviation of Yehonatan), who ruled from 103 to 76 BCE, and who is possibly alluded to in the Commentary on Nahum (see p. 98). The difficulty that this posed was that according to the received theory the writers of the scrolls were opposed to the Hasmonaeans. Hence the Eshels suggest that this hymn is not 'sectarian' (though they do not explain how or why it was used at Qumran). Geza Vermes has suggested an earlier Jonathan, the brother of Judas Maccabee and ruler of Judah from 160–142 BCE (well before the settlement at Qumran). Vermes regards this Jonathan as having first been in favour with the groups that finally went to Qumran (hence this text) but later as having been their arch-enemy, the 'Wicked Priest' of the Habakkuk Commentary (which hardly explains why the text was preserved at Qumran!).

While it was once thought that the scrolls are consistently anti-Hasmonean, such a bias is not really evident, and Robert Eisenman is one Qumran scholar who has always maintained that the scrolls writers were strongly *pro*-Hasmonaean. In fact, there are no obvious sectarian features to this hymn, but its presence in a Qumran cave is not especially problematic. The mention of historical persons, however, is so rare in the scrolls that this text is important, whoever it refers to.

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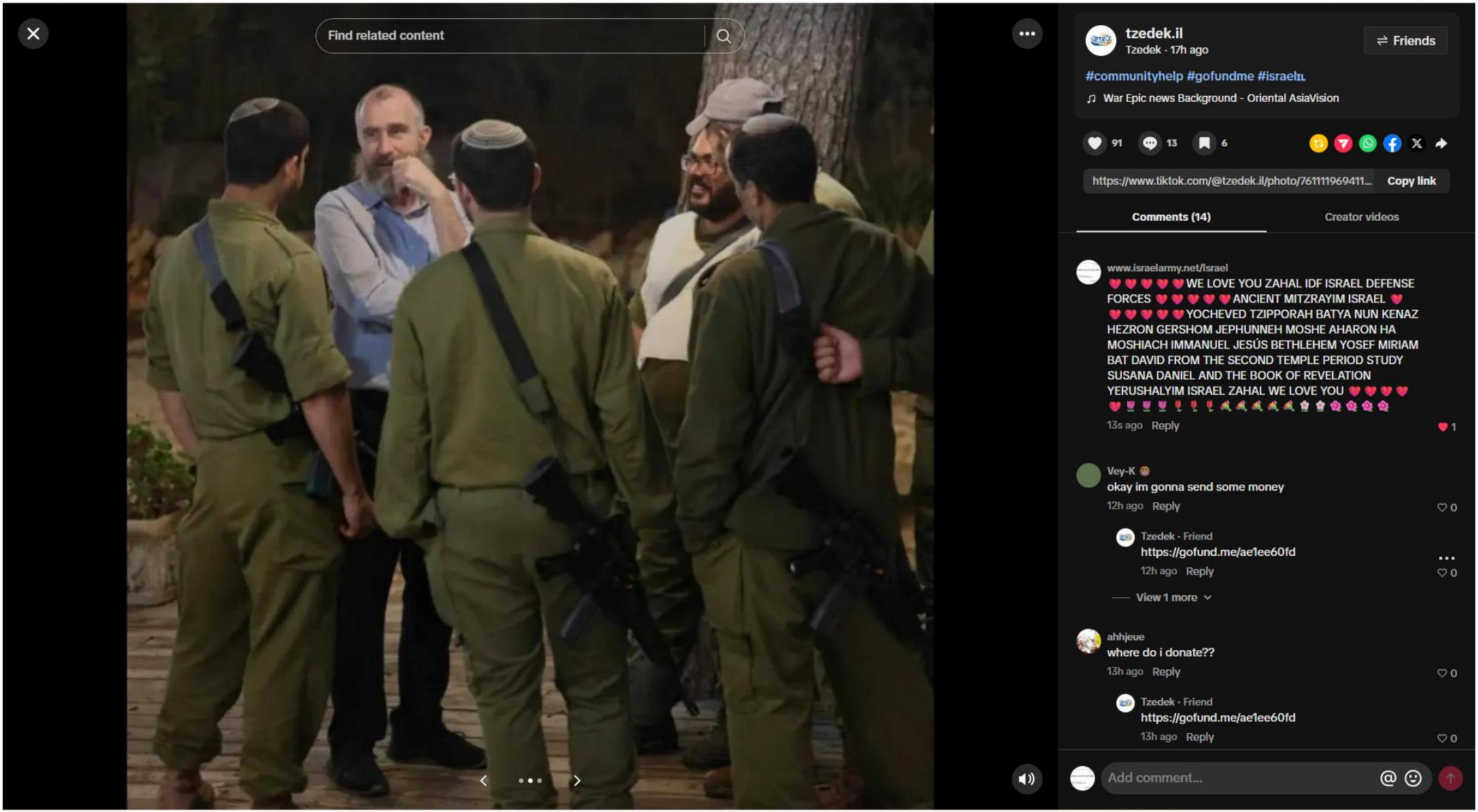


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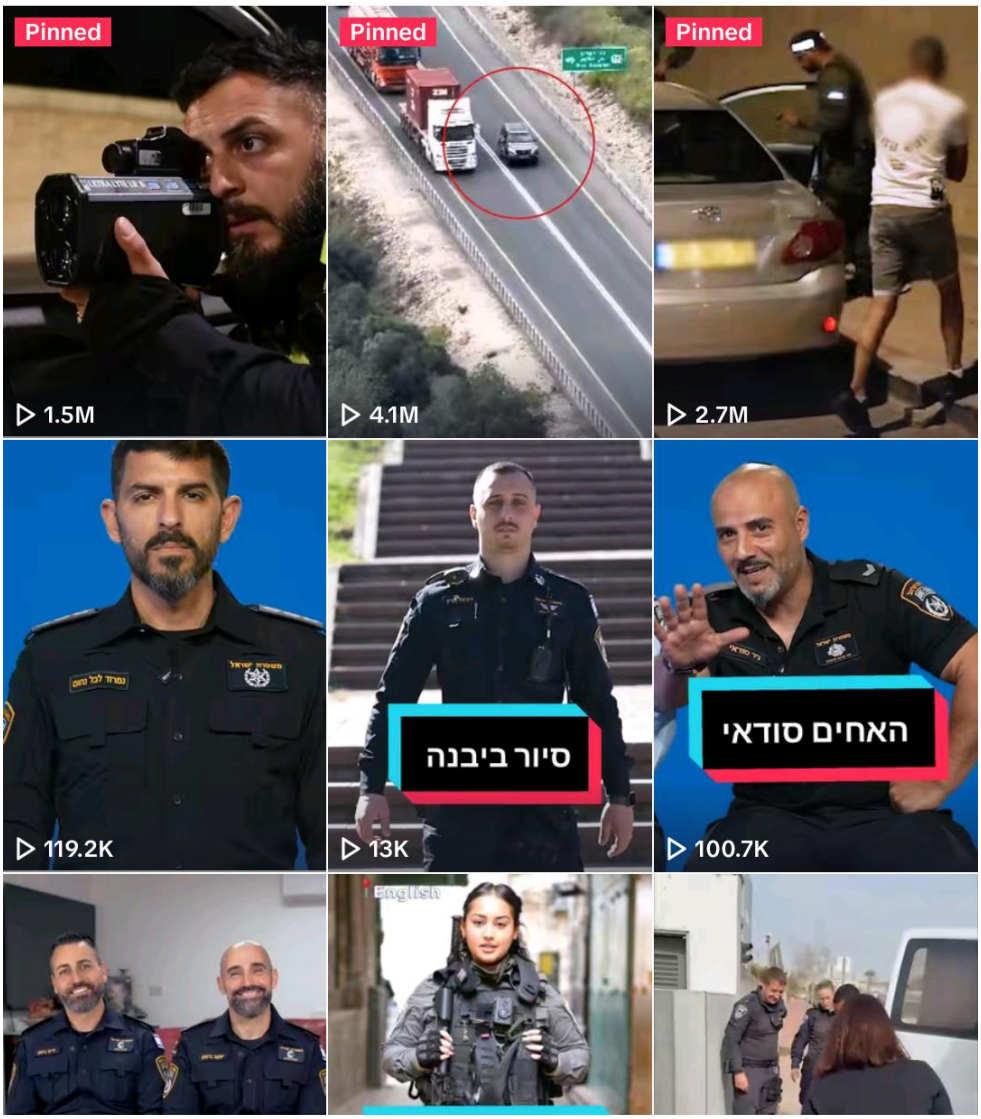


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By: Emil G. Hirsch, Bernhard Pick

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Name of several Biblical personages.

In Hebrew יהושע (Deut. iii. 21; Judges ii. 7) and commonly יהוֹשֻׁעַ (Judges ii. 7a; Ex. xvii. 9; Josh. i. 1) correspond to אלישע = "helped by Yhwh," the shorter form being הושע = "help" or "one who helped" (Num. xiii. 8; Deut. xxxii. 44; here probably an error for יהושע). The Septuagint has Ἰησους; the Vulgate, usually "Josue," but "Jesus" in Ecclus. (Sirach) xlvi. 1; I Macc. ii. 55; II Macc. xii. 15, identical with ישוע, the post-exilic form of the name.

Appointed Moses' Successor.
Conquest of Jericho.
Division of the Land.

His Faithful Service.
The Change in His Name.
Married to Rahab.

1. Biblical Data: The son of Nun

# CALEB.

By: **Morris Jastrow, Jr., George A. Barton, Marcus Jastrow, Louis Ginzberg**

## —Biblical Data:

Table of Contents

—Biblical Data:
—In Rabbinical Literature:
—Critical View:

According to the Biblical text, Caleb was of the tribe of Judah. He represented that tribe among the twelve spies whom Mosessent from the wilderness to spy out Canaan. He and Joshua alone brought back an encouraging report

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# OBED-EDOM (עבד אדום).

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

Table of Contents

—1. Biblical Data:
—In Rabbinical Literature:

## —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).

## —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 beforeit twice daily, early in the morning and again at evening (*ib.*).

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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).

**2.** Korahite; one of the guards appointed to march before the Ark of the Covenant when it was taken from the house of Obed-edom the Gittite to Jerusalem. He was commissioned also, with five of his companions, to play on the harp of eight strings (I Chron. xv. 18, 21, 24). During the regency of Solomon in David's old age, Obed-edom belonged to the second division of the guard in the provisional Temple; and the sixty-two male members of his family, including his eight sons, were all detailed for duty at the Temple and kept guard on its southern side (I Chron. xxvi. 4, 8, 15).

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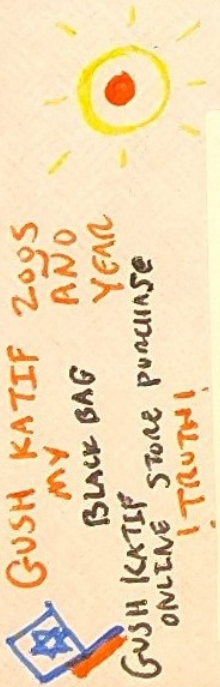

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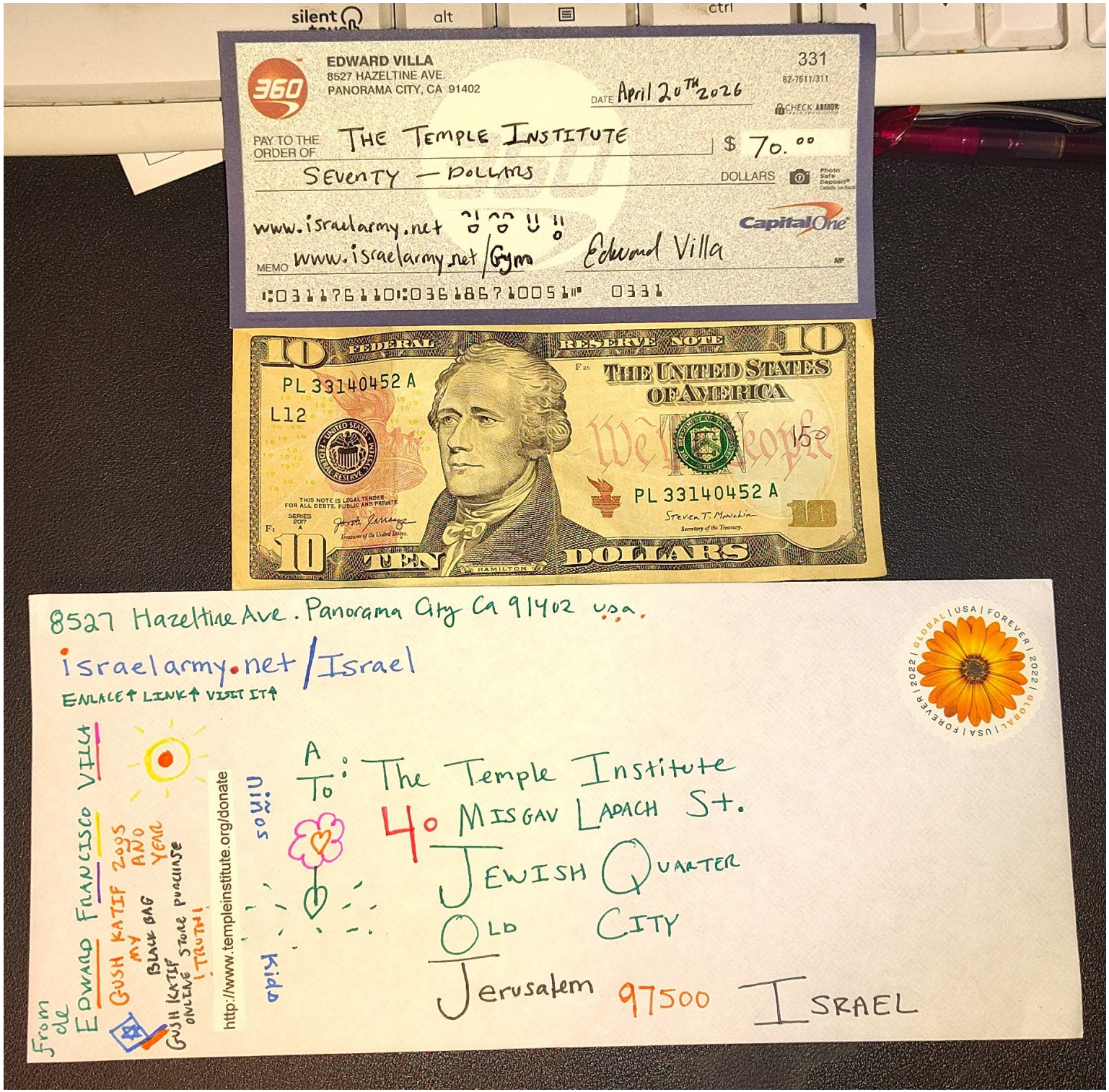
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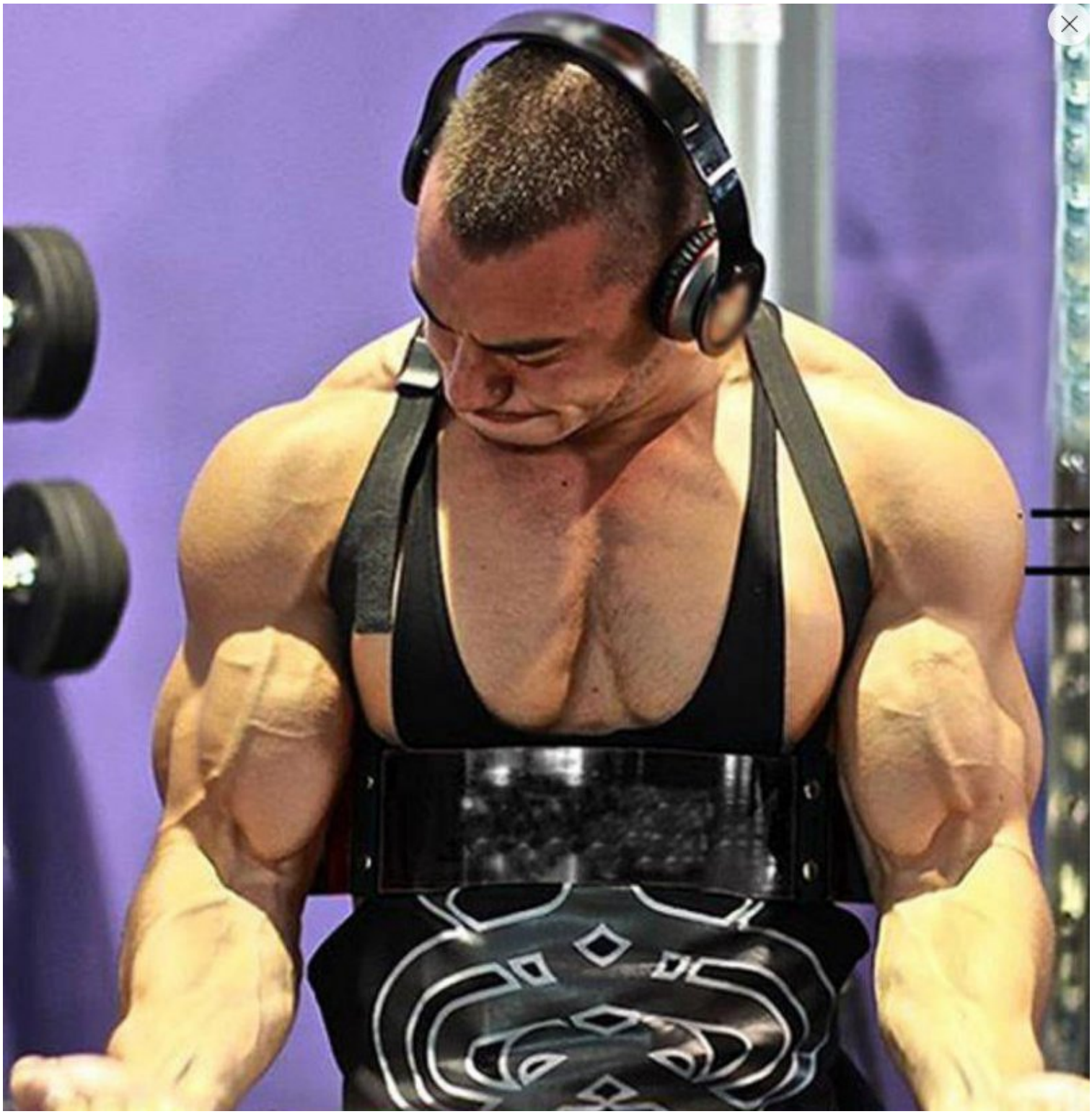












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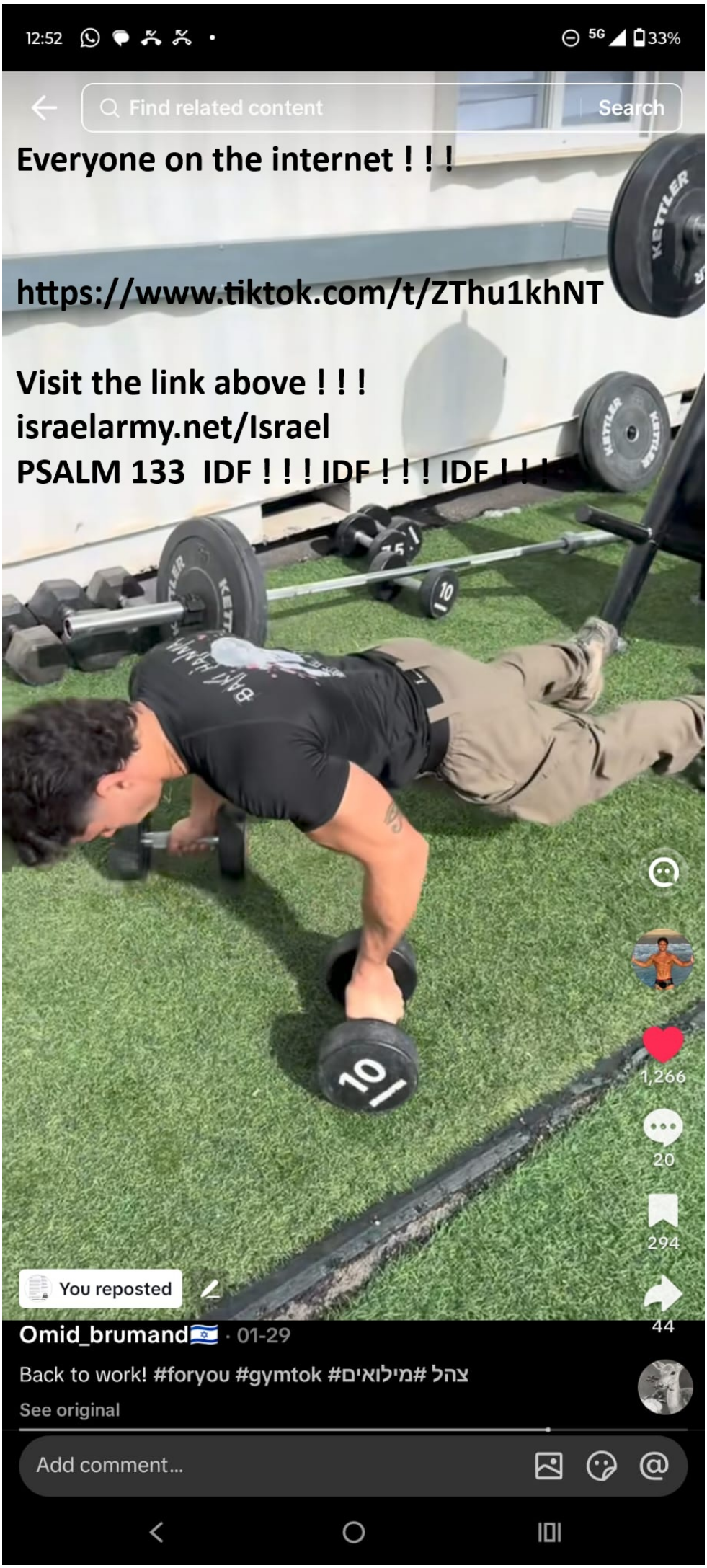
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Rabbi JJ Hecht II

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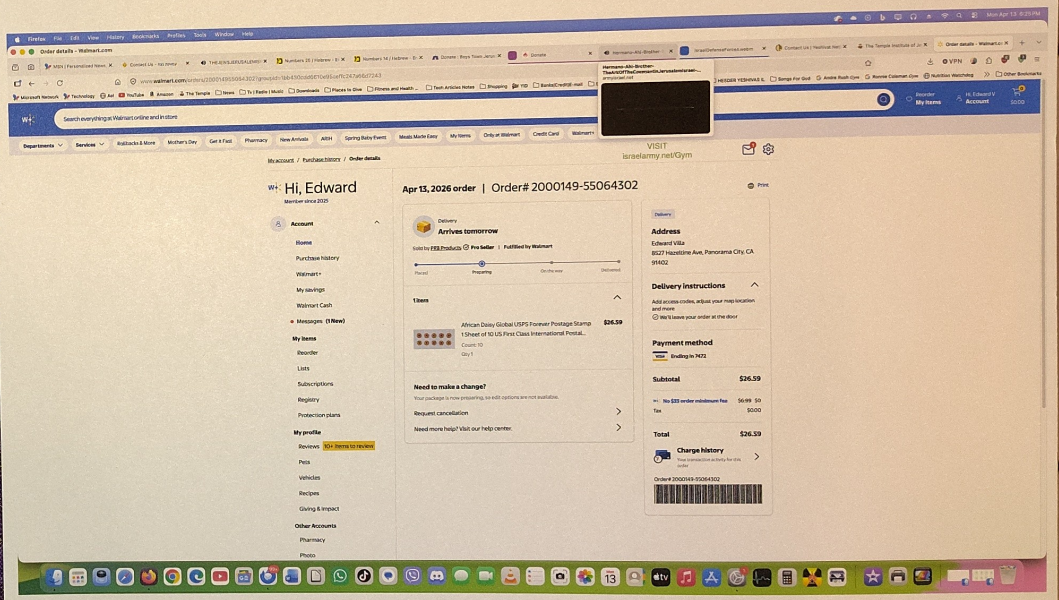


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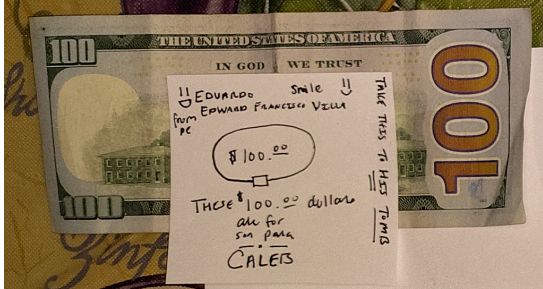


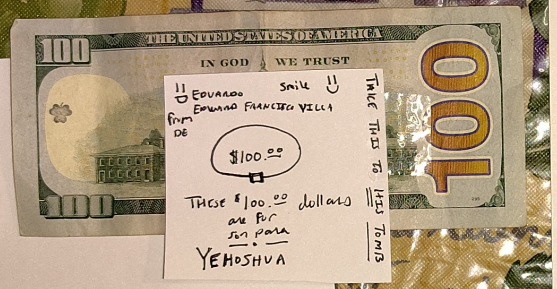


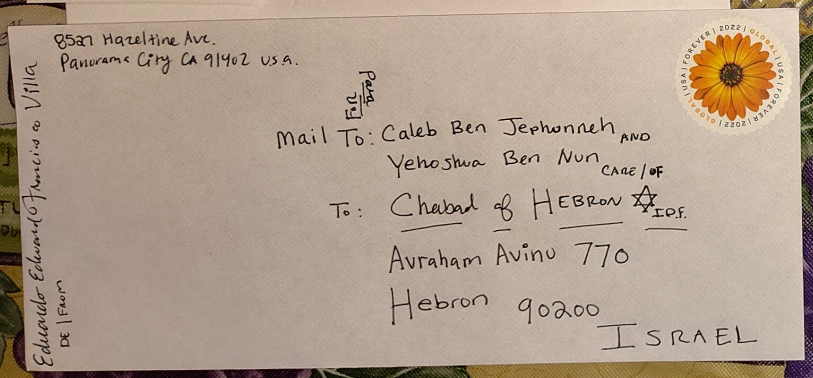


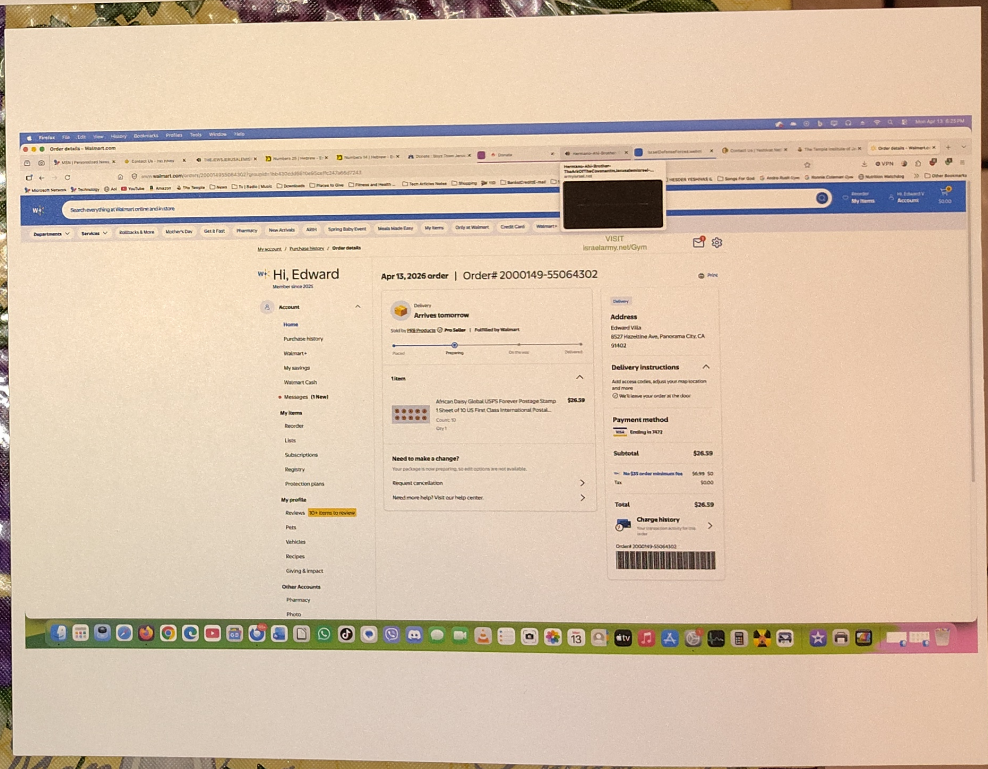

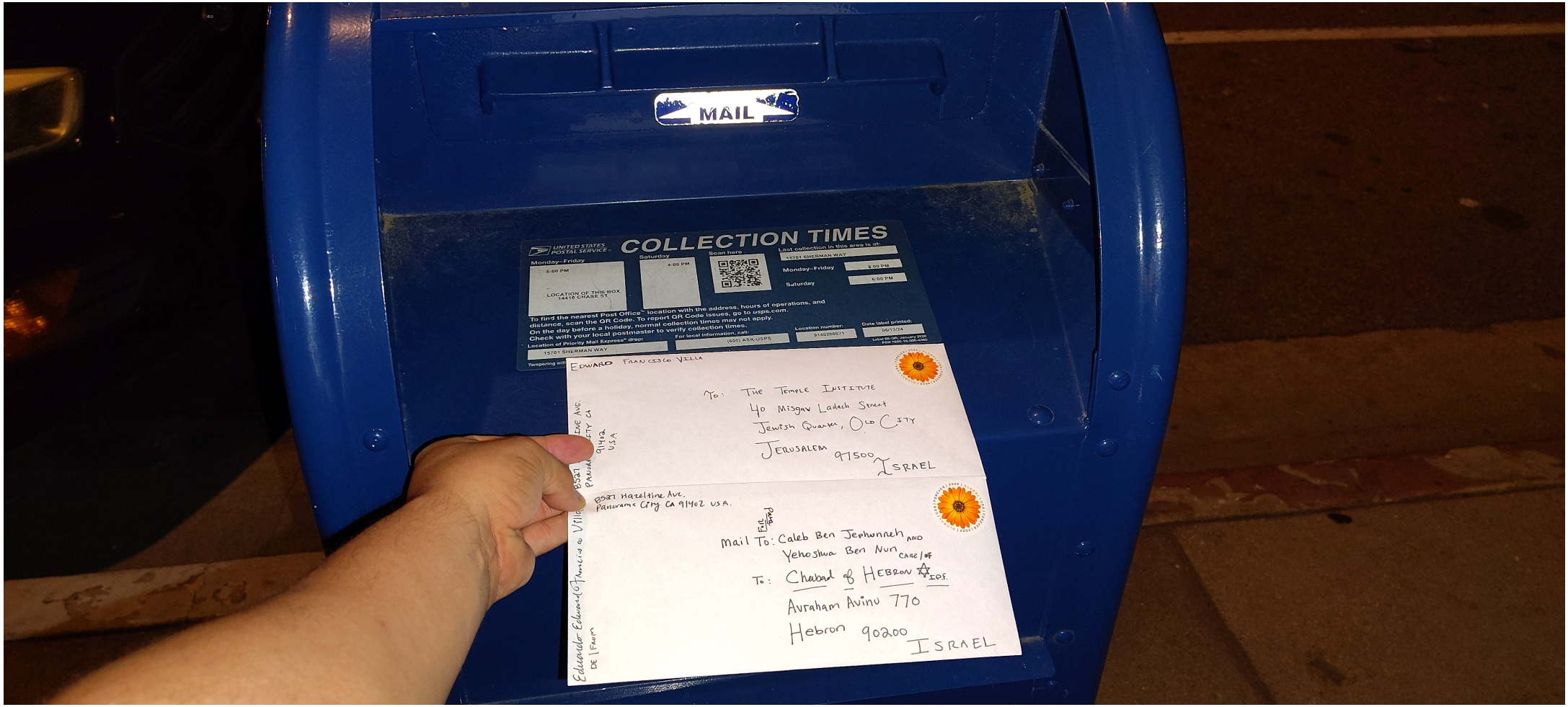
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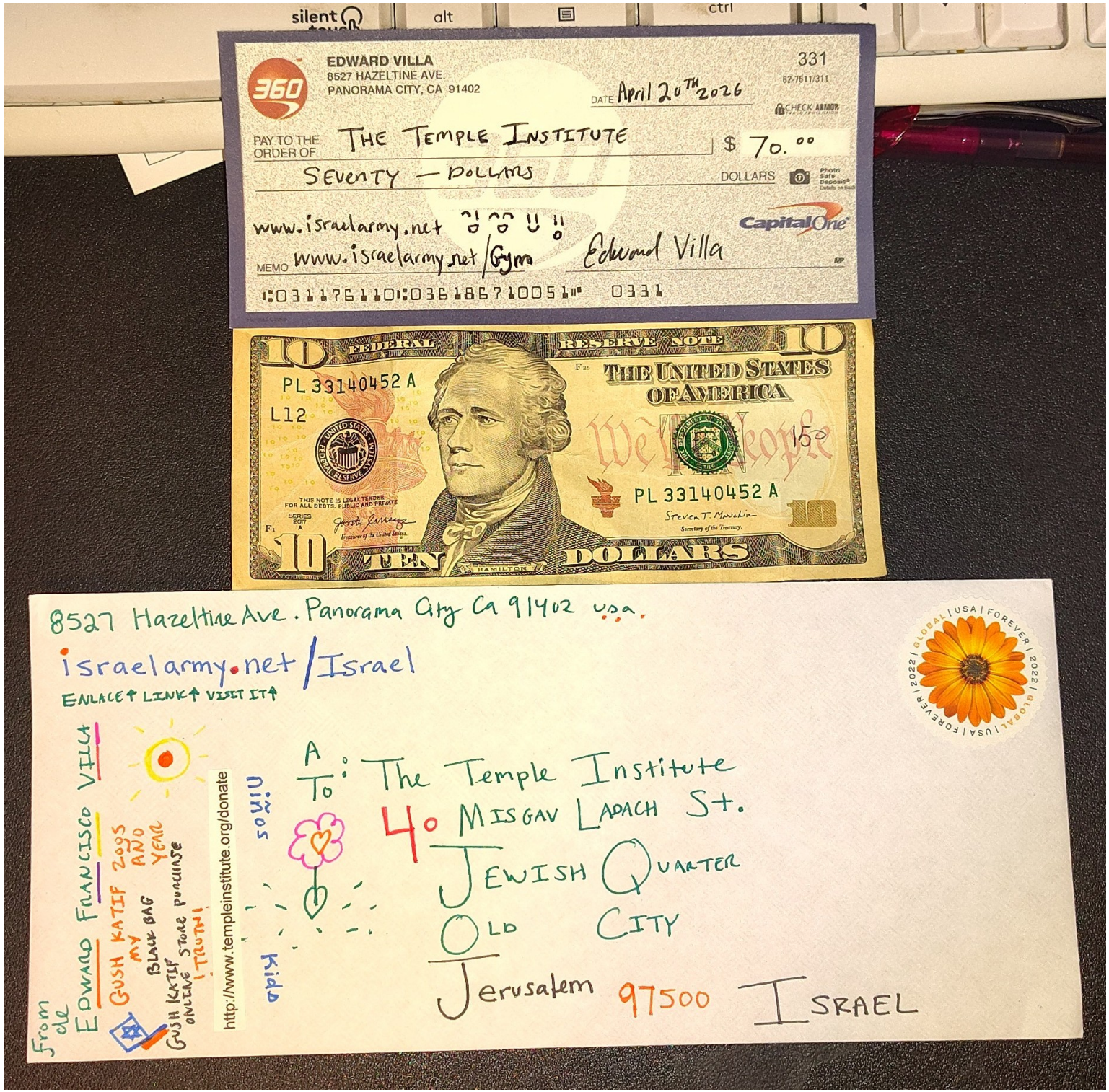
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# CALEB.

By: **Morris Jastrow, Jr., George A. Barton, Marcus Jastrow, Louis Ginzberg**

## —Biblical Data:

Table of Contents

—Biblical Data:
—In Rabbinical Literature:
—Critical View:

According to the Biblical text, Caleb was of the tribe of Judah. He represented that tribe among the twelve spies whom Mosessent from the wilderness to spy out Canaan. He and Joshua alone brought back an encouraging report

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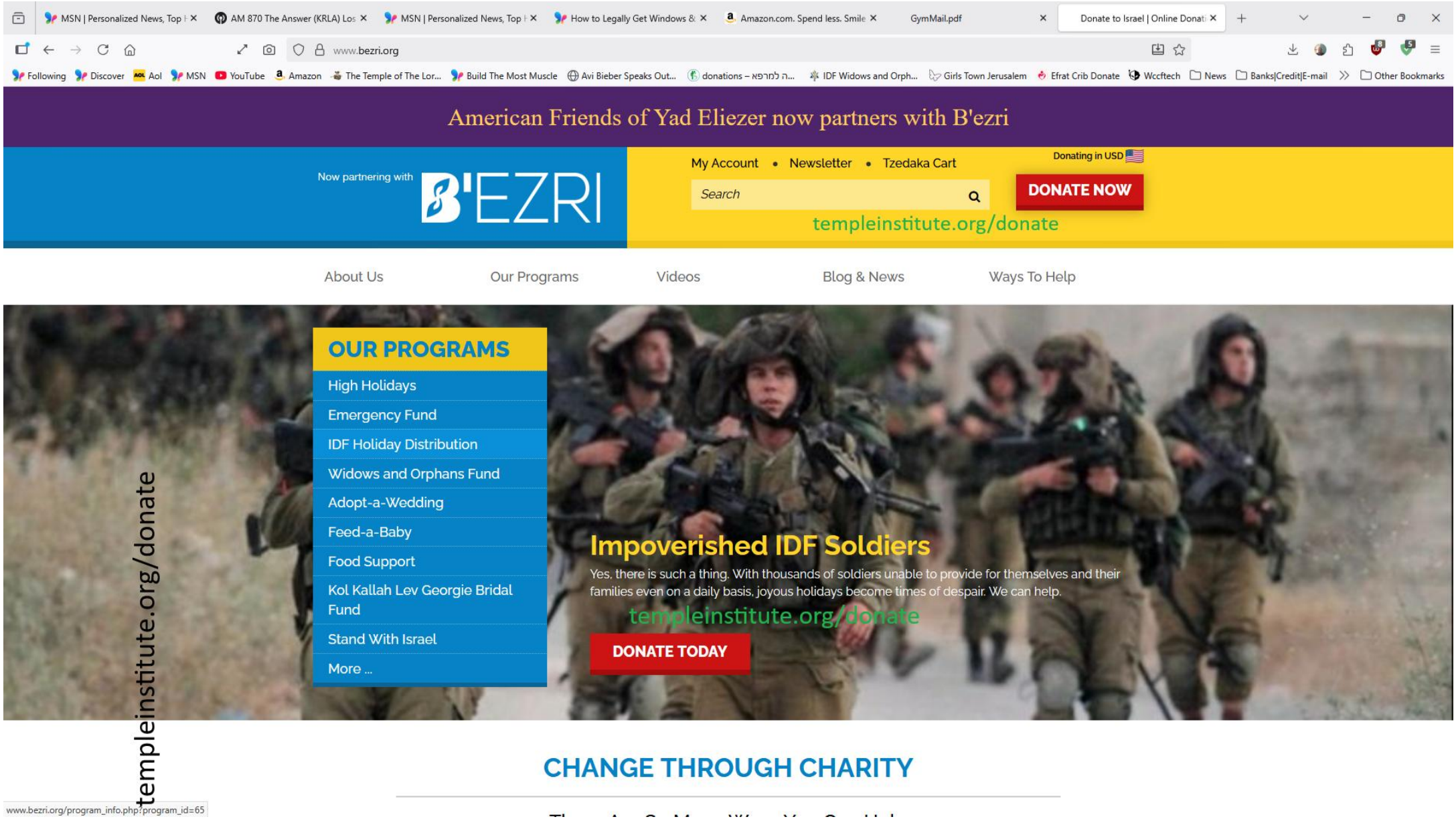
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# Joshua

Prophet

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## Joshua ben Nun

Joshua ben Nun, of the tribe of Ephraim, was the **second person to lead the Jewish people in their early history**. He spent the early part of his life training ...

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Who is Yeshua Ben Nun?

Joshua son of Nun, formerly Hoshea bin Nun, was **Moses's deputy from the time of the Exodus**, one of the 12 tribal leaders tasked with scouting out the promised land, Moses's eventual successor, and possibly the recorder of the last verses of the Torah.

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What does Ben Nun mean?

### son of Nun

The Torah refers to Joshua, whose father's name is Nun, as "bin Nun" rather than the more typical patronymic "ben Nun," meaning "**son of Nun**." Ramban, in his 13th-century

## Overview

Joshua, also known as Yehoshua, Jehoshua, or Josue, was Moses' assistant in the books of Exodus and Numbers, and later succeeded Moses as leader of the Israelite tribes in the Book of Joshua of the Hebrew Bible. Wikipedia

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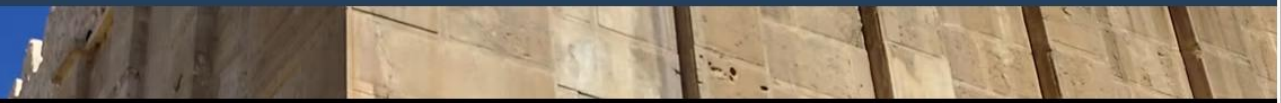

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Canaan. He and Joshua alone brought back an encouraging report, and in consequence were the only ones of all that came out of Egypt who were permitted to survive and enter Canaan (Num. xiii. 6, 30; xiv. *passim*; xxvi. 65; xxxii. 12; xxxiv. 19; Deut. i. 36). After the conquest he was given Hebron and the region around it. In the conquest of this territory he offered the hand of Achsah, his daughter, to the man who would capture Hebron for him; the feat was accomplished and the maiden won by Caleb's younger brother, Othniel. To him was assigned the south land, to which later, at Achsah's request, "the upper springs" were added (Josh. xiv., xv.; and Judges i. *passim*). His name is connected with several towns in southern Judah (I Chron. ii. *passim*).

## —In Rabbinical Literature:

In the rabbinical sources, Caleb, the son of Hezron (I Chron. ii. 18-20), is identified with Caleb, the son of Jephunneh (Num. xiii. 6), the epithet "Jephunneh" having been given to him because he "turned away" (יפונה = פנה) from the sinful intention of the other spies who advised the people against going into the Holy Land. Caleb is also called (I Chron. iv. 5) "Ashhur," because his face became black (שחור) from much fasting, and "father of Tekoa" (אבי תקוע), because he fastened (תקע) his heart on God, and in this faith he married the prophetess Miriam, whom, although she was neither fair nor healthy, he treated with fatherly love (אבי), appreciating her own piety and her relationship to such brothers as Moses and Aaron.

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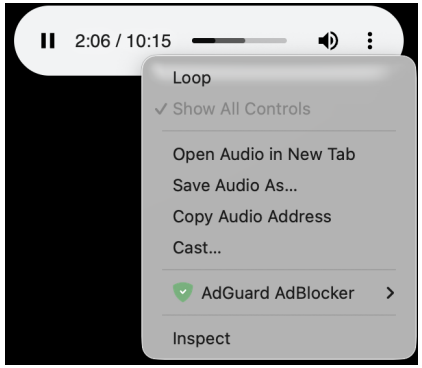

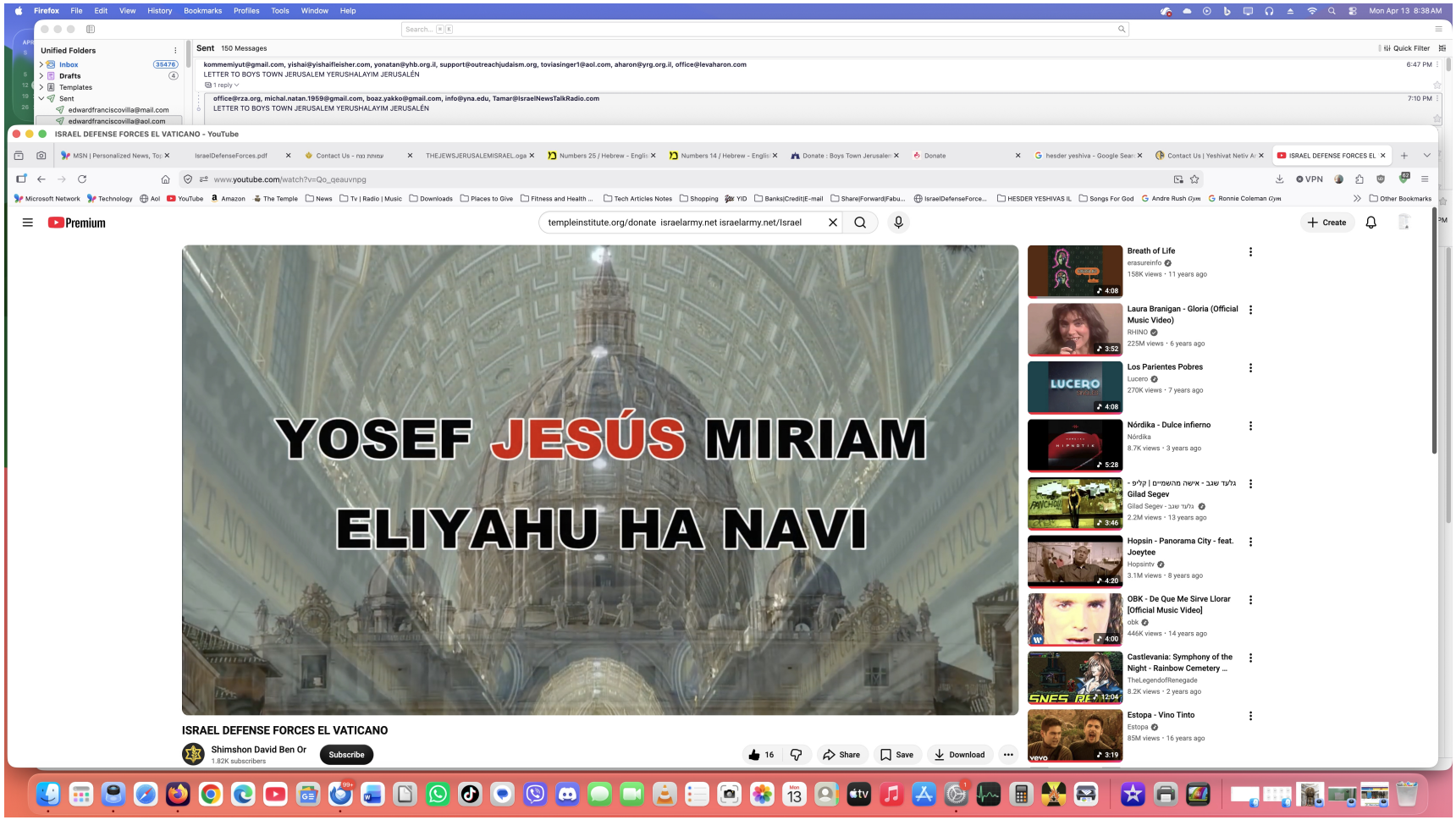


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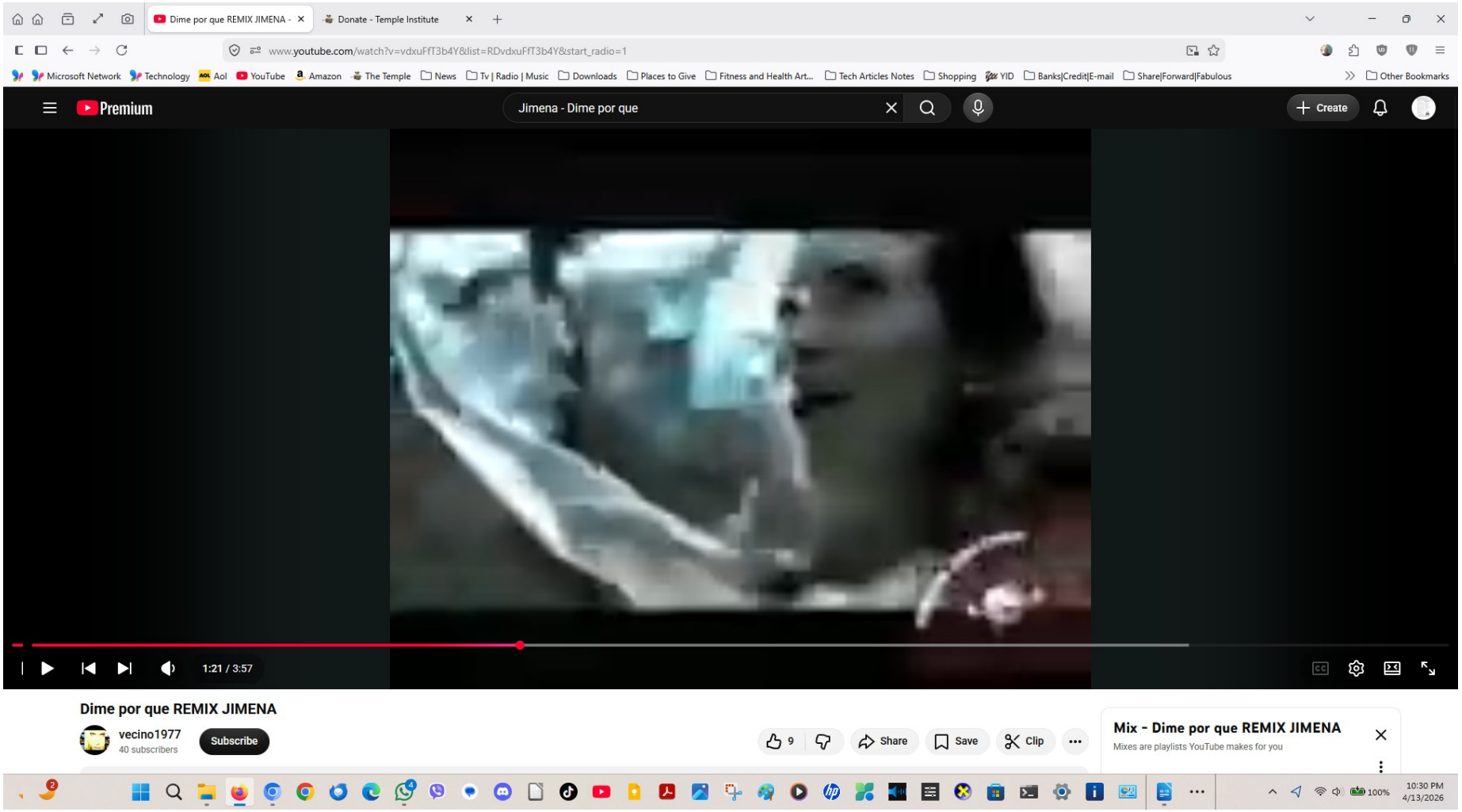





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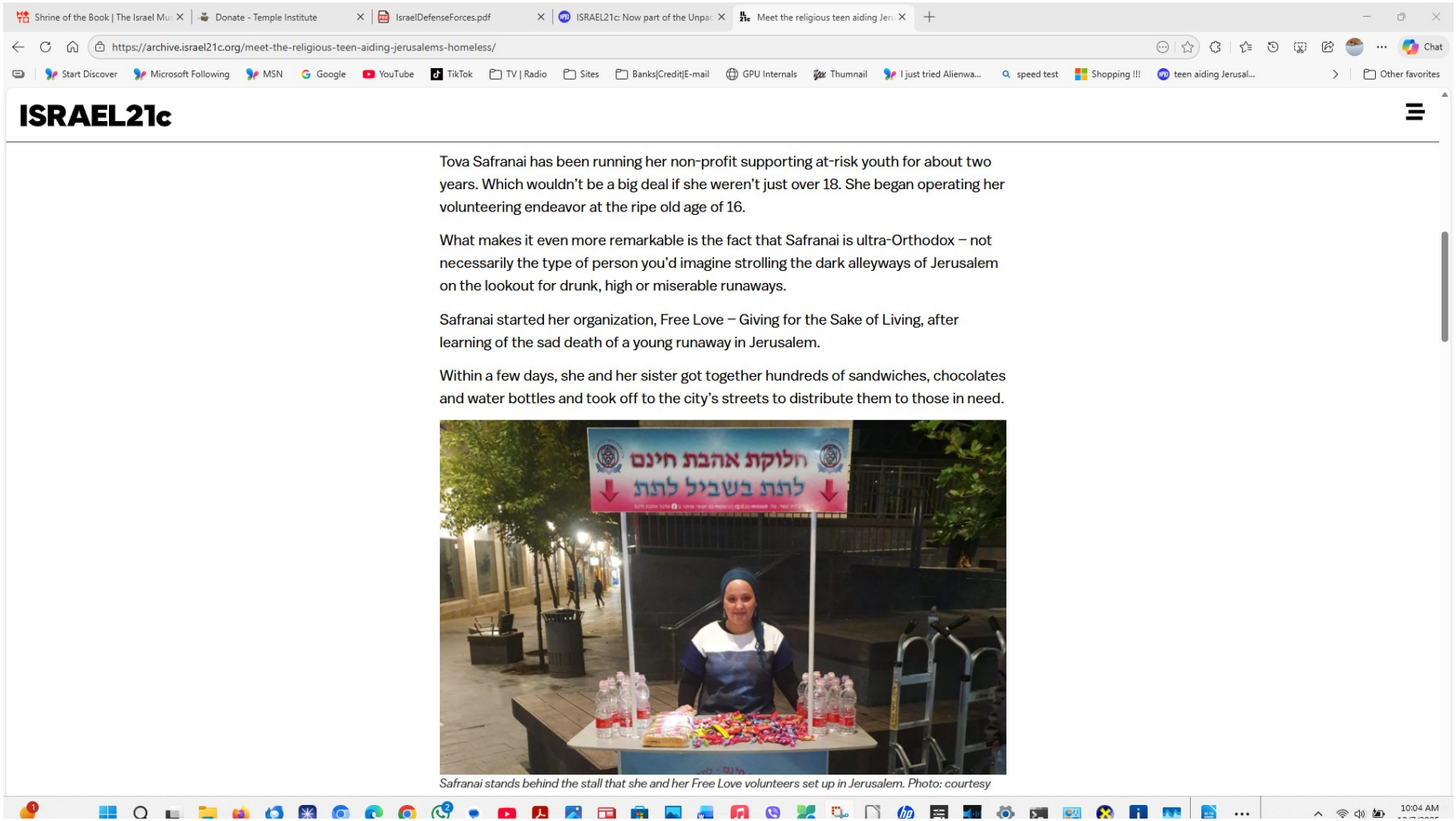


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# SHALLUM.

By: Emil G. Hirsch, E. I. Nathans, Wilhelm Bacher, Louis Ginzberg

Table of Contents
—Biblical Data:
—In Rabbinical Literature:

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1. King of Israel who dethroned Zechariah, the last of Jehu's dynasty, and succeeded him. He was in turn dethroned by Menahem (II Kings xv. 10-16).
2. Son of Josiah, King of Judah (Jer. xxii. 11). Probably the term is used merely as an epithet = "the desired one"; hence I Chron. iii. 15 makes Shallum the fourth son of Josiah.
3. Husband of Huldah, the prophetess (II Kings xxii. 14).

## —In Rabbinical Literature:

Even at the time of the prophet Elisha, Shallum was one of the most eminent men ("mi-gedole ha-dor") in the country. Yet he did not think it beneath his dignity to lend personal aid to the poor and the needy.





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# HULDAH (חלדה).

**By: Emil G. Hirsch, M. Seligsohn, Executive Committee of the Editorial Board., Louis Ginzberg**

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Table of Contents

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—In Rabbinical Literature:

Prophetess; wife of Shallum, the keeper of the wardrobe in the time of King Josiah. She dwelt in the second quarter of Jerusalem. It seems that Huldah enjoyed great consideration as a prophetess, for when Hilkiah found the scroll of the Law he, with his four companions, took it to her. On



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A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as

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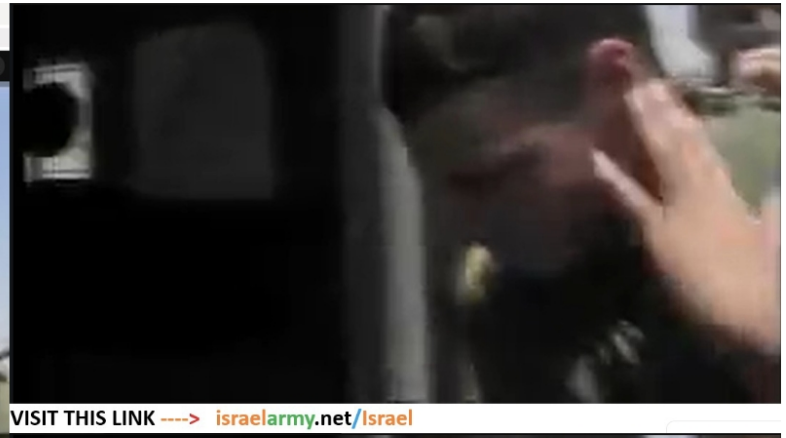


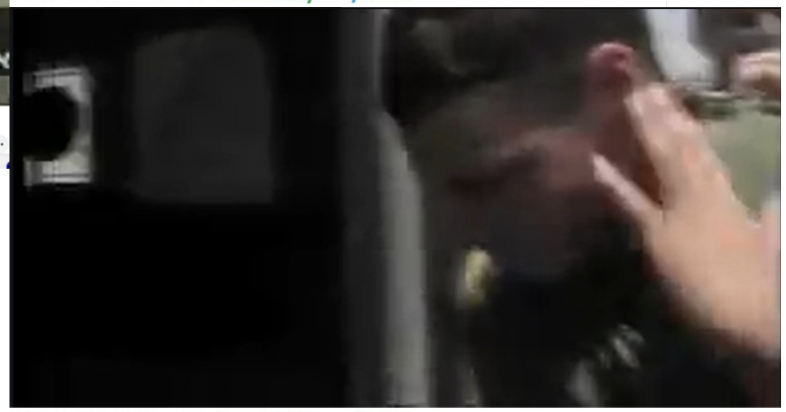


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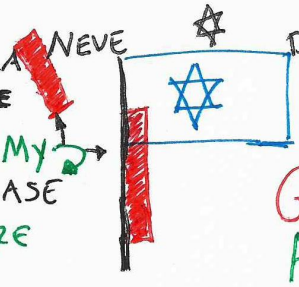

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Yosef Miriam AND

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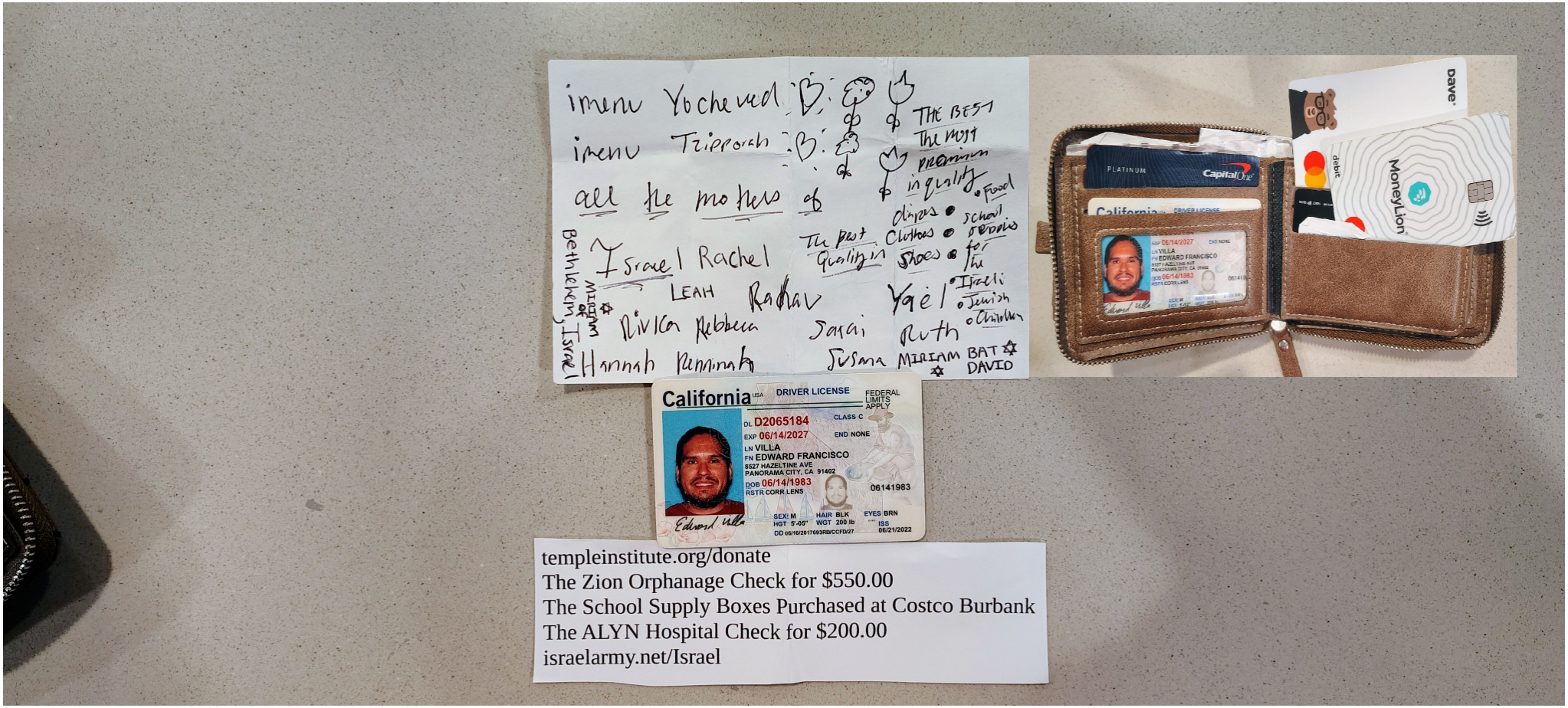
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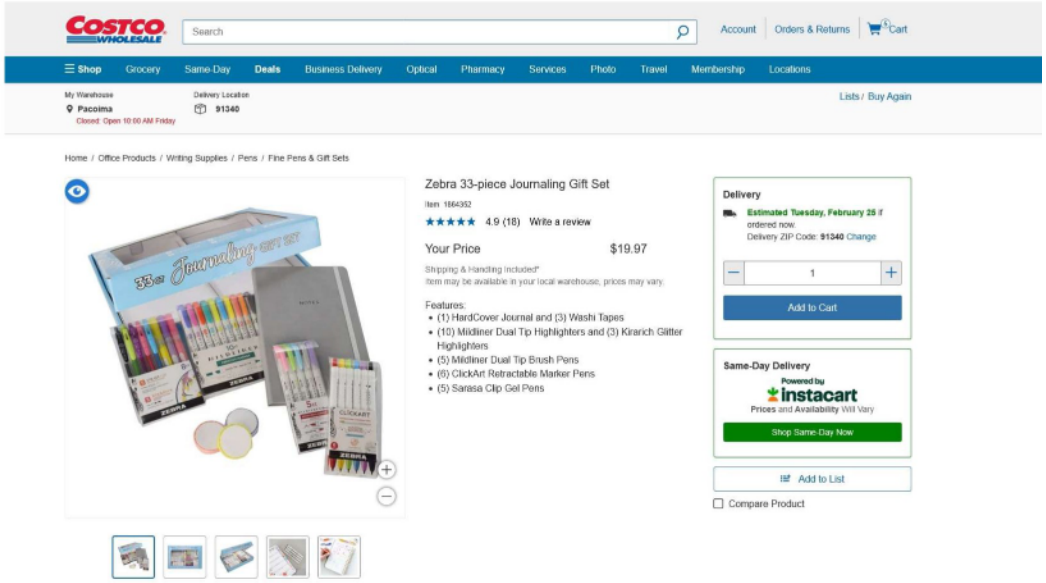


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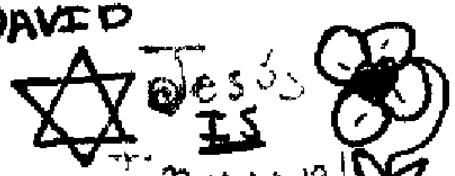


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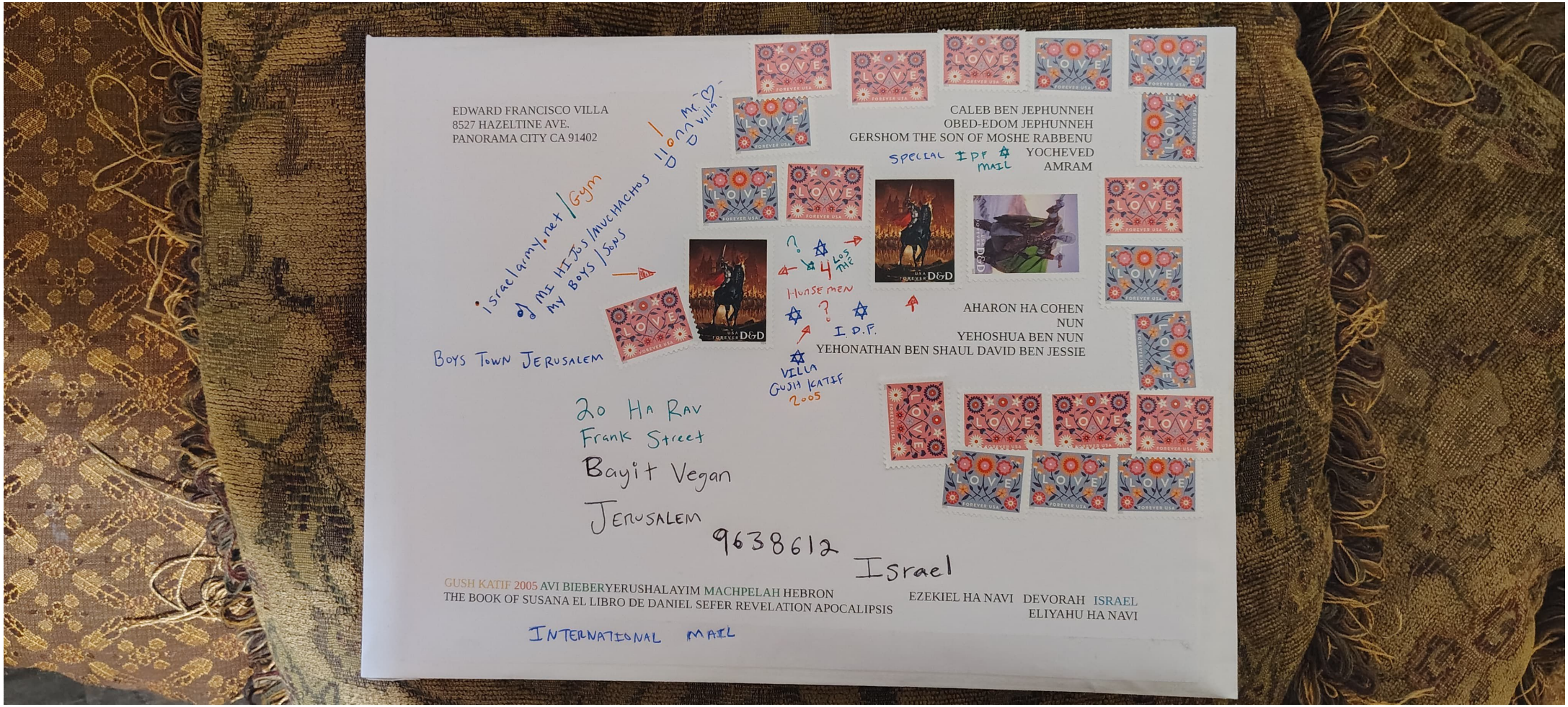
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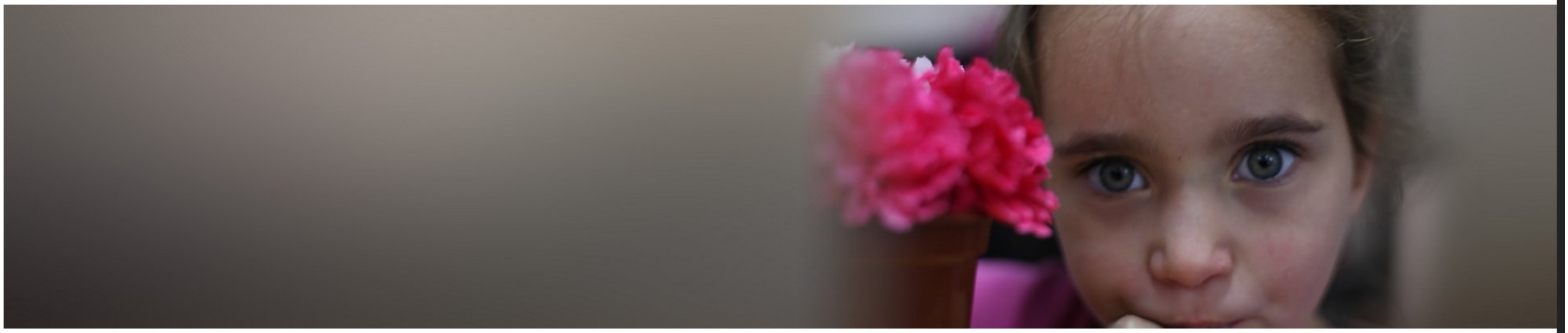

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and loving-kindness of Zion of Yerushalayim of Israel
by visiting the link above ! ! !




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- DEDICATE A DORMITORY
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- DEDICATE A DINING ROOM TABLE
- DEDICATE A WINDOW
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- OTHER DONATION
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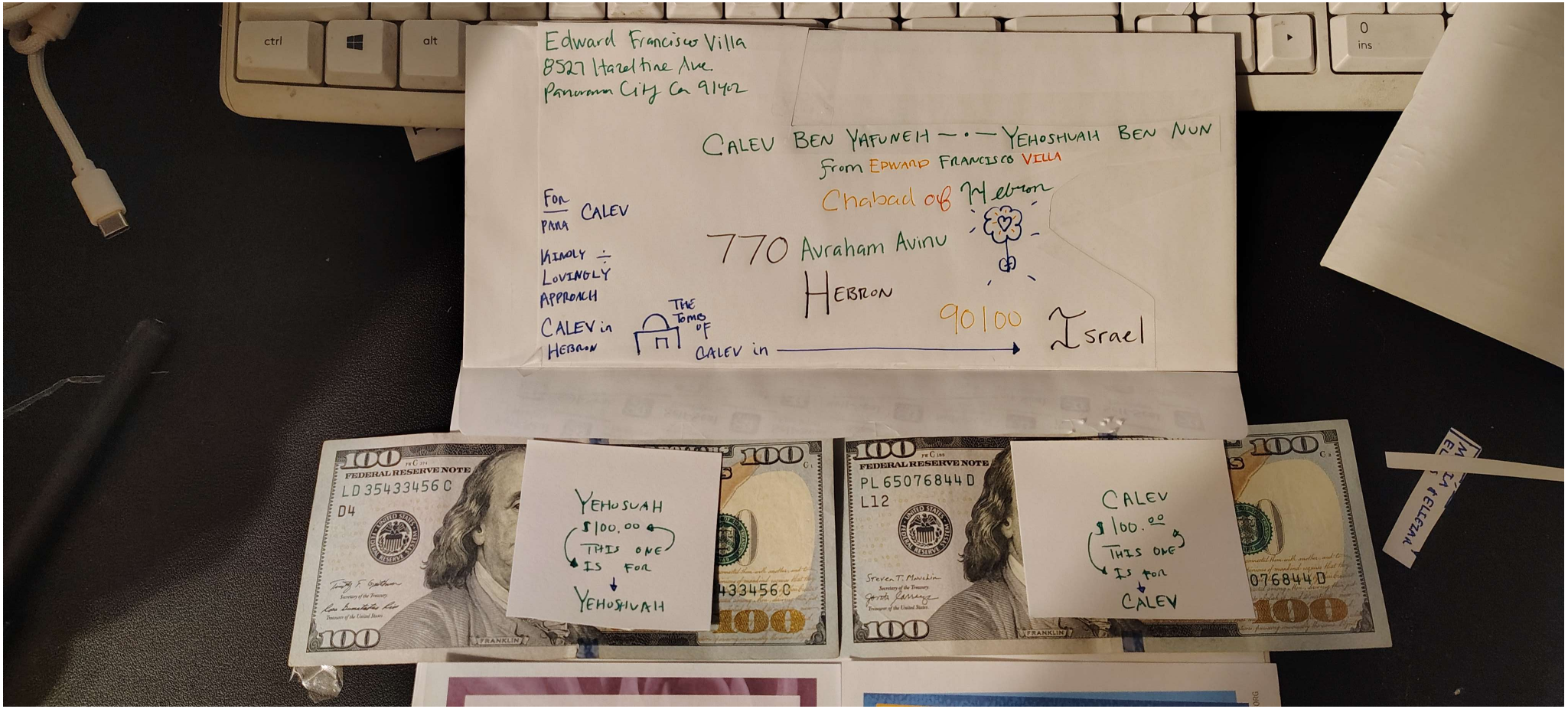
Contact the organization to see what their needs are and invite other organizations to your calls too ! ! !
Contact each other online and make group video | voice conferences online
to make donor groups around Jerusalén Yerushalayim Jerusalem Israel to invite
Jews and Christians around the world as well to your group video | voice confrences ! ! !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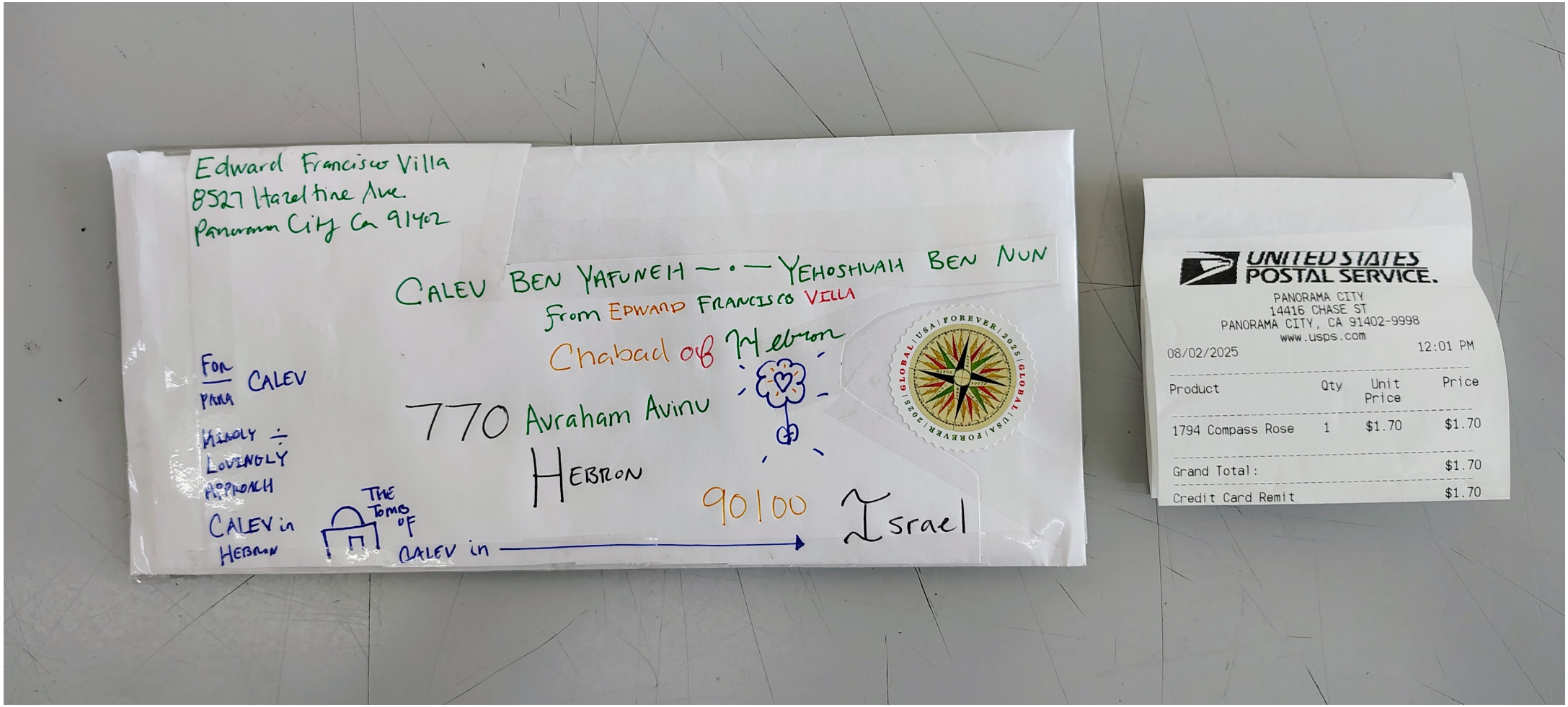
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for more information

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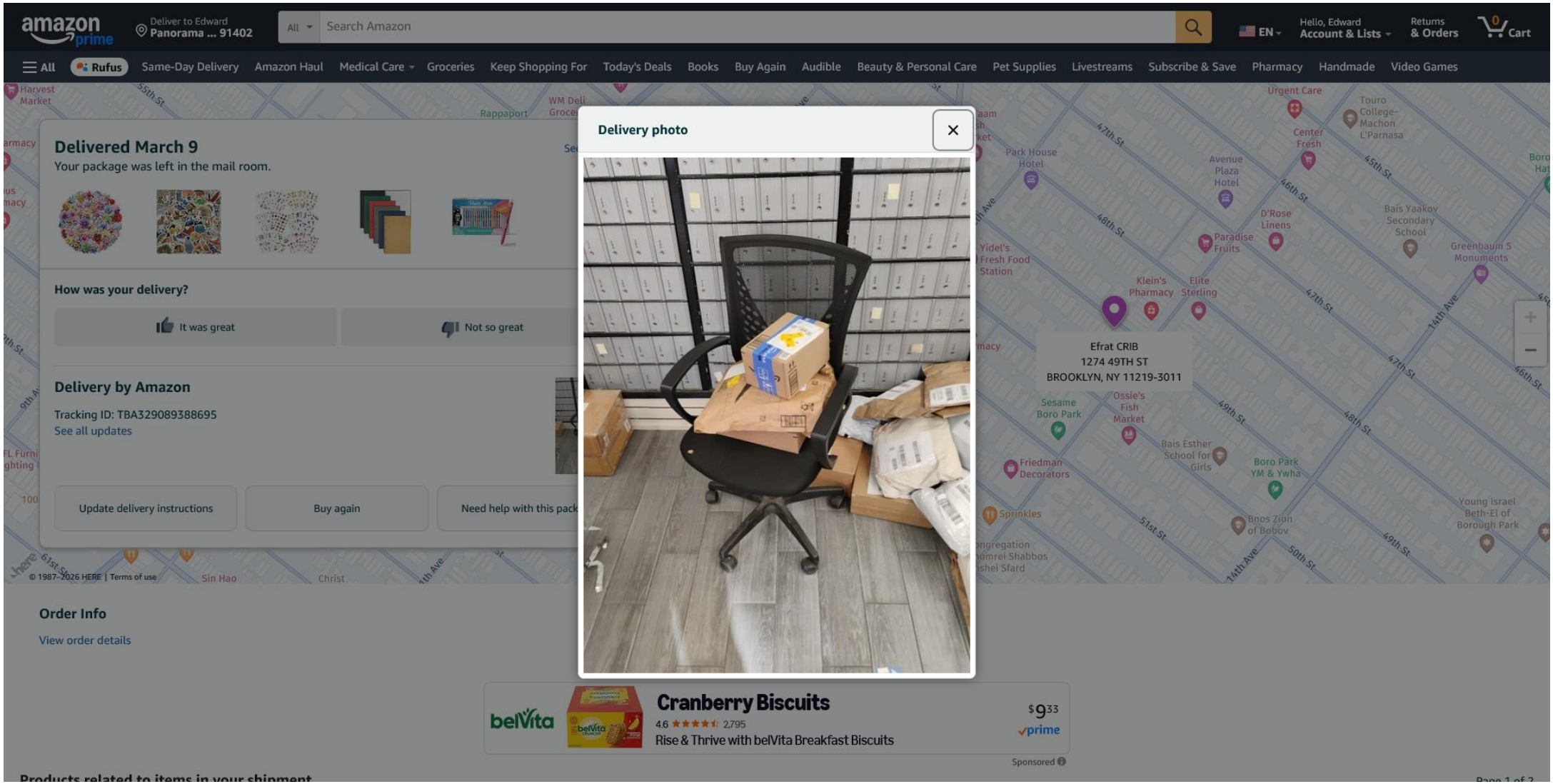
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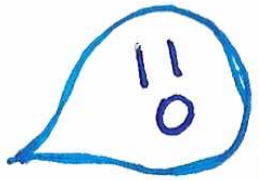



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MS. Anita Tucker

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GROUP Chat about → israelarmy.net/Israel

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"what do you think about it?"

"what is your opinion of it?"

MAY God Bless you and yours so much!!! :)

from: Edward Francisco Villa

Thank... You!!!

Make private Chat groups. Message the link above. DISCUSS!!! → Confrences

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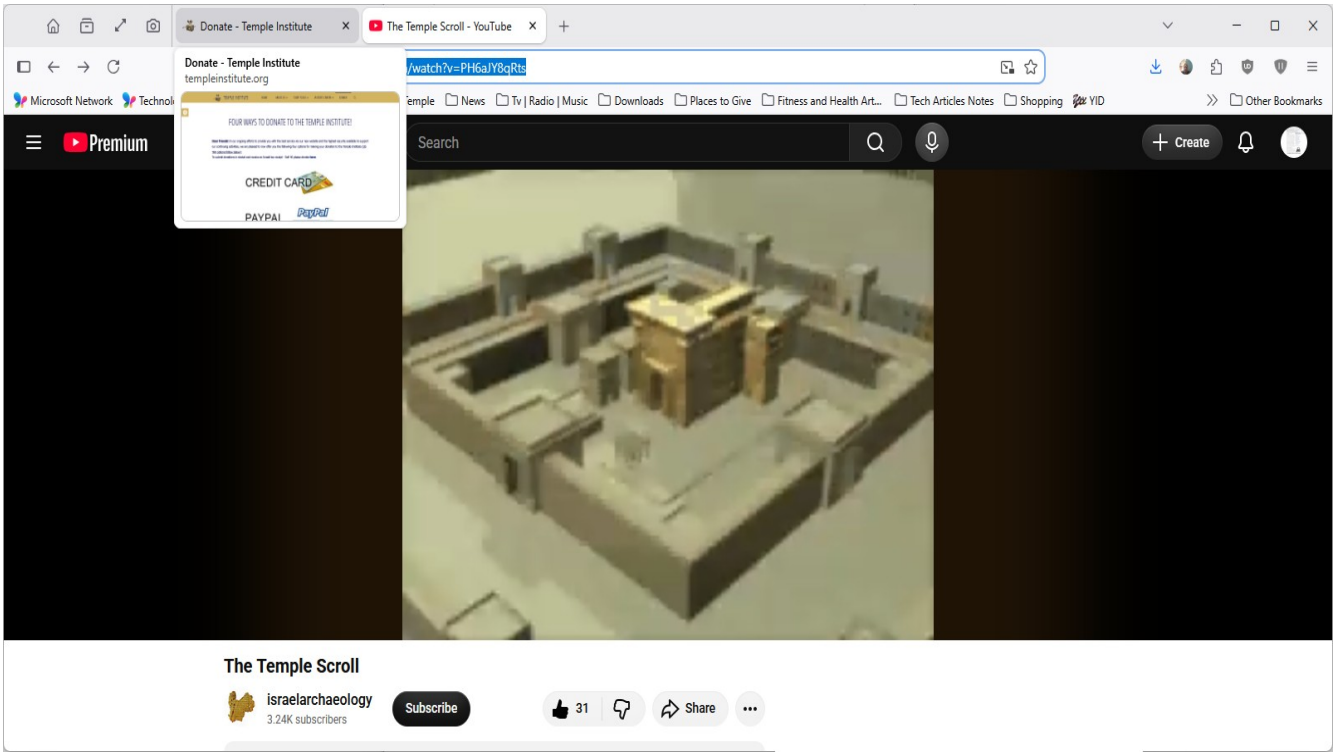


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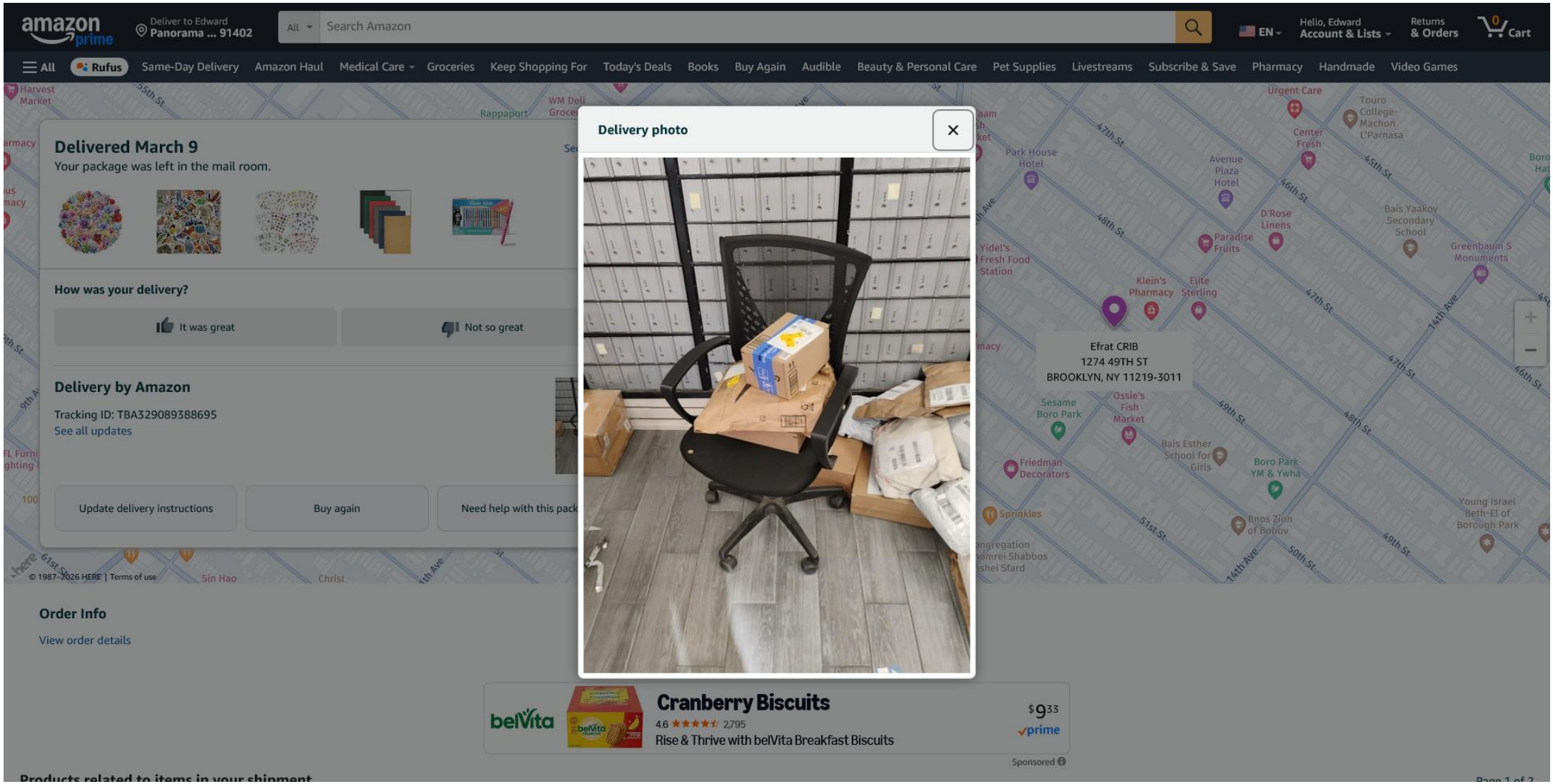
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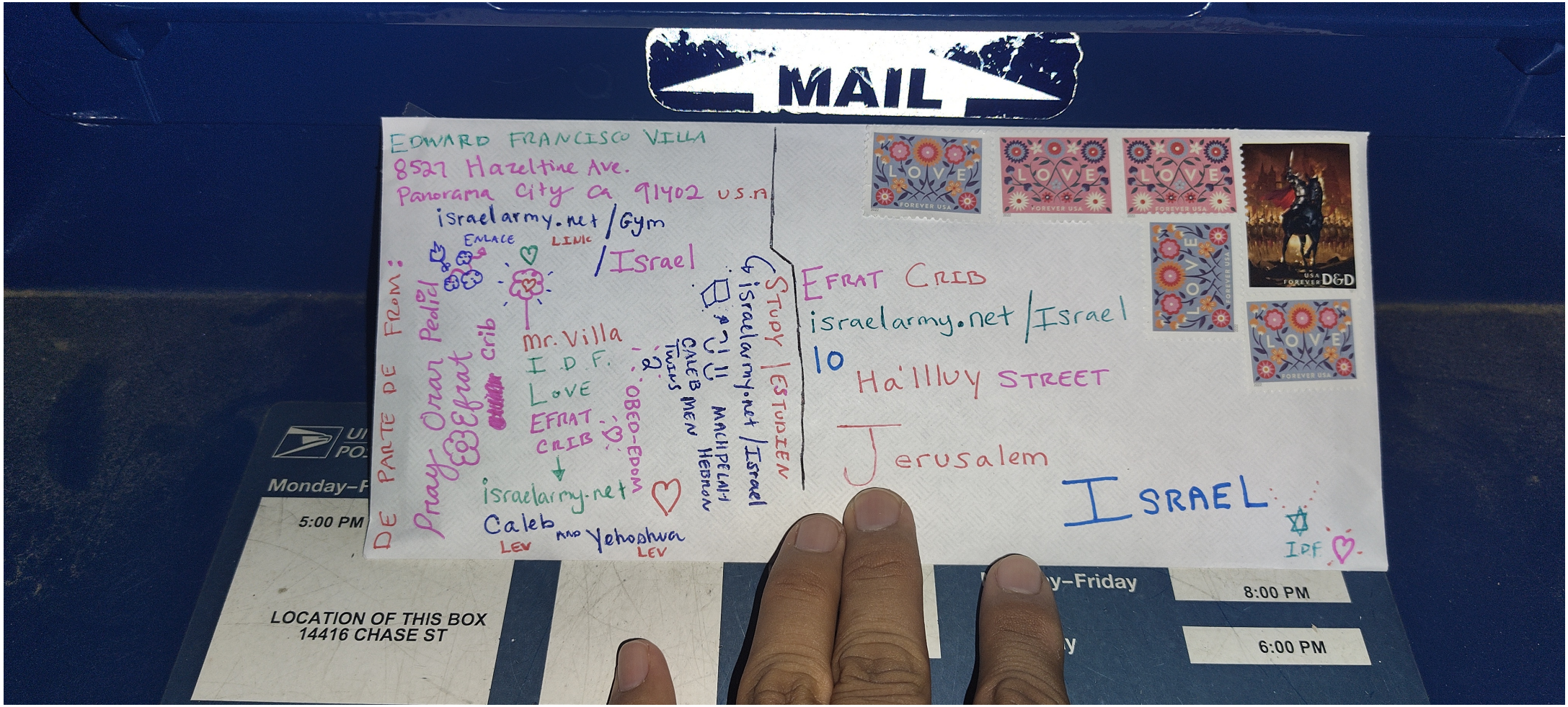
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# AND THE DEN

BY

MR. Edward Francisco Villa
Panorama City
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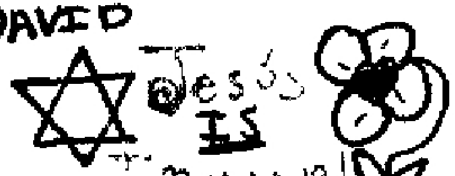


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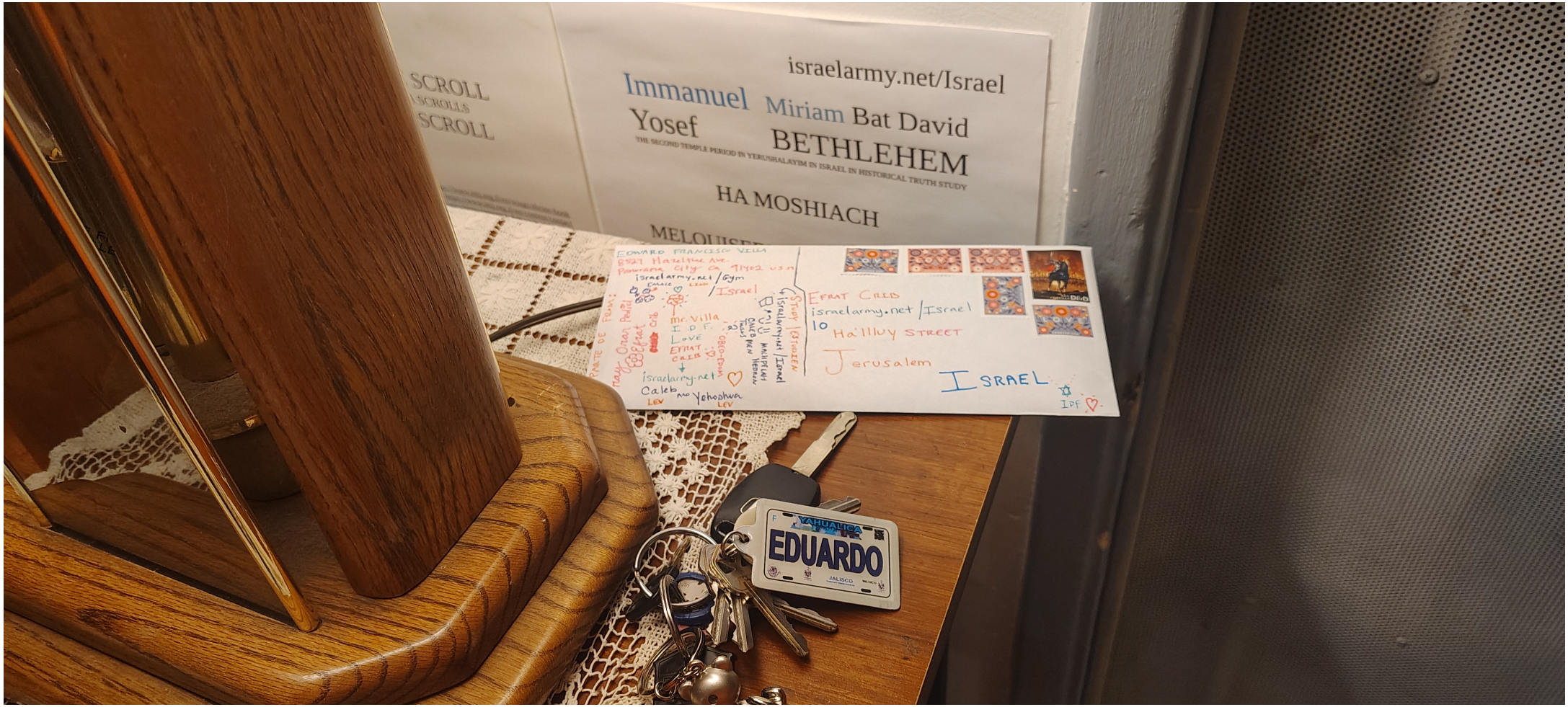
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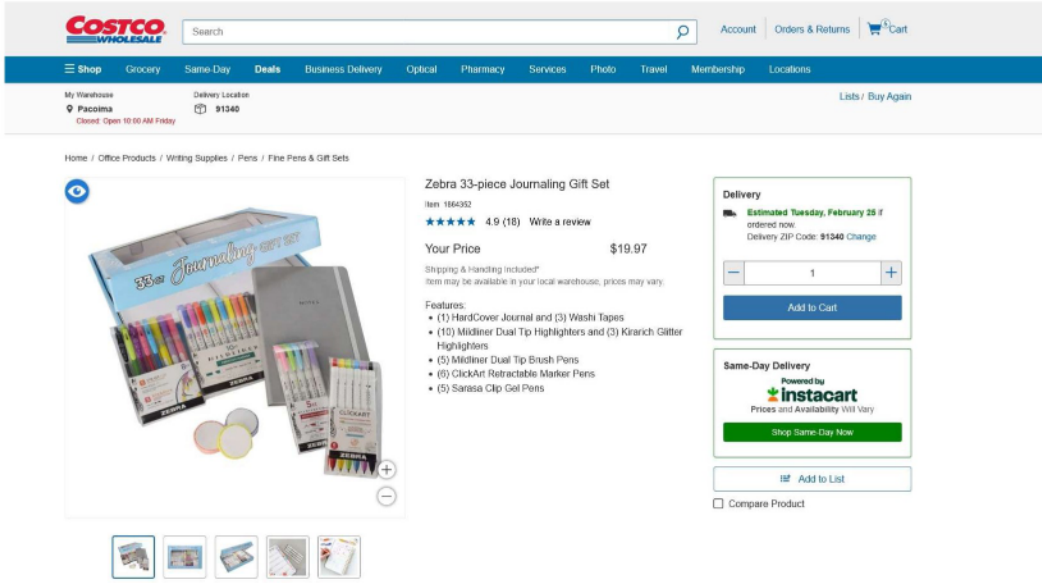


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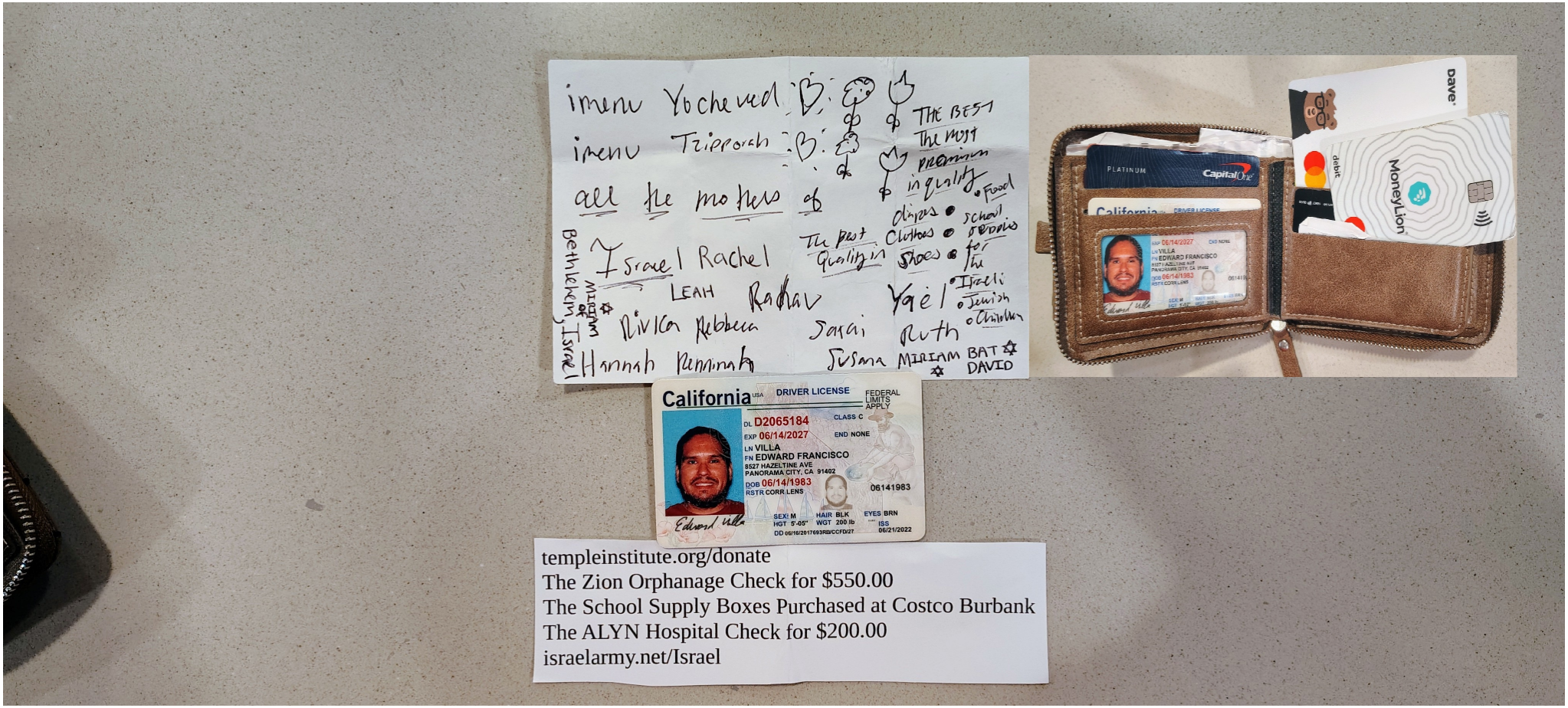
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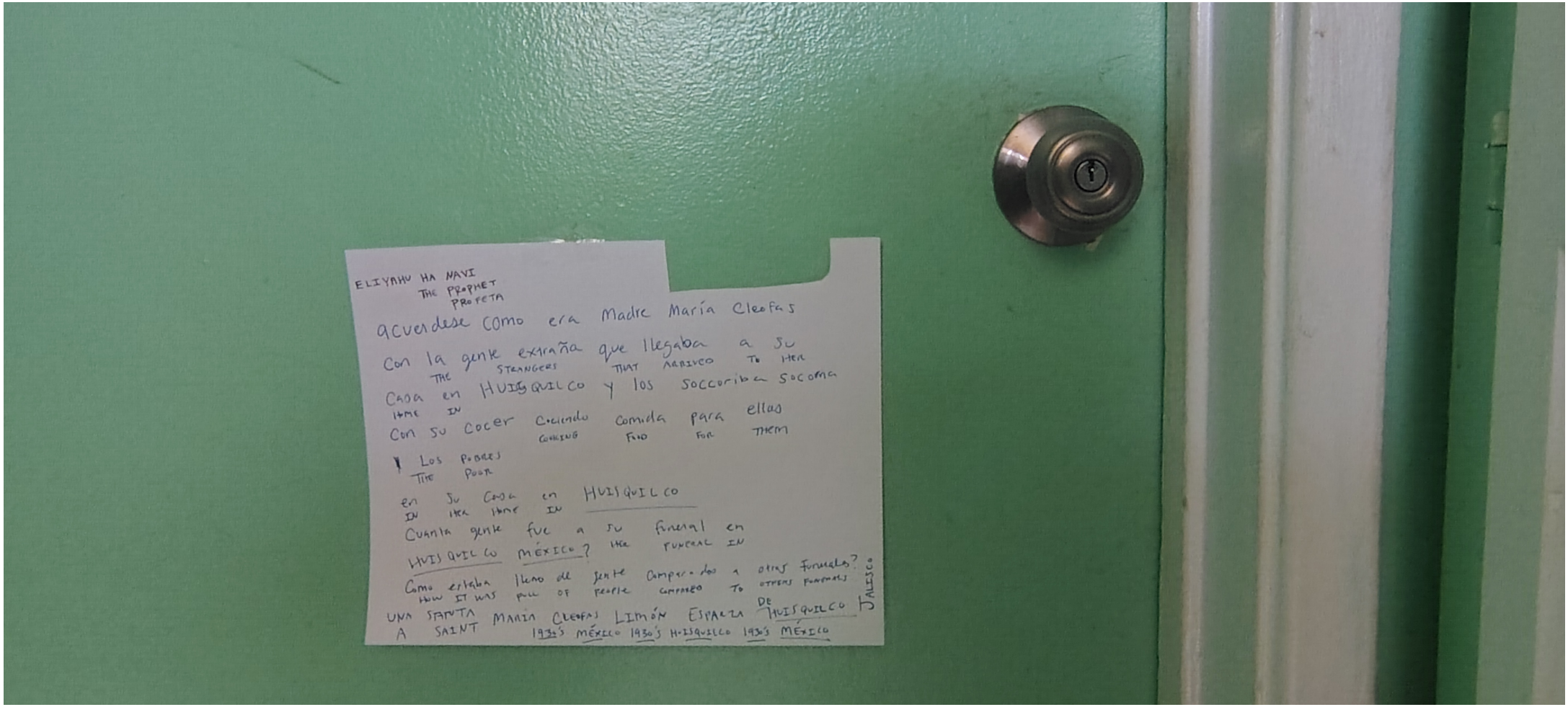
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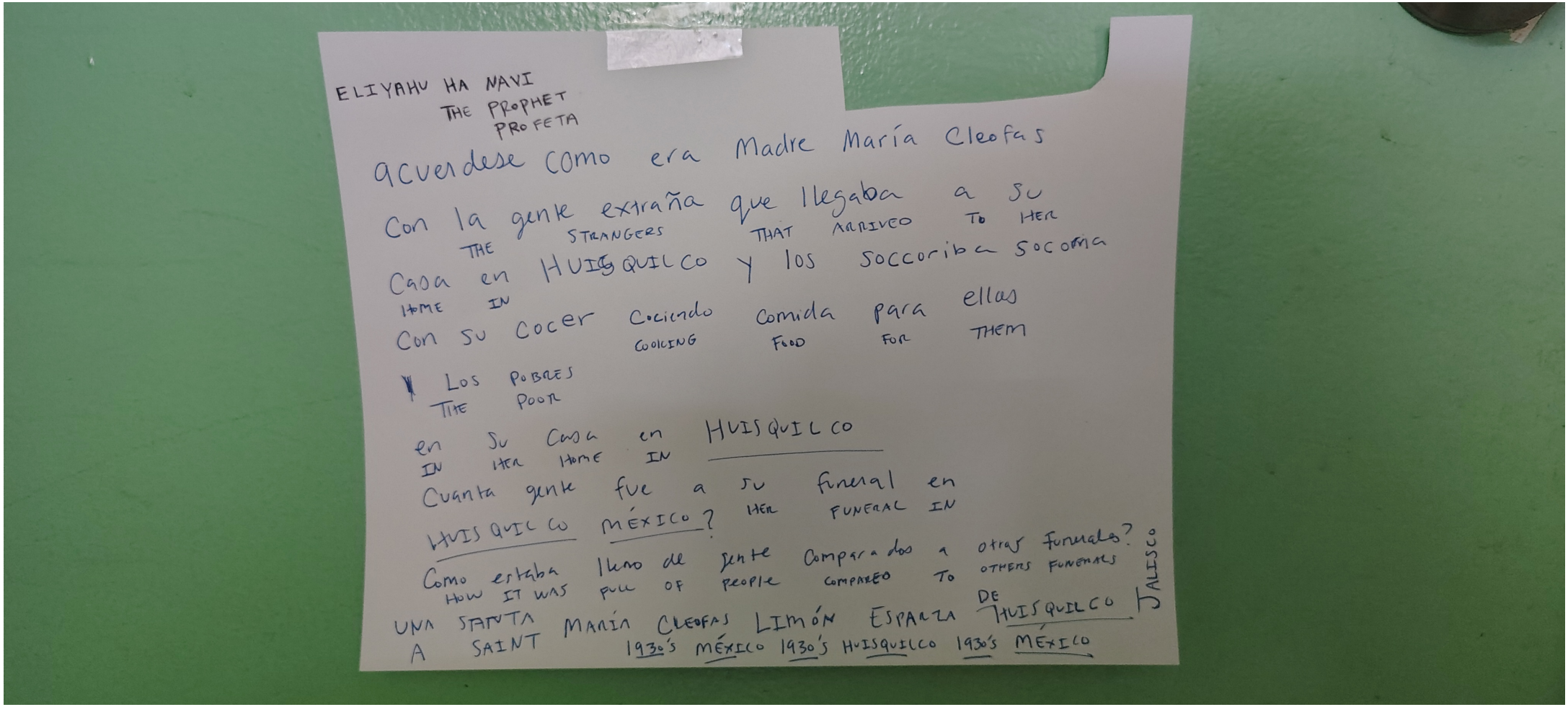

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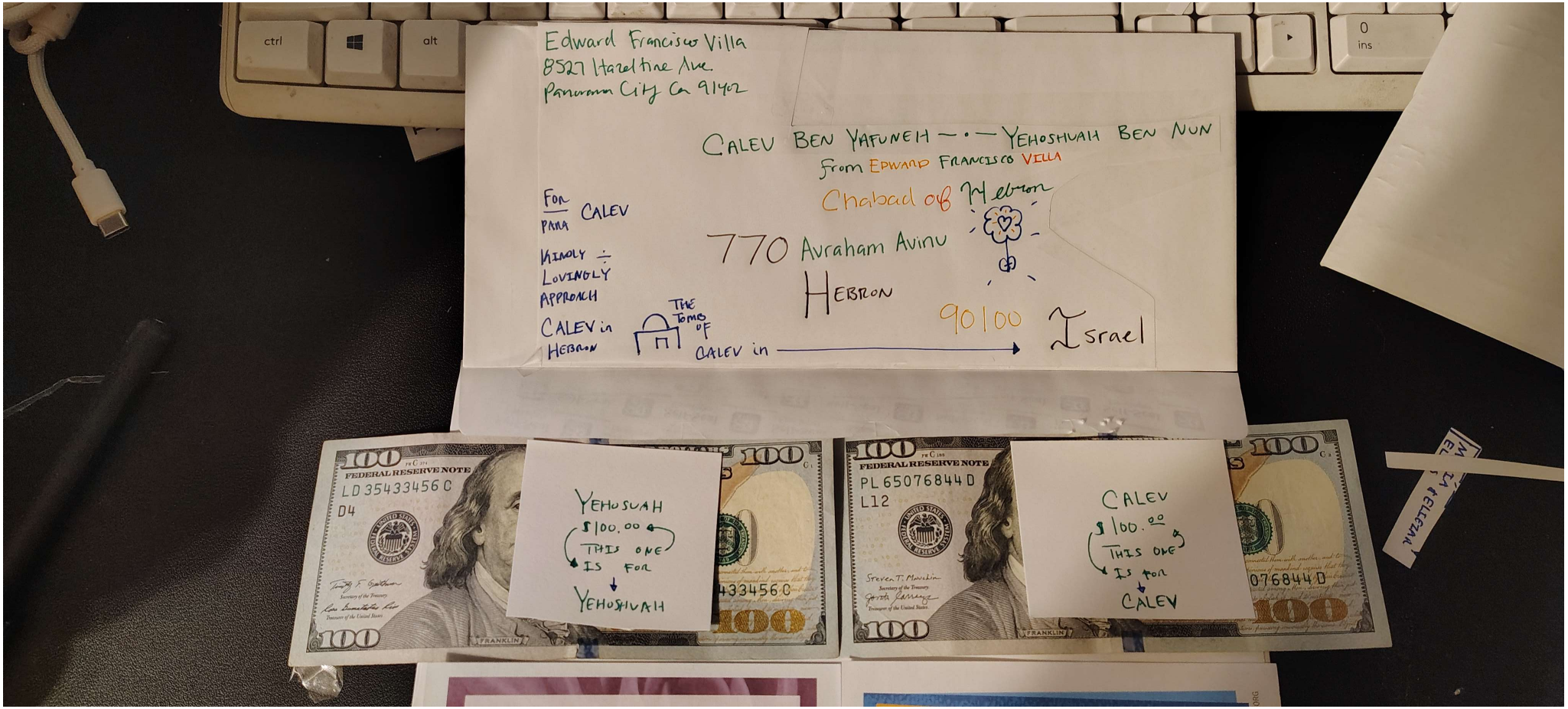
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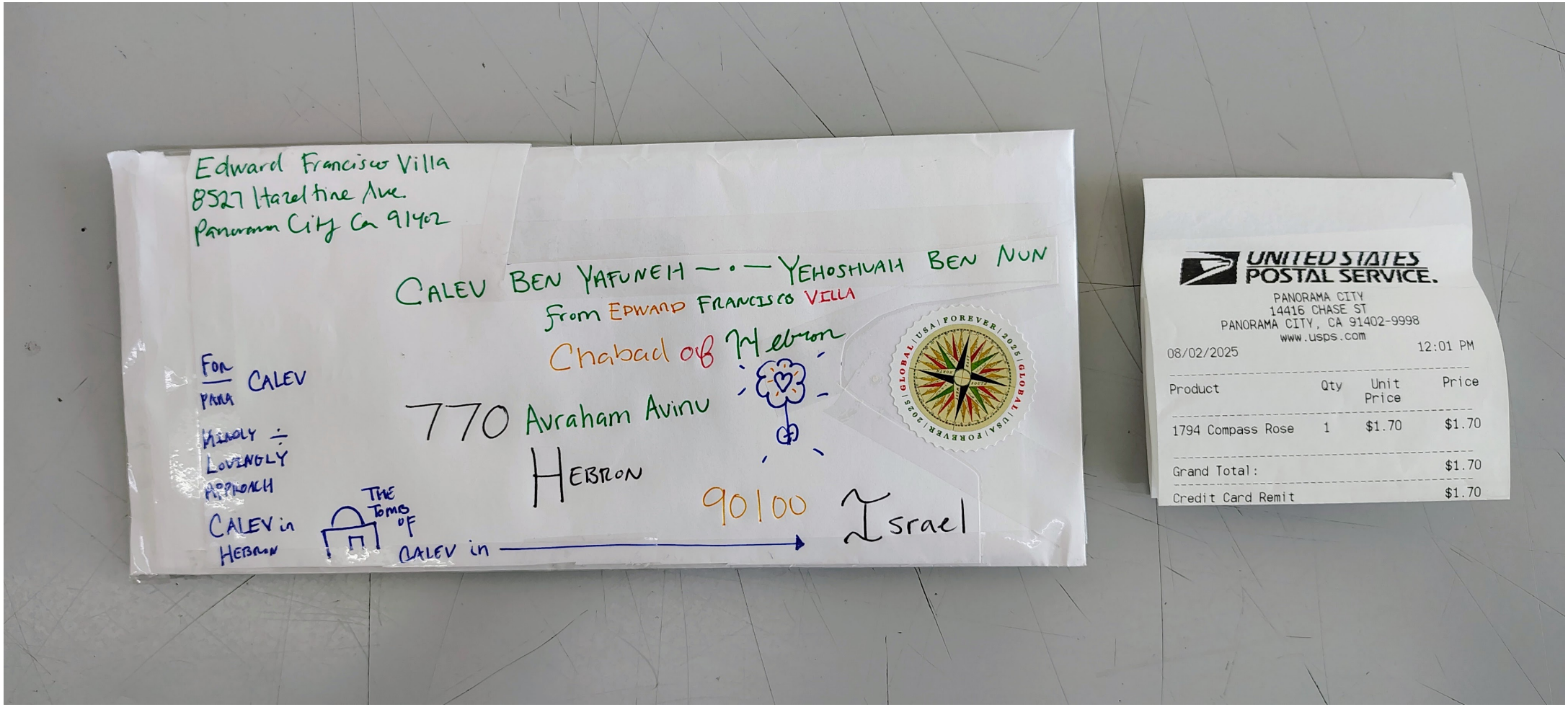
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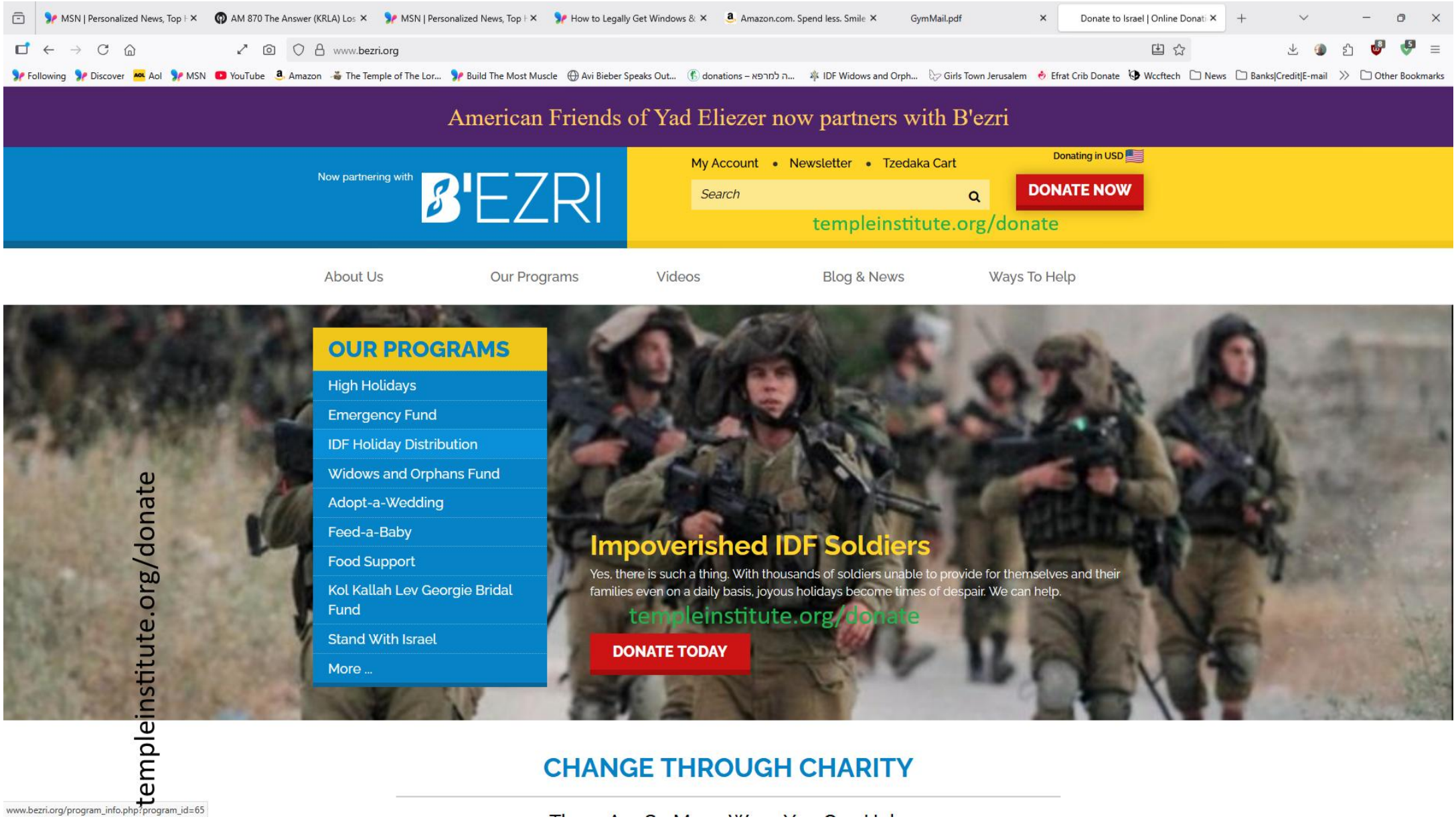
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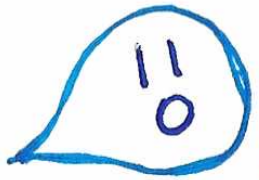



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# THE FOUR HORSEMEN OF THE APOCALYPSE




**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

Table of Contents

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.

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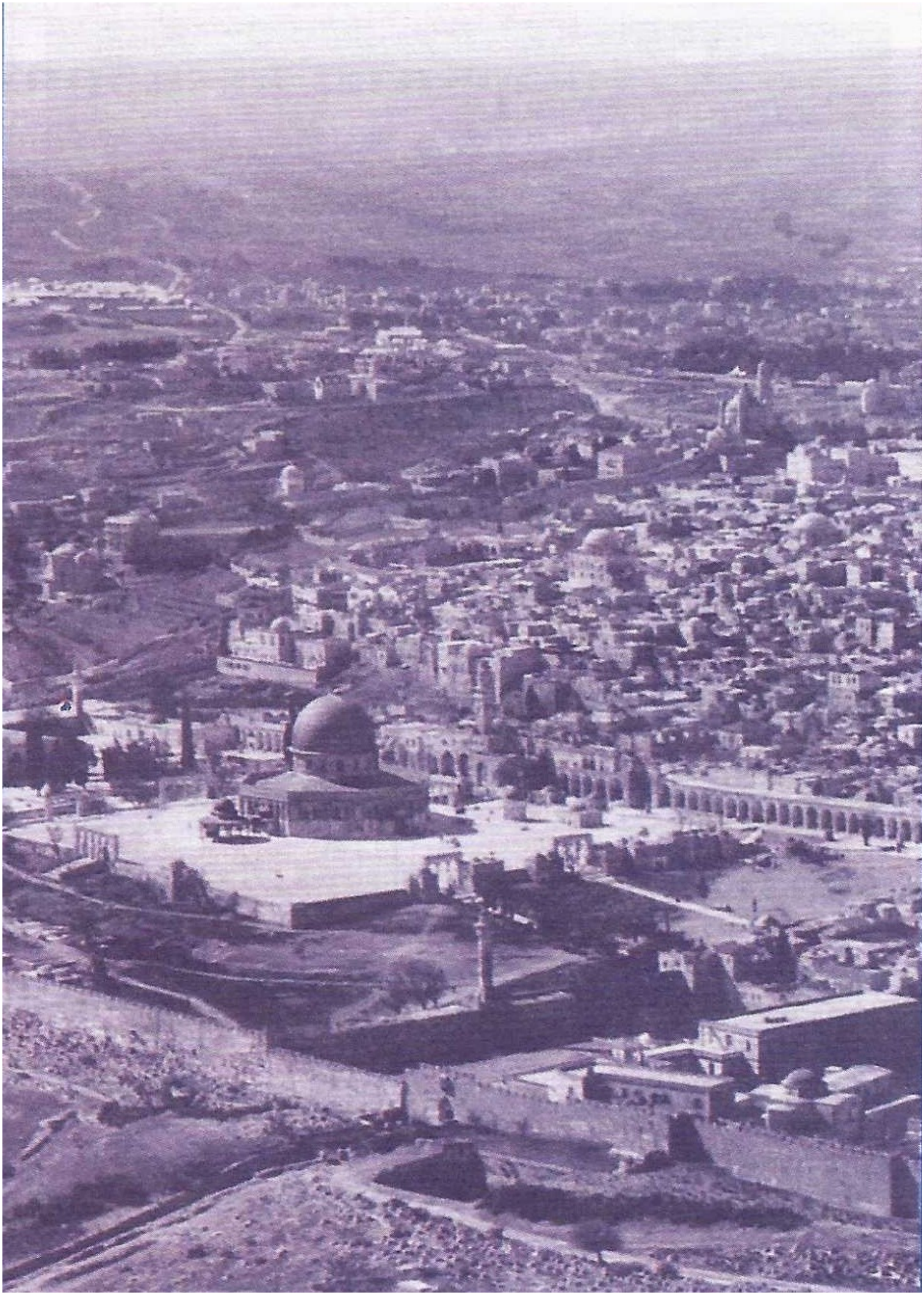

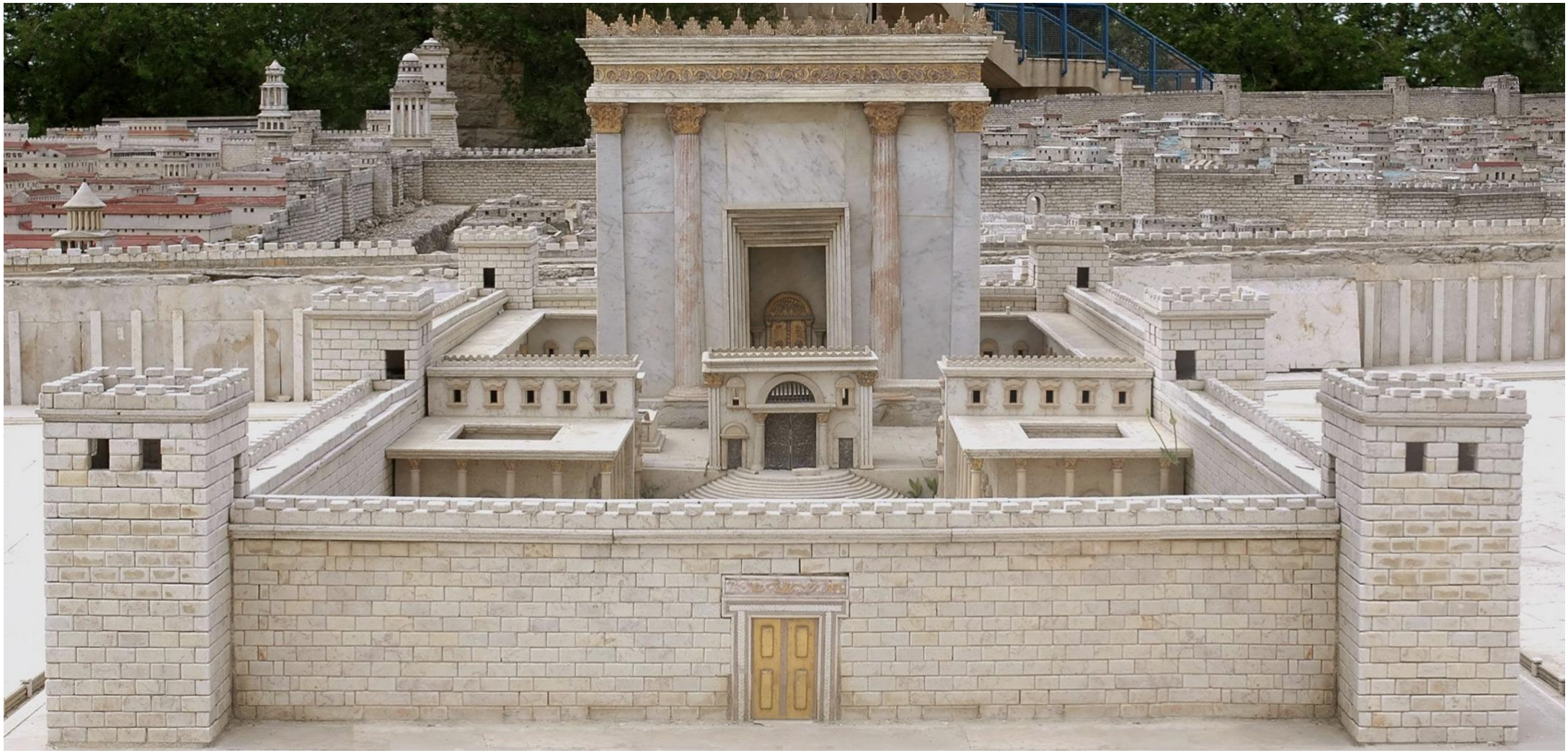



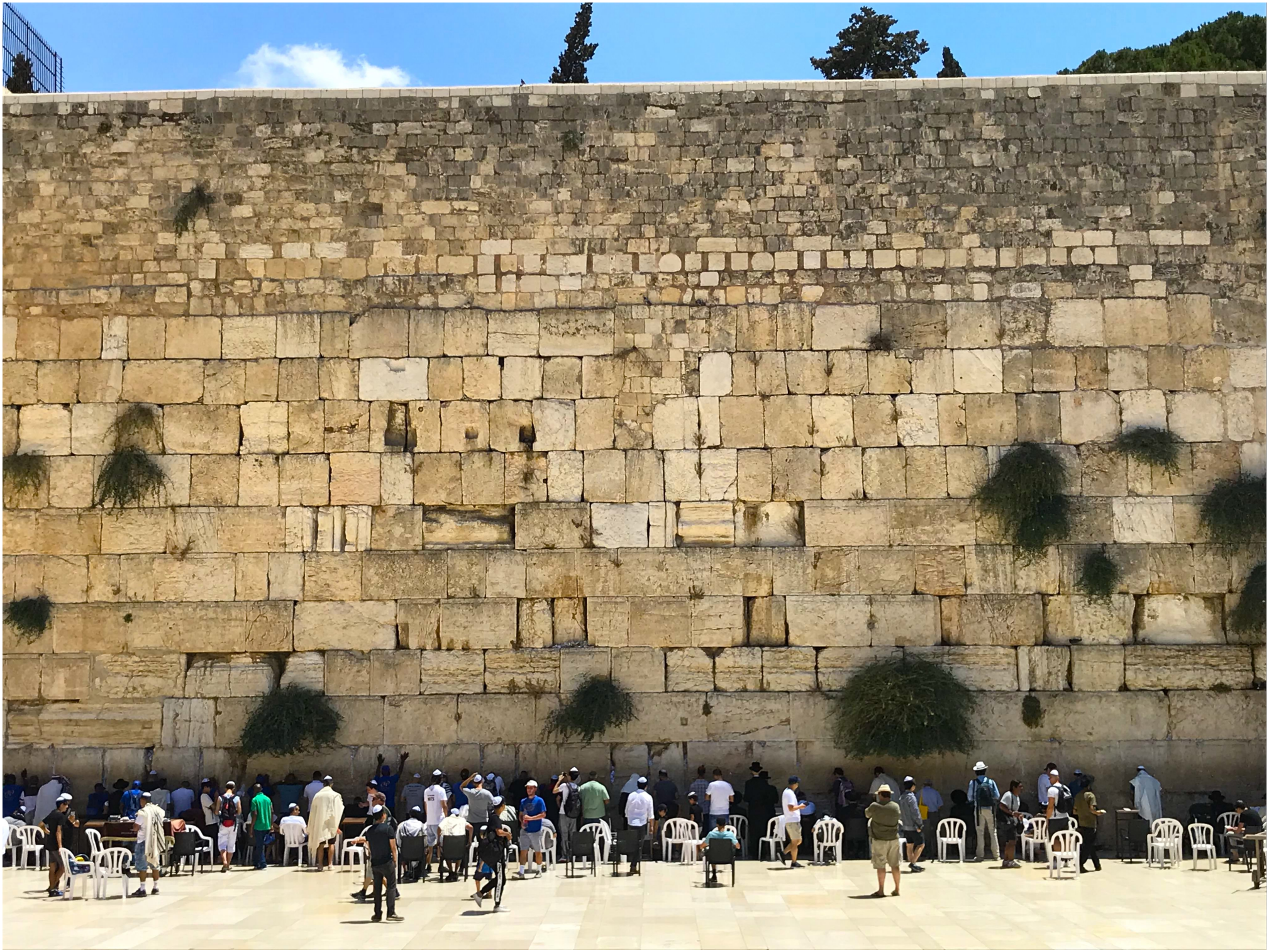

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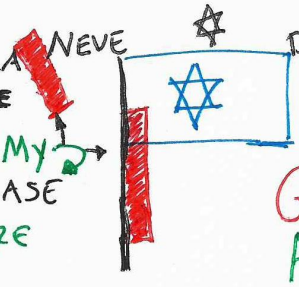

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# 'Miracle baby'

And there's plenty of that on display in a small office outside the church. Over the years, hundreds of touching letters have been sent from around the world testifying to apparent miracles.

A couple in India attach a photo of a chubby, smiling little girl. They took the milk powder after suffering two miscarriages. "Now we're happy," they write, simply.




According to tradition, Mary spilt drops of her milk at the spot where the church stands

"I cried a lot and my tears were my prayers," says a French woman recounting her visit to the grotto to pray for a child. She says she became pregnant two months afterwards.

A woman in Brazil, who'd been told she was infertile, describes "a miracle called Gabriela" born after she heard about the church on a TV show and requested the

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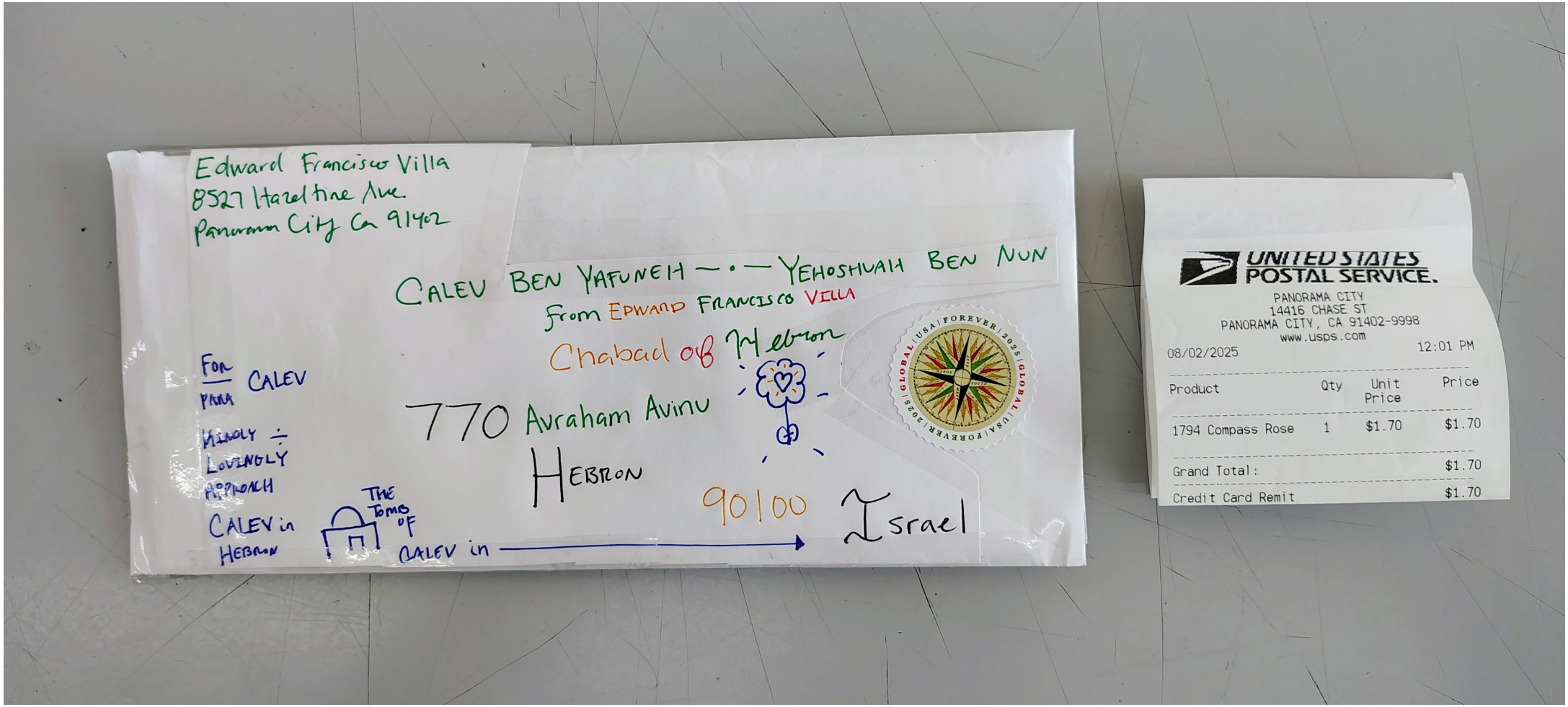
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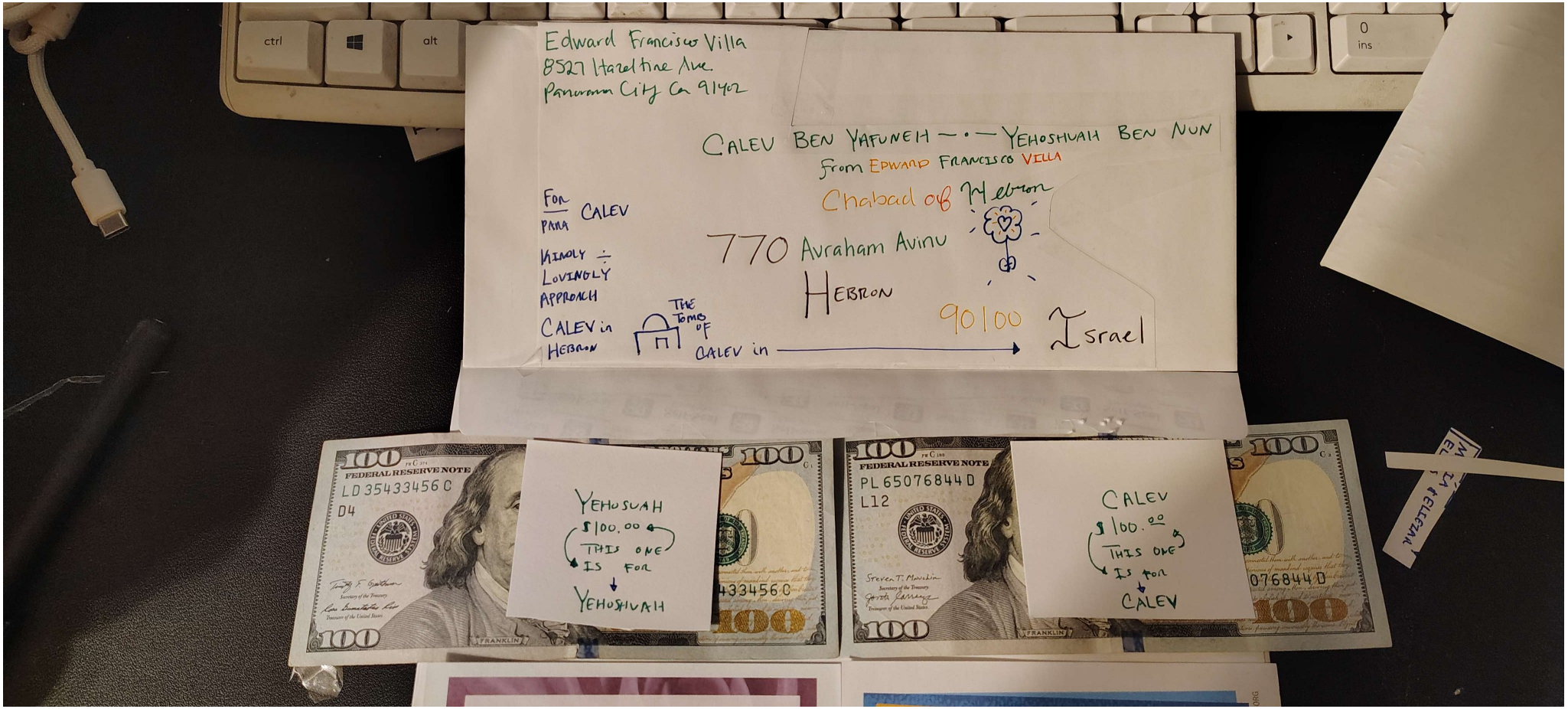
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GERSHOM THE SON OF MOSHE RABBENU
PHINEHAS
NUN
JEPHUNNEH
CALEB YEHOSHUAH
UNA SANTA
A REAL SAINT
María Cleofas
MY GRANDMOTHER
FROM
HUISQUILCO
ESTADO DE JALISCO
México
EDWARD FRANCISCO VILLA
MY GUSH KATIF PURCHASE
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THE POOR MEXICANS
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SHE FED (Home!) IN HER
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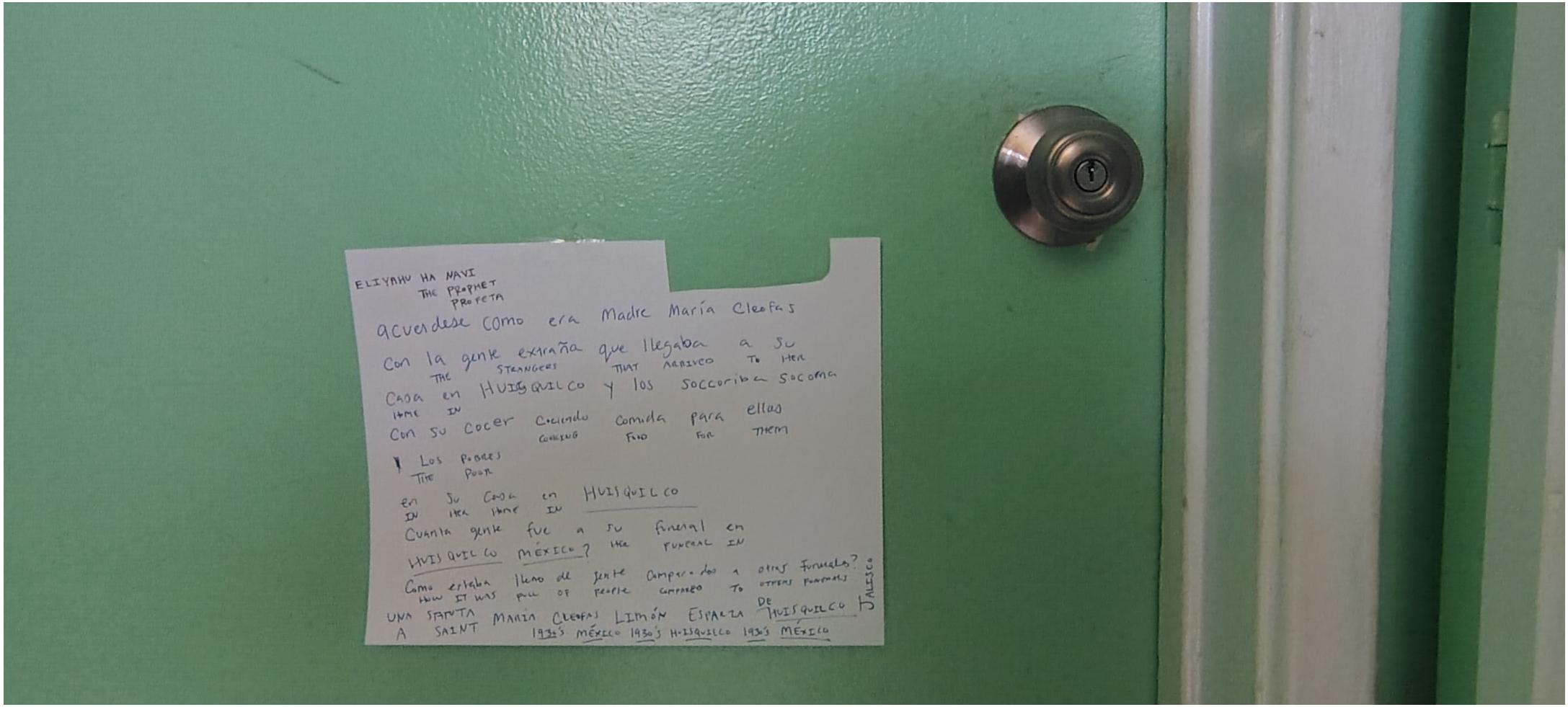
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PROFETA
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Con la gente extraña que llegaba a Su
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COOKING FOOD FOR THEM
Los Pobres
THE POOR
en Su Casa en HUISQUILCO
IN HER HOME IN
Cuanta gente fue a Su funeral en
HUISQUILCO MÉXICO?
HER FUNERAL IN
Como estaba lleno de gente Comprendido a otros funerales?
HOW IT WAS FULL OF PEOPLE COMPARED TO OTHERS FUNERALS
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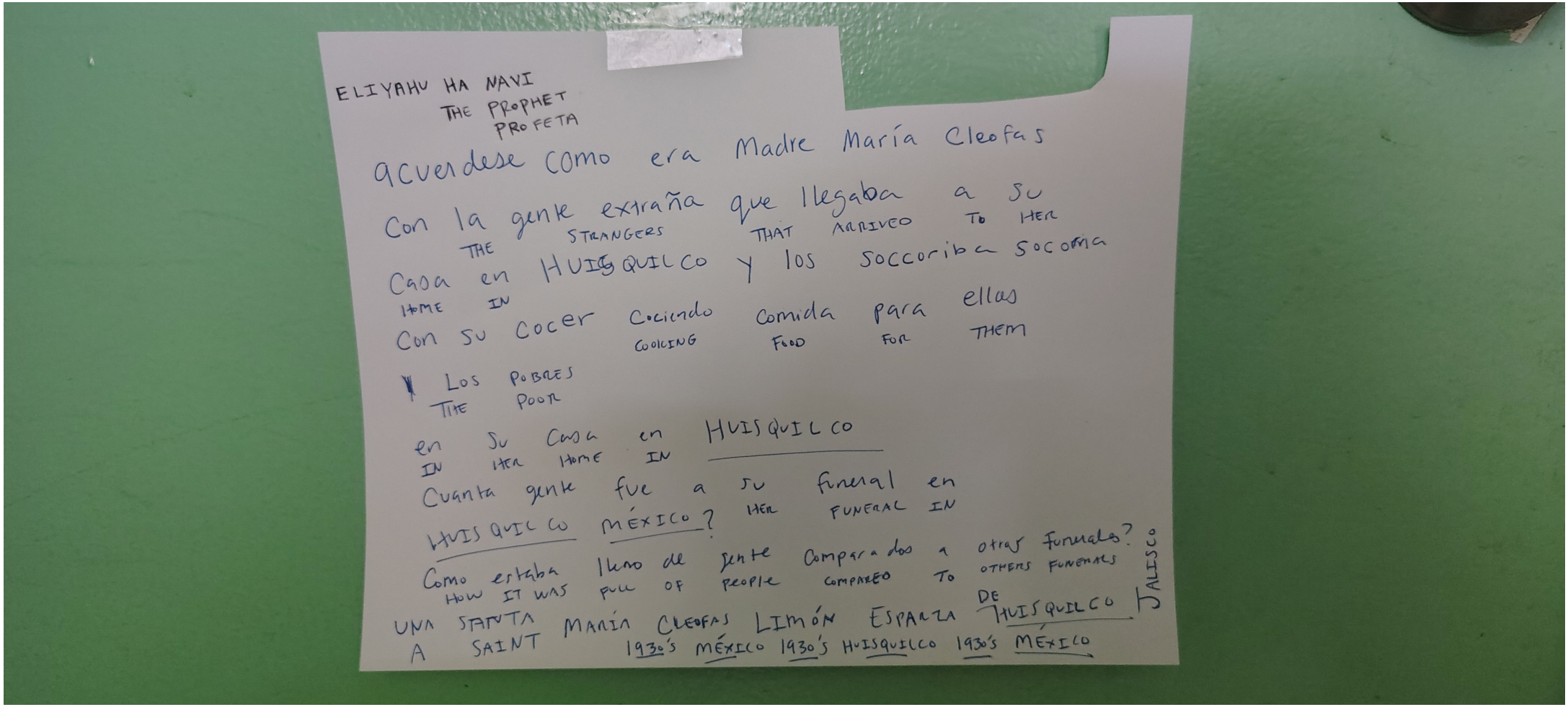
A SAINT 1935 MÉXICO 1930's HUISQUILCO 1935 MÉXICO



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MICROWAVEABLE
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5 servings per container
Serving size 1 unit (150 g)
Amount per serving
Calories 570
% Daily Value*
Total Fat 30g 46%
Saturated Fat 16g 80%
Trans Fat 0g
Cholesterol 0mg 0%
Sodium 550mg 23%
Total Carbohydrate 67g 22%
Dietary Fiber 3g 12%
Total Sugars 9g
Includes 9g Added Sugars 18%
Protein 9g
Vitamin D 0mcg 0%
Calcium 21mg 2%
Iron 1mg 6%
Potassium 167mg 5%
*The % Daily Value (DV) tells you how much a nutrient in a serving of food contributes to a daily diet. 2,000 calories a day is used for general nutrition advice.
Ingredients: wheat flour, water, margarine [palm and canola oil, wa
salt, citric acid (acidity regulator), sorbic acid (preservative), mono
diglycerides of fatty acids (emulsifiers)], sugars, salt, potassium
sorbate (preservative), flavors.
Allergens: wheat.
May contain sesame seeds, soybean, egg, milk, nuts, mustard and
Produced on a line or in an environment where products containing mi
solids are produced as well. The line was kashered for Parve production
Keep frozen until ready to be used.
Do not refreeze.
Ready to eat after heating only.
Preparation: Do not defrost.
Microwave:
1. Remove external packaging and place the tray in microwave (no need to remove the foil).
2. Heat for 7 minutes at the highest temperature.
3. Wait 1 minute before opening.
Do not overheat
4. To heat one pastry piece, put in a proper container, place the container in microwave and heat for 1 minute at the highest temperature.
Heating times in a microwave can vary according to the number of pastry pieces and the type of the microwave.
Oven:
1. Preheat the oven to 375°F.
2. Remove external packaging and place the tray in the center of the oven on a baking pan (no need to remove the foil).
3. Heat the pastry for approx. 25 minutes.
Oven temperatures may vary.
The tray is made from a special
Do not heat over 375°F.
Warning: Do not use in toaster-oven. M
sure the tray doesn't touch the over
Do not reuse the tray.
Please use these directions as a gui
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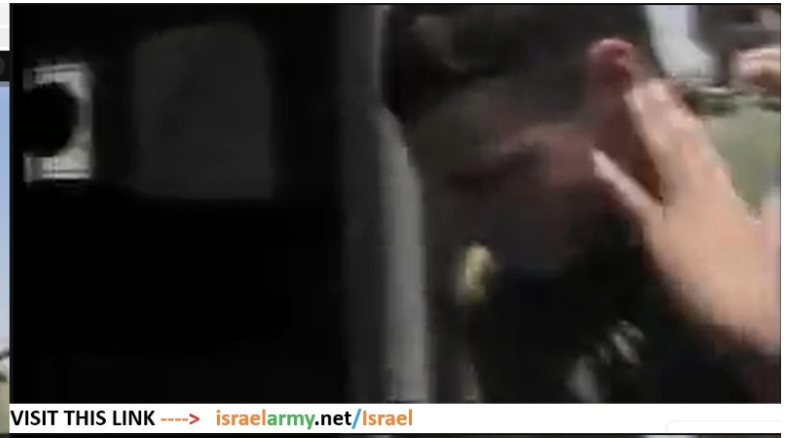


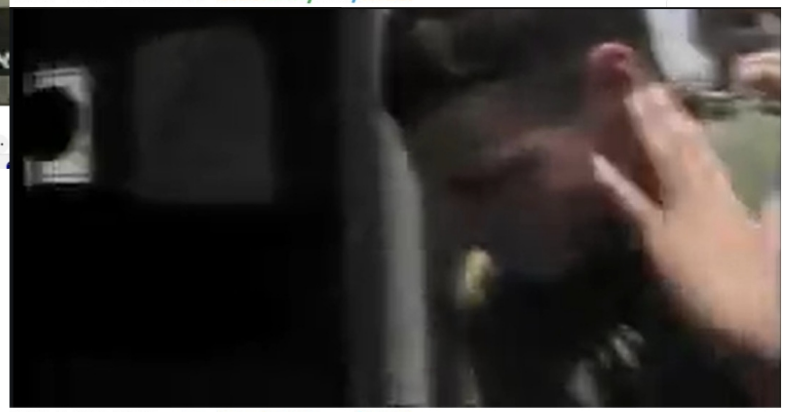


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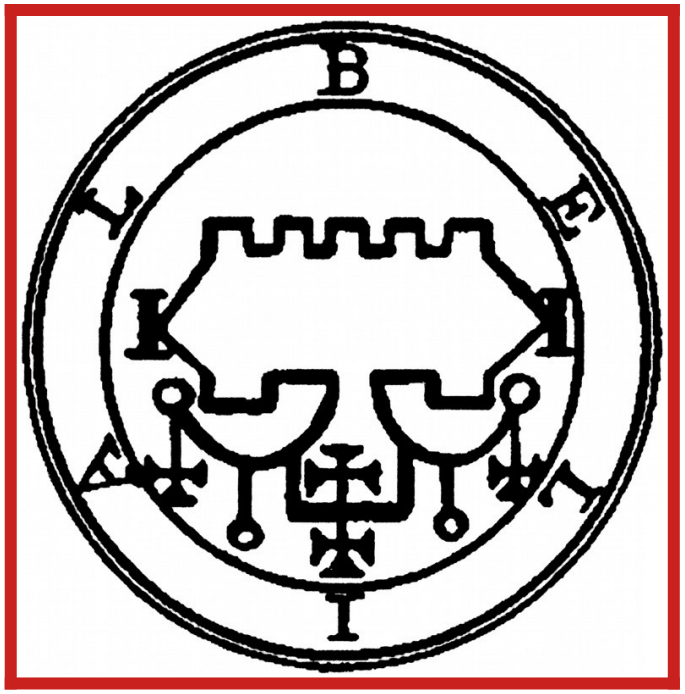




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*"I am the Lord your God who took you out of the Land of Egypt out of the house of bondage. You are to have no other gods but me."*

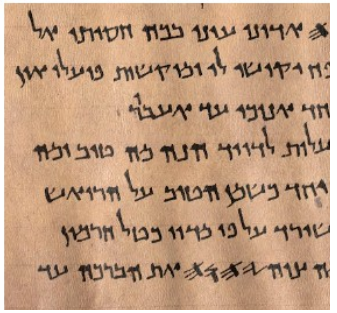
— DEUTERONOMY 5:6-7

**PSALMS SCROLL**

11Q Psalms ᵃ
Date: 1–68 CE,
Herodian Period
Language: Hebrew

*"How good and pleasant it is when God's people live together in unity"*

— PSALMS 133:1



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# BELIAL.

By: **Morris Jastrow, Jr., Gerson B. Levi, Marcus Jastrow, Kaufmann Kohler**

Table of Contents

—Biblical Data:
In Apocalyptic Literature.
—In Rabbinical and Apocryphal Literature:

## —Biblical Data:

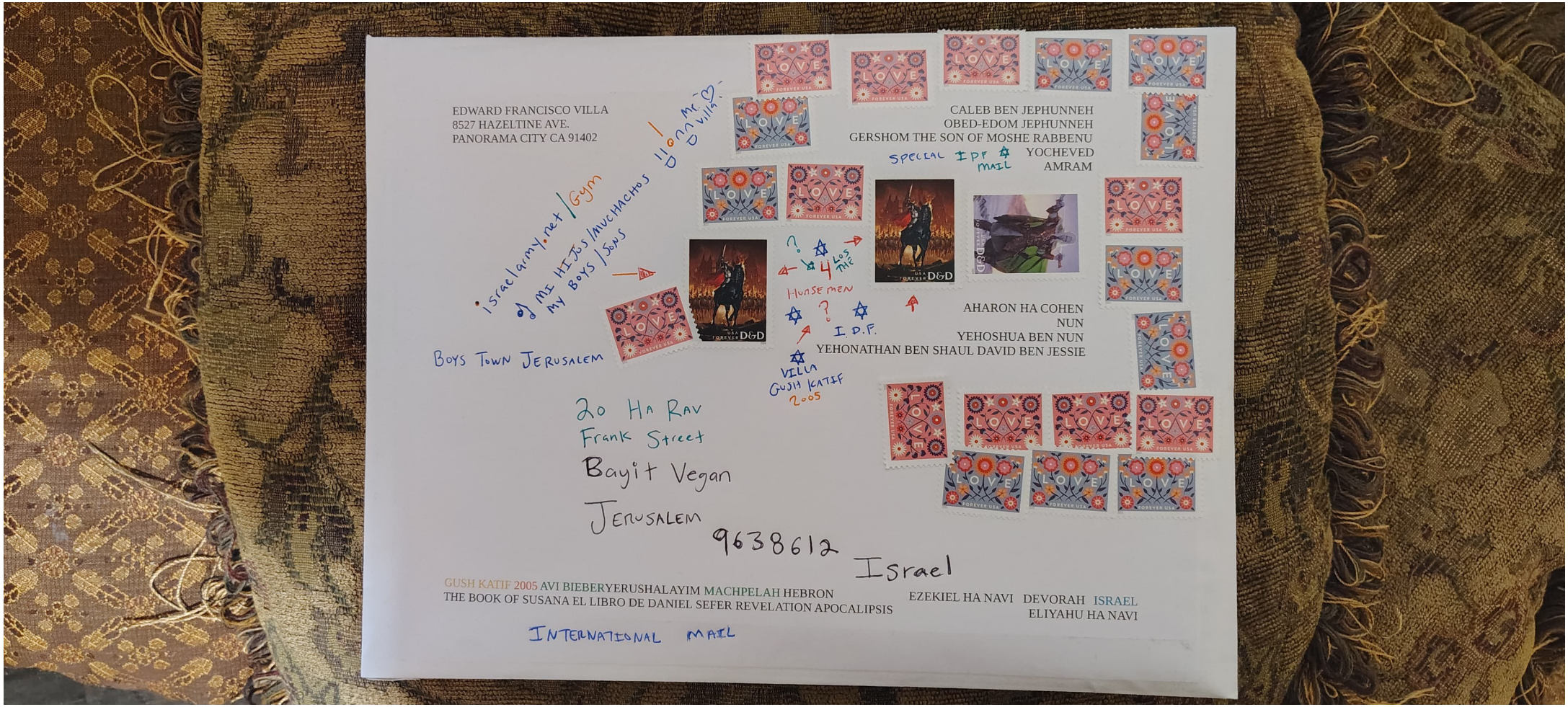
A term occurring often in the Old Testament and applied, as would seem from the context in I Sam. x. 27; II Sam. xvi. 7, xx. 1; II Chron. xiii. 7; Job xxxiv. 18, to any one opposing the established authority, whether civil, as in the above passages, or religious, as in Judges xix. 22; I Kings xxi. 10, 13; Prov. xvi. 27, xix. 28; Deut. xiii. 14, xv. 9; II Sam. xxiii. 6. A somewhat weaker sense, that of "wicked" or "worthless," is found in I Sam. i. 16, ii. 12, xxv. 17, xxx. 22. The use of the word in II Sam. xxii. 5 is somewhat puzzling. Cheyne explains it as "rivers of the under world," while more conservative scholars render "destructive rivers."

The etymology of this word has been variously given. The Talmud (Sanh. 111*b*) regards it as a compound word, made up of "beli" and "'ol" (without a yoke). This derivation is accepted by Rashi (on Deut. xiii. 14). Gesenius ("Dict." *s.v.*) finds the derivation in "beli" and "yo'il" (without advantage; *i.e.*, worthless). Ibn Ezra (on Deut. xv. 9), without venturing on an etymology, contents himself with the remark that "Belial" is a noun, and quotes the opinion of some one else that it is a verb with a precative force, "May he have no rising." Cheyne ("Expository Times," 1897, pp. 423 *et seq.*) seeks to identify Belial with the Babylonian goddess Belili (Jastrow, "Religion of Babylonia," pp. 588, 589). Hebrew writers, according to this view, took up "Belili" and scornfully converted it into "Belial" in order to suggest "worthlessness." Hommel ("Expository Times," viii. 472) agrees in the equation Belial = Belili, but argues that the Babylonians borrowed from the western Semites and not vice versa. This derivation, however, is opposed by Baudissin and Jensen ("Expository Times," ix. 40, 283).

## In Apocalyptic Literature.

## —In Rabbinical and Apocryphal Literature:

In the Ḥasidic circles from which the apocalyptic literature emanated and where all angelologic and demonologic lore was faithfully preserved, Belial held a very prominent position, being identified altogether with Satan. In the Book of Jubilees (i. 20), Belial is, like Satan, the accuser and father of all idolatrous nations: "Let not the spirit of Belial ["Beliar" corrupted into "Belhor"] rule over them to accuse them before thee." The uncircumcised heathen are "the sons of Belial" (*ib.* xv. 32). In the Testaments of the Twelve Patriarchs, Belial is the archfiend from whom emanate the seven spirits of seduction that enter man at his birth (Reuben ii.; Levi iii.; Zebulun ix.; Dan. i.; Naphtali ii.; Benjamin vi., vii.), the source of impurity and lying (Reuben iv., vi.; Simeon v.; Issachar vi.-vii.: Dan. v.; Asher i., iii.), "the spirit of darkness" (Levi xix.; Joseph vii., xx.). He will, like Azazel in Enoch, be opposed and bound by theMessiah (Levi xviii.), "and cast into the fire forever" (Judah xxv.); "and the souls captured by him will then be wrested from his power." In the Ascensio Isaiæ, Belial is identified with Samael (Malkira [Dan. v.]; possibly Malak ra = the Evil Angel [i. 9]), and called "the angel of lawlessness"—"the ruler of this world,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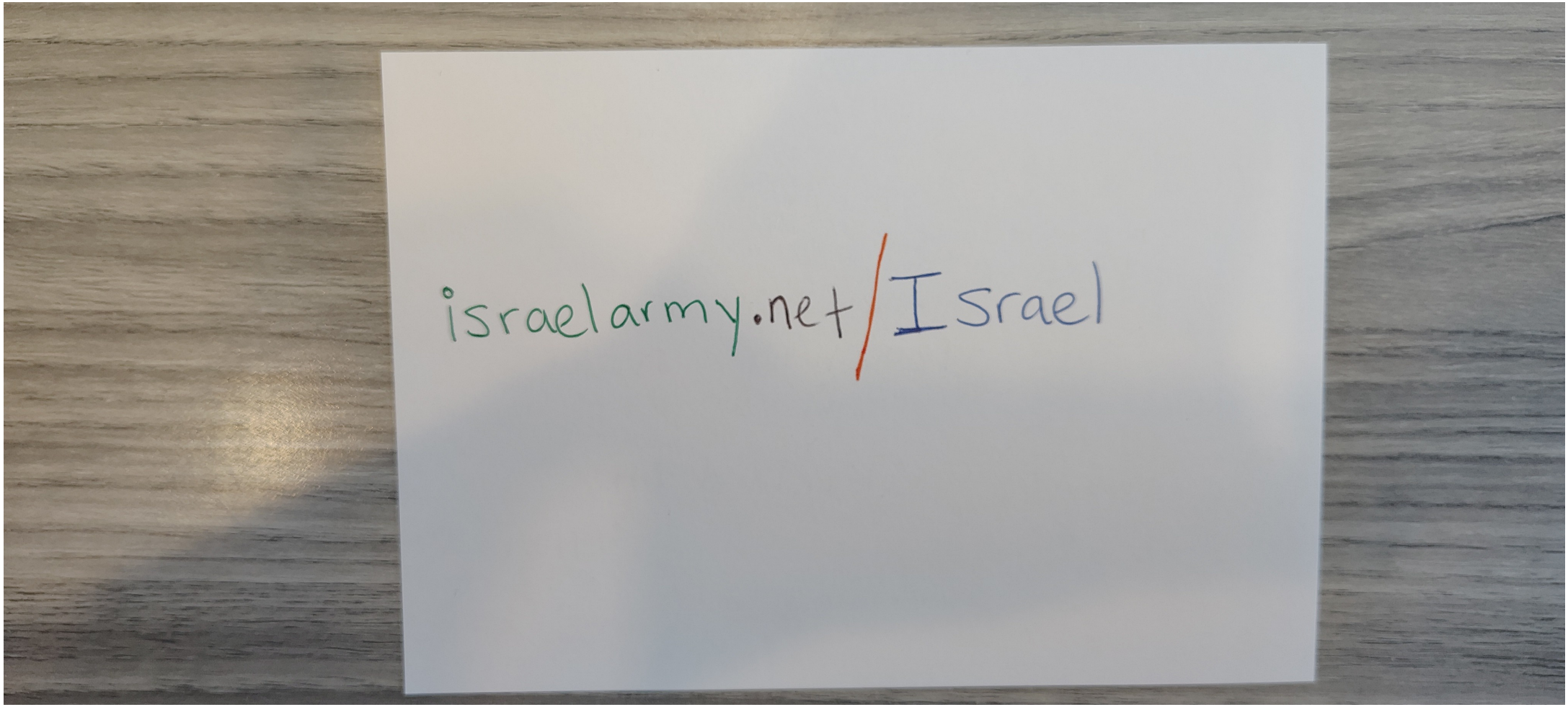
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AI Overview

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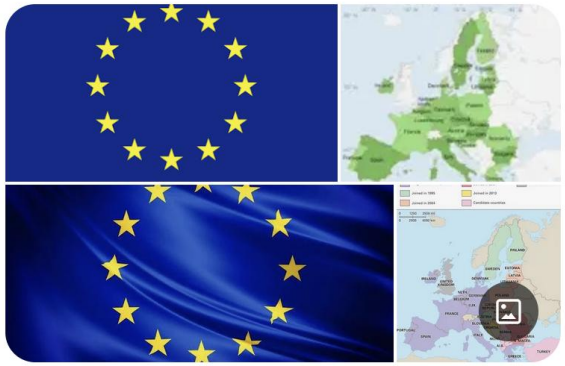

The European Union is a political and economic union of 27 member states that are located primarily in Europe. The supranational union has a total area of 4,233,255 km² and an estimated population of more than 450 million as of 2025.


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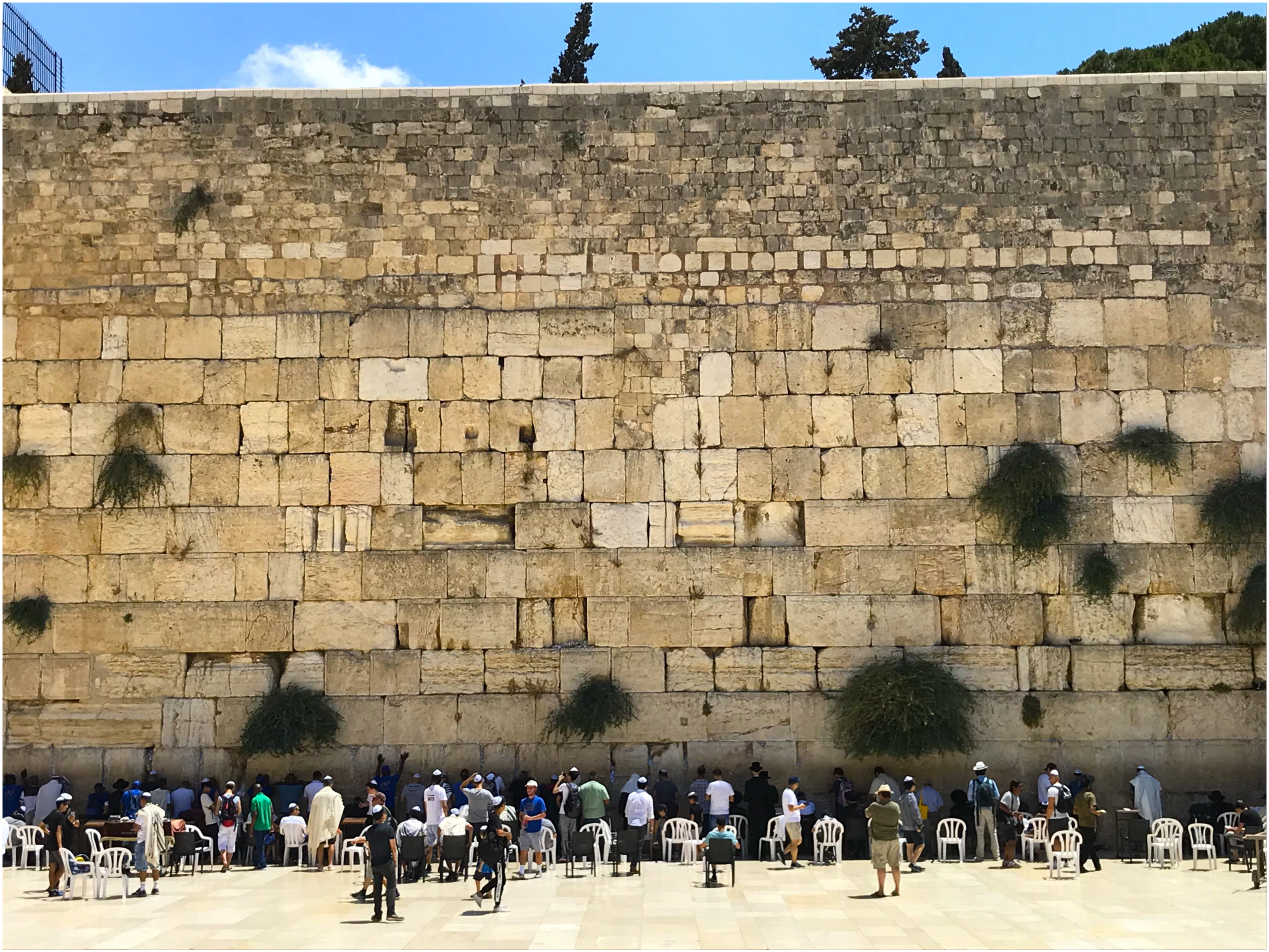

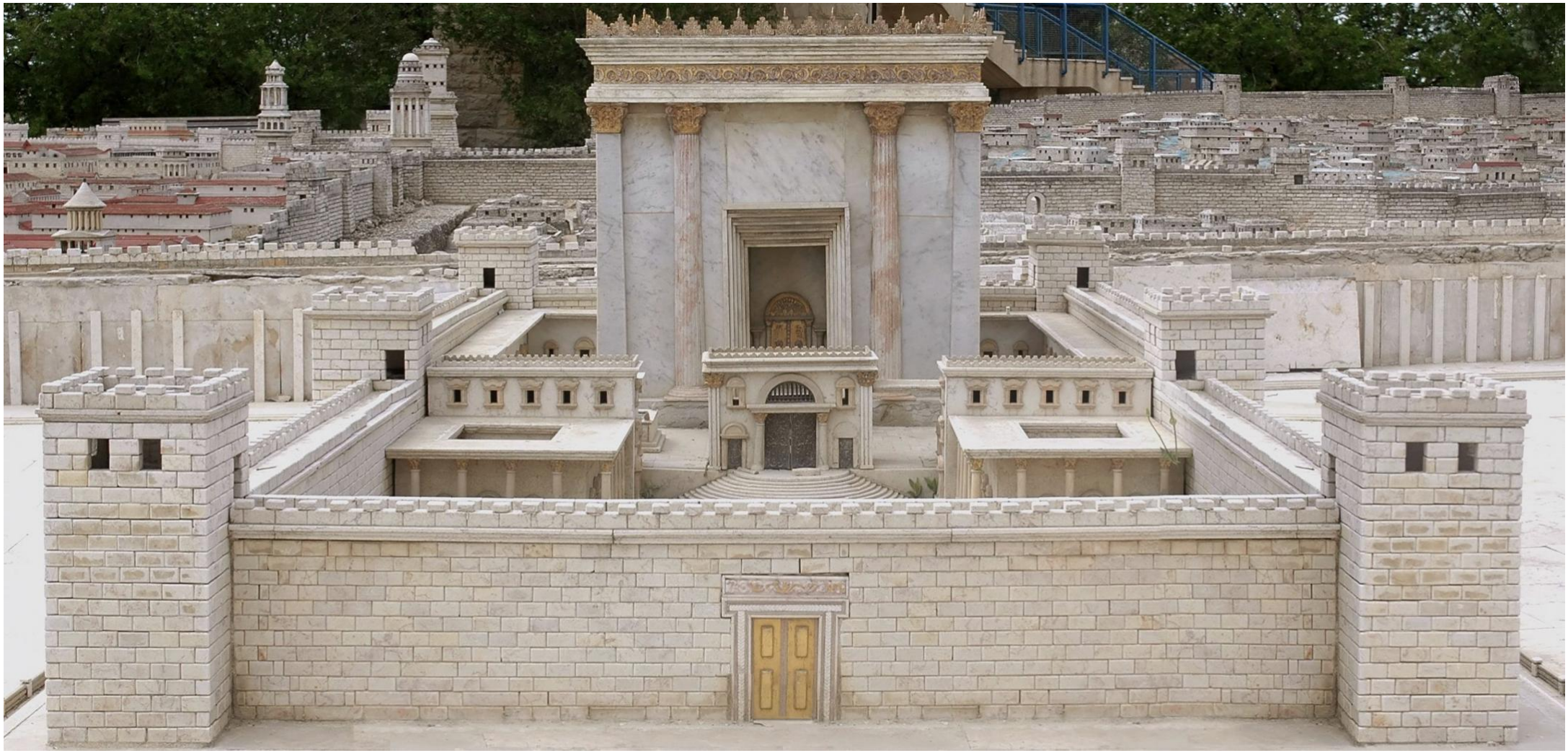



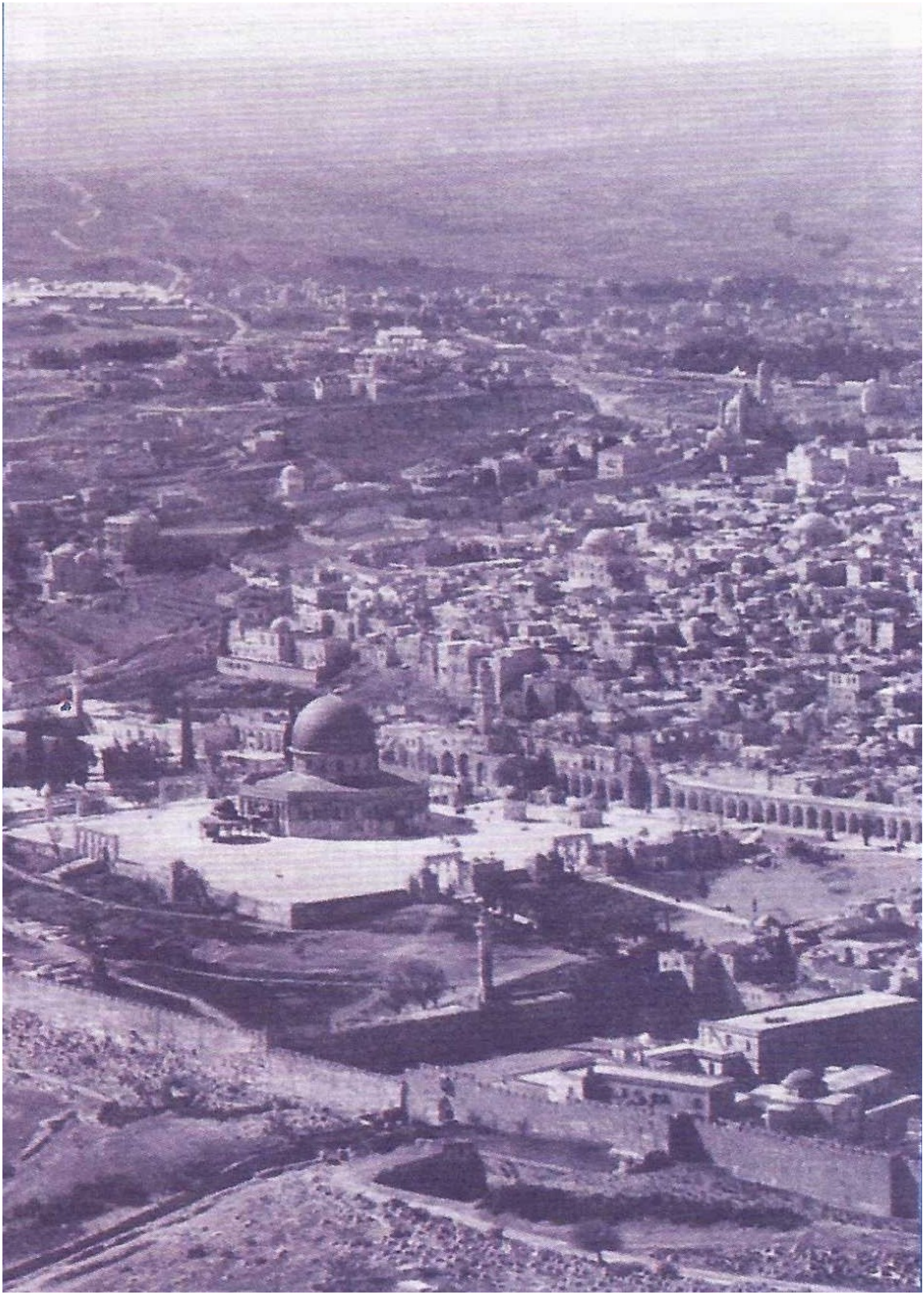



# YOSEF

THE FATHER OF
MOSHIACH
IMMANUEL

# MIRIAM

THE MOTHER OF
MOSHIACH
IMMANUEL

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# Immanuel Miriam Bat David Yosef BETHLEHEM

THE SECOND TEMPLE PERIOD IN YERUSHALAYIM IN ISRAEL IN HISTORICAL TRUTH STUDY

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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 the sea 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 Raghav 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 previous 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 archeological 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 or 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 archeological findings to date in Israel," Prof. Artzy notes.

Volunteers from Israel and from abroad are participating in the excavations at Kursi beach site, particularly 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 archeological 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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STUDY →

# OBED-EDOM (עבד אדום).

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

Table of Contents

—1. Biblical Data:
—In Rabbinical Literature:

## —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).

## —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 beforeit twice daily, early in the morning and again at evening (*ib.*).

Do this everyone!!!

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).

**2.** Korahite; one of the guards appointed to march before the Ark of the Covenant when it was taken from the house of Obed-edom the Gittite to Jerusalem. He was commissioned also, with five of his companions, to play on the harp of eight strings (I Chron. xv. 18, 21, 24). During the regency of Solomon in David's old age, Obed-edom belonged to the second division of the guard in the provisional Temple; and the sixty-two male members of his family, including his eight sons, were all detailed for duty at the Temple and kept guard on its southern side (I Chron. xxvi. 4, 8, 15).

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ז וַיַּרְא, פִּינְחָס בֶּן-אֶלְעָזָר, בֶּן-אַהֲרֹן, הַכֹּהֵן;
וַיָּקָם מִתּוֹךְ הָעֵדָה, וַיִּקַּח רֹמַח בְּיָדוֹ.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand.

ח וַיָּבֹא אַחַר אִישׁ-יִשְׂרָאֵל אֶל-הַקֻּבָּה, וַיִּדְקֹר
אֶת-שְׁנֵיהֶם--אֵת אִישׁ יִשְׂרָאֵל, וְאֶת-הָאִשָּׁה
אֶל-קֳבָתָהּ; וַתֵּעָצַר, הַמַּגֵּפָה, מֵעַל, בְּנֵי יִשְׂרָאֵל.

8 And he went after the man of Israel into the chamber, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

ט וַיִּהְיוּ, הַמֵּתִים בַּמַּגֵּפָה--אַרְבָּעָה וְעֶשְׂרִים,
אָלֶף. {פ}

9 And those that died by the plague were twenty and four thousand. {P}

Israel Defense Forces Parashat Pinchas : פרשת פינחס IDF

י וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר.

10 And the LORD spoke unto Moses, saying:

יא פִּינְחָס בֶּן-אֶלְעָזָר בֶּן-אַהֲרֹן הַכֹּהֵן, הֵשִׁיב
אֶת-חֲמָתִי מֵעַל בְּנֵי-יִשְׂרָאֵל, בְּקַנְאוֹ אֶת-קִנְאָתִי,
בְּתוֹכָם; וְלֹא-כִלִּיתִי אֶת-בְּנֵי-יִשְׂרָאֵל, בְּקִנְאָתִי.

11 'Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, in that he was very jealous for My sake among them, so that I consumed not the children of Israel in My jealousy.

יב לָכֵן, אֱמֹר: הִנְנִי נֹתֵן לוֹ אֶת-בְּרִיתִי, שָׁלוֹם.

12 Wherefore say: Behold, I give unto him My covenant of peace;

יג וְהָיְתָה לּוֹ וּלְזַרְעוֹ אַחֲרָיו, בְּרִית כְּהֻנַּת
עוֹלָם--תַּחַת, אֲשֶׁר קִנֵּא לֵאלֹהָיו, וַיְכַפֵּר, עַל-בְּנֵי
יִשְׂרָאֵל.

13 and it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood; because he was jealous for his God, and made atonement for the children of Israel.'

יד וְשֵׁם אִישׁ יִשְׂרָאֵל הַמֻּכֶּה, אֲשֶׁר הֻכָּה
אֶת-הַמִּדְיָנִית--זִמְרִי, בֶּן-סָלוּא: נְשִׂיא בֵית-אָב,
לַשִּׁמְעֹנִי.

14 Now the name of the man of Israel that was slain, who was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a fathers' house among the Simeonites.

טו וְשֵׁם הָאִשָּׁה הַמֻּכָּה הַמִּדְיָנִית, כָּזְבִּי
בַת-צוּר: רֹאשׁ אֻמּוֹת בֵּית-אָב בְּמִדְיָן, הוּא.

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head of the people of a fathers' house in Midian. {P}

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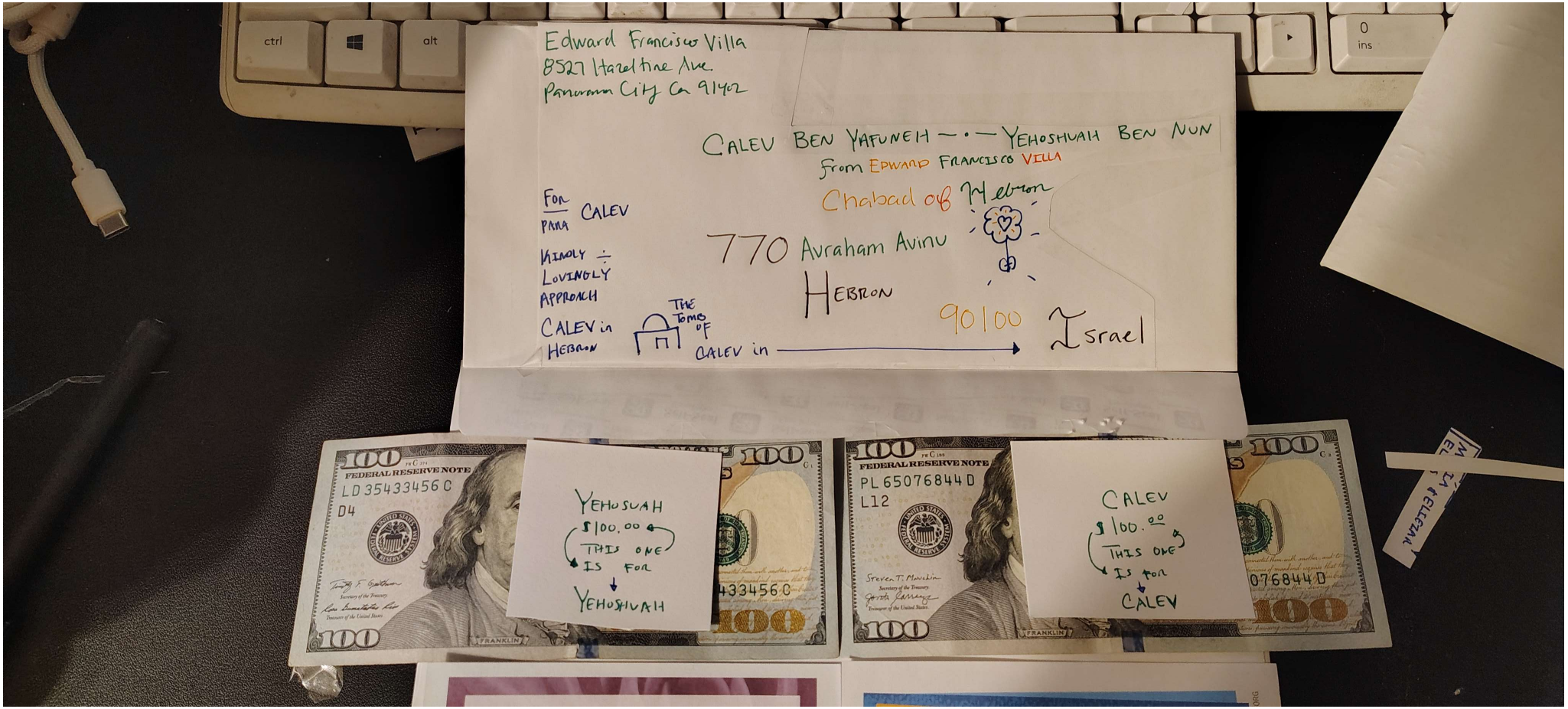
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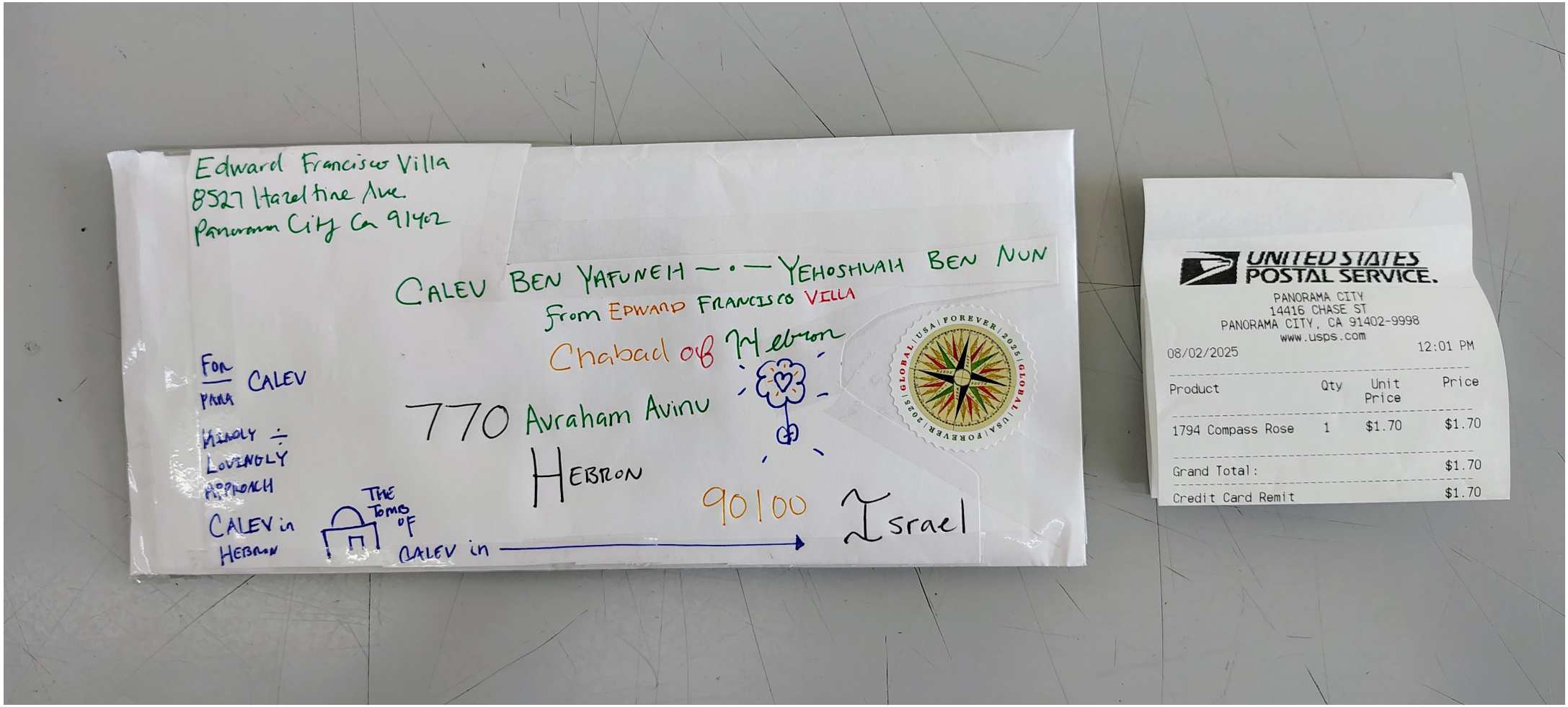
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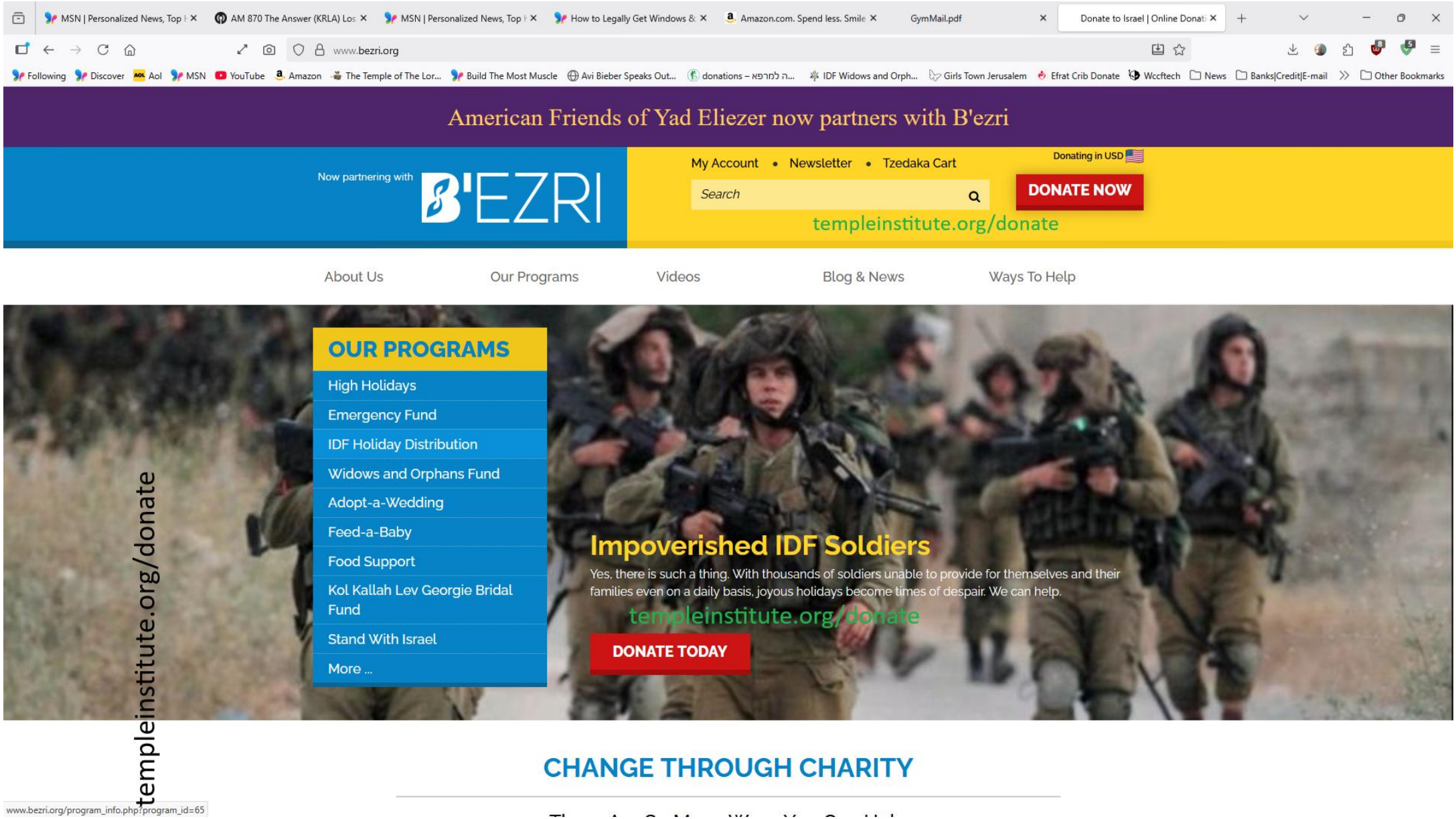
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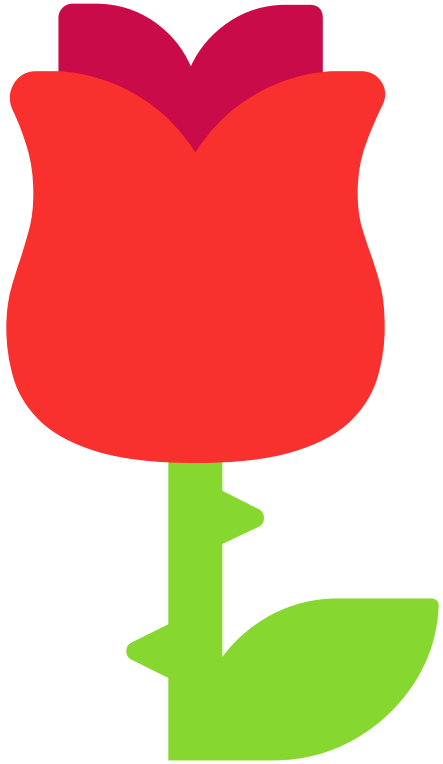

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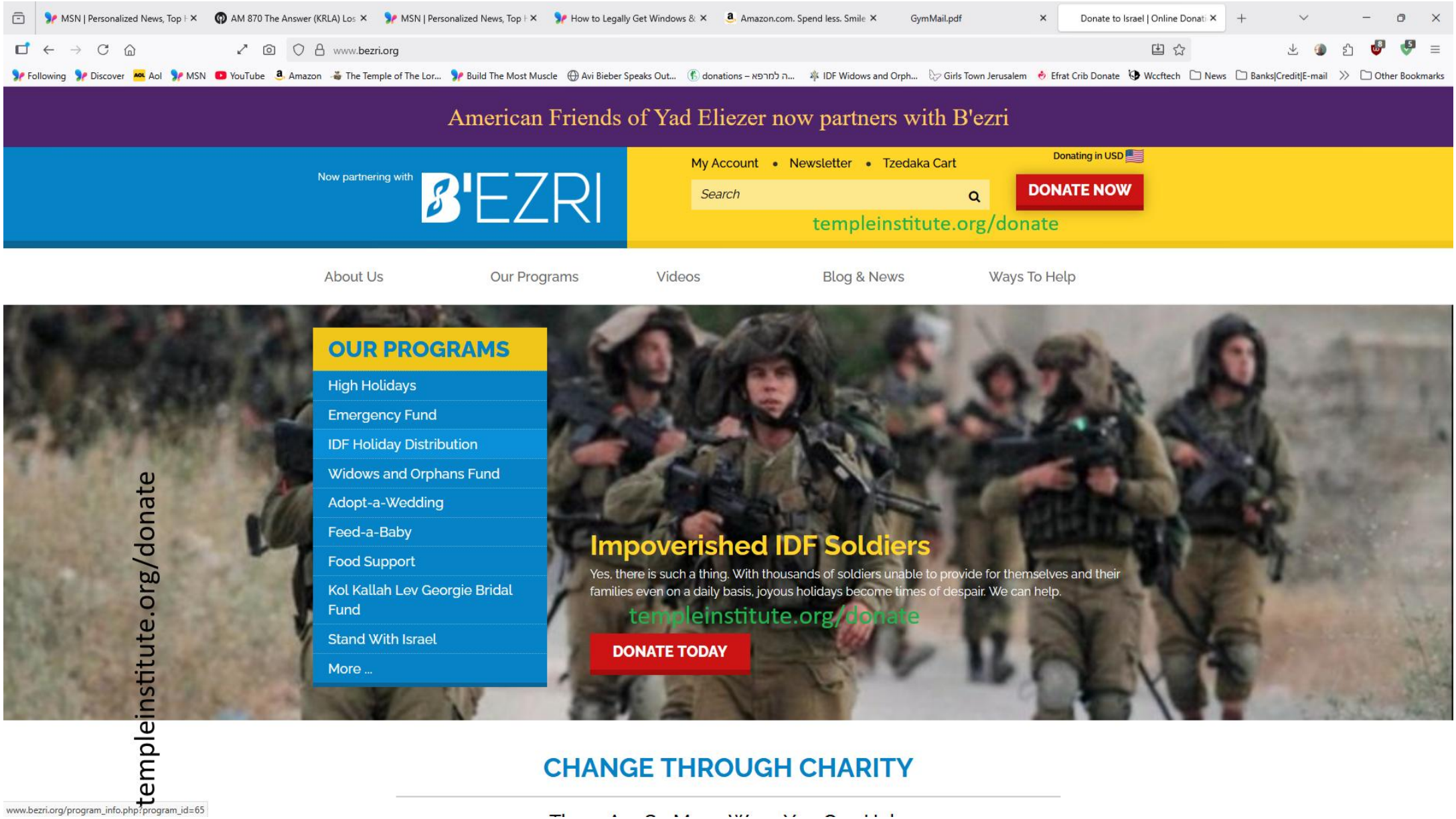
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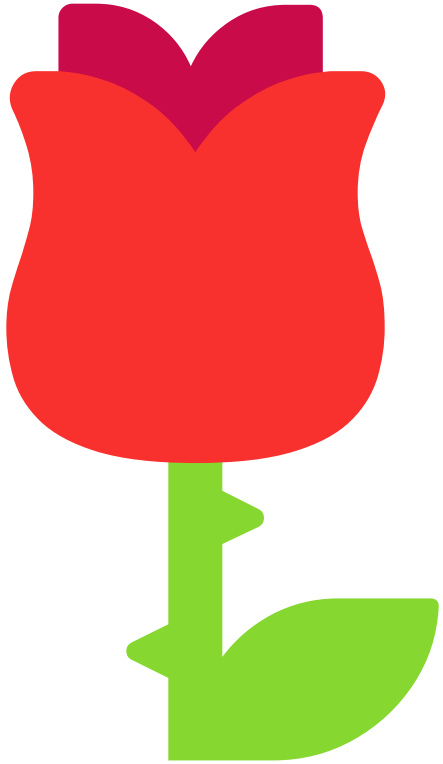

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Israel Defense Forces 2 days ago

🕯️ Sergeant Moshe Yitzchak hacohen Katz, 22

Sergeant Moshe Yitzchak hacohen Katz, from New Haven, Connecticut, a soldier of the 890th battalion, Paratroopers Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to his family and loved ones. May his memory be a blessing.

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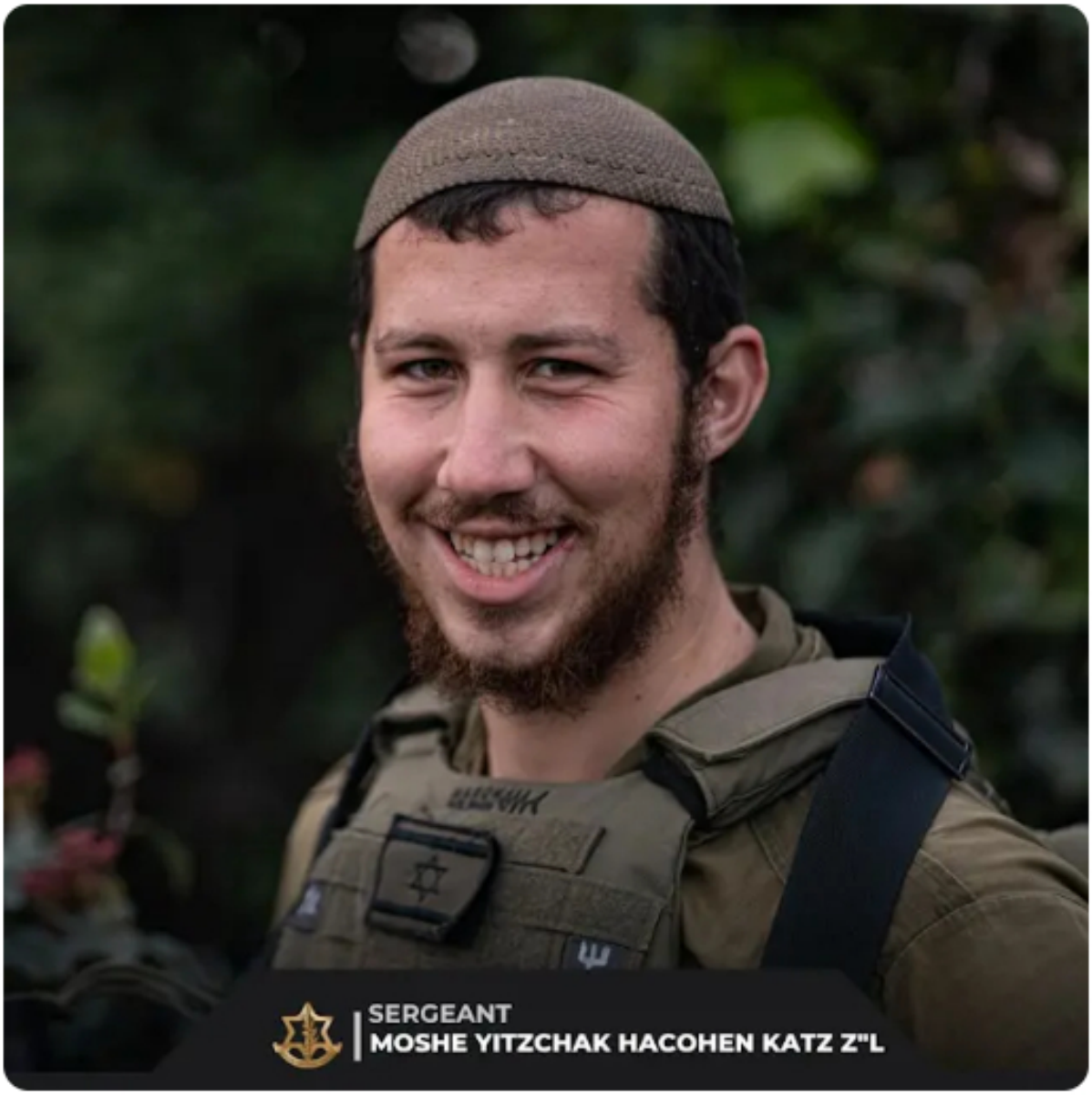


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🕯️ Staff Sergeant Gilad Harel, 21

Staff Sergeant Gilad, from Modi'in-Maccabim-Re'ut, a soldier in the Nahal Reconnaissance Battalion (934th), Nahal Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to his family and loved ones. May his memory be a blessing.

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🕯️ Sergeant Aviaad Elchanan Volansky, 21

Sergeant Aviaad Elchanan Volansky, from Jerusalem, a soldier of the 77th Battalion, 7th Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to his family and loved ones. May his memory be a blessing.

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🕯️ Captain Noam Madmoni, 22
🕯️ Staff Sergeant Ben Cohen, 21
🕯️ Staff Sergeant Maxsim Entis, 21

All 3 soldiers, a team commander and 2 soldiers, from the Nahal Reconnaissance Battalion (934th), Nahal Brigade, fell during combat in southern Lebanon.

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Sergeant Liran Ben Zion, 19

Sergeant Liran, from Holon, a soldier of the 9th battalion, 401st Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to his family and loved ones. May his memory be a blessing.

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## Melchizedek

Factfile

*Manuscript:* 11QMelch (11Q13)
*Editor:* A.S. van der Woude (*DJD* 23)
*Commentary:* P. Kobelski
*Length:* 3 columns (c. 42 cm, 18 in)
*Script:* Late Hasmonaean

> '... this will (occur) in the first week of the Jubilee that follows the nine Jubilees. And the Day of Atonement is the e[nd of the] tenth [Ju]bilee, when all the sons of [light] and the men of the lot of Mel[chi]zedek will be atoned for.' (11QMelch, 2:7–8)

Melchizedek appears three times in the Bible. In Genesis 14:18, he is a mysterious 'King of Salem' and priest of 'God Most High', to whom Abraham gives a tithe. In Psalm 110:4 the king is addressed as 'a priest forever according to the order of Melchizedek', while in Hebrews 5–7 Melchizedek and his rank form the basis for the author's presentation of Jesus as a high priest. A king-priest, this figure was an important prototype for the Hasmonaean priest-kings and for those looking for a messiah to combine both the anointed offices.

The text of the document is unfortunately only partially preserved, and in 10 fragments. Only the second of the three columns that can be made out preserves any readable text (col. 3 has odd words in about eight lines) – a total of roughly two-dozen incomplete lines. Many of the fragments contain biblical texts, which makes it easier to reconstruct the flow. It is, like the Florilegium (see p. 126), a 'thematic' commentary, interpreting texts from different parts of the scriptures on the basis of a topical link, not interpreting texts from a single book and in sequence, as in the Commentaries on Habakkuk or Nahum. Here it differs from the *pesharim*, although it includes some passages that begin with the word *pesher* and introduce *pesher*-like equations of biblical words or phrases with people or objects. The overall theme of the composition (or at least of what has been preserved of it) is the final deliverance of Israel from its sin through a Day of Atonement sacrifice by the heavenly high priest Melchizedek, which will be accompanied by the destruction of the wicked.

The argument is built up through the association of texts from different scriptural books, starting with Leviticus 25:13 and Deuteronomy 15:2, which legislate for the sabbatical and Jubilee years (7th and 49th/50th). Deuteronomy calls this a 'year of release', and Isaiah 61:1 is the next text cited because it speaks of proclamation of freedom for captives in the 'year of the Lord's favour' (hence 'year of release' is identified as 'year of favour'). A piece of *pesher* exegesis explains that the captives will join the 'children of Heaven' and the 'party of Melchizedek', and that this will occur in the first week after the end of the ninth Jubilee. Then at the end of the tenth Jubilee, the 'children of light' and the party of Melchizedek will be atoned for. Melchizedek, in fact, is being identified in places where the biblical texts speak of 'God', and this is justified by citing Psalm 82, where 'God' judges in the divine assembly. This judgment by 'God' is interpreted (a *pesher* again) as a judgment against 'Belial and the spirits of his lot' who rebelled against God's precepts. Hence 'God' (as in 'sons of God', e.g. Genesis 6:2) can be taken to refer to any divine being.



*The view to the east from the inside of Cave 11.*

The argument moves on: 'this is the day...of which Isaiah the prophet spoke: "How beautiful upon the mountains are the feet of the messenger..."' (Isaiah 52:7). Isaiah's mountains are interpreted (another *pesher* section) as the prophets, while the 'messenger' is the 'one anointed by the spirit', a prince foretold in Daniel 9:25. The 'bearer of good tidings' in Isaiah 52:7 is then identified with the 'comforter' of Isaiah 61:2–3, bringing the interpretation full circle back to the 'year of favour'.

The task of this anointed 'comforter' is to give solace by helping the 'afflicted' to understand the course of history. For eventually, God will reign in 'Zion', which is interpreted as referring to those who 'abandon the ways of the people'. The column ends

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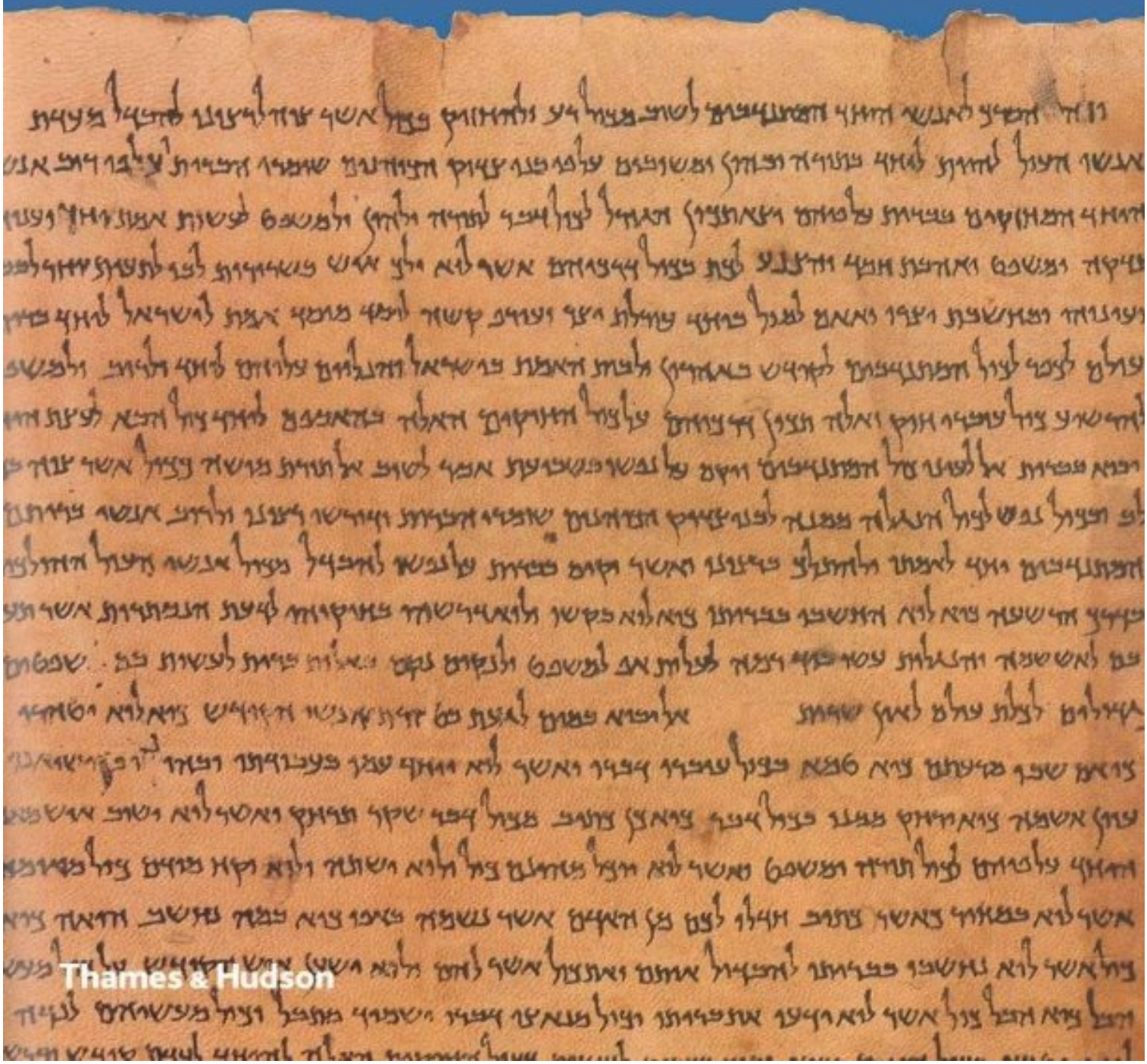

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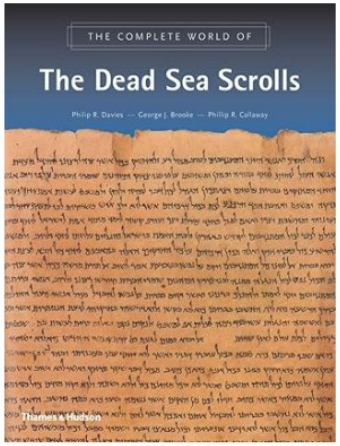


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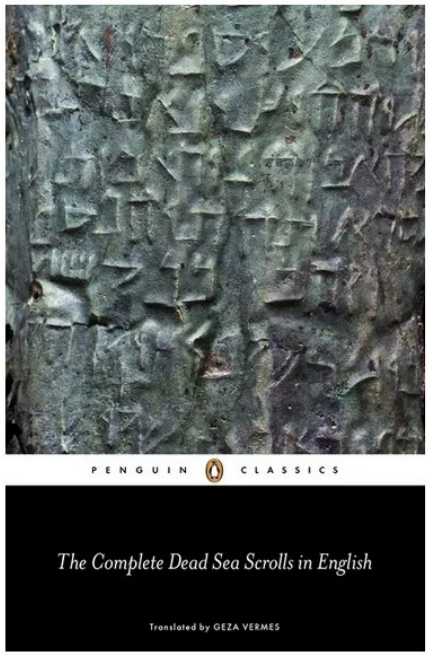


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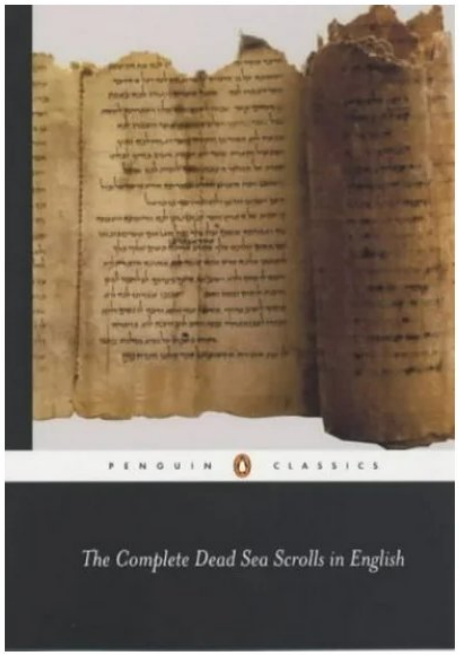


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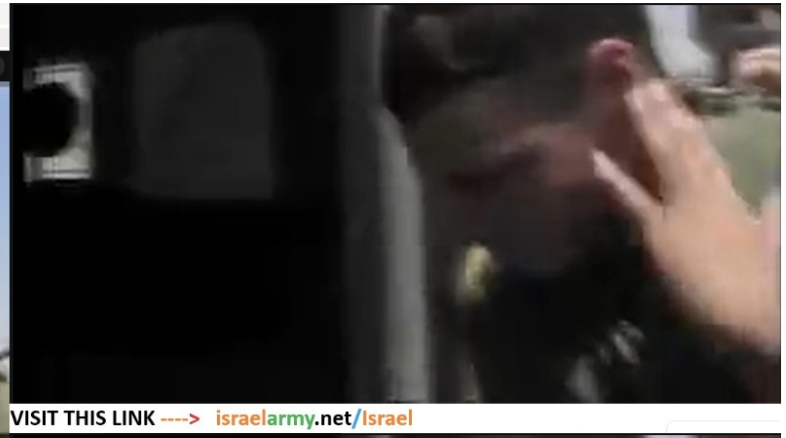


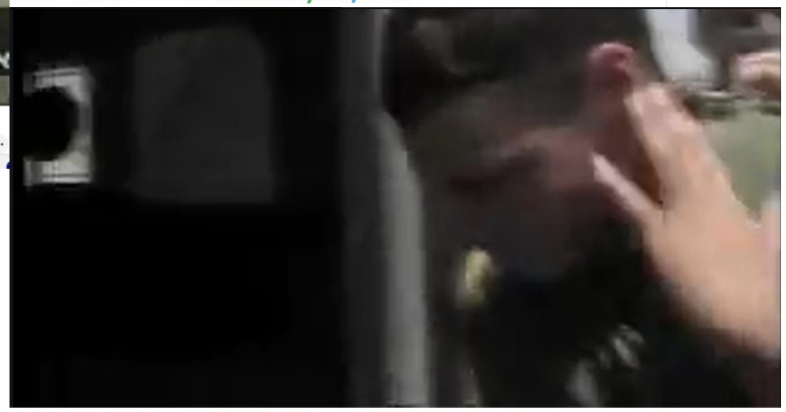


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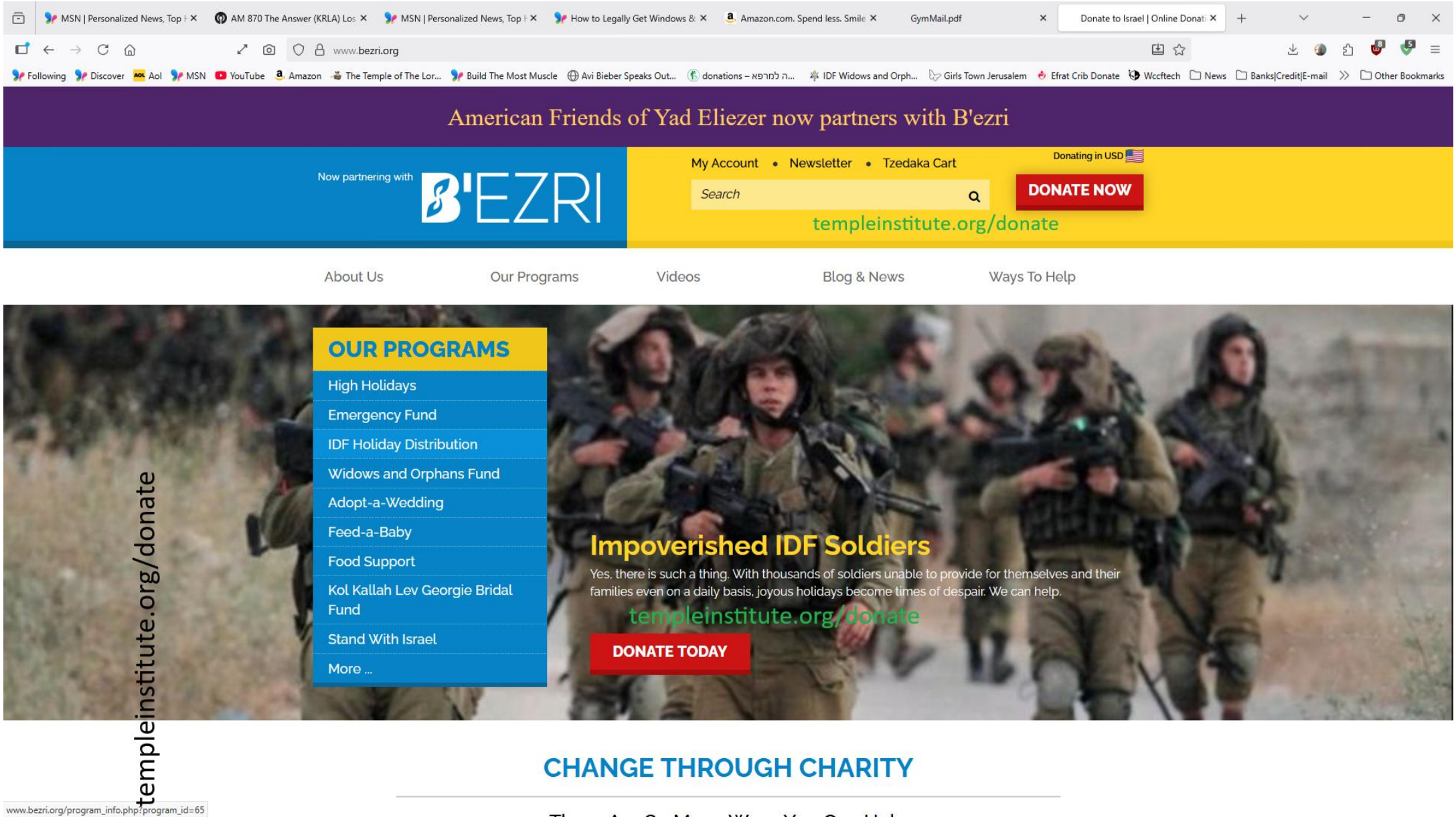
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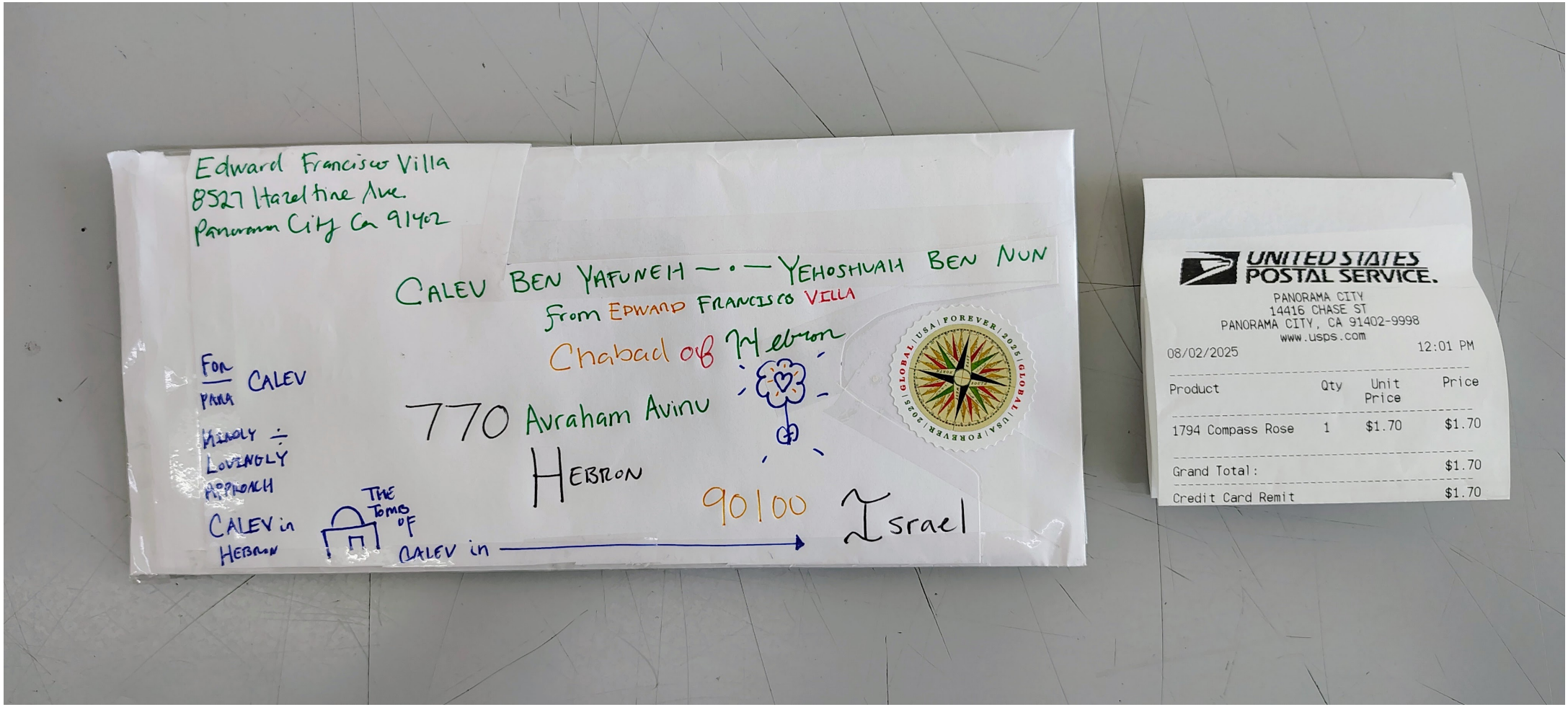
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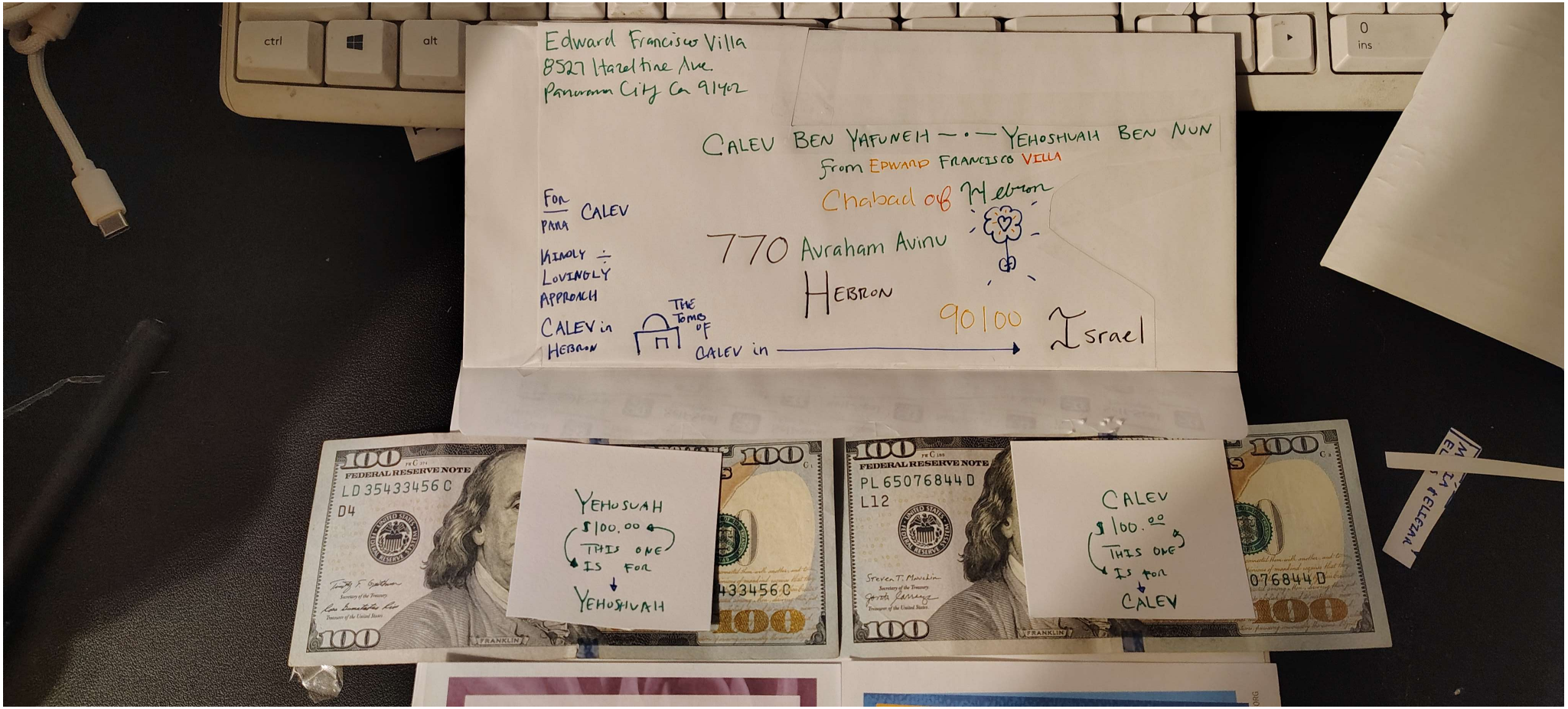
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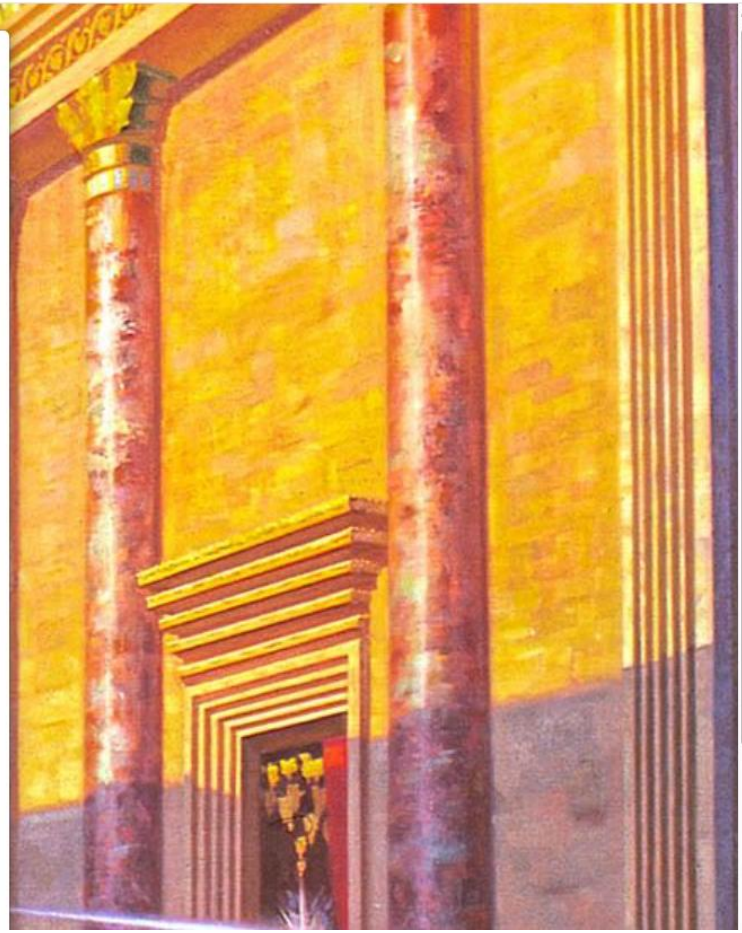

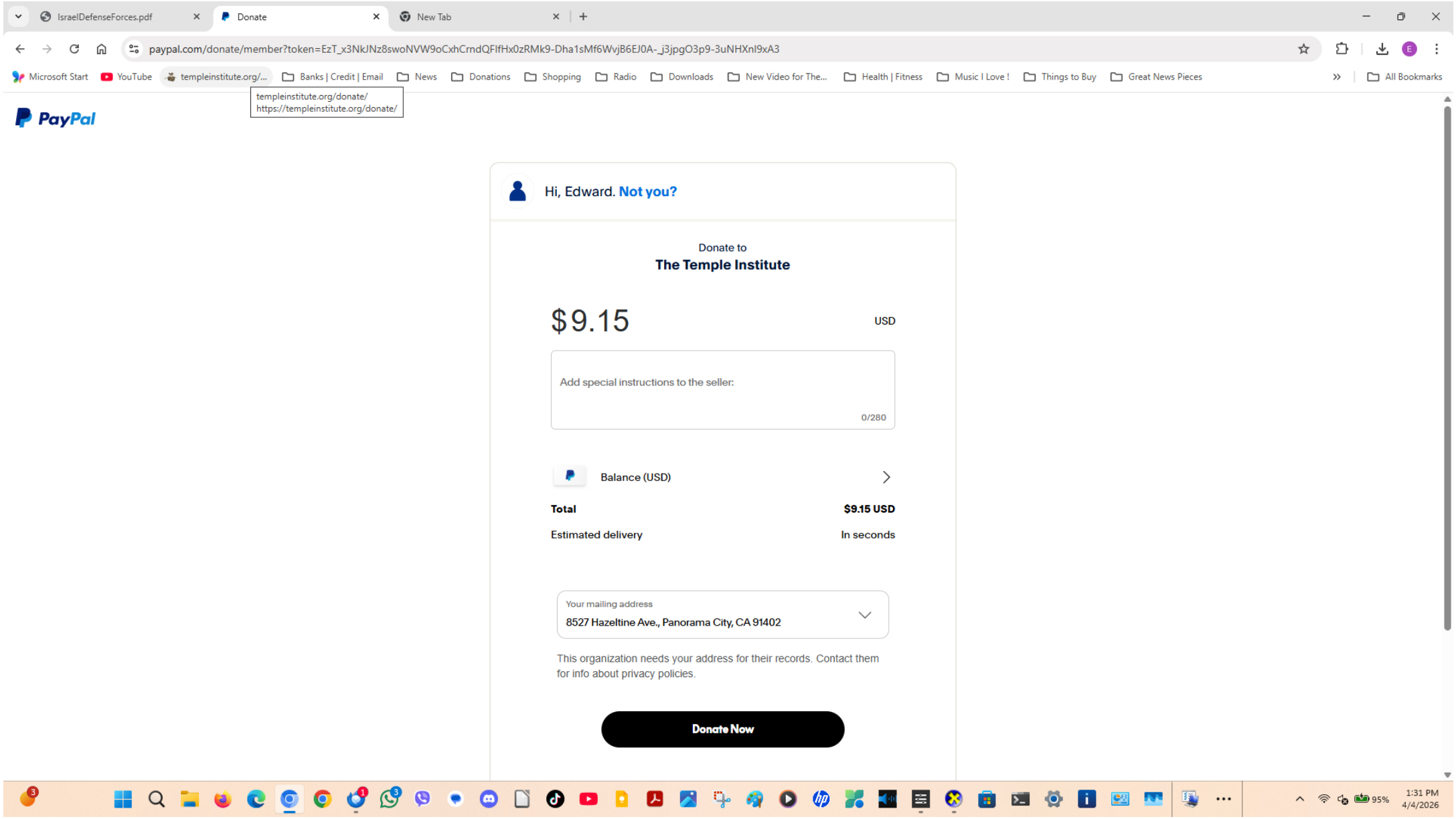
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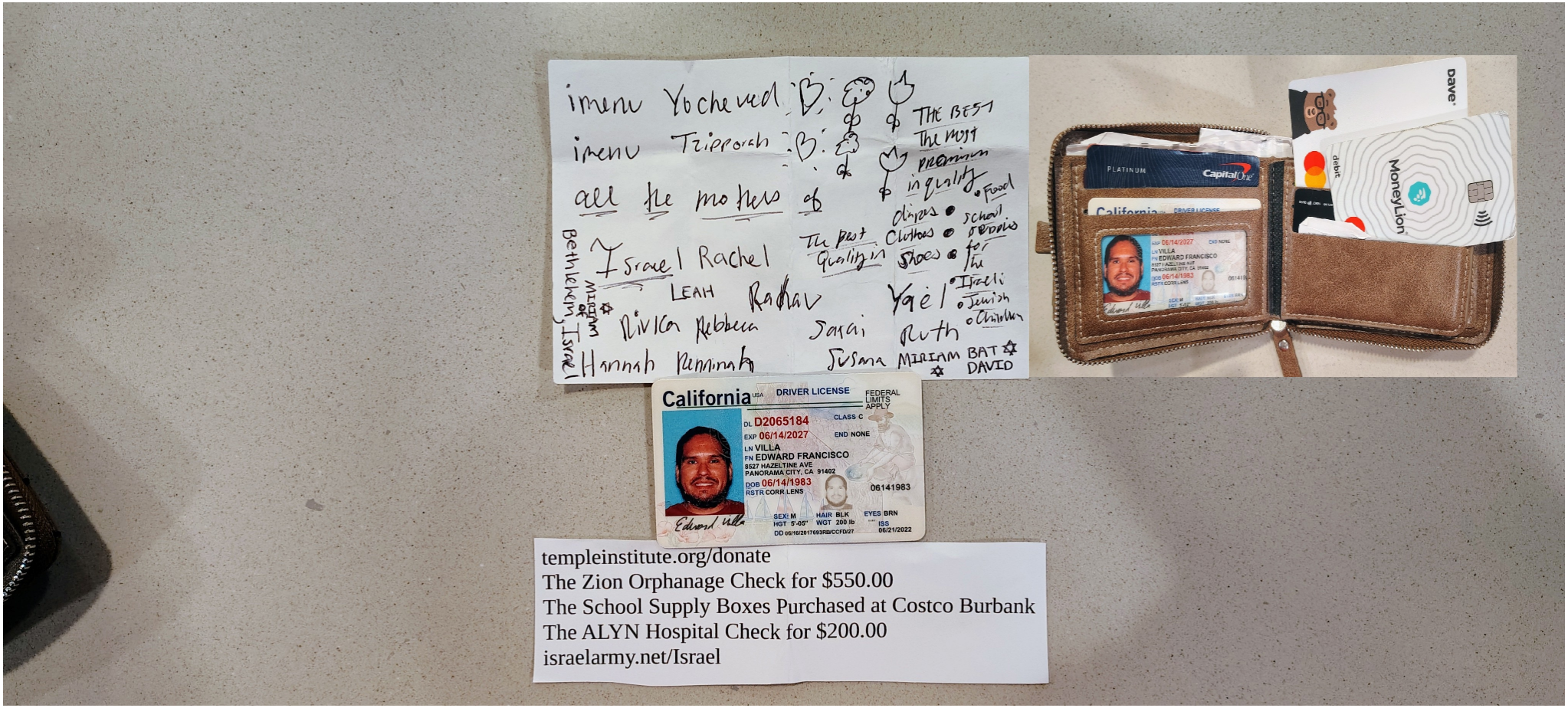
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A Gittite to whose house the Ark was taken when removed from that of Abinadab in Gibeah. It remained with Obed-edom three months before it was carried to the City of David; and God "blessed Obededom and all his household" (II Sam. vi. 10-11).

## —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 beforeit twice daily, early in the morning and again at evening (*ib.*).

Do this everyone!!!

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).

**2.** Korahite; one of the guards appointed to march before the Ark of the Covenant when it was taken from the house of Obed-edom the Gittite to Jerusalem. He was commissioned also, with five of his companions, to play on the harp of eight strings (I Chron. xv. 18, 21, 24). During the regency of Solomon in David's old age, Obed-edom belonged to the second division of the guard in the provisional Temple; and the sixty-two male members of his family, including his eight sons, were all detailed for duty at the Temple and kept guard on its southern side (I Chron. xxvi. 4, 8, 15).

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ז וַיַּרְא, פִּינְחָס בֶּן-אֶלְעָזָר, בֶּן-אַהֲרֹן, הַכֹּהֵן;
וַיָּקָם מִתּוֹךְ הָעֵדָה, וַיִּקַּח רֹמַח בְּיָדוֹ.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand.

ח וַיָּבֹא אַחַר אִישׁ-יִשְׂרָאֵל אֶל-הַקֻּבָּה, וַיִּדְקֹר
אֶת-שְׁנֵיהֶם--אֵת אִישׁ יִשְׂרָאֵל, וְאֶת-הָאִשָּׁה
אֶל-קֳבָתָהּ; וַתֵּעָצַר, הַמַּגֵּפָה, מֵעַל, בְּנֵי יִשְׂרָאֵל.

8 And he went after the man of Israel into the chamber, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

ט וַיִּהְיוּ, הַמֵּתִים בַּמַּגֵּפָה--אַרְבָּעָה וְעֶשְׂרִים,
אָלֶף. {פ}

9 And those that died by the plague were twenty and four thousand. {P}

Israel Defense Forces Parashat Pinchas : פרשת פינחס IDF

י וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר.

10 And the LORD spoke unto Moses, saying:

יא פִּינְחָס בֶּן-אֶלְעָזָר בֶּן-אַהֲרֹן הַכֹּהֵן, הֵשִׁיב
אֶת-חֲמָתִי מֵעַל בְּנֵי-יִשְׂרָאֵל, בְּקַנְאוֹ אֶת-קִנְאָתִי,
בְּתוֹכָם; וְלֹא-כִלִּיתִי אֶת-בְּנֵי-יִשְׂרָאֵל, בְּקִנְאָתִי.

11 'Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, in that he was very jealous for My sake among them, so that I consumed not the children of Israel in My jealousy.

יב לָכֵן, אֱמֹר: הִנְנִי נֹתֵן לוֹ אֶת-בְּרִיתִי, שָׁלוֹם.

12 Wherefore say: Behold, I give unto him My covenant of peace;

יג וְהָיְתָה לּוֹ וּלְזַרְעוֹ אַחֲרָיו, בְּרִית כְּהֻנַּת
עוֹלָם--תַּחַת, אֲשֶׁר קִנֵּא לֵאלֹהָיו, וַיְכַפֵּר, עַל-בְּנֵי
יִשְׂרָאֵל.

13 and it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood; because he was jealous for his God, and made atonement for the children of Israel.'

יד וְשֵׁם אִישׁ יִשְׂרָאֵל הַמֻּכֶּה, אֲשֶׁר הֻכָּה
אֶת-הַמִּדְיָנִית--זִמְרִי, בֶּן-סָלוּא: נְשִׂיא בֵית-אָב,
לַשִּׁמְעֹנִי.

14 Now the name of the man of Israel that was slain, who was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a fathers' house among the Simeonites.

טו וְשֵׁם הָאִשָּׁה הַמֻּכָּה הַמִּדְיָנִית, כָּזְבִּי
בַת-צוּר: רֹאשׁ אֻמּוֹת בֵּית-אָב בְּמִדְיָן, הוּא.

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head of the people of a fathers' house in Midian. {P}

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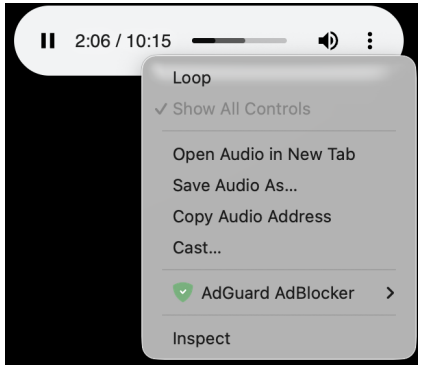

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**By: Crawford Howell Toy, Kaufmann Kohler**

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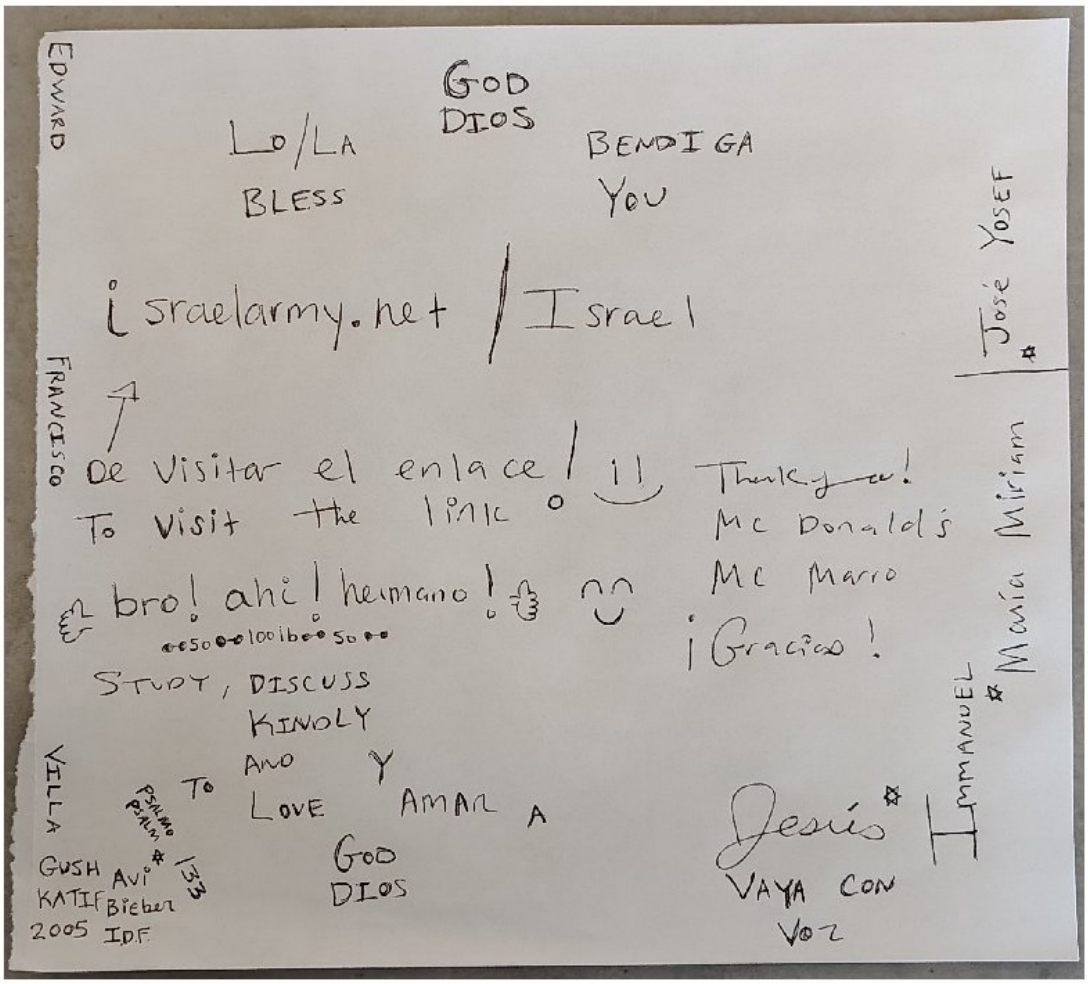

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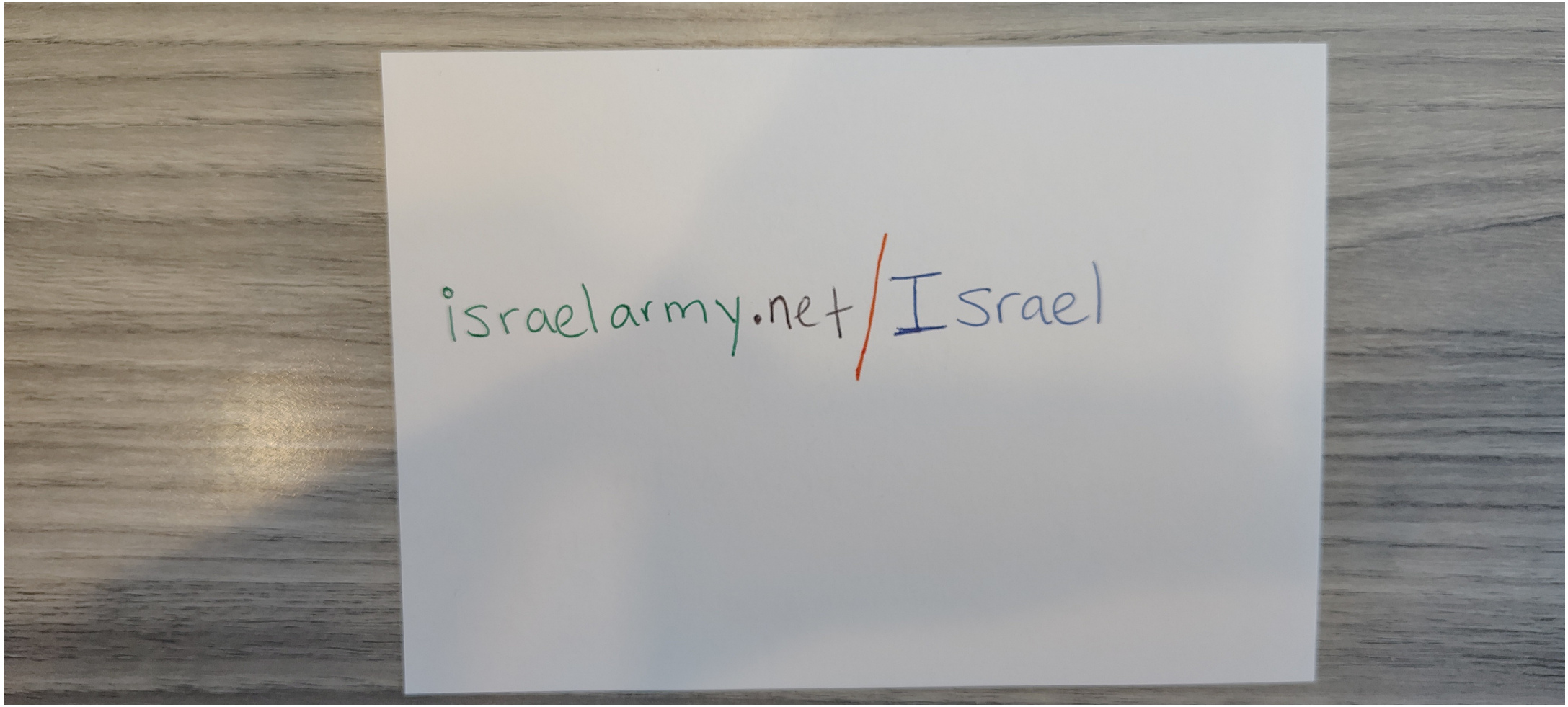
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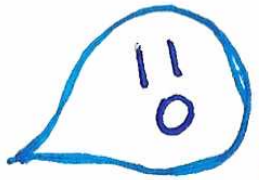



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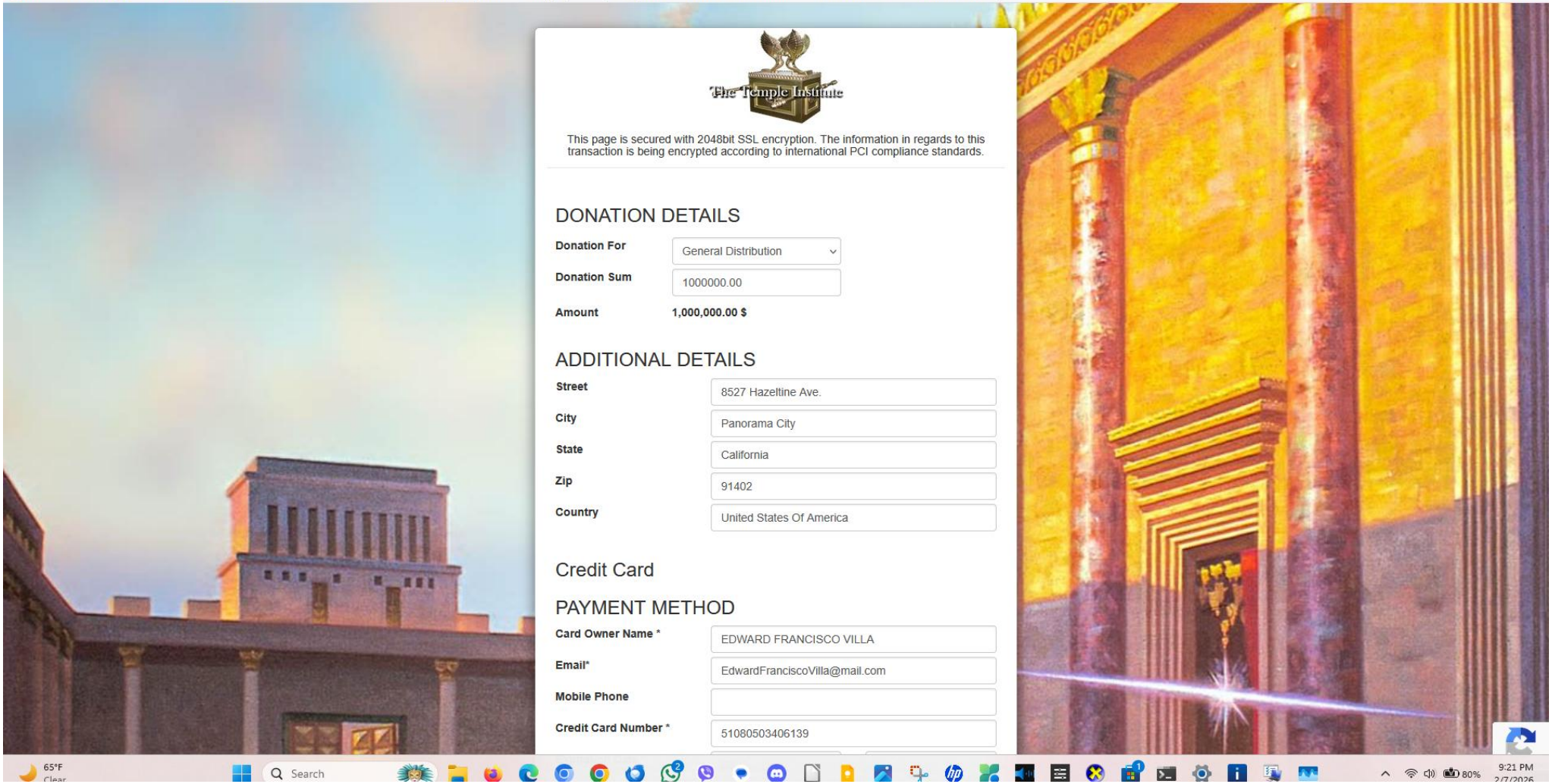
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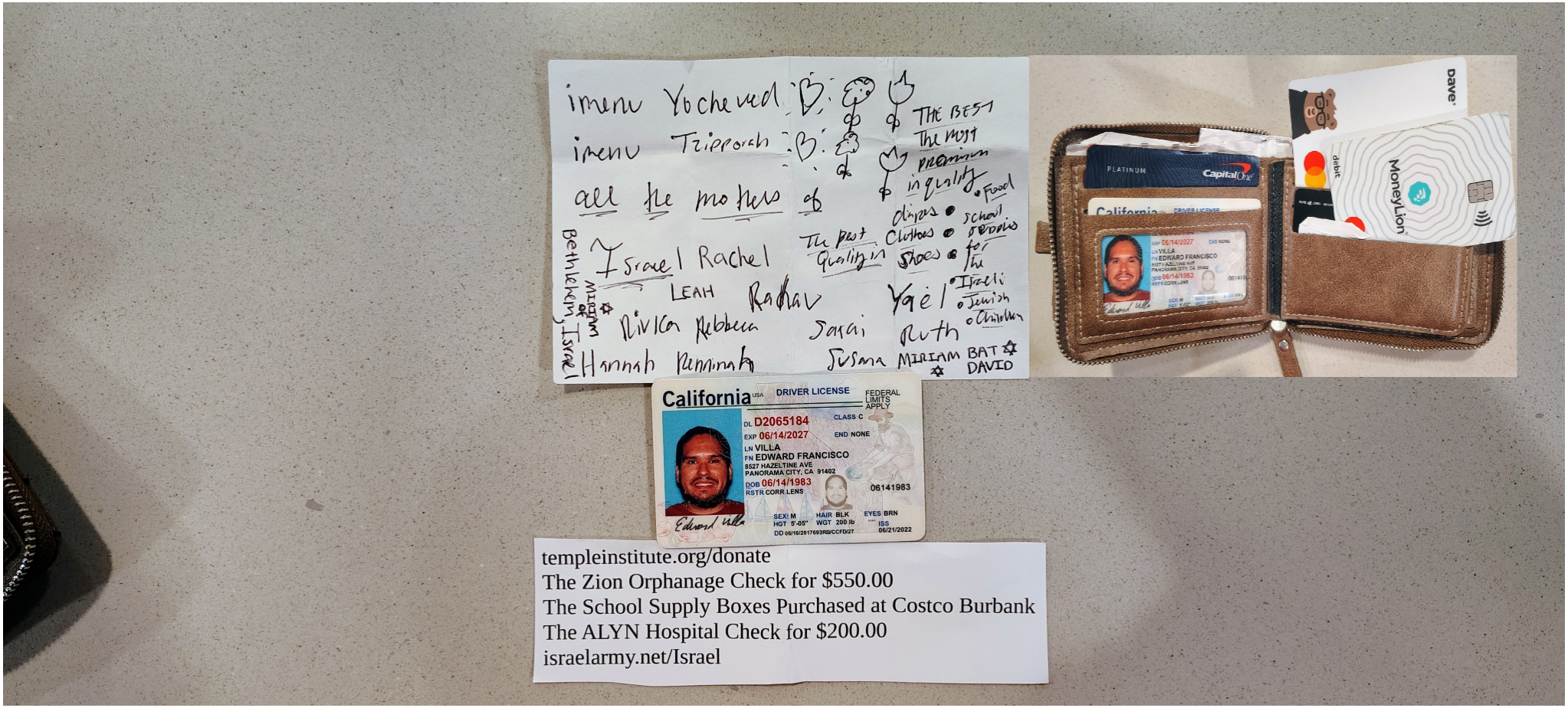
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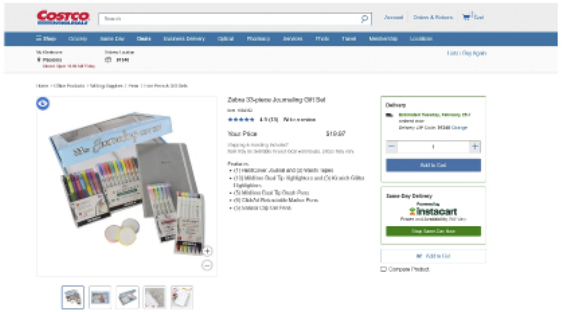


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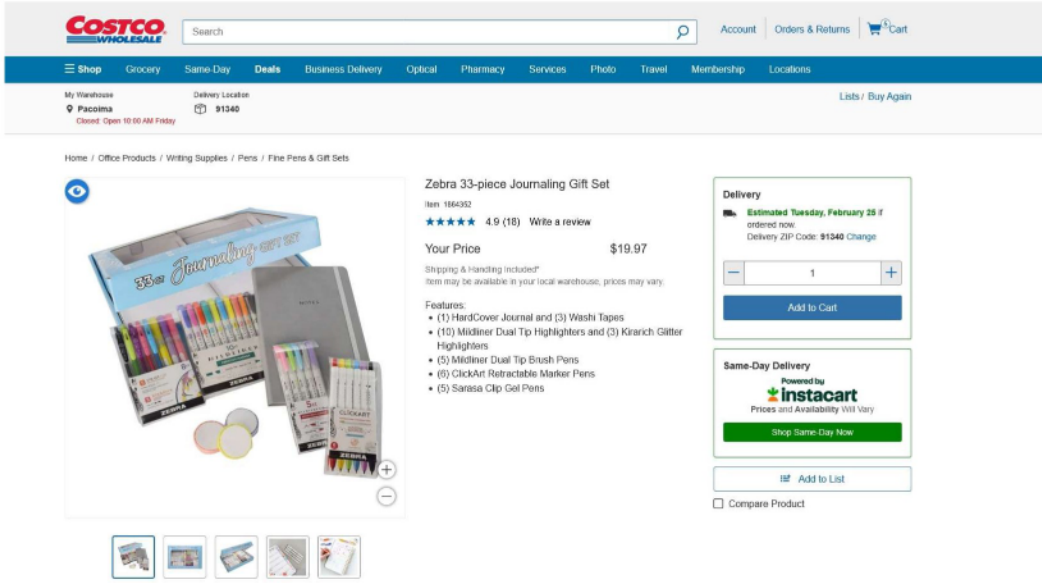


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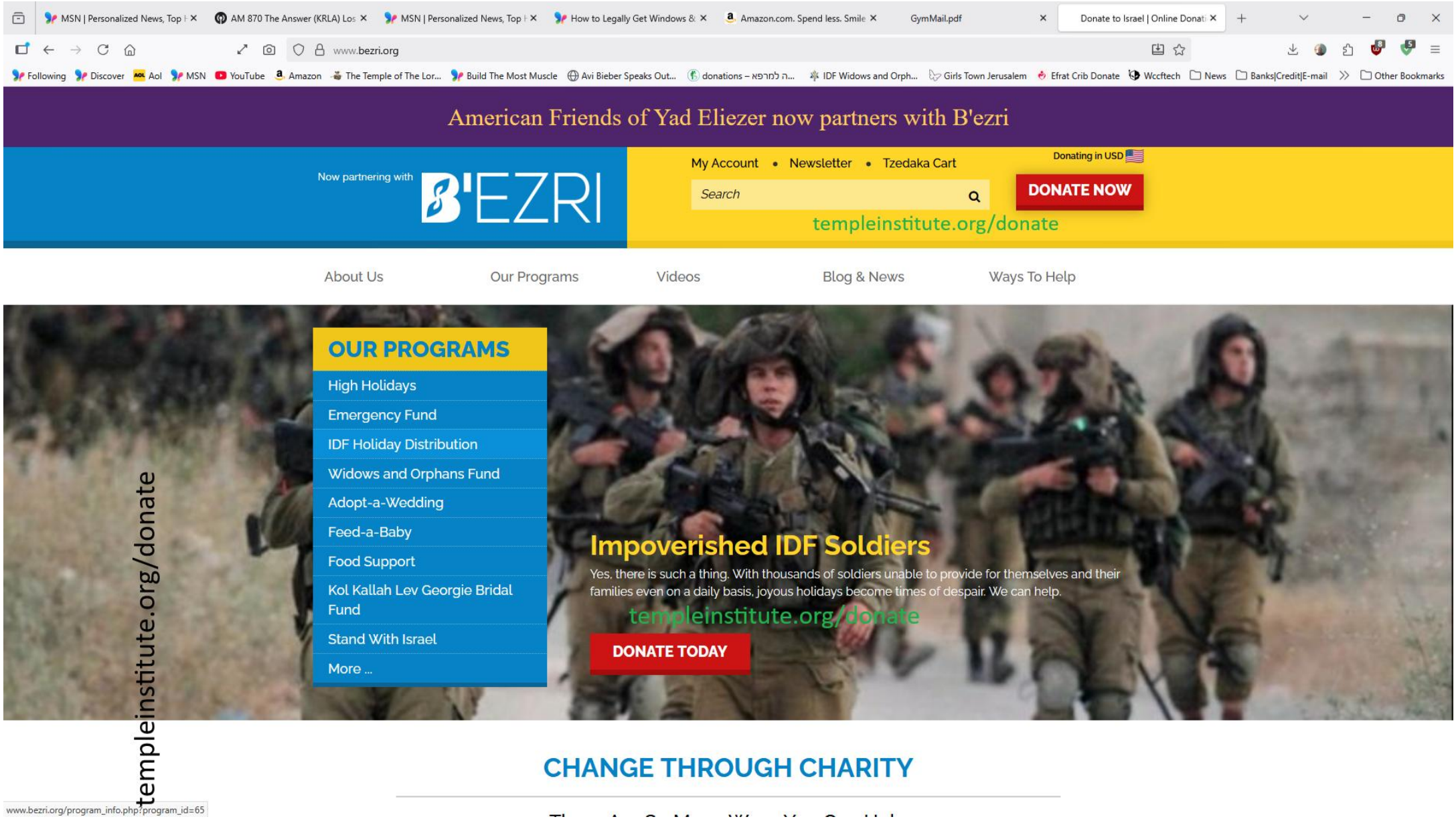
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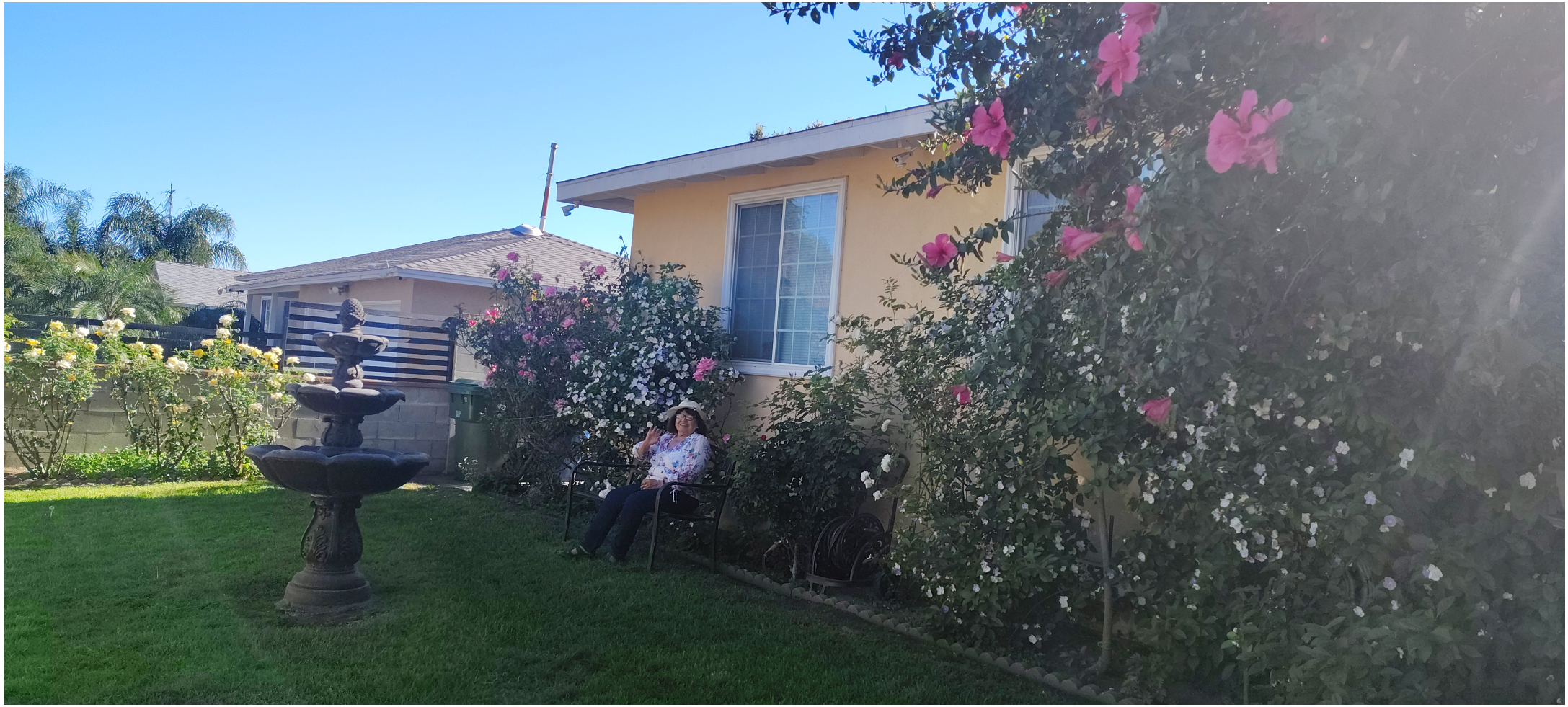

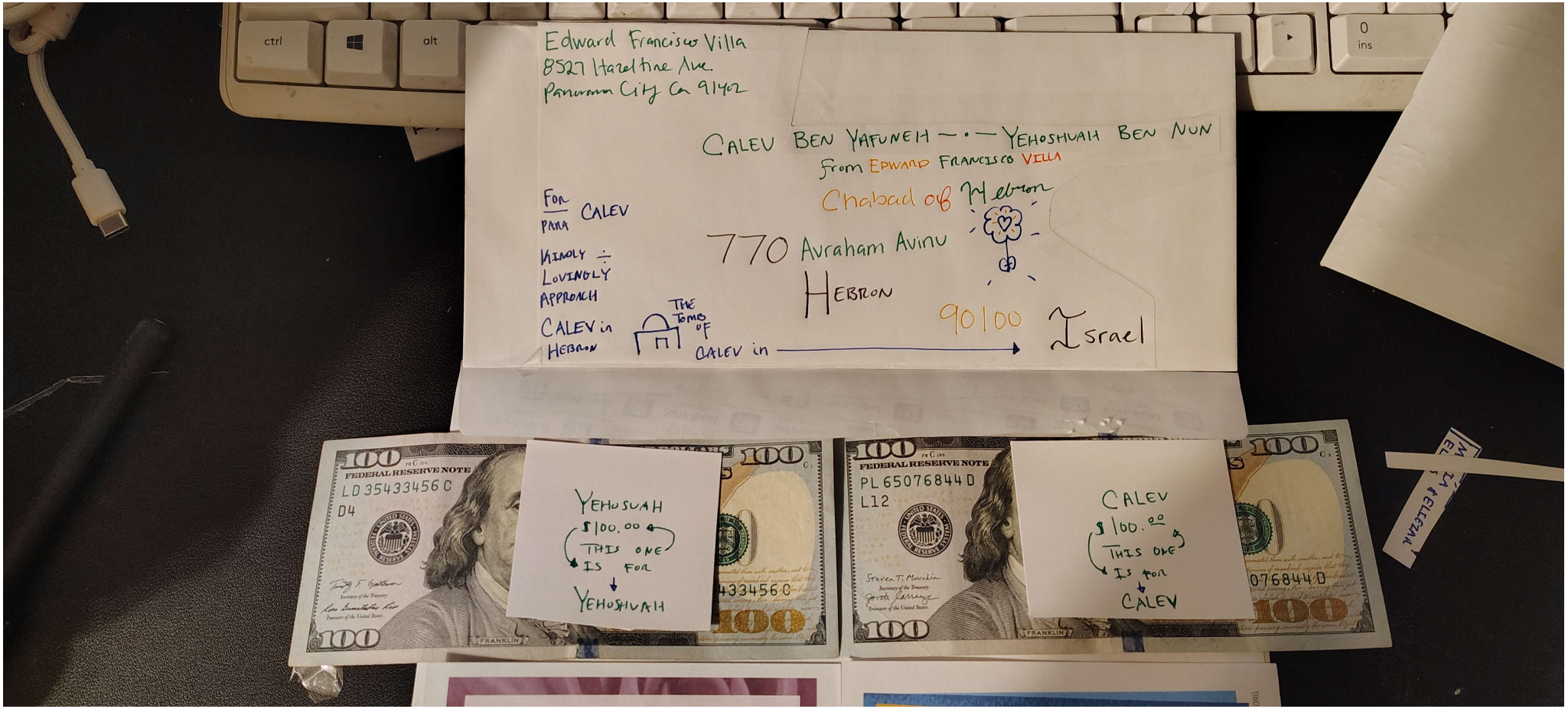
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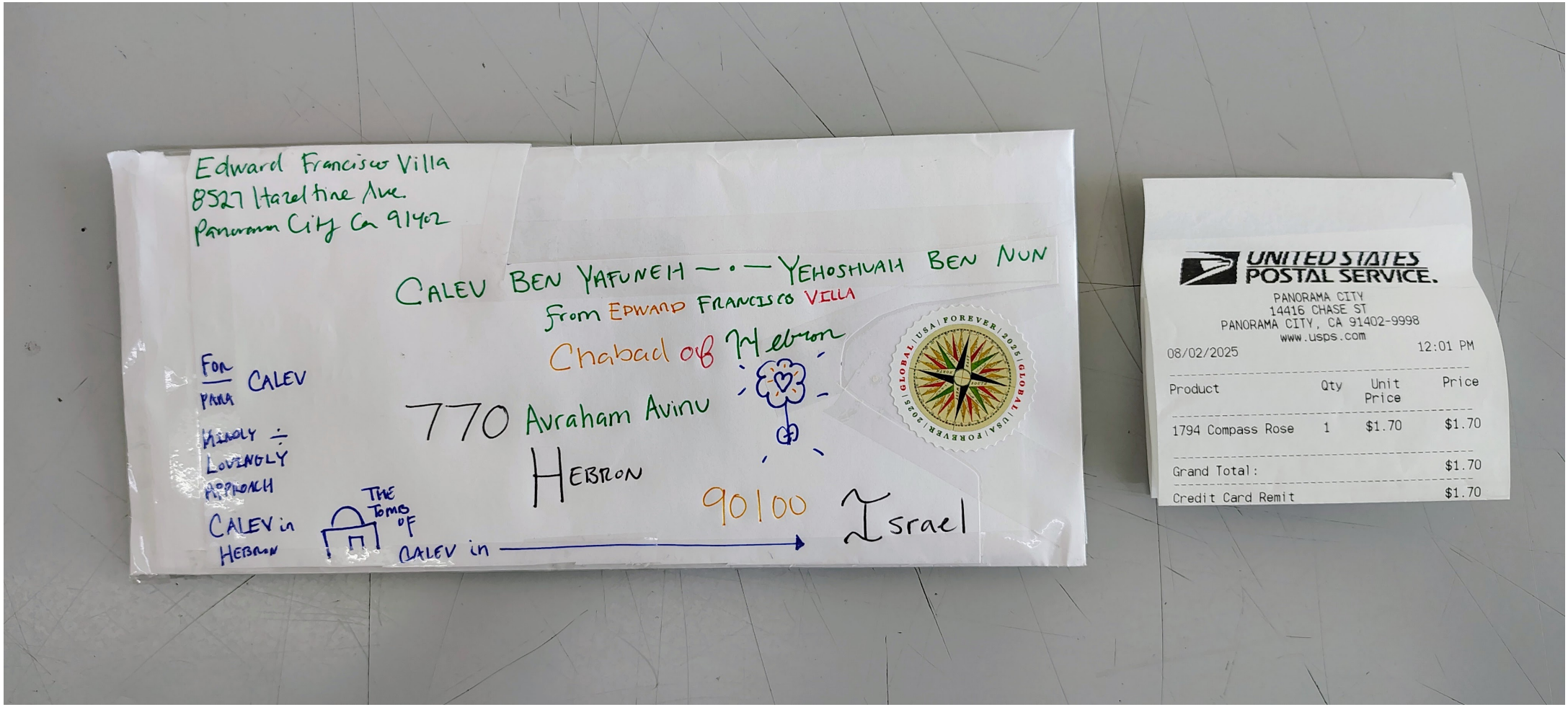
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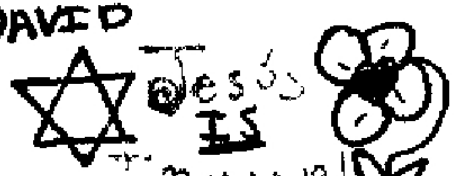


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🕯️ Sergeant Moshe Yitzchak hacohen Katz, 22

Sergeant Moshe Yitzchak hacohen Katz, from New Haven, Connecticut, a soldier of the 890th battalion, Paratroopers Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to his family and loved ones. May his memory be a blessing.

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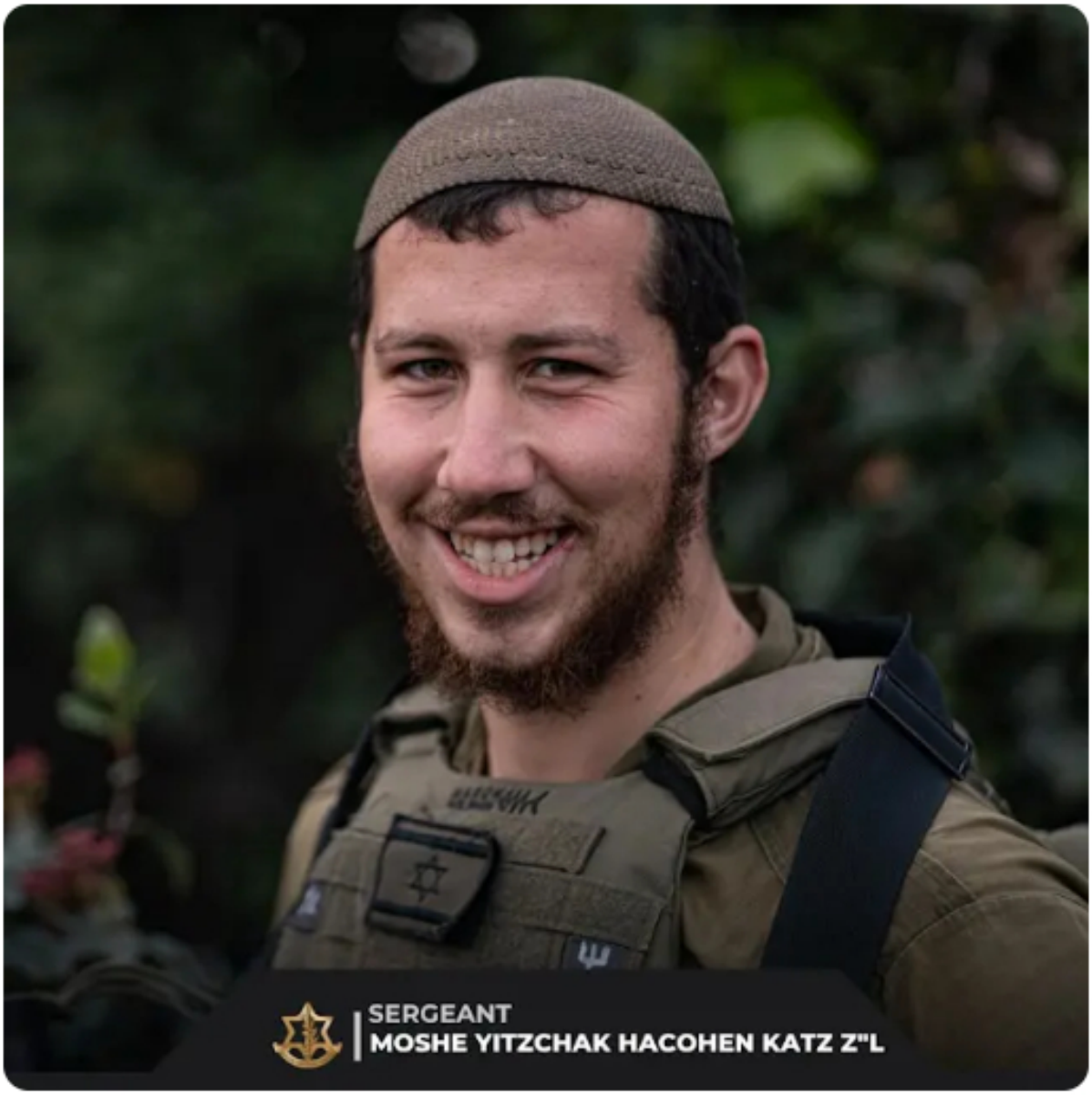


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🕯️ Staff Sergeant Gilad Harel, 21

Staff Sergeant Gilad, from Modi'in-Maccabim-Re'ut, a soldier in the Nahal Reconnaissance Battalion (934th), Nahal Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to his family and loved ones. May his memory be a blessing.

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🕯️ Sergeant Aviaad Elchanan Volansky, 21

Sergeant Aviaad Elchanan Volansky, from Jerusalem, a soldier of the 77th Battalion, 7th Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to his family and loved ones. May his memory be a blessing.

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🕯️ Captain Noam Madmoni, 22
🕯️ Staff Sergeant Ben Cohen, 21
🕯️ Staff Sergeant Maxsim Entis, 21

All 3 soldiers, a team commander and 2 soldiers, from the Nahal Reconnaissance Battalion (934th), Nahal Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to their families and loved ones. May their memories be a blessing.

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Sergeant Liran Ben Zion, 19

Sergeant Liran, from Holon, a soldier of the 9th battalion, 401st Brigade, fell during combat in southern Lebanon.

The IDF sends its deepest condolences to his family and loved ones. May his memory be a blessing.

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# Fourth soldier killed in southern Lebanon clash on Monday laid to rest in Modiin

Story by ToI Staff • 6h • 2 min read

The fourth Israeli soldier killed in a clash with Hezbollah in southern Lebanon on Monday, Staff Sgt. Gilad Harel, 21, was laid to rest in Israel on Wednesday.

The three other slain soldiers, Staff Sgt. Maxsim Entis, 21, from Bat Yam; Cpt. Noam Madmoni, 22, from Sderot; and Staff Sgt. Ben Cohen, 21, from Lehavim, were laid to rest on Tuesday in separate funerals.




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media. He was a soldier in the Nahal Brigade's Reconnaissance Unit.

Speaking at his funeral, Harel's girlfriend, Neta Katz, told mourners that Harel had arranged for a bouquet of flowers to be delivered to her before entering combat. The note attached — wishing her a happy Passover holiday and expressing his love from Lebanon — arrived at her home hours before his funeral.

"I thought it was a condolence bouquet, and I read the note," Neta recalled, before realizing that the flowers were in fact from her late partner.

"You are the perfect partner, smart and the most beloved," she said about Harel. "You made me a happy person. Thank you for the flowers, my angel. I love you more than anything in the world. Thank you for who you were to me."



Staff Sgt. Gilad Harel, 21, killed in south Lebanon on March 30, 2026 (Courtesy)

Family members and friends described him as driven, humble and deeply devoted to those around him. His sister, Adi, who rushed back to Israel after receiving news of his death while abroad, spoke of their close bond and read aloud their final messages before he entered battle.

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"I wrote to him: Good luck, baby, don't do anything reckless. I'm so proud of you. He wrote back: Thank you, don't worry. I replied: Do you think I won't worry? You're the only one I worry about. He answered: Don't worry, I won't do anything reckless," she read.

Harel's parents recalled a curious and ambitious young man who aspired to serve in elite units and took pride in defending the country.

"From a young age, you were a curious child who constantly examined the world," his father, Eitan, said at the funeral. "You wanted to reach the best units and serve the country."



Family and friends of Israeli soldier Staff Sergeant Gilad Harel attend his funeral at the Modi'in Military Cemetery, April 1, 2026. (Jonathan Shaul/Flash90)

"Beyond all your excellence, you were a sensitive person, a true friend," his mother, Keren added. "We love you for who you were and the path you chose."

"Beloved Gilad, with your captivating personality, it was important to you to be the best," said Lt. Col. Yehiel Amoyal. "Your comrades speak of how loved and caring you were, alongside your humility and quiet nature."


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As mourners paid their respects, Harel's fellow soldiers in the Nahal Reconnaissance Unit were reportedly unable to attend, remaining deployed in southern Lebanon amid ongoing fighting against Hezbollah.

The post Fourth soldier killed in southern Lebanon clash on Monday laid to rest in Modiin appeared first on The Times of Israel.

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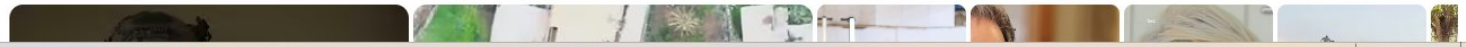

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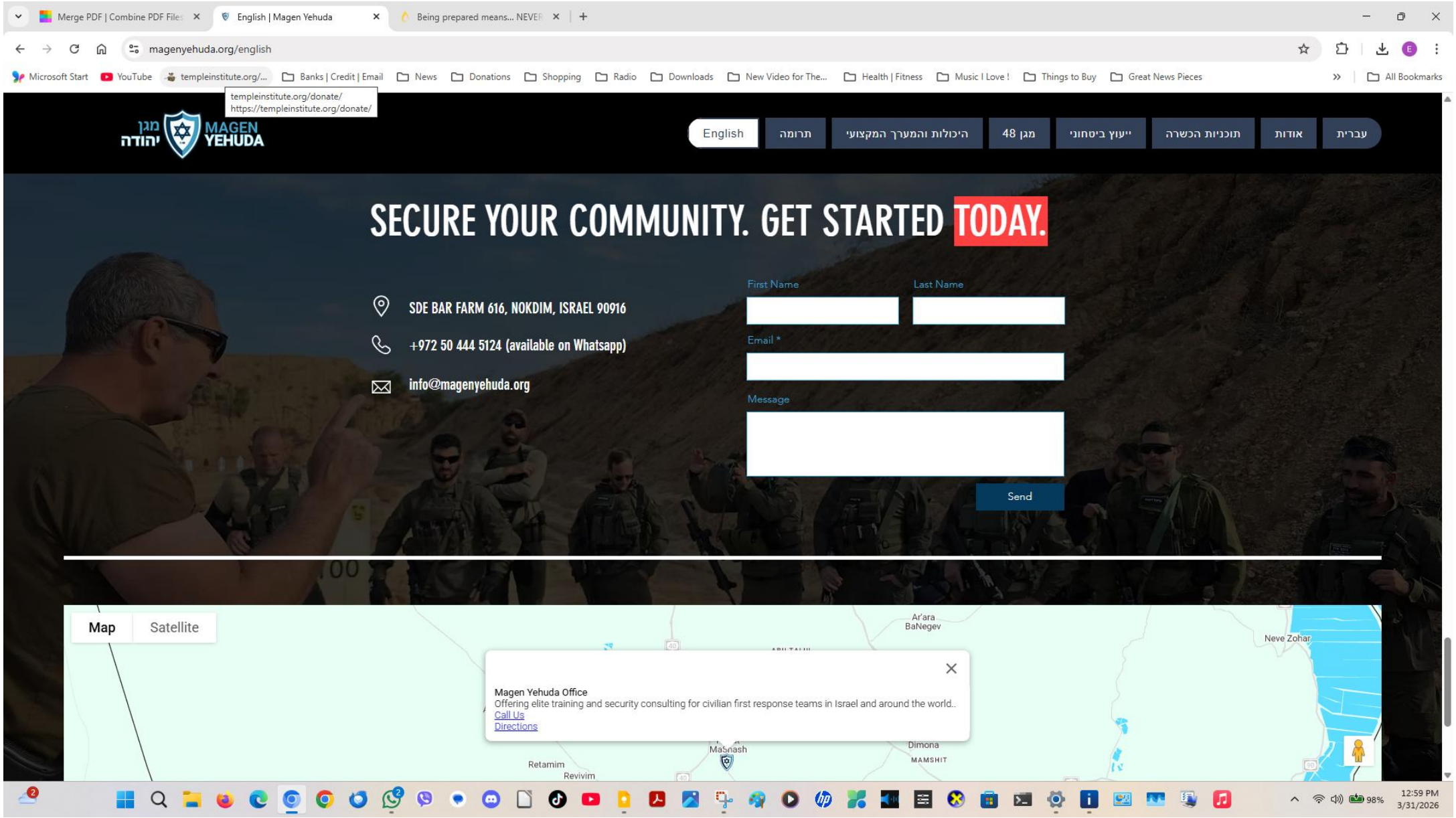
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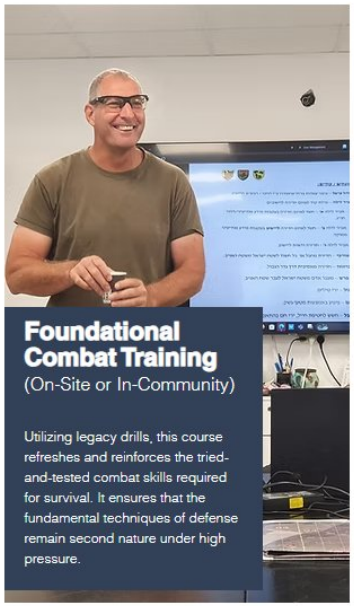

## Foundational Combat Training
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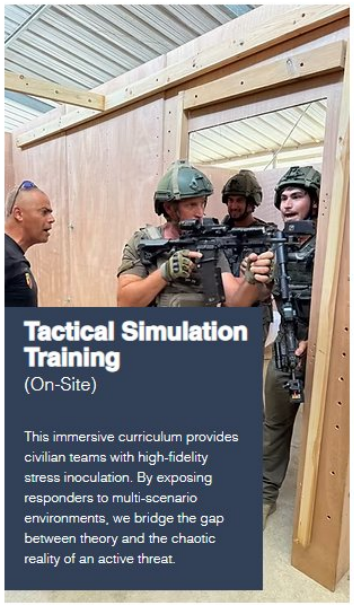
Utilizing legacy drills, this course refreshes and reinforces the tried-and-tested combat skills required for survival. It ensures that the fundamental techniques of defense remain second nature under high pressure.



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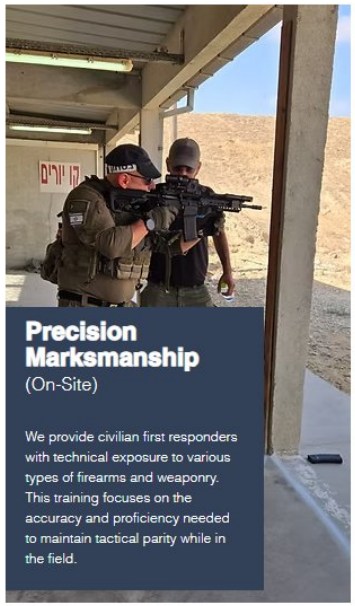

## Precision Marksmanship
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We provide civilian first responders with technical exposure to various types of firearms and weaponry. This training focuses on the accuracy and proficiency needed to maintain tactical parity while in the field.

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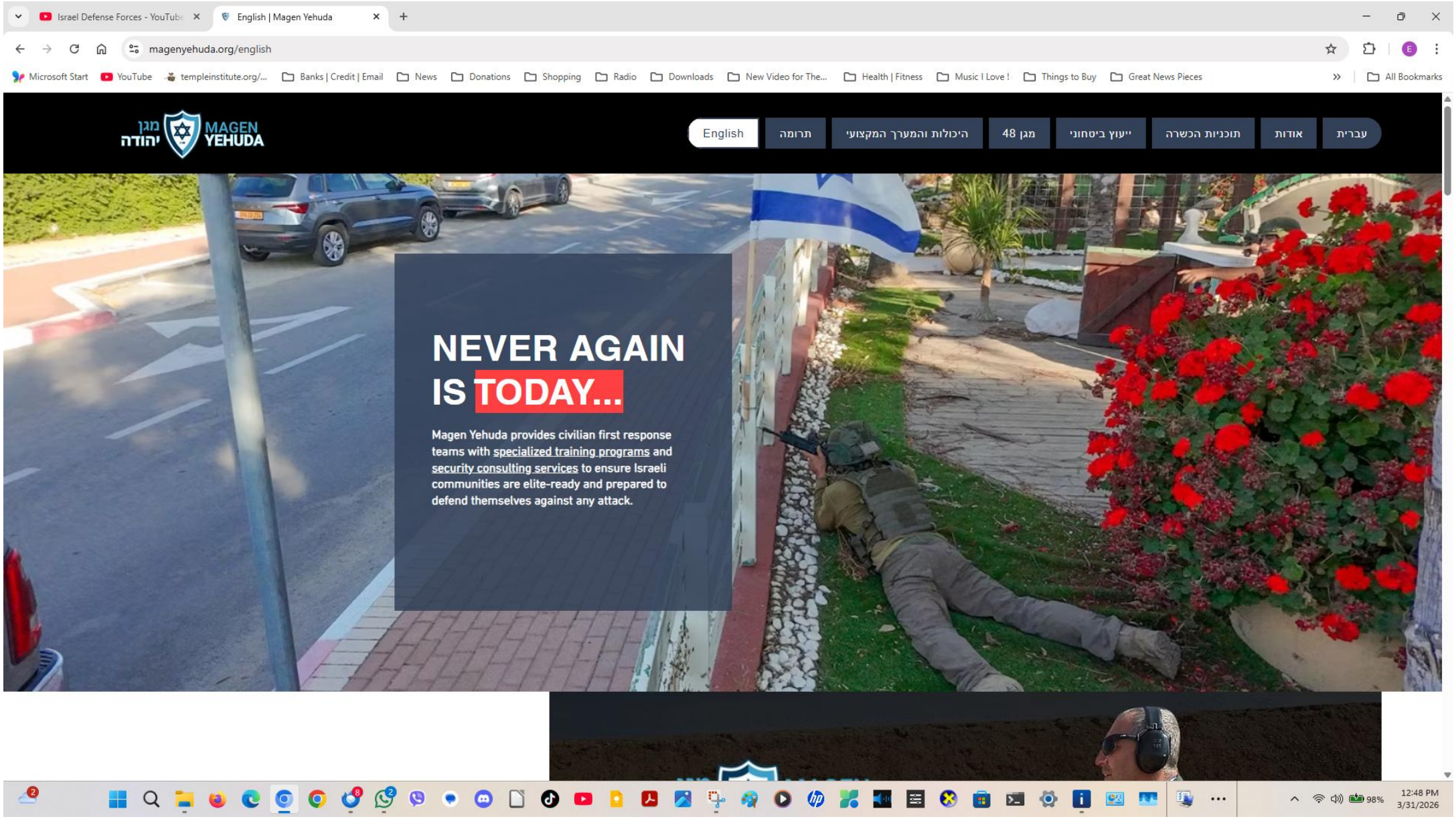
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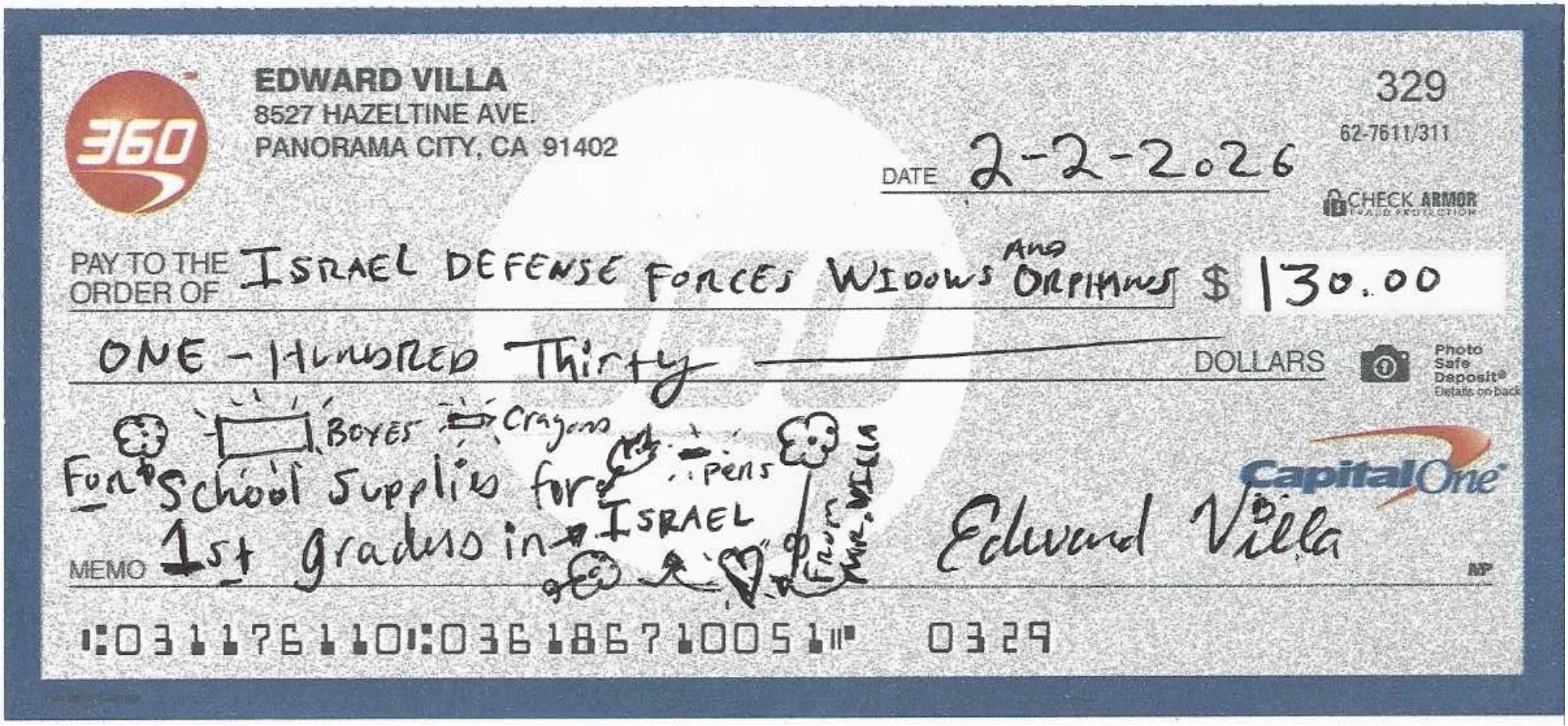
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STUDY →

# OBED-EDOM (עבד אדום).

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

Table of Contents

—1. Biblical Data:
—In Rabbinical Literature:

## —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).

## —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 beforeit twice daily, early in the morning and again at evening (*ib.*).

Do this everyone!!!

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).

**2.** Korahite; one of the guards appointed to march before the Ark of the Covenant when it was taken from the house of Obed-edom the Gittite to Jerusalem. He was commissioned also, with five of his companions, to play on the harp of eight strings (I Chron. xv. 18, 21, 24). During the regency of Solomon in David's old age, Obed-edom belonged to the second division of the guard in the provisional Temple; and the sixty-two male members of his family, including his eight sons, were all detailed for duty at the Temple and kept guard on its southern side (I Chron. xxvi. 4, 8, 15).

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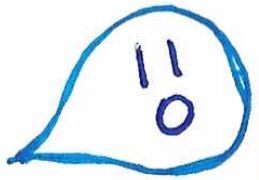



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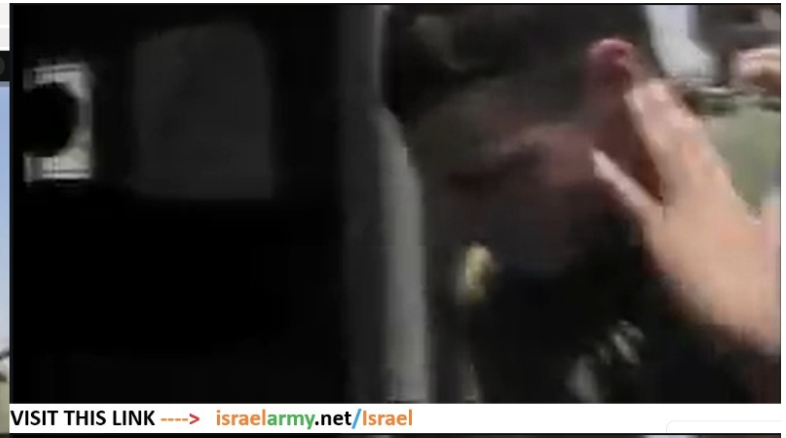


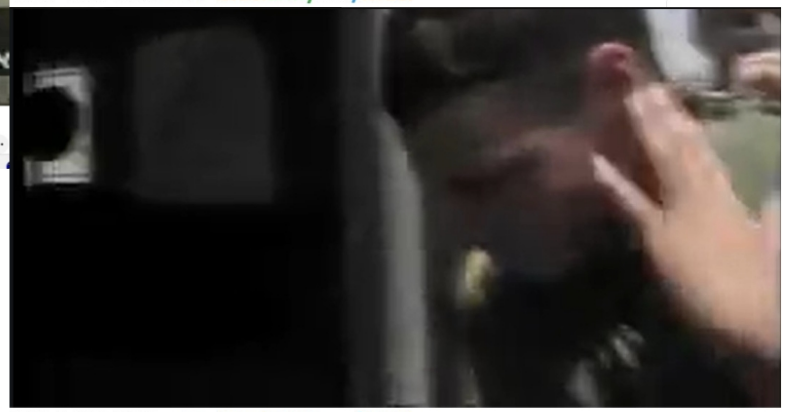


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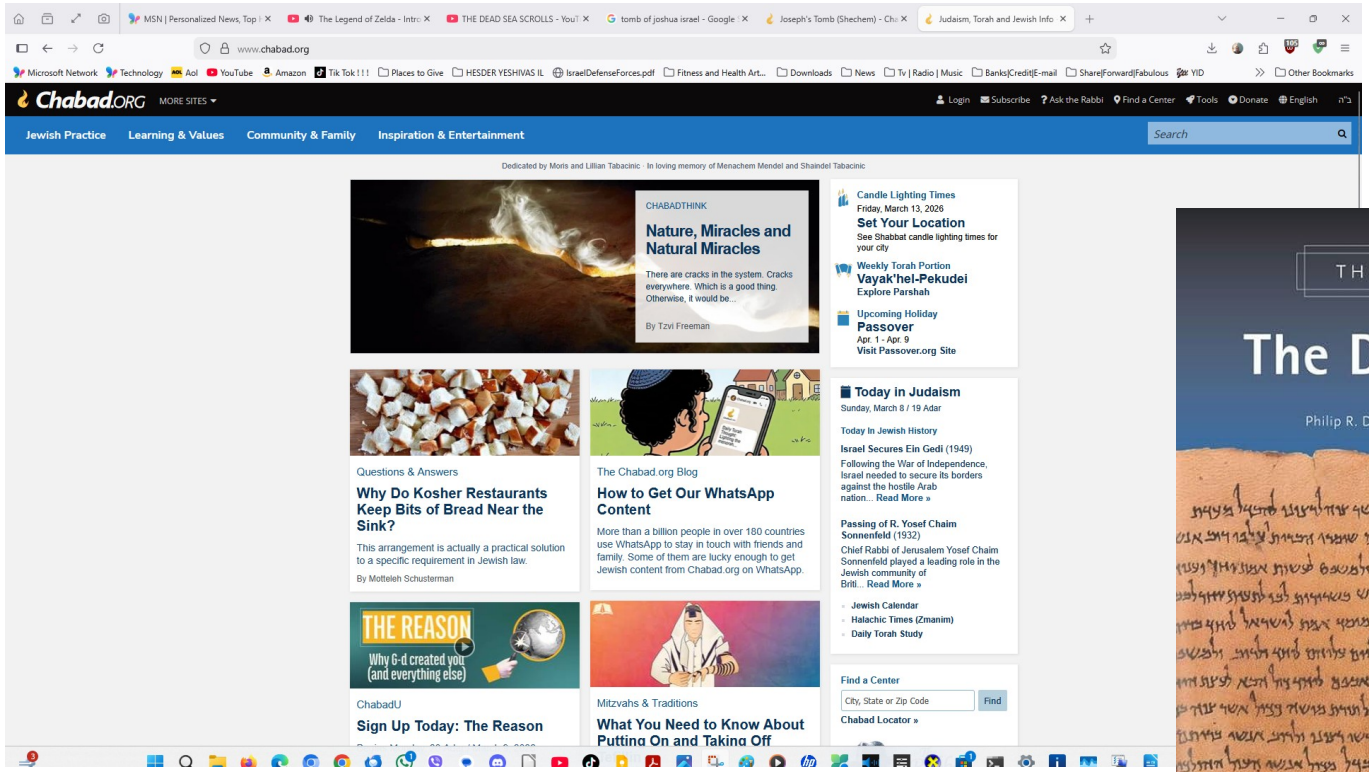


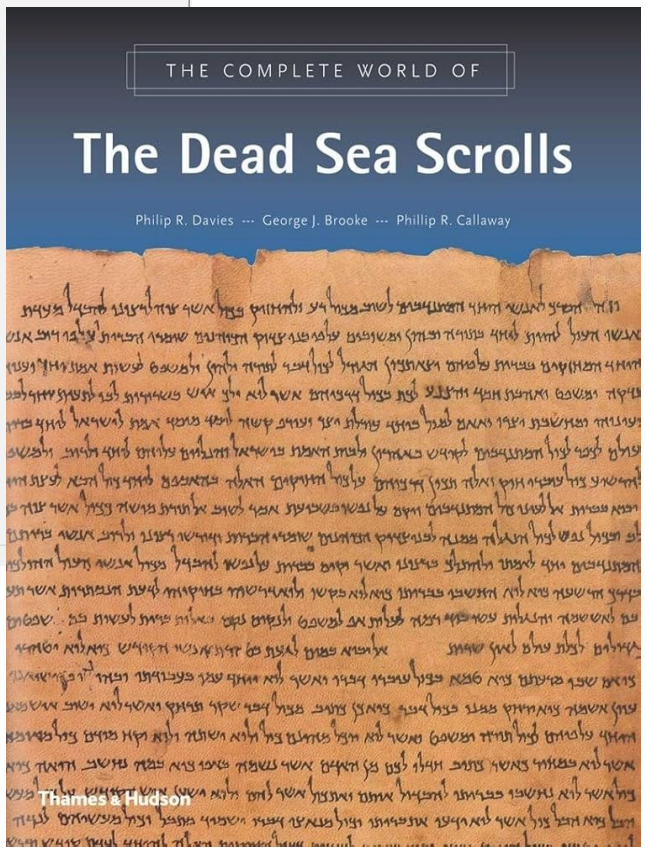


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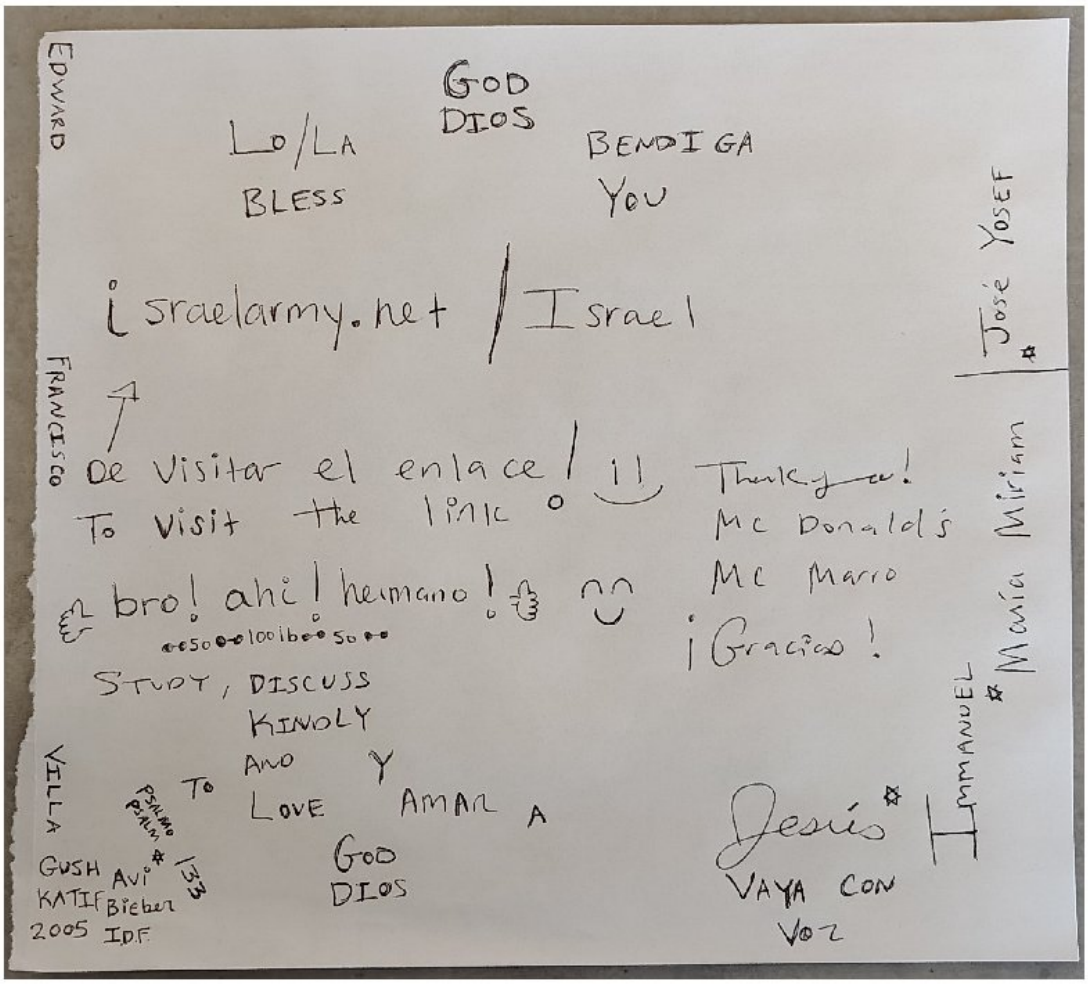

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I REMEMBER ONE TIME MANY YEARS AGO THAT WHEN I WENT OUT OF MY WAY TO PURCHASE HER QUITE GENEROUS GROCERY FOOD
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PUT IN MY MIND A DELICATE RAINBOW TO REASSURE AND BLESS ME ON MY WAY TO GIVE HER HER PRECIOUS FOOD GROCERIES .

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A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as

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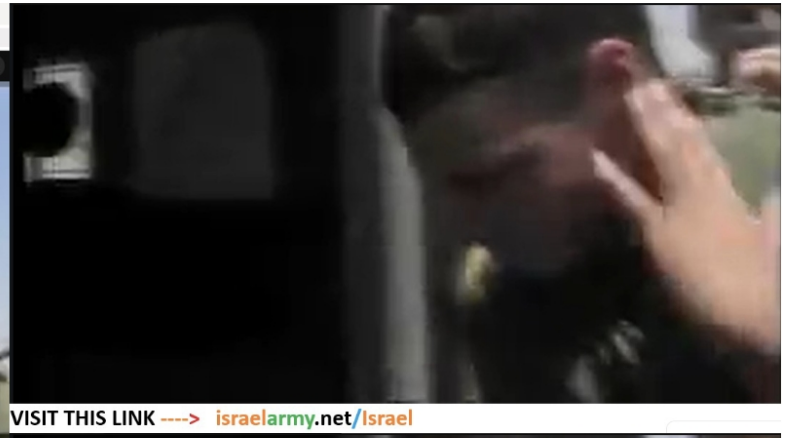


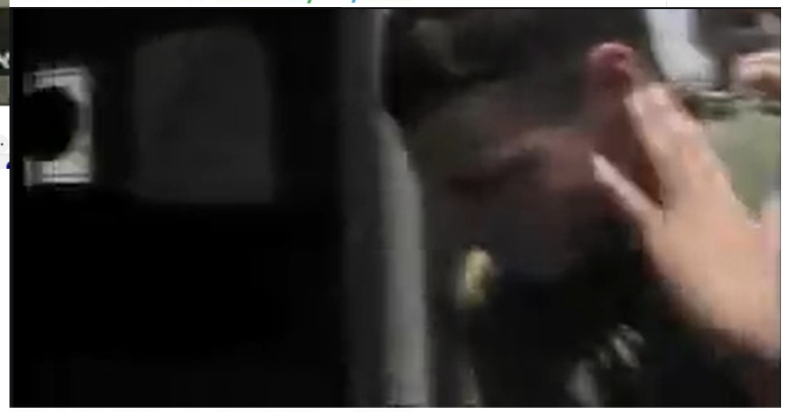


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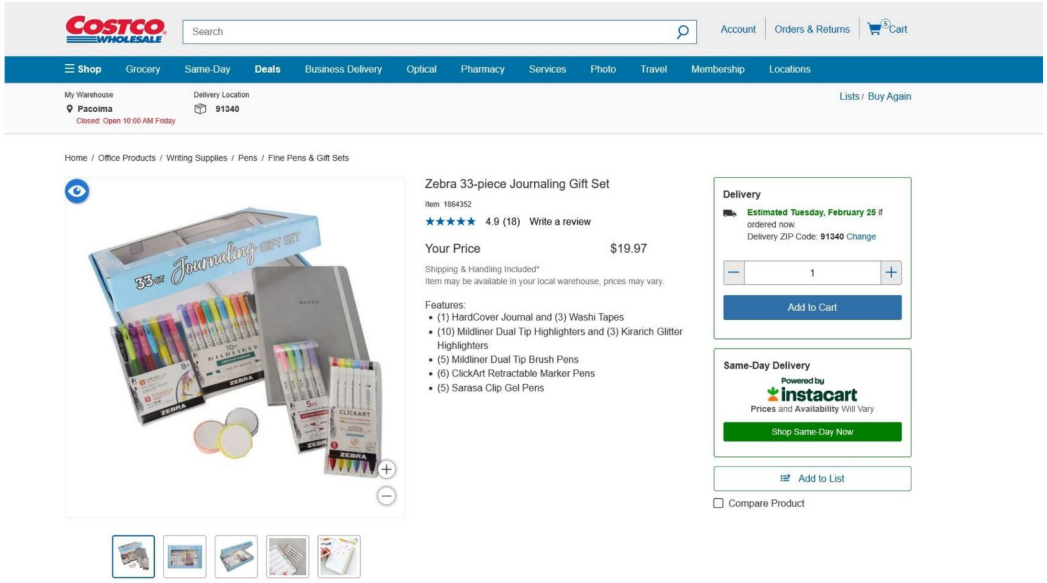


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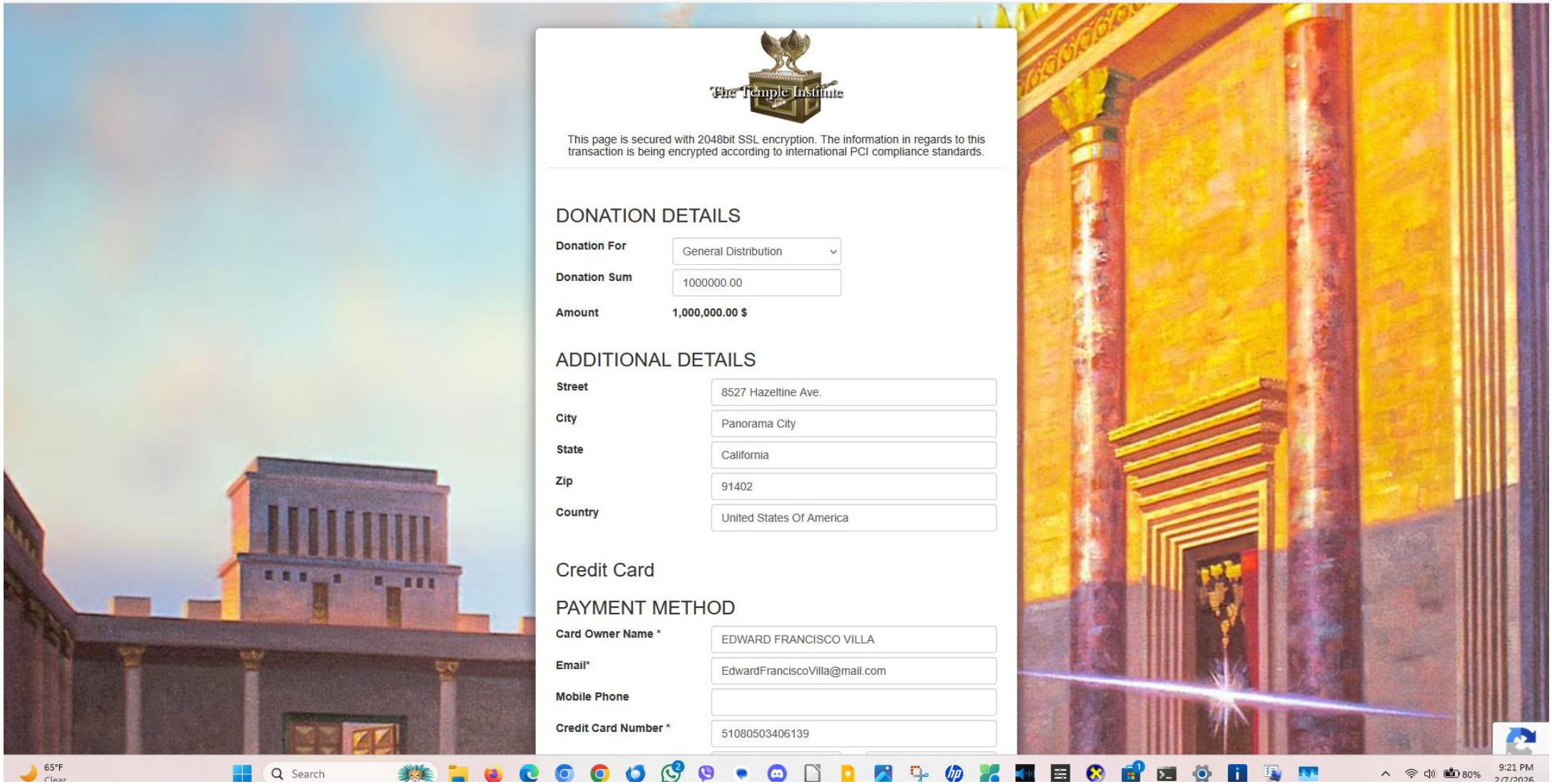
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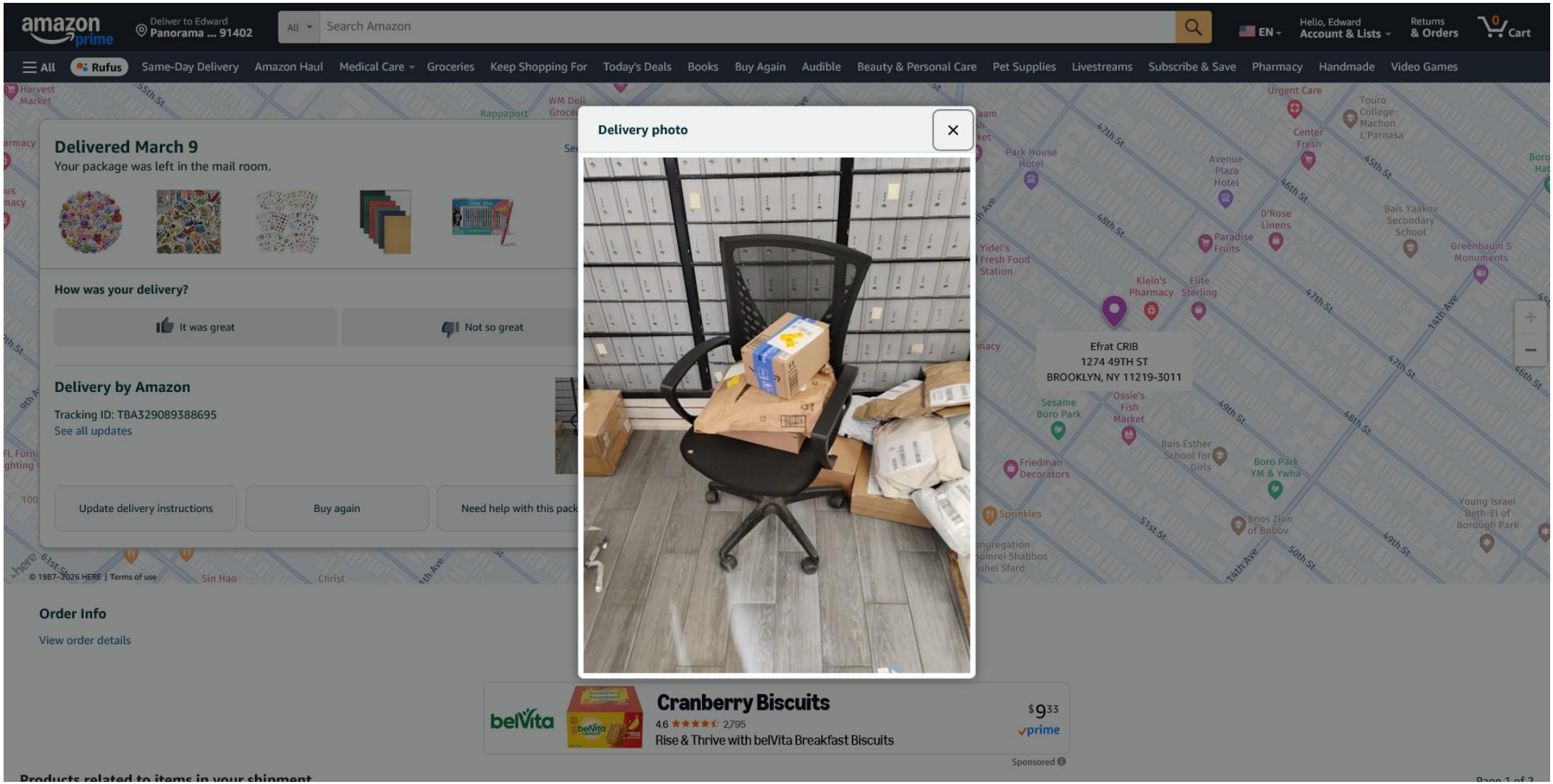
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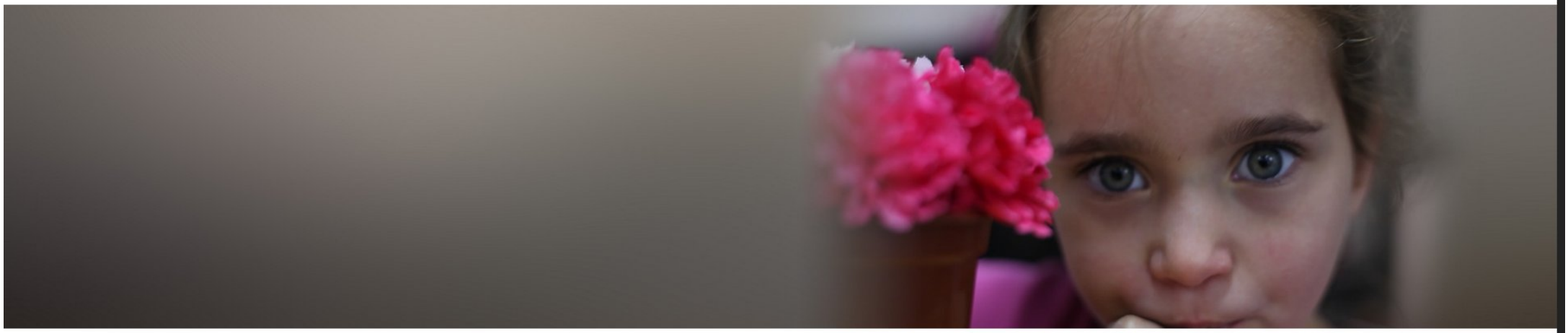

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*"This month shall be to you the head of the months; to you it shall be the first of the months of the year."* (Exodus 12:2) This was HaShem's message to Israel on the first day of the month that would come to be known as *Nisan*. Viewing the new moon and establishing it as the beginning of each month was the first commandment Israel received as a nation, just two weeks before she would walk out of Egypt, a free people forever. It was on this very day, one year later that Israel would erect the Tabernacle and inaugurate the Divine service, led by *Aharon, Kohen Gadol* and his sons, as we are told in the concluding verses of Exodus: *"On the day of the first month, on the first of the month, you shall set up the Mishkan of the Tent of Meeting."* (Exodus 40:2) Between the first *Nisan* and the second *Nisan* Israel had, of course, crossed the Sea of Reeds on dry land, fought with *Amalek*, begun to imbibe on their morning portion of *manna*, and received the Torah at Sinai. Quite an action packed year!

*Nisan* is known as the month of *ge'ula* – redemption – clearly because it was the month of Israel's exodus from Egypt. But it is also because our sages tell us that *Nisan* will be the month of our future and final redemption, when Israel at last dwells in safety and security within her land, the spiritual descendants of *Amalek* are destroyed, the Holy Temple is reestablished, peace binds the nations together, and humanity from the four corners of the earth meet in loving fraternity in the courtyards of the Holy Temple, our longed for *"house of prayer for all nations."* (Isaiah 56:7)

At times it seems that we are farther from that vision than ever. But the truth is we are hurtling in that direction at unprecedented speed. Just like that first year in the wilderness, HaShem is leading us in a tumultuous but deliberate path toward a better world. Wars are being fought, battles are being won and

unlikely champions are arising, leading the way in the war against evil and the battle for good.

It was on the first day of *Nisan* that heavenly fire descended to ignite Israel's first offering upon the altar. And it was on the first day of *Nisan* that *Aharon* and his sons first blessed Israel as messengers for HaShem: *"May HaShem bless and keep you. May HaShem cause His countenance to shine to you and favor you. May HaShem raise His countenance toward you and grant you peace."* (Numbers 6:24-26) May we all be so blessed by HaShem!



Yitzchak Reuven
Director, Int'l Dept.



***"This month shall be to you the head of the months."*** (Ex. 12:2)

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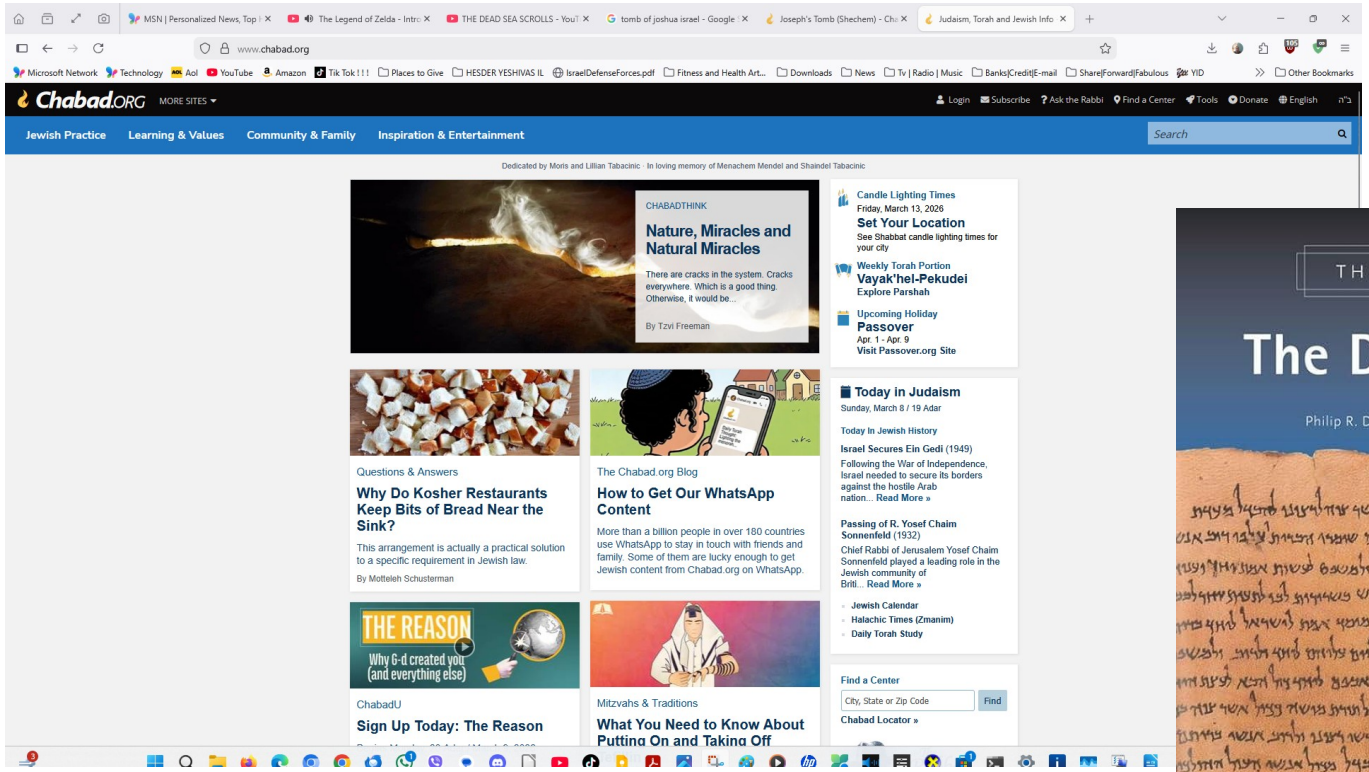


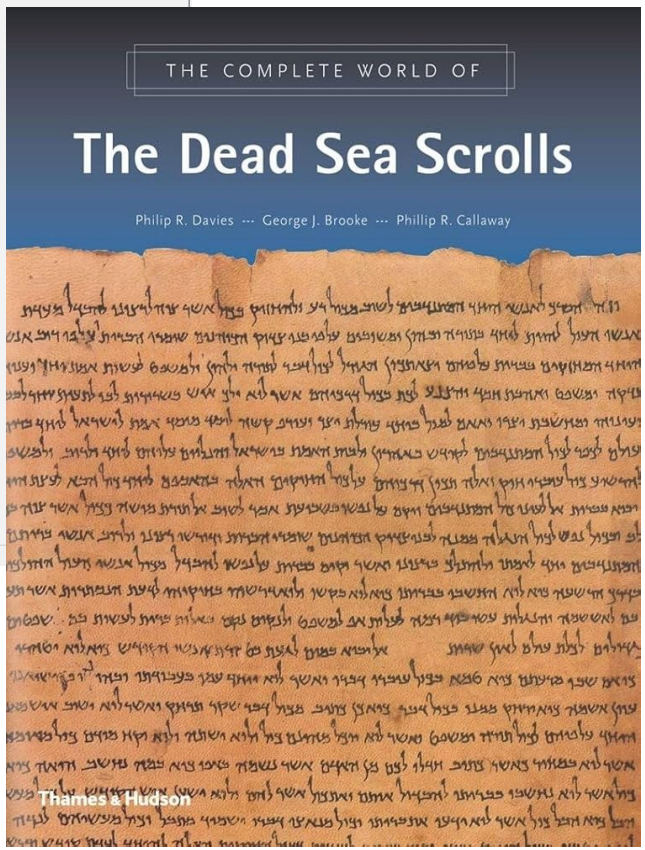


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Egypt – in the plot of land which Jacob had bought, and designated Shechem as a City of Refuge and a Levite city.

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Joseph's Tomb as it appeared in the 19th century.

Before Joshua died, he gathered the nation in Shechem and made a covenant between them and G-d. He set up a stone in Shechem, and said, "Behold, this stone shall be a witness against us, for it has heard all the words of the Lord which He spoke to us; it shall be a witness against you, lest you deny your G-d."

Throughout the period of the Prophets and the Kings, the city of Shechem played a pivotal role. When King Solomon died, the people gathered in Shechem, and it was there that the Ten Tribes seceded from Davidic rule and formed the Northern Kingdom.

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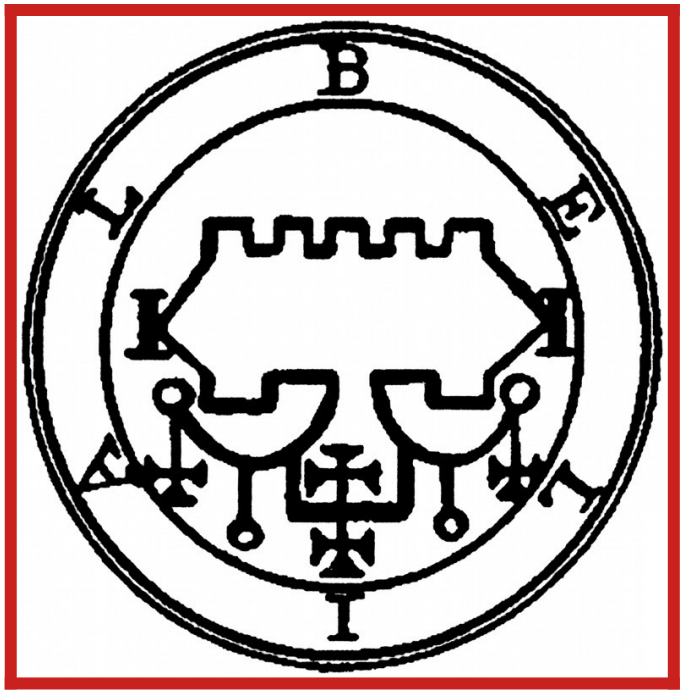




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*"I am the Lord your God who took you out of the Land of Egypt out of the house of bondage. You are to have no other gods but me."*

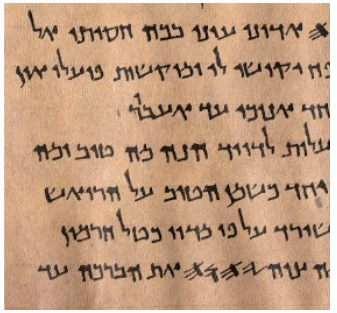
— DEUTERONOMY 5:6-7

**PSALMS SCROLL**

11Q Psalms ᵃ
Date: 1–68 CE,
Herodian Period
Language: Hebrew

*"How good and pleasant it is when God's people live together in unity"*

— PSALMS 133:1



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# BELIAL.

By: **Morris Jastrow, Jr., Gerson B. Levi, Marcus Jastrow, Kaufmann Kohler**

Table of Contents

—Biblical Data:
In Apocalyptic Literature.
—In Rabbinical and Apocryphal Literature:

## —Biblical Data:

A term occurring often in the Old Testament and applied, as would seem from the context in I Sam. x. 27; II Sam. xvi. 7, xx. 1; II Chron. xiii. 7; Job xxxiv. 18, to any one opposing the established authority, whether civil, as in the above passages, or religious, as in Judges xix. 22; I Kings xxi. 10, 13; Prov. xvi. 27, xix. 28; Deut. xiii. 14, xv. 9; II Sam. xxiii. 6. A somewhat weaker sense, that of "wicked" or "worthless," is found in I Sam. i. 16, ii. 12, xxv. 17, xxx. 22. The use of the word in II Sam. xxii. 5 is somewhat puzzling. Cheyne explains it as "rivers of the under world," while more conservative scholars render "destructive rivers."

The etymology of this word has been variously given. The Talmud (Sanh. 111*b*) regards it as a compound word, made up of "beli" and "'ol" (without a yoke). This derivation is accepted by Rashi (on Deut. xiii. 14). Gesenius ("Dict." *s.v.*) finds the derivation in "beli" and "yo'il" (without advantage; *i.e.*, worthless). Ibn Ezra (on Deut. xv. 9), without venturing on an etymology, contents himself with the remark that "Belial" is a noun, and quotes the opinion of some one else that it is a verb with a precative force, "May he have no rising." Cheyne ("Expository Times," 1897, pp. 423 *et seq.*) seeks to identify Belial with the Babylonian goddess Belili (Jastrow, "Religion of Babylonia," pp. 588, 589). Hebrew writers, according to this view, took up "Belili" and scornfully converted it into "Belial" in order to suggest "worthlessness." Hommel ("Expository Times," viii. 472) agrees in the equation Belial = Belili, but argues that the Babylonians borrowed from the western Semites and not vice versa. This derivation, however, is opposed by Baudissin and Jensen ("Expository Times," ix. 40, 283).

## In Apocalyptic Literature.

## —In Rabbinical and Apocryphal Literature:

In the Ḥasidic circles from which the apocalyptic literature emanated and where all angelologic and demonologic lore was faithfully preserved, Belial held a very prominent position, being identified altogether with Satan. In the Book of Jubilees (i. 20), Belial is, like Satan, the accuser and father of all idolatrous nations: "Let not the spirit of Belial ["Beliar" corrupted into "Belhor"] rule over them to accuse them before thee." The uncircumcised heathen are "the sons of Belial" (*ib.* xv. 32). In the Testaments of the Twelve Patriarchs, Belial is the archfiend from whom emanate the seven spirits of seduction that enter man at his birth (Reuben ii.; Levi iii.; Zebulun ix.; Dan. i.; Naphtali ii.; Benjamin vi., vii.), the source of impurity and lying (Reuben iv., vi.; Simeon v.; Issachar vi.-vii.: Dan. v.; Asher i., iii.), "the spirit of darkness" (Levi xix.; Joseph vii., xx.). He will, like Azazel in Enoch, be opposed and bound by theMessiah (Levi xviii.), "and cast into the fire forever" (Judah xxv.); "and the souls captured by him will then be wrested from his power." In the Ascensio Isaiæ, Belial is identified with Samael (Malkira [Dan. v.]; possibly Malak ra = the Evil Angel [i. 9]), and called "the angel of lawlessness"—"the ruler of this world,

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י'ז תשרי תשפ'ו

09/10/2025

Dear Edward,

*Tishrei* is the month of holidays. Rosh HaShana, Yom Kippur, Sukkot and Shemini Atzeret/Simchat Torah all occur during *Tishrei*. Of the 30 days of *Tishrei*, 11 days are full-fledged holidays. That gives us just enough days in between to prepare for the next holiday. *Tishrei* is both exhilarating and exhausting. Rosh HaShana marks the new Hebrew year, despite the fact that it is the 7th month of the year and that it is referred to in the Torah simply as *Yom HaTeruah* – the Day of the Sounding (of the Shofar). Its designation as the start of the new year was revealed only *via* the Oral Torah, the unwritten tradition also handed down from Sinai *via Moshe*. On Rosh HaShana we recognize HaShem as Sovereign over all creation, and stand before the King in Judgement. On Yom Kippur we stand before HaShem and make one last appeal before the book is sealed.

Sukkot is known as the Time of our Joy, as there is a direct Torah commandment to rejoice on Sukkot*: "You shall make yourself the Festival of Sukkot for seven days... And you shall rejoice in your festival..."* (Deut. 16:13-14) Sukkot is also the time of HaShem's judgement concerning the amount of life sustaining rainfall in the upcoming year in the land of Israel. Therefore, Sukkot prayers include pleas for a year of abundant rain. The 7th and final day of Sukkot is also called *Hosanna Raba* (The Great Salvation) and is especially devoted to praying for rain. Immediately following the conclusion of Sukkot we exit our makeshift *sukkot* (booths) and celebrate the holiday of Shemini Atzeret (the Eighth Day Assembly) also known as Simchat Torah (the Joy of Torah). Special prayers for rain are again recited and the annual cycle of reading the five books of the Torah is both completed and renewed, by reading the final portion of Deuteronomy followed by the Genesis description of the six days of creation and the 7th day of rest.

Many holidays also mean many holiday greetings. Following is a sampling: On Rosh HaShana: *Shana Tova* – have a good new year, or, *Shana Tova Umetuka* - have a good and sweet new year! Between Rosh HaShana and Yom Kippur: *G'mar Chatimah Tovah* – many you be sealed in the Book of Life! On the eve of Yom Kippur: *Tzom Kal* - have an easy fast! On Sukkot: *Chag (Sukkot) Sameach* – happy holiday! On the intermediate days of Sukkot: *Moadim L'simcha* – happy holidays, which is responded with: *Chagim u'zemanim l'sason* happy holidays and times of joy!

May we all have a joy-filled *Tishrei* and a good sweet year ahead!

Yitzchak Reuven
Director, Int'l Dept.



***"And you shall rejoice in your festival!"*** (Deut. 16:13-14)

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Dear Edward,

Thanks so much for being part of the good things happening in Belarus.



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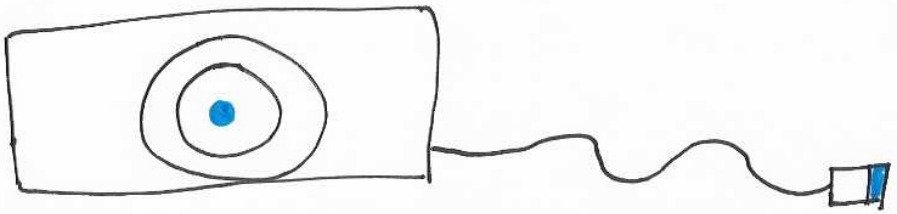

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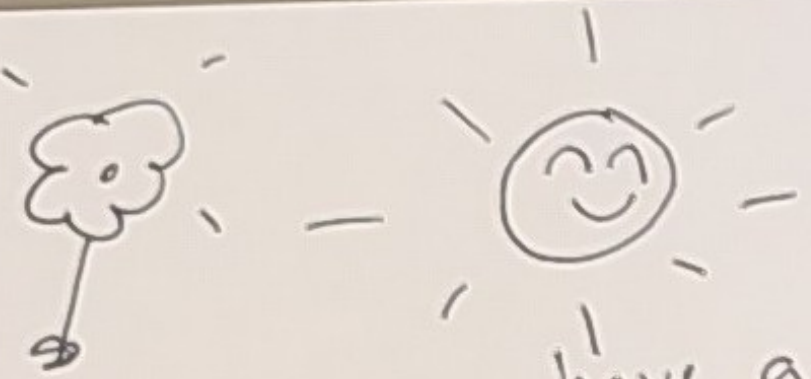

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**תאריך: 25/02/2024**
**עבור: Edward Francisco Villa**
**ת.ז:**

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**Edward Francisco Villa**

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**עבור: Edward Francisco Villa**
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**Date:** 10/25/2023, 12:06 AM
**To:** "edwardfranciscovilla@mail.com" <edwardfranciscovilla@mail.com>

Dear Edward Francisco Villa,

I am writing to you to express a heartfelt thank you for your generous donation to the IDF Widows and Orphans Organization. Your support comes at a crucial time, given the recent terror attacks by Hamas and the ongoing war between Hamas and Israel.

Thanks to your donation, we have been able to initiate several impactful programs to help families who have lost their loved ones. Some examples of immediate initiatives include providing temporary hotel accommodations for displaced families from the Gaza envelope and organizing care packages for them. Because of you, we will also provide long-term support for families affected by this crisis, helping them rebuild their lives.

Your generosity goes beyond the tangible items provided and instills a sense of hope and resilience in these difficult times.

Thank you again for your generous contribution. It is truly appreciated and thanks to you, we can succeed in our mission to help as many IDF widows, orphans, and their families as possible.

Yours sincerely,

Shlomi Nahumson
CEO, IDF Widows and Orphans Organization

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**Thank You – TODAH RABA!**

Dear friend to the IDFWO,

Thank you so much for your most generous to the IDFWO Organization. Your tremendous support means a lot to us and to all IDF Widows and Orphans you care for. Be sure that your help will go a long way.

Thanks to your kind support we are able to provide our bereaved families with much needed welfare activities, a crucial part of their long and painful therapeutic process to bring a smile back to their faces. We all, I am sure you agree, feel deep responsibility for the families of our fallen heroes and are eager to provide them with as much as we can – and this is possible thanks to you!

**Once again, THANK YOU VERY MUCH for making a difference in our children's lives**!

With best wishes from Israel,

Tami Shelach
Chairperson



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Mr. Edward Villa
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Sincerely yours,

Rabbi Shloma L. Abramowitz
Trustee

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Egypt – in the plot of land which Jacob had bought, and designated Shechem as a City of Refuge and a Levite city.

https://www.chabad.org/library/article_cdo/aid/588228/jewish/Josephs-Tomb-Shechem.htm

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Joseph's Tomb as it appeared in the 19th century.

Before Joshua died, he gathered the nation in Shechem and made a covenant between them and G-d. He set up a stone in Shechem, and said, "Behold, this stone shall be a witness against us, for it has heard all the words of the Lord which He spoke to us; it shall be a witness against you, lest you deny your G-d."

Throughout the period of the Prophets and the Kings, the city of Shechem played a pivotal role. When King Solomon died, the people gathered in Shechem, and it was there that the Ten Tribes seceded from Davidic rule and formed the Northern Kingdom.

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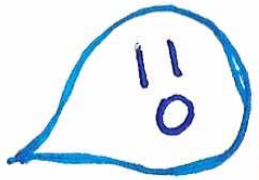



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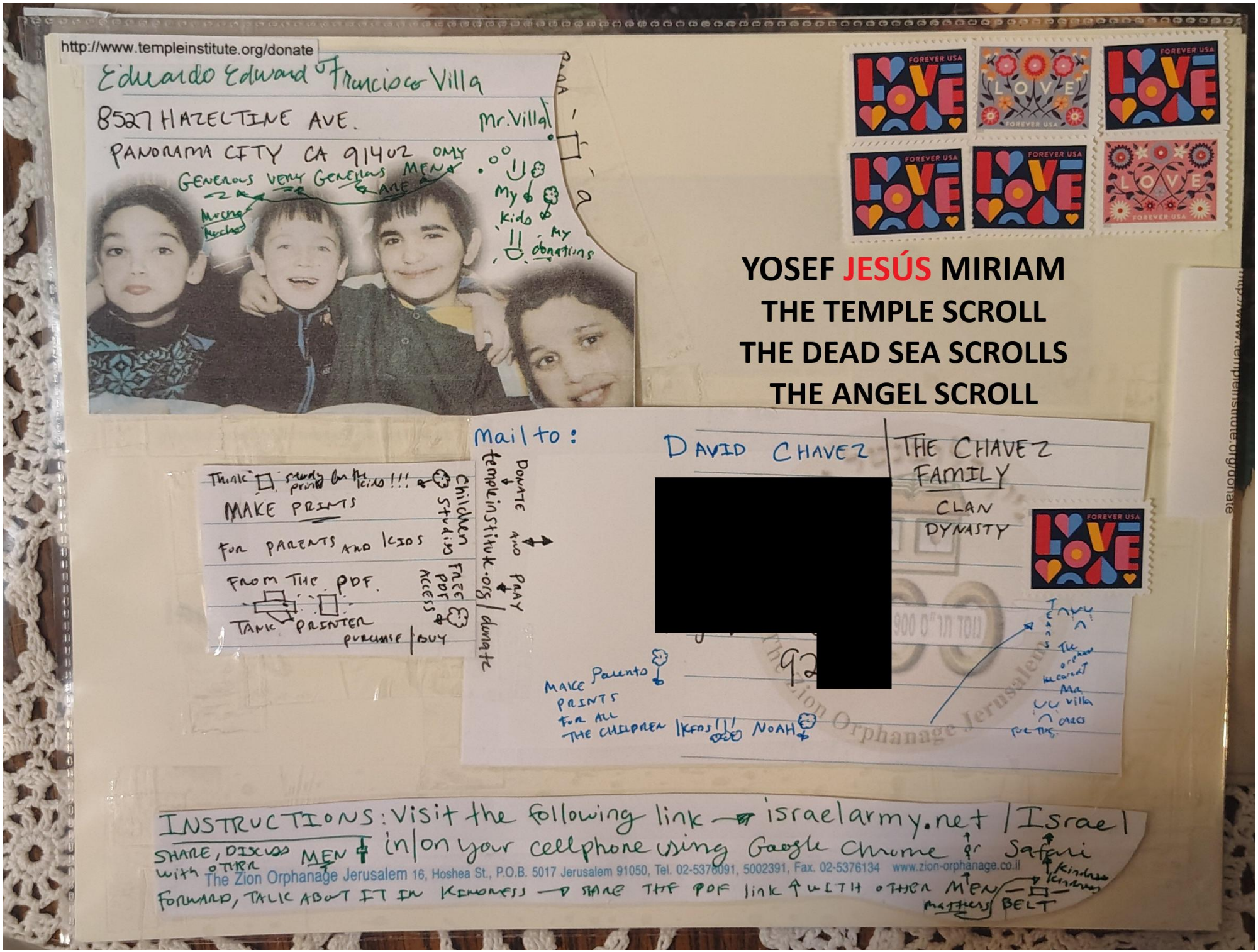
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avi bieber 298
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**jpost.com/israel/bieber-unrepentant-after-idf-discharge**

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A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as

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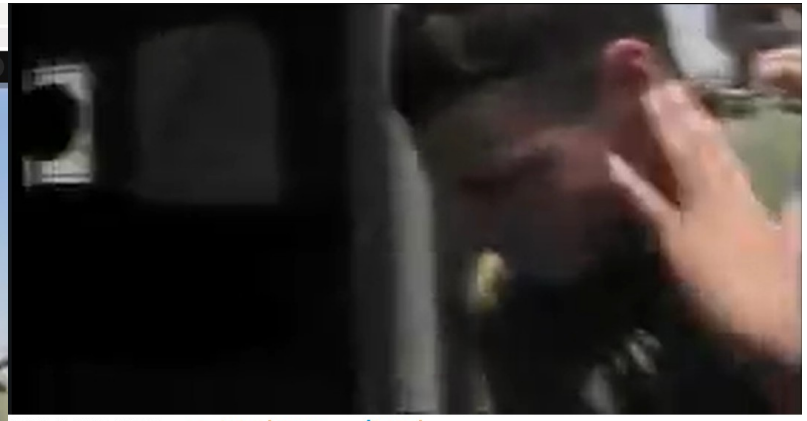


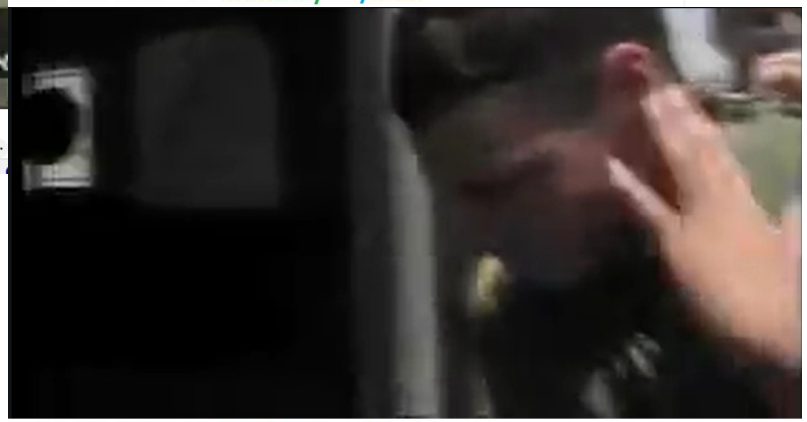


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YEHOSHUA

# JOSHUA (JEHOSHUA):

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By: Emil G. Hirsch, Bernhard Pick

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Name of several Biblical personages.

In Hebrew יהושע (Deut. iii. 21; Judges ii. 7) and commonly יהוֹשֻׁעַ (Judges ii. 7a; Ex. xvii. 9; Josh. i. 1) correspond to אלישע = "helped by Yhwh," the shorter form being הושע = "help" or "one who helped" (Num. xiii. 8; Deut. xxxii. 44; here probably an error for יהושע). The Septuagint has Ἰησους; the Vulgate, usually "Josue," but "Jesus" in Ecclus. (Sirach) xlvi. 1; I Macc. ii. 55; II Macc. xii. 15, identical with ישוע, the post-exilic form of the name.

Appointed Moses' Successor.
Conquest of Jericho.
Division of the Land.

His Faithful Service.
The Change in His Name.
Married to Rahab.

1. Biblical Data: The son of Nun

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# GERSHOM (גרשם):

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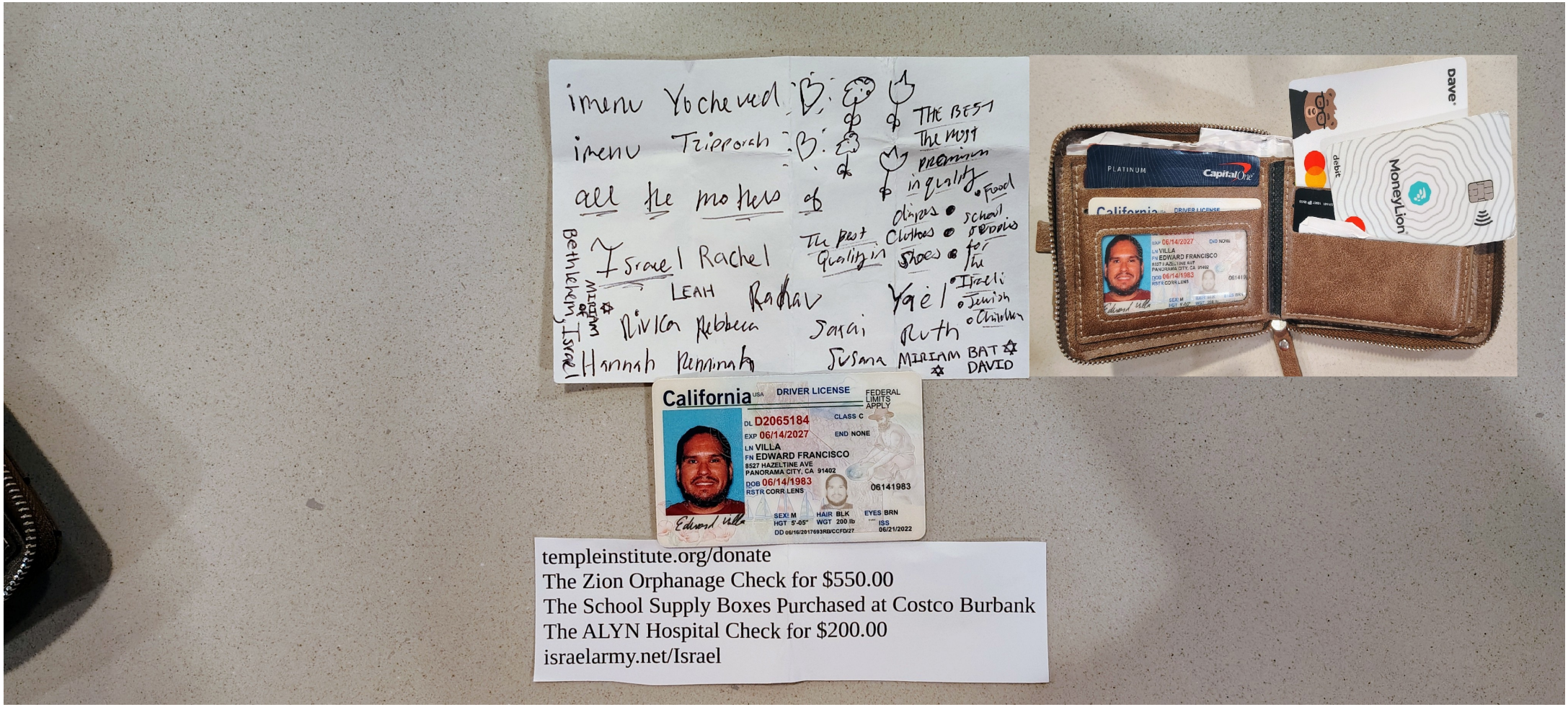
By: Emil G. Hirsch, M. Seligsohn

First-born son of Moses and Zipporah

child of Moses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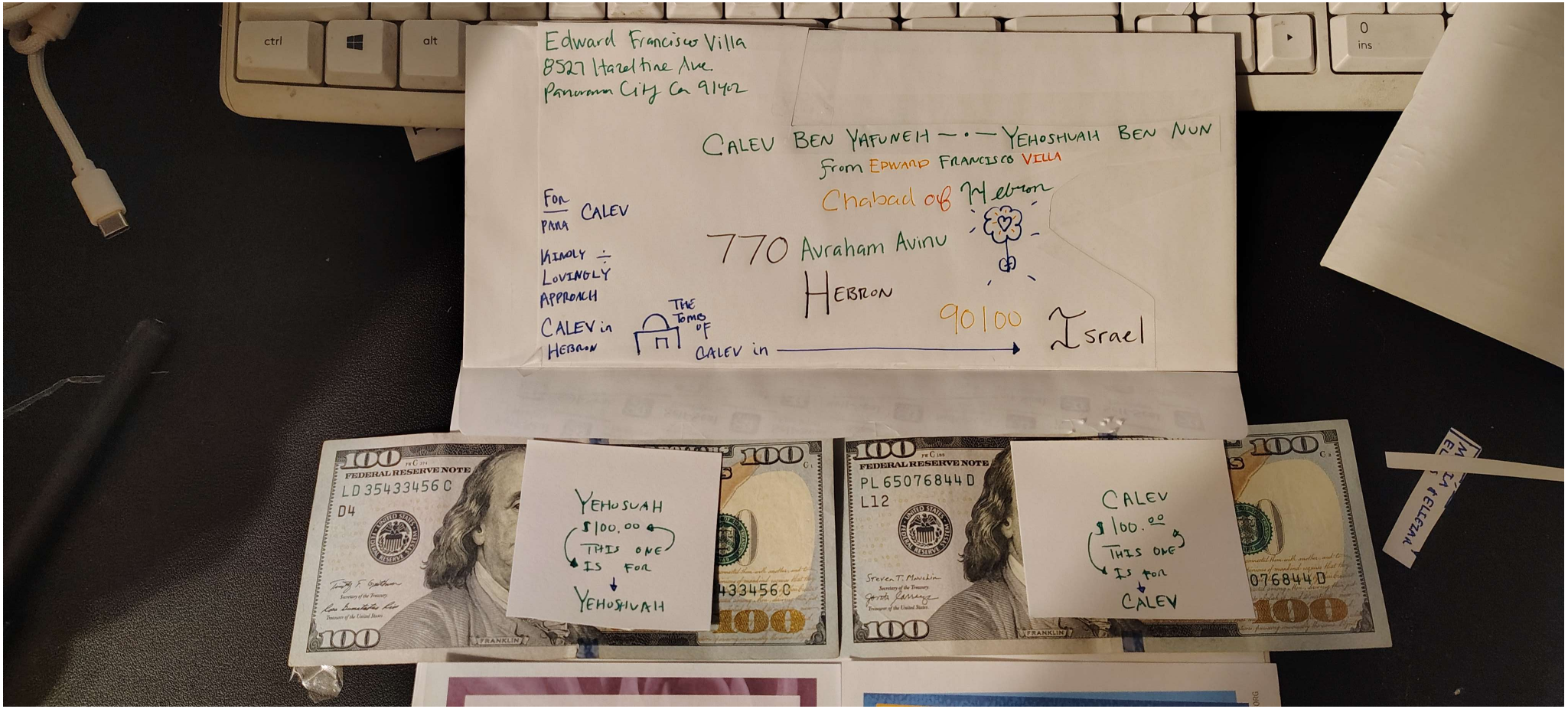
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# CALEB.

By: **Morris Jastrow, Jr., George A. Barton, Marcus Jastrow, Louis Ginzberg**

## —Biblical Data:

Table of Contents

—Biblical Data:
—In Rabbinical Literature:
—Critical View:

According to the Biblical text, Caleb was of the tribe of Judah. He represented that tribe among the twelve spies whom Mosessent from the wilderness to spy out Canaan. He and Joshua alone brought back an encouraging report







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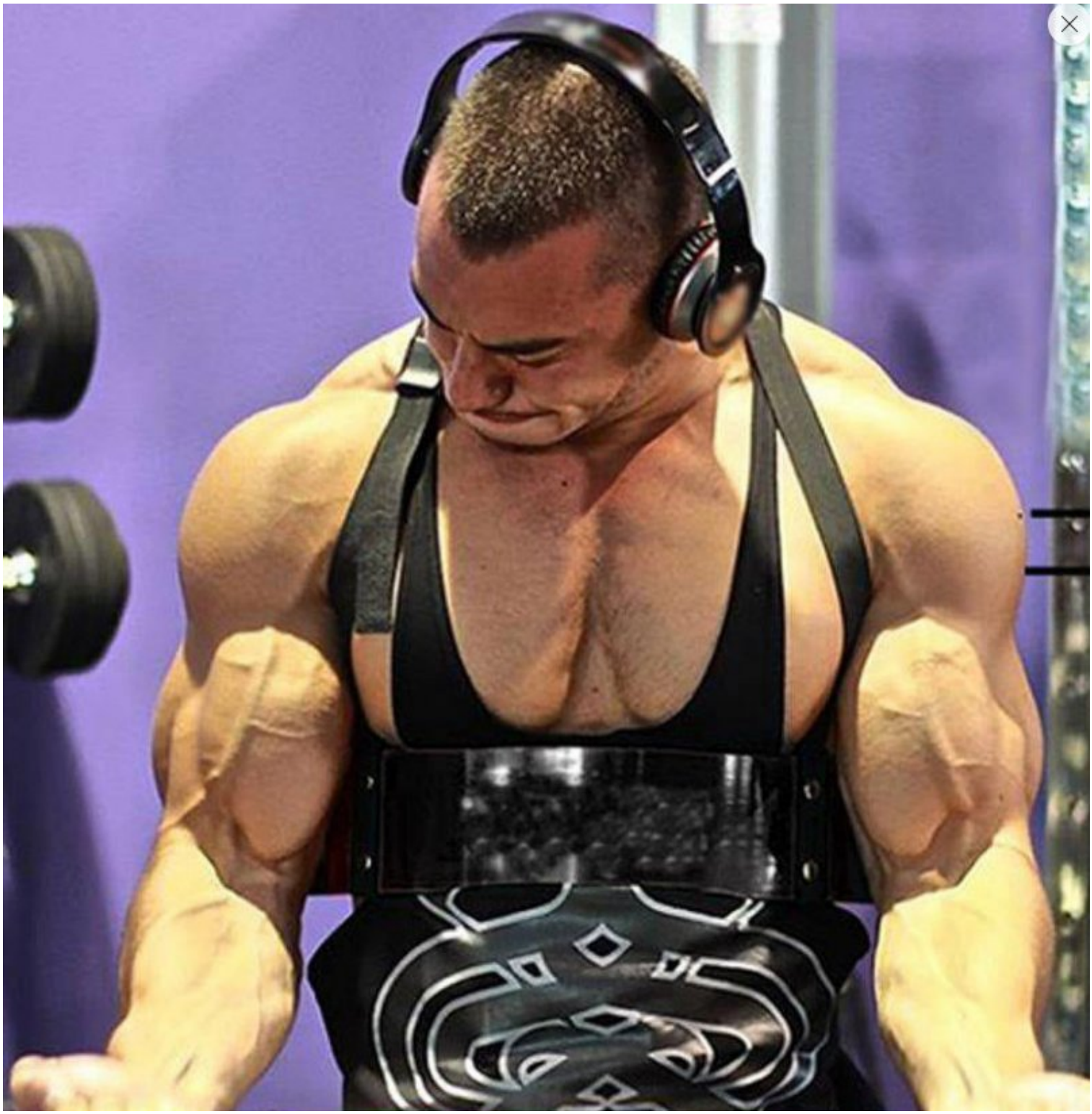






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Canaan. He and Joshua alone brought back an encouraging report, and in consequence were the only ones of all that came out of Egypt who were permitted to survive and enter Canaan (Num. xiii. 6, 30; xiv. *passim*; xxvi. 65; xxxii. 12; xxxiv. 19; Deut. i. 36). After the conquest he was given Hebron and the region around it. In the conquest of this territory he offered the hand of Achsah, his daughter, to the man who would capture Hebron for him; the feat was accomplished and the maiden won by Caleb's younger brother, Othniel. To him was assigned the south land, to which later, at Achsah's request, "the upper springs" were added (Josh. xiv., xv.; and Judges i. *passim*). His name is connected with several towns in southern Judah (I Chron. ii. *passim*).

## —In Rabbinical Literature:

In the rabbinical sources, Caleb, the son of Hezron (I Chron. ii. 18-20), is identified with Caleb, the son of Jephunneh (Num. xiii. 6), the epithet "Jephunneh" having been given to him because he "turned away" (יפונה = פנה) from the sinful intention of the other spies who advised the people against going into the Holy Land. Caleb is also called (I Chron. iv. 5) "Ashhur," because his face became black (שחור) from much fasting, and "father of Tekoa" (אבי תקוע), because he fastened (תקע) his heart on God, and in this faith he married the prophetess Miriam, whom, although she was neither fair nor healthy, he treated with fatherly love (אבי), appreciating her own piety and her relationship to such brothers as Moses and Aaron.


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# SHALLUM.

By: Emil G. Hirsch, E. I. Nathans, Wilhelm Bacher, Louis Ginzberg

Table of Contents
—Biblical Data:
—In Rabbinical Literature:

## —Biblical Data:

1. King of Israel who dethroned Zechariah, the last of Jehu's dynasty, and succeeded him. He was in turn dethroned by Menahem (II Kings xv. 10-16).
2. Son of Josiah, King of Judah (Jer. xxii. 11). Probably the term is used merely as an epithet = "the desired one"; hence I Chron. iii. 15 makes Shallum the fourth son of Josiah.
3. Husband of Huldah, the prophetess (II Kings xxii. 14).

## —In Rabbinical Literature:

Even at the time of the prophet Elisha, Shallum was one of the most eminent men ("mi-gedole ha-dor") in the country. Yet he did not think it beneath his dignity to lend personal aid to the poor and the needy.



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A B C D E F G H I J K L M N O

# HULDAH (חלדה).

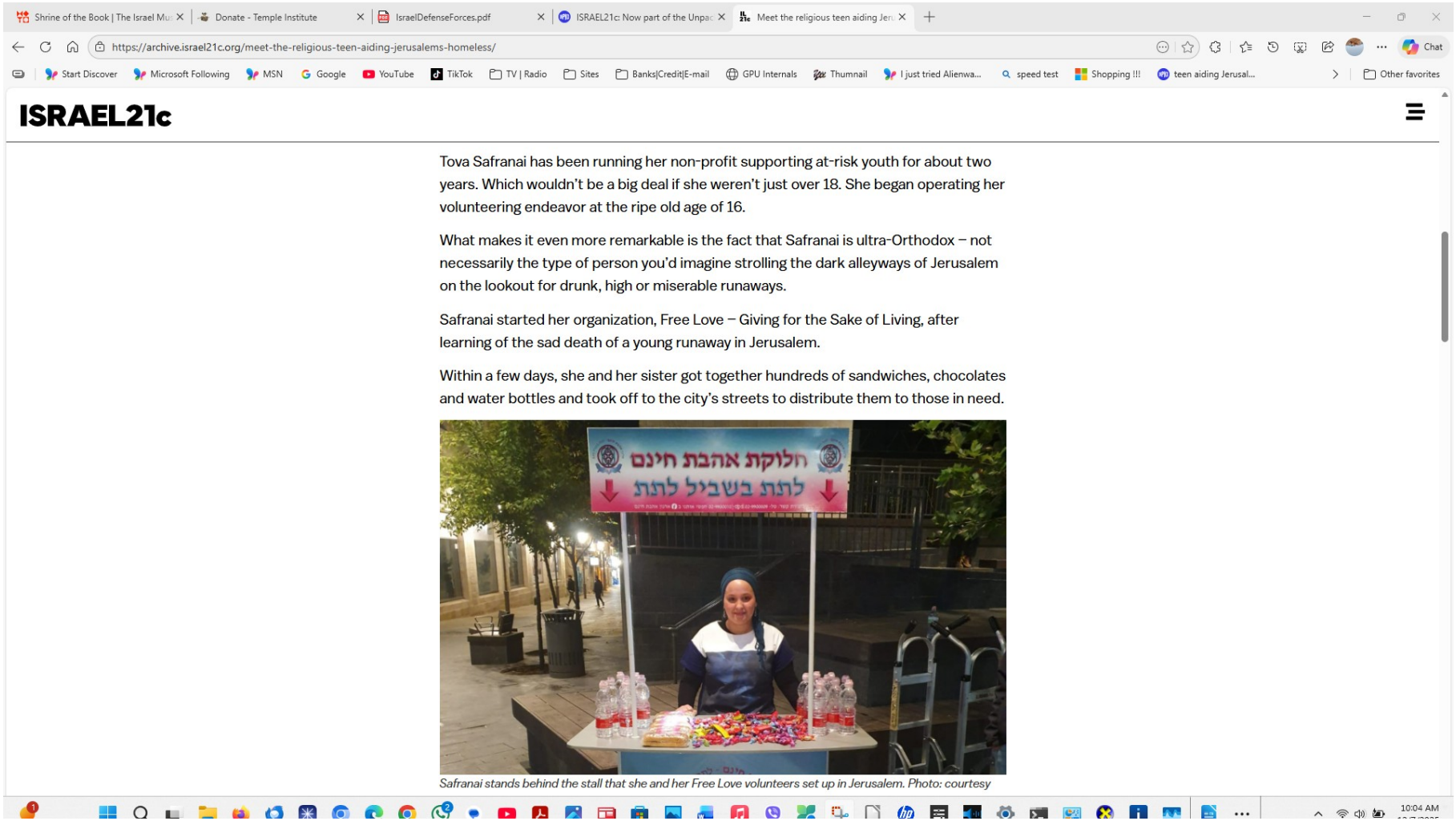
**By: Emil G. Hirsch, M. Seligsohn, Executive Committee of the Editorial Board., Louis Ginzberg**

## —Biblical Data:

Table of Contents

—Biblical Data:
—In Rabbinical Literature:

Prophetess; wife of Shallum, the keeper of the wardrobe in the time of King Josiah. She dwelt in the second quarter of Jerusalem. It seems that Huldah enjoyed great consideration as a prophetess, for when Hilkiah found the scroll of the Law he, with his four companions, took it to her. On

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EL en Hebreo es un nombre de DIOS

EL in Hebrew is a name of GOD

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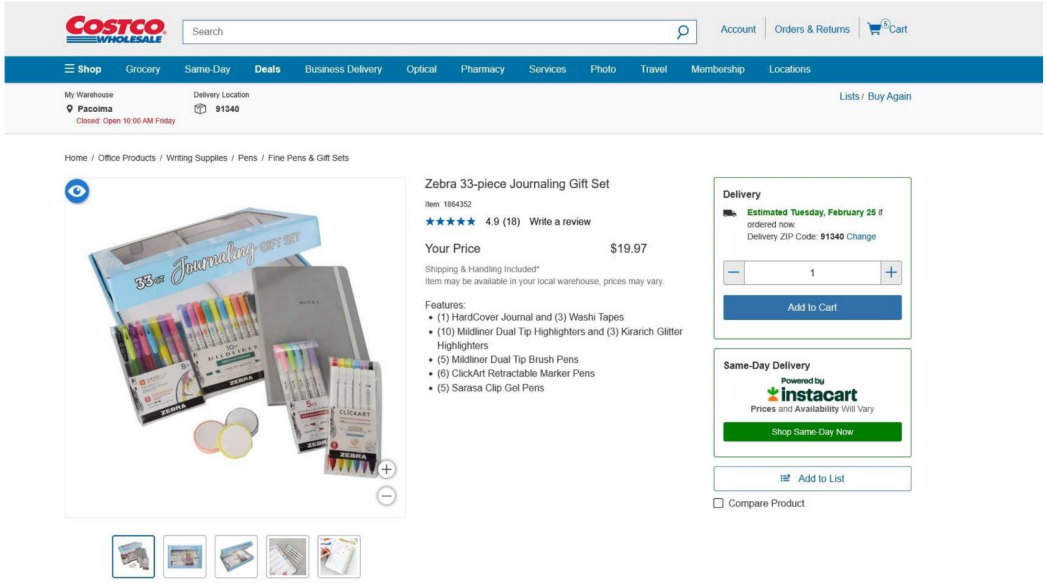


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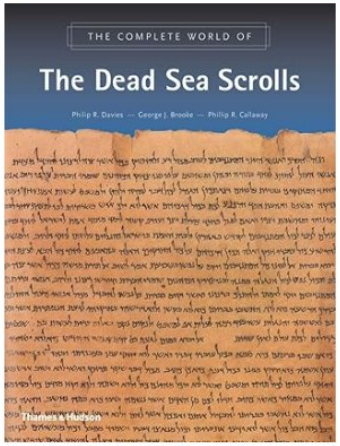


# The Complete World of the Dead Sea Scrolls Paperback – May 1, 2011

by Philip R. Davies (Author), George J. Brooke (Author), Phillip R. Callaway (Author)

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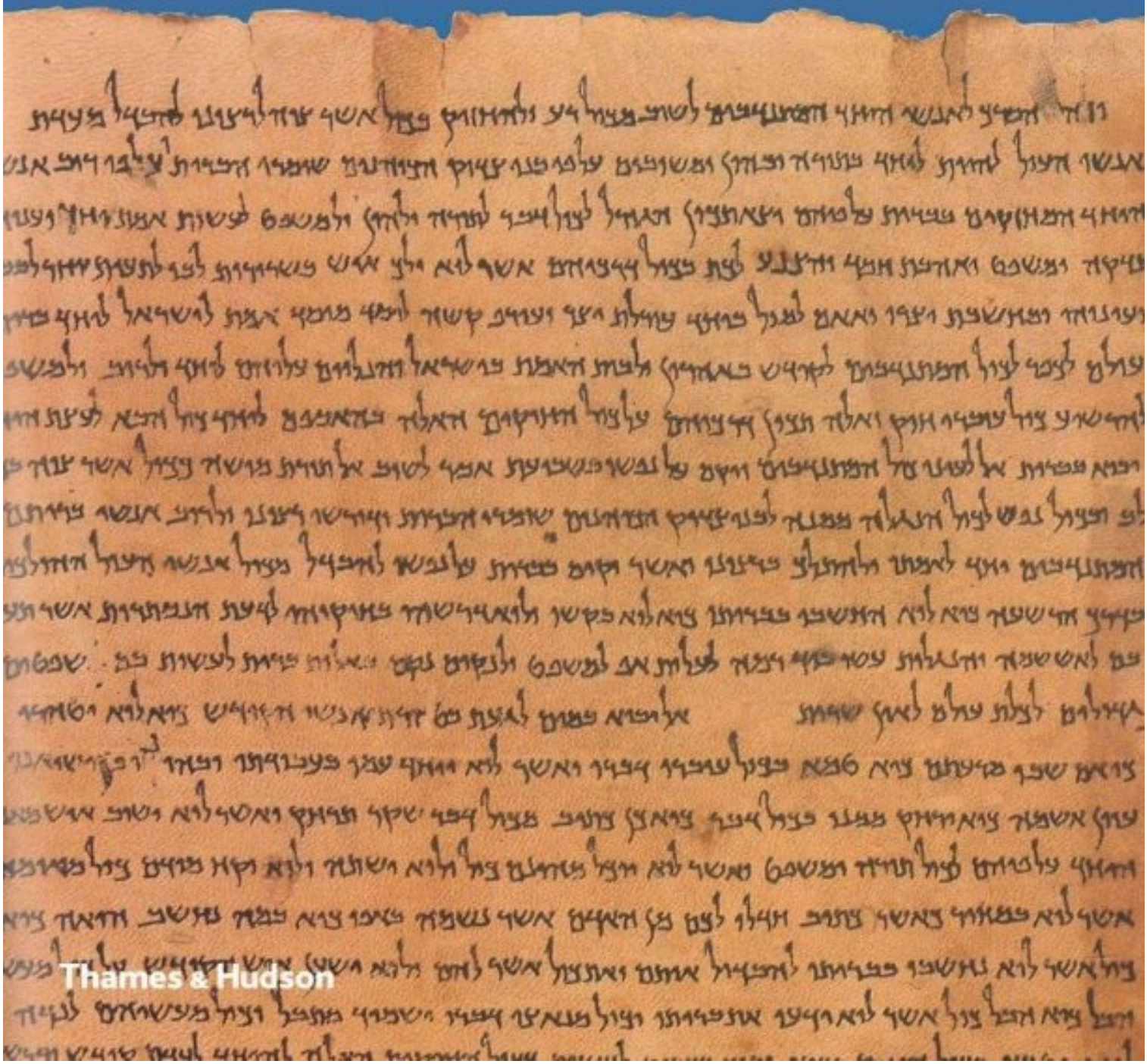
THE COMPLETE WORLD OF

# The Dead Sea Scrolls

Philip R. Davies --- George J. Brooke --- Phillip R. Callaway



Thames & Hudson

Chedvata
Haredi Hesder Yeshivot & College of Technology

# What is Chedvata?

**Chedvata: Israel's First Haredi Hesder + College! Program Founded by Haredim in 2017.**

**Chedvata has three components:**

1. Torah Study – in the mornings;
2. Academic Study – in the afternoons;
3. Military Service – in a Haredi IDF Unit.





**Chedvata students earn an academic degree from Ashkelon College in fields such as computer programming, cybersecurity warfare or electrical engineering with additional degree options being added every year.**

## Why is Chedvata attracting so many Haredi youth?

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**Since the start of the war, thousands of Haredi boys, outraged by the atrocities of Oct 7th, wanted to join Chedvata's program, but were unable to do so due to a lack of funding. Many choose Chedvata because of its high spiritual standards, enabling them to keep to their religious standards. Also word got out that Chedvata has created a tight community, with festive Shabbatons and other informal programming. Creating a joyous community, has been a top priority since our inception and is the reason the founders of this program chose the name "Chedvata" which means "Joy".**




## Why haven't I heard about Chedvata before?

**Until now Chedvata was funded exclusively by the Israeli government. While the government still supports the program, greater funding is needed to accommodate the high demand of more students, build more buildings for classrooms and for housing and to provide tuition scholarships for the many Haredim who want to join Chedvata.**

**Currently Chedvata has over 400 student-recruits.**
**With your help we can expand our program to the thousands.**

**Bottom line: Chedvata strengthens Israel in every way, militarily, economically and socially by greatly increasing the unity within Israeli society.**


Chedvata.org@gmail.com **www.Chedvata.org** 201-808-6080

EL
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HASHEM
DIOS

EL en idioma Hebreo es un nombre de DIOS

EL in Hebrew language is a name of GOD

Ari in Hebrew is a Lion
Ari en Hebreo es un León

ARIEL es un LEÓN DE DIOS
ARIEL is a LION OF GOD

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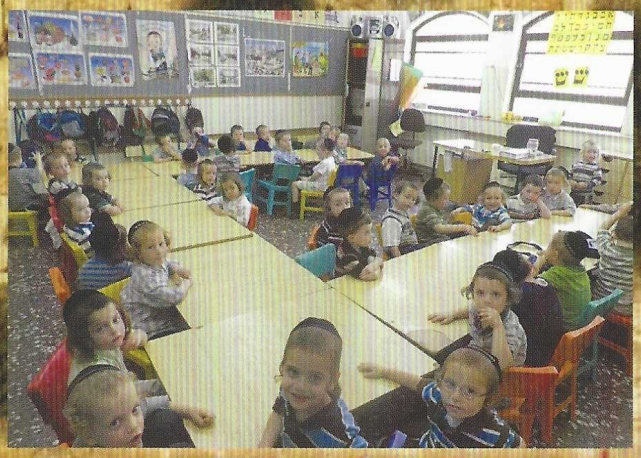
# Jewish Daily Calendar

## 2023-2024





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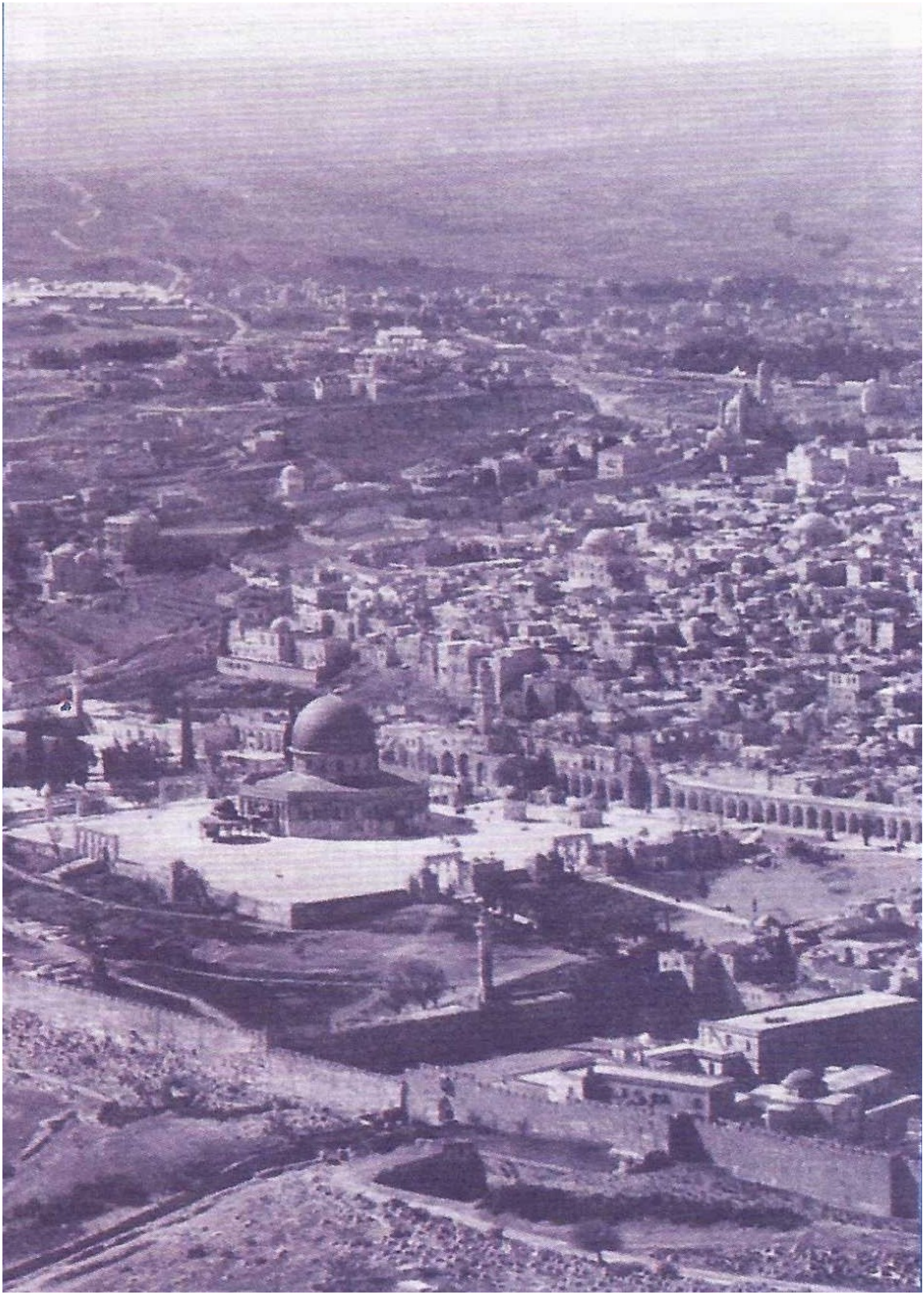

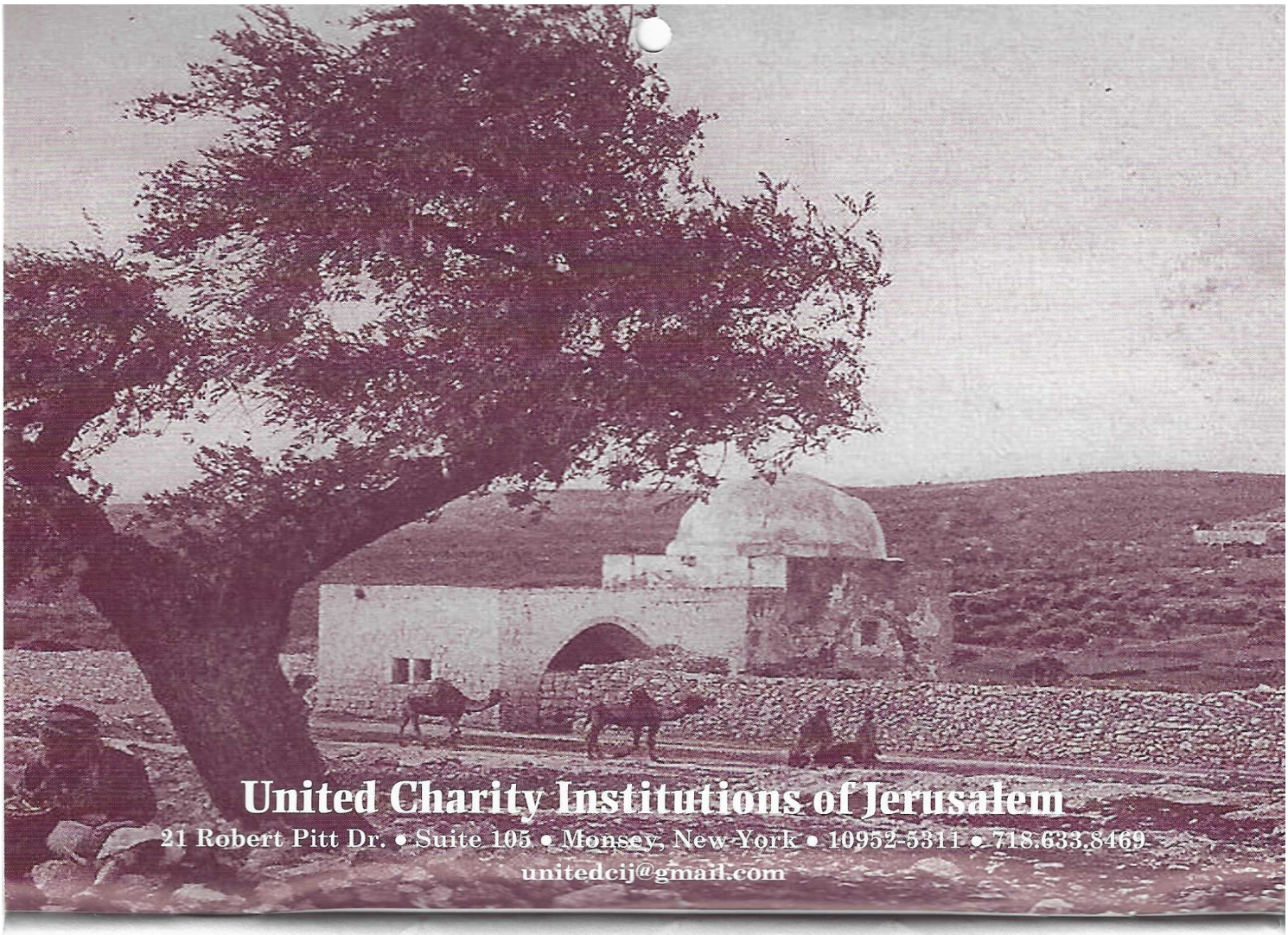

# United Charity Institutions of Jerusalem

21 Robert Pitt Dr. • Suite 105 • Monsey, New York • 10952-5311 • 718.633.8469
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## Your Contribution To UNITED CHARITY INSTITUTIONS of Jerusalem HELPS SUPPORT THE FOLLOWING:

Your contribution to United Charity Institutions of Jerusalem helps not one but a multitude of causes, each of them deserving your warm support. Your gift is distributed among the following charities:

- **PRE-SCHOOL THROUGH HIGH SCHOOL EDUCATION** – We subsidize tuition, tutoring, and special education services for needy students so that they can an obtain a stellar Torah and secular education that will prepare them for life as dedicated literate Jews who feel profound appreciation for their heritage and country.
- **FOOD INSECURITY: WINNING THE BATTLE** – Through a comprehensive, multifaceted program we ensure that the nutritional needs of all our subsidized students and their families are met. We not only provide breakfast and lunch to children during their school day but also supply groceries and healthy prepackaged meals to their families.
- **EMPOWERING YOUNG FAMILIES** – We enable needy newlyweds to embark upon their new lives with dignity and confidence. Our new-family grants underwrite small wedding celebrations, basic household necessities, and vocational training so that new couples will be able to compete in Jerusalem's job market and become self-sufficient.
- **HOLIDAY ASSISTANCE** – We recognize that the holidays are extremely challenging for Jerusalem's impoverished population. Therefore, we provide additional assistance for single parent households, orphans, and the elderly to purchase food, clothing, and needed holiday ritual items. This alleviates their stress and enables them to truly appreciate and celebrate the spiritual significance of these special days.
- **KOLEL** – We underwrite the cost of Kollel education for serious Torah scholars. Our scholarships enable these young married men to pursue in-depth Torah studies leading to rabbinical ordination. They will serve as tomorrow's leaders, assuming integral roles in varied communities, educational organizations, and communal institutions.
- **SECULAR EDUCATION** – We subside the cost of vocational and professional education so that needy individuals can learn trades or master professions that will enable them to support their families as productive members of Israeli society.
- **CARE FOR THE ELDERLY** – We enable hundreds of needy elderly Jerusalemites who can no longer reside at home independently to live their golden years in safe, vibrant communities. United Charity Institutions of Jerusalem pays whatever amount is needed for room, board and care at appropriate facilities that are chosen carefully to meet each individual's needs.

# YAHRZEIT REMINDERS / OBSERVANCE

We have found that many people have trouble synchronizing the Hebrew dates of the *yahrzeit* with the English dates. As a service to our donors, we will send *yahrzeit* reminders to anyone who would like to know the exact date of the yearly *yahrzeit*. If you are interested, please complete and send the form below to us.

We can observe the *yahrzeit* with reciting *Kaddish* for a departed one, for a minimum contribution of $72.00 per year. Since this service is fulfilled in Israel, it is imperative that we receive the information AT LEAST ONE MONTH prior to the *yahrzeit*. Please include the EXACT names and dates of the deceased's passing.

## TO: United Charity Institutions of Jerusalem

21 Robert Pitt Drive, Suite 105, Monsey, NY 10952 • (718) 633-8469

In memory of (Relationship) _____

Jewish name of decedent _____

Jewish name of decedent's Father _____

Date of Yahrzeit (Hebrew) _____

Date of Departure (English) _____

Please find enclosed the sum of $ _____ as my *Yahrzeit* donation for the maintenance and support of your renowned institutions in Jerusalem.

### ADDITIONAL NAMES TO WHOM TO SEND REMINDERS

Name _____

Address _____

If you have a dear relative or friend whose memory you would like to honor with *Kaddish* and/or *Yahrzeit*, but are unable to, United Charity Institutions of Jerusalem would like to assist you. We can arrange to have one of our rabbis observe the first year of the *Kaddish* and/or the observance of *Yahrzeit* in future years. This includes the saying of *Kaddish* three times daily, learning of *mishnayos*, and the lighting of a memorial candle on the *yahrtzeit*.

**Suggested donations for the services are:**

| | |
|---|---|
| 1) Kaddish the first year | **$250.00** |
| 2) Yahrzeits after the First Year, for 10 years (including the sending of reminders) To any family member and/or friend | **$200.00** |
| 3) Kaddish the First Year plus Observance of Yahrzeits afterwards | **$360.00** |
| 4) A Memorial plaque in addition to any of the above | **$500.00** |

TO: **United Charity Institutions of Jerusalem**
21 Robert Pitt Drive, Suite 105. Monsey, NY 10952
Tel: (718) 633-8469

**Please arrange to have Kaddish/Yahrzeit observed**

In memory of (Relationship) _____

Jewish name of decedent _____

Jewish name of decedent's father _____

Exact English date of passing _____

Date of Yahrzeit _____

Are there any others who would like to have reminders sen them prior to the Yahrzeit? If so, please list

Name _____

Address _____

_____

## PERPETUATION THROUGH CONTINUATION AT UNITED CHARITY INSTITUTIONS

When a loved one leaves this world and goes to his or her eternal rest, we seek to perpetuate their memories through time honored traditional rituals.

Reciting the *Kaddish* and observing of the *yahrzeit*, and the learning of *mishnayos* dedicated to the departed are beneficial to the deceased's soul and meaningful for the survivors. Having these prayers chanted or *mishnayos* studied by the diligent scholars at United Charity Institutions of Jerusalem is a most fitting memorial.

The perpetuation of a name through a donation to further our many humanitarian and educational activities becomes a continuation of the charity and good deeds done by the deceased in their lifetime.

Contact us at the United Charity Institutions to discuss these memorial opportunities. Affordable arrangements are available.


## United Charity Institutions of Jerusalem

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|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Sept. 15 | 6:58 | 6:36 | 6:42 | 7:29 | 7:19 | 7:26 | 6:47 | 6:30 | 6:42 | 7:07 | 6:52 | 7:11 | 7:04 | 6:52 | 6:49 | 7:11 |
| Sept. 22 | 6:46 | 6:24 | 6:30 | 7:18 | 7:07 | 7:13 | 6:36 | 6:19 | 6:32 | 6:59 | 6:41 | 7:00 | 6:49 | 6:40 | 6:35 | 6:58 |
| Sept. 24 | 6:43 | 6:21 | 6:27 | 7:14 | 7:04 | 7:10 | 6:32 | 6:16 | 6:29 | 6:57 | 6:37 | 6:56 | 6:45 | 6:37 | 6:32 | 6:54 |
| Sept. 29 | 6:35 | 6:12 | 6:18 | 7:06 | 6:55 | 7:01 | 6:24 | 6:09 | 6:22 | 6:52 | 6:29 | 6:48 | 6:35 | 6:29 | 6:22 | 6:45 |
| Oct. 06 | 6:24 | 6:00 | 6:06 | 6:55 | 6:43 | 6:49 | 6:13 | 5:59 | 6:13 | 6:44 | 6:18 | 6:37 | 6:21 | 6:18 | 6:09 | 6:33 |
| Oct. 13 | 6:13 | 5:48 | 5:55 | 6:45 | 6:32 | 6:37 | 6:02 | 5:49 | 6:04 | 6:37 | 6:07 | 6:26 | 6:08 | 6:08 | 5:56 | 6:21 |
| Oct. 20 | 6:03 | 5:37 | 5:44 | 6:35 | 6:21 | 6:26 | 5:52 | 5:40 | 5:55 | 6:31 | 5:57 | 6:15 | 5:55 | 5:58 | 5:44 | 6:09 |
| Oct. 27 | 5:54 | 5:27 | 5:34 | 6:26 | 6:11 | 6:16 | 5:42 | 5:32 | 5:47 | 6:25 | 5:47 | 6:05 | 5:42 | 5:49 | 5:32 | 5:58 |
| Nov. 03 | 5:46 | 5:17 | 5:25 | 6:17 | 6:02 | 6:07 | 5:34 | 5:24 | 5:41 | 6:20 | 5:39 | 5:57 | 5:31 | 5:41 | 5:22 | 5:49 |
| Nov. 10 | 4:39 | 4:09 | 4:17 | 5:10 | 4:55 | 4:59 | 4:27 | 4:18 | 4:35 | 5:16 | 4:32 | 4:49 | 4:22 | 4:34 | 4:13 | 4:40 |
| Nov. 17 | 4:33 | 4:03 | 4:11 | 5:05 | 4:48 | 4:52 | 4:21 | 4:13 | 4:30 | 5:13 | 4:26 | 4:43 | 4:13 | 4:28 | 4:05 | 4:33 |
| Nov. 24 | 4:29 | 3:58 | 4:06 | 5:00 | 4:44 | 4:47 | 4:16 | 4:10 | 4:27 | 5:12 | 4:21 | 4:39 | 4:07 | 4:24 | 3:59 | 4:28 |
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| Dec. 29 | 4:34 | 4:02 | 4:10 | 5:06 | 4:48 | 4:51 | 4:22 | 4:17 | 4:34 | 5:21 | 4:26 | 4:43 | 4:08 | 4:30 | 4:01 | 4:30 |
| 2024 | | | | | | | | | | | | | | | | |
| Jan. 05 | 4:40 | 4:08 | 4:16 | 5:12 | 4:54 | 4:58 | 4:28 | 4:23 | 4:40 | 5:26 | 4:32 | 4:50 | 4:15 | 4:36 | 4:07 | 4:37 |
| Jan. 12 | 4:47 | 4:15 | 4:23 | 5:18 | 5:01 | 5:05 | 4:35 | 4:29 | 4:46 | 5:31 | 4:39 | 4:57 | 4:23 | 4:42 | 4:15 | 4:44 |
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| Feb. 02 | 5:10 | 4:41 | 4:49 | 5:42 | 5:27 | 5:31 | 4:59 | 4:51 | 5:06 | 5:47 | 5:03 | 5:21 | 4:54 | 5:06 | 4:44 | 5:11 |
| Feb. 09 | 5:19 | 4:51 | 4:58 | 5:50 | 5:35 | 5:40 | 5:08 | 4:58 | 5:13 | 5:52 | 5:12 | 5:30 | 5:05 | 5:14 | 4:54 | 5:21 |
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| Feb. 23 | 5:34 | 5:08 | 5:15 | 6:06 | 5:53 | 5:58 | 5:24 | 5:12 | 5:26 | 6:01 | 5:28 | 5:46 | 5:27 | 5:29 | 5:15 | 5:40 |
| Mar. 01 | 5:41 | 5:16 | 5:23 | 6:12 | 6:00 | 6:05 | 5:31 | 5:18 | 5:31 | 6:04 | 5:35 | 5:53 | 5:36 | 5:35 | 5:23 | 5:48 |
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| Mar. 15 | 6:55 | 6:32 | 6:39 | 7:27 | 7:16 | 7:22 | 6:46 | 6:30 | 6:43 | 7:12 | 6:50 | 7:09 | 6:56 | 6:50 | 6:42 | 7:05 |
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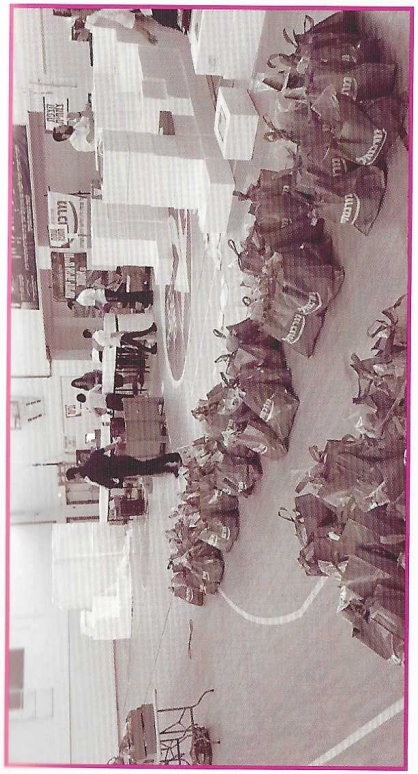
| Mar. 29 | 7:09 | 6:48 | 6:54 | 7:41 | 7:31 | 7:37 | 7:00 | 6:42 | 6:53 | 7:18 | 7:04 | 7:23 | 7:16 | 7:03 | 7:00 | 7:22 |
| Apr. 05 | 7:16 | 6:56 | 7:02 | 7:47 | 7:39 | 7:45 | 7:07 | 6:48 | 6:59 | 7:21 | 7:11 | 7:30 | 7:26 | 7:10 | 7:09 | 7:31 |
| Apr. 12 | 7:23 | 7:04 | 7:10 | 7:54 | 7:46 | 7:53 | 7:15 | 6:54 | 7:04 | 7:24 | 7:18 | 7:38 | 7:36 | 7:16 | 7:18 | 7:39 |
| Apr. 19 | 7:30 | 7:12 | 7:17 | 8:01 | 7:54 | 8:01 | 7:22 | 7:00 | 7:09 | 7:28 | 7:25 | 7:45 | 7:46 | 7:23 | 7:28 | 7:47 |
| Apr. 22 | 7:33 | 7:15 | 7:21 | 8:04 | 7:57 | 8:04 | 7:25 | 7:03 | 7:12 | 7:29 | 7:28 | 7:48 | 7:50 | 7:26 | 7:31 | 7:51 |
| Apr. 26 | 7:37 | 7:20 | 7:25 | 8:08 | 8:01 | 8:09 | 7:29 | 7:06 | 7:15 | 7:31 | 7:32 | 7:52 | 7:56 | 7:30 | 7:36 | 7:56 |
| Apr. 28 | 7:39 | 7:22 | 7:27 | 8:10 | 8:03 | 8:11 | 7:31 | 7:08 | 7:16 | 7:32 | 7:34 | 7:54 | 7:58 | 7:32 | 7:39 | 7:58 |
| May 03 | 7:43 | 7:28 | 7:33 | 8:15 | 8:09 | 8:17 | 7:36 | 7:12 | 7:20 | 7:35 | 7:39 | 7:59 | 8:05 | 7:36 | 7:46 | 8:04 |
| May 10 | 7:50 | 7:35 | 7:40 | 8:21 | 8:16 | 8:24 | 7:43 | 7:18 | 7:26 | 7:39 | 7:46 | 8:06 | 8:15 | 7:43 | 7:54 | 8:12 |
| May 17 | 7:57 | 7:43 | 7:47 | 8:28 | 8:23 | 8:31 | 7:50 | 7:24 | 7:31 | 7:42 | 7:53 | 8:13 | 8:24 | 7:49 | 8:03 | 8:20 |
| May 24 | 8:03 | 7:49 | 7:54 | 8:34 | 8:30 | 8:38 | 7:56 | 7:29 | 7:36 | 7:46 | 7:59 | 8:19 | 8:32 | 7:55 | 8:11 | 8:27 |
| May 31 | 8:08 | 7:55 | 8:00 | 8:39 | 8:36 | 8:44 | 8:01 | 7:34 | 7:40 | 7:49 | 8:04 | 8:25 | 8:39 | 8:01 | 8:17 | 8:33 |
| Jun. 07 | 8:13 | 8:00 | 8:05 | 8:44 | 8:40 | 8:49 | 8:06 | 7:38 | 7:44 | 7:52 | 8:09 | 8:30 | 8:45 | 8:05 | 8:22 | 8:38 |
| Jun. 11 | 8:15 | 8:03 | 8:07 | 8:46 | 8:43 | 8:51 | 8:08 | 7:40 | 7:46 | 7:54 | 8:11 | 8:32 | 8:48 | 8:07 | 8:25 | 8:41 |
| Jun. 14 | 8:16 | 8:04 | 8:08 | 8:47 | 8:44 | 8:53 | 8:09 | 7:41 | 7:47 | 7:55 | 8:13 | 8:33 | 8:49 | 8:08 | 8:27 | 8:42 |
| Jun. 21 | 8:18 | 8:06 | 8:11 | 8:49 | 8:46 | 8:55 | 8:12 | 7:43 | 7:49 | 7:57 | 8:15 | 8:36 | 8:52 | 8:11 | 8:29 | 8:45 |
| Jun. 28 | 8:19 | 8:07 | 8:11 | 8:50 | 8:47 | 8:56 | 8:12 | 7:44 | 7:50 | 7:58 | 8:15 | 8:36 | 8:52 | 8:11 | 8:30 | 8:45 |
| Jul. 05 | 8:18 | 8:06 | 8:10 | 8:49 | 8:46 | 8:55 | 8:11 | 7:43 | 7:50 | 7:58 | 8:15 | 8:35 | 8:50 | 8:11 | 8:29 | 8:44 |
| Jul. 12 | 8:16 | 8:03 | 8:07 | 8:47 | 8:43 | 8:52 | 8:08 | 7:41 | 7:48 | 7:57 | 8:12 | 8:33 | 8:47 | 8:08 | 8:25 | 8:41 |
| Jul. 19 | 8:12 | 7:59 | 8:03 | 8:43 | 8:39 | 8:47 | 8:04 | 7:38 | 7:45 | 7:55 | 8:08 | 8:29 | 8:41 | 8:04 | 8:19 | 8:36 |
| Jul. 26 | 8:06 | 7:52 | 7:57 | 8:38 | 8:33 | 8:41 | 7:59 | 7:33 | 7:41 | 7:52 | 8:03 | 8:23 | 8:33 | 7:59 | 8:13 | 8:30 |
| Aug. 02 | 8:00 | 7:45 | 7:50 | 8:31 | 8:26 | 8:34 | 7:51 | 7:27 | 7:35 | 7:48 | 7:56 | 8:16 | 8:24 | 7:53 | 8:05 | 8:22 |
| Aug. 09 | 7:52 | 7:36 | 7:41 | 8:23 | 8:17 | 8:25 | 7:43 | 7:19 | 7:28 | 7:43 | 7:48 | 8:08 | 8:13 | 7:45 | 7:55 | 8:13 |
| Aug. 16 | 7:43 | 7:26 | 7:31 | 8:14 | 8:08 | 8:15 | 7:34 | 7:11 | 7:21 | 7:38 | 7:39 | 7:58 | 8:02 | 7:36 | 7:43 | 8:03 |
| Aug. 23 | 7:33 | 7:15 | 7:21 | 8:04 | 7:57 | 8:04 | 7:24 | 7:02 | 7:13 | 7:31 | 7:29 | 7:48 | 7:49 | 7:27 | 7:31 | 7:51 |
| Aug. 30 | 7:23 | 7:04 | 7:10 | 7:54 | 7:46 | 7:53 | 7:13 | 6:53 | 7:04 | 7:24 | 7:18 | 7:38 | 7:36 | 7:16 | 7:19 | 7:40 |
| Sept. 06 | 7:12 | 6:52 | 6:58 | 7:43 | 7:35 | 7:41 | 7:02 | 6:43 | 6:54 | 7:17 | 7:07 | 7:26 | 7:22 | 7:06 | 7:06 | 7:27 |
| Sept. 13 | 7:01 | 6:40 | 6:46 | 7:32 | 7:23 | 7:29 | 6:51 | 6:33 | 6:45 | 7:09 | 6:56 | 7:15 | 7:08 | 6:55 | 6:53 | 7:15 |
| Sept. 20 | 6:49 | 6:28 | 6:34 | 7:21 | 7:11 | 7:17 | 6:39 | 6:22 | 6:35 | 7:02 | 6:44 | 7:03 | 6:54 | 6:44 | 6:40 | 7:02 |
| Sept. 27 | 6:38 | 6:15 | 6:22 | 7:10 | 6:59 | 7:04 | 6:27 | 6:12 | 6:25 | 6:54 | 6:32 | 6:51 | 6:39 | 6:32 | 6:25 | 6:49 |
| Oct. 02 | 6:30 | 6:07 | 6:13 | 7:02 | 6:50 | 6:56 | 6:19 | 6:04 | 6:18 | 6:49 | 6:24 | 6:43 | 6:29 | 6:25 | 6:16 | 6:40 |









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## The Miracle at the Holy Temple

When the moment came for the priests to kindle the lights of the Temple's menorah, they could not find pure oil, because the Greeks had desecrated all the Temple's oils of the Temple to become unclean. However, one small bottle of oil was found. It contained just enough oil to last for one night. Miraculously, the oil lasted for eight nights–long enough for the people to be able to prepare fresh pure olive oil.

In memory of this miracle, we light candles on the eight nights of *Chanukah*, the Festival of Dedication, which is also known as the Festival of Lights.

## Yehudis' Miracle

Yehudis is an unsung heroine of *Chanukah*. A brave strategist when she saw that her town was under siege, she requested a meeting with the Assyrian General Holofornes. She pitched herself as a potential spy who could help him defeat the Jews. After gaining his trust, she invited him to dinner where she served him great quantities of cheese to promote thirst, and wine to quench it. When he fell into a deep sleep, she beheaded him with his own sword. She then took the severed head to the Jewish camp where it was used to demoralize the enemy

## How We Celebrate Chanukah

We celebrate *Chanukah* chiefly through the lighting of candles on the eight nights of *Chanukah*. Since we always increase rather than diminish in strength in matters of religion, we light one candle on the first night, two on the second night, etc. It is customary to light the *Chanukah* lamp with an additional candle, called the *Shamash*. (servant). The silent candles shed their bright rays of hope and joy in Jewish homes during otherwise dreary winter nights.

Many beautiful customs connected to *Chanukah* date back to ancient times. The game of *dreidel*, eating oily *latkes* and donuts, to commemorate the miraculous oil, and eating dairy to commemorate the story of Yehudis, are just a few of these customs.



The miracles happened. The few defeated the many, the holy defeated the profane, the righteous defeated the wicked. Judah the Maccabee and his glorious brothers did not take the time to savor their victory. Rather they immediately purified the Holy Temple and lit the flames that symbolized Torah.

The hundreds of students whose educations we sponsor today still light the flames of Torah.

It is our responsibility to provide the fuel for them.

Kislev-Teves 5784

# DECEMBER 2023

כסלו–טבת תשפ"ד

| זונטאג SUNDAY | מאנטאג MONDAY | דינסטאג TUESDAY | מיטוואך WEDNESDAY | דאנערשטאג THURSDAY | פרייטאג FRIDAY | שבת SATURDAY |
|---|---|---|---|---|---|---|
| Candle Lighting Time is for New York City Only Eastern Standard Time | מולד טבת: דינסטאג ביינאכט 1 מינוט, מיט 3 חלקים נאך 8 | | Molad Teves: Tuesday, December 12, 8:01 PM and 3 Chalokim | | 1 Candles: 4:11 18 יח | 2 פרשת וישלח 19 Ends: 5:19 יט |
| 3 כבא קמא לא 20 כ | 4 21 כא | 5 אור ליום ד' במעריב ותן טל ומטר 22 כב | 6 23 כג | 7 1st Chanukah Light in the Eve 24 ערב חנוכה כד | 8 Candles: 4:10 1st Day Chanuka 2nd Light Before Candle Lighting 25 א' חנוכה כה | מבה"ח טבת 9 Ends: 5:18 פרשת וישב 2nd Day Chanuka 3rd Light in the eve 26 ב' חנוכה כו |
| כבא קמא לח 10 3rd Day Chanuka 4th Light in the eve 27 ג' חנוכה כז | 11 4th Day Chanuka 5th Light in the eve 28 ד' חנוכה כח | ערב ראש חודש 12 5th Day Chanuka 6th Light in the eve 29 ה' חנוכה כט | 6th Day Chanuka 13 Rosh Chodesh Teves 7th Light in the eve 1 א ר"ח טבת, ו' חנוכה | 14 7th Day Chanuka 8th Light in the eve 2 ז' חנוכה ב | 15 Candles: 4:11 8th Day Chanuka 3 ח' חנוכה ג | 16 פרשת מקץ 4 Ends: 5:20 ד |
| 17 בבא קמא מה 5 ה | 18 6 ו | 19 7 ז | 20 8 ח | 21 9 ט | Fast Begins 6:05 Fast Ends 5:23 22 תענית עשרה בטבת Fast 10th of Teves 10 Candles: 4:14 י | 23 פרשת ויגש 11 Ends: 5:23 יא |
| 24 12 יב | 25 בבא קמא נג 13 יג | 26 14 יד | 27 15 טו | 28 16 טז | 29 Candles: 4:18 17 יז | 30 פרשת ויחי 18 Ends: 5:28 יח |
| 31 19 יט | | | | | | |

לשיטת ר"ת מוצש"ק: יט–5:41, כו–5:40, ד–5:42, י–5:44, יא–5:45, יח–5:49

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# THE MONTH OF TEVES

## Last Days of Chanukah

Since the Festival of *Chanukah* began on the twenty-fifth of the month of Kislev, the last days of the festival occur during the first few days of the month of Teves.

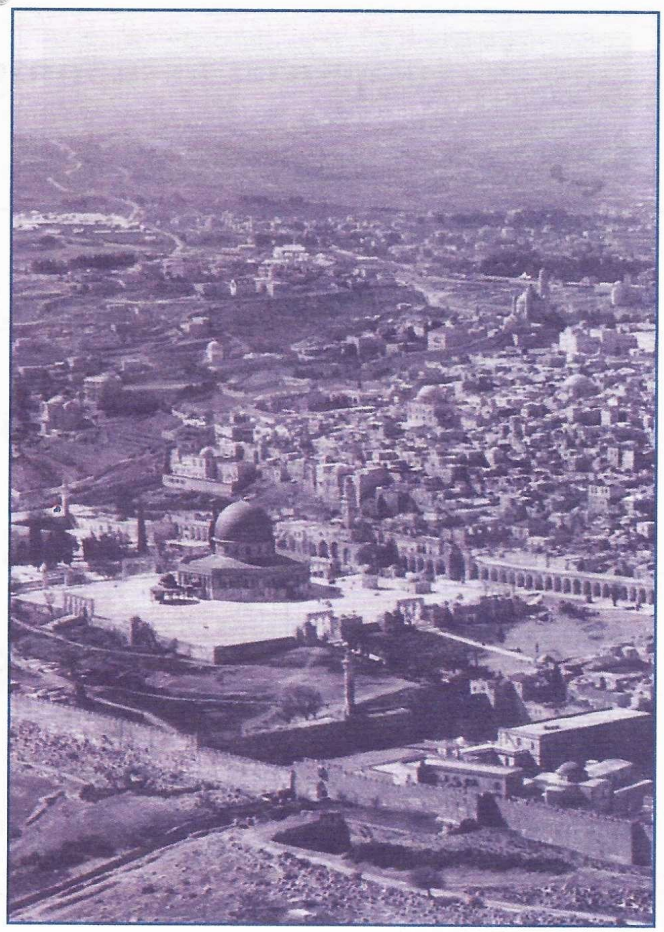
The eighth day of *Chanukah* is known as *Zos Chanukah* (This is Chanukah), because the reading of the Torah on this day contains a portion beginning with the words, *Zos Chanukah Ha-Mizbeach* (This was the dedication of the Altar). This chapter reminds us that on *Chanukah*, the Jews under the leadership of Judah Maccabee cleansed the Holy Temple, and rededicated the Altar to the worship of the One True G-d, as it was done in the days of Moses.

## Asarah Beteves

On *Asarah Beteves*, the tenth day of Teves, we observe one of the four fasts which the prophets of Israel ordained in commemoration of the Temple's destruction. *Asarah Beteves* commemorates the day when Nebuchadnezzar, king of Babylon, began the siege of Jerusalem which ultimately ended in the destruction of the city and the Temple. This fast is also known as the Fast of the Tenth month, since Teves is the tenth month after Nisan.

Arranged in historical order, the four fasts are:

1. The Tenth of Teves, which marks the beginning of the siege of Jerusalem by Nebuchadnezzar,
2. The Seventeenth of Tammuz, when the enemy breached the wall around Jerusalem, gaining entrance into the city,
3. The Ninth of Av, which marks the destruction of the two Temples,
4. The Fast of Gedaliah, which commemorates the assassination of Gedaliah, the last governor after the destruction of the First Temple.



Teves-Shevat 5784

# JANUARY 2024

טבת –שבט תשפ"ד

| זונטאג SUNDAY | מאנטאג MONDAY | דינסטאג TUESDAY | מיטוואך WEDNESDAY | דאנערשטאג THURSDAY | פרייטאג FRIDAY | שבת SATURDAY |
|---|---|---|---|---|---|---|
| Candle Lighting Time is for New York City Only Eastern Standard Time | **1** New Year's Day כ 20 | **2** בבא קמא סא כא 21 | **3** כב 22 | **4** כג 23 | **5** Candles: 4:24 כד 24 | **6** פרשת שמות מבה"ח שבט Ends: 5:33 כה 25 |
| **7** בבא קמא סו כו 26 | **8** כז 27 | **9** כח 28 | **10** ערב ראש חודש יום כיפור קטן כט 29 | **11** ראש חודש שבט Rosh Chodesh Shevat א 1 | **12** Candles: 4:31 ב 2 | **13** פרשת וארא Ends: 5:40 ג 3 |
| **14** בבא קמא עג ד 4 | **15** M.L King, Jr. Day ה 5 | **16** ו 6 | **17** ז 7 | **18** ח 8 | **19** Candles: 4:39 ט 9 | **20** פרשת בא Ends: 5:47 י 10 |
| **21** בבא קמא פ יא 11 | **22** יב 12 | **23** יג 13 | **24** יד 14 | **25** ט"ו בשבט Tu B'Shevat טו 15 | **26** Candles: 4:48 טז 16 | **27** פרשת בשלח שבת שירה Ends: 5:55 יז 17 |
| **28** בבא קמא פז יח 18 | **29** יט 19 | **30** כ 20 | **31** כא 21 | מולד שבט: דאנערשטאג אינדערפרי, 45 מינוט מיט 4 חלקים נאך 8 | Molad Shevat: Thursday, Jan. 11, 8:45 AM and 4 Chalokim | |

לשיטת ר"ת מוצש"ק: , כה–5:55, ג–6:02, י–6:10, יז–6:19

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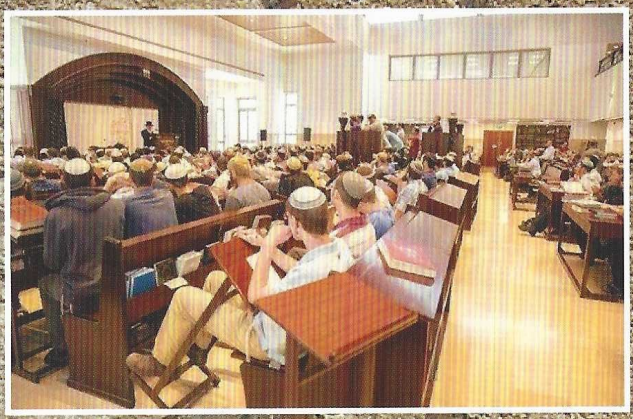
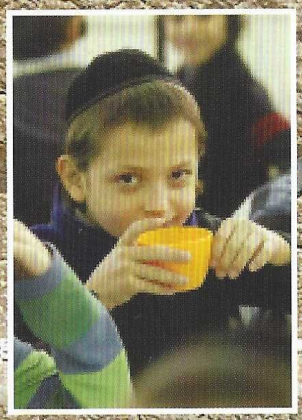








לוח לשנת תשפ"ד

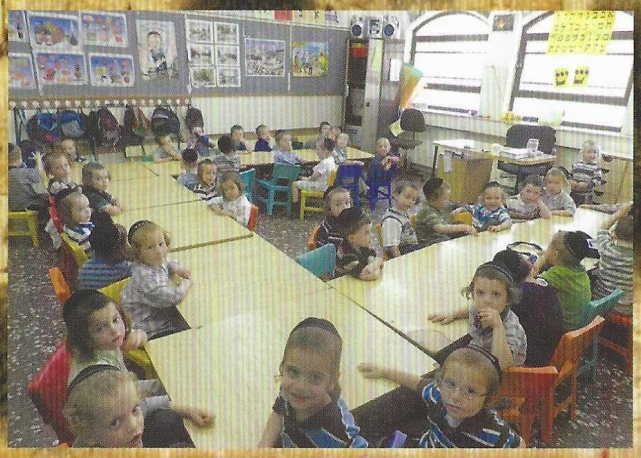
2023-2024

לוח לשנת תשפ"ד

# Jewish Daily Calendar

## 2023-2024





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**Subject:** Reminder: More Kallahs. More Requests. We Need You.
**From:** bridalgivingboutique <bridalgivingboutique-gmail.com@shared1.ccsend.com>
**Date:** 3/1/2026, 11:30 AM
**To:** edwardfranciscovilla@mail.com

# Bridal
## GIVING BOUTIQUE

In Memory of Rebbetzin Chave Hecht OBM

We are in the midst of an especially busy wedding season.
Kallah after Kallah is walking through our doors carrying financial stress.

Some of the brides coming to us are orphans. Some have no one to help them prepare for this moment and all of them deserve to feel beautiful.



There is nothing that compares to the joy and light on a Kallah's face when she finds the outfit she loves knowing she will walk into her new life with dignity and confidence.

At our Hachnosas Kallah, we have the privilege of being Mesameach a Kallah in the most beautiful way, by providing her with gorgeous clothing in a private setting with warmth and care.
But we cannot do this alone.

## Be Mesameach a Kallah

We need your partnership to continue providing stunning, high quality clothing to every Kallah who walks through our doors.



Your support ensures that no bride feels alone and every Kallah can begin her new life with joy and Kavod.



bridalgivingboutique | 825 Eastern Parkway | Brooklyn, NY 11213 US

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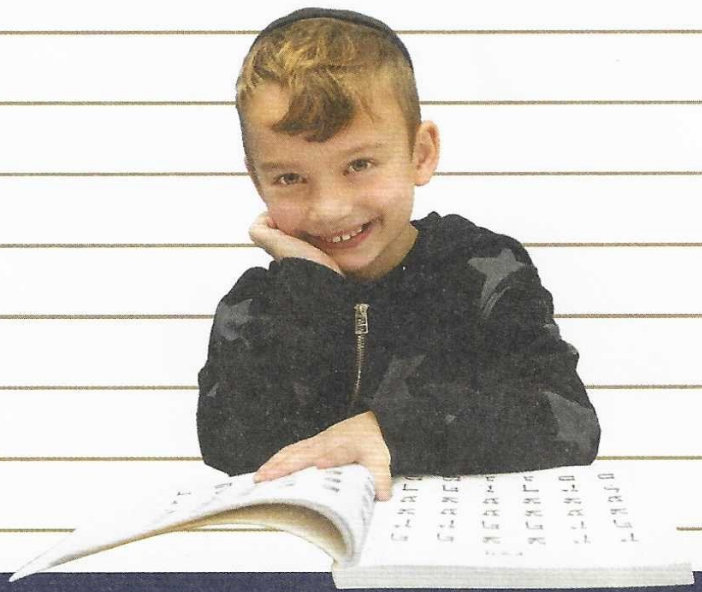

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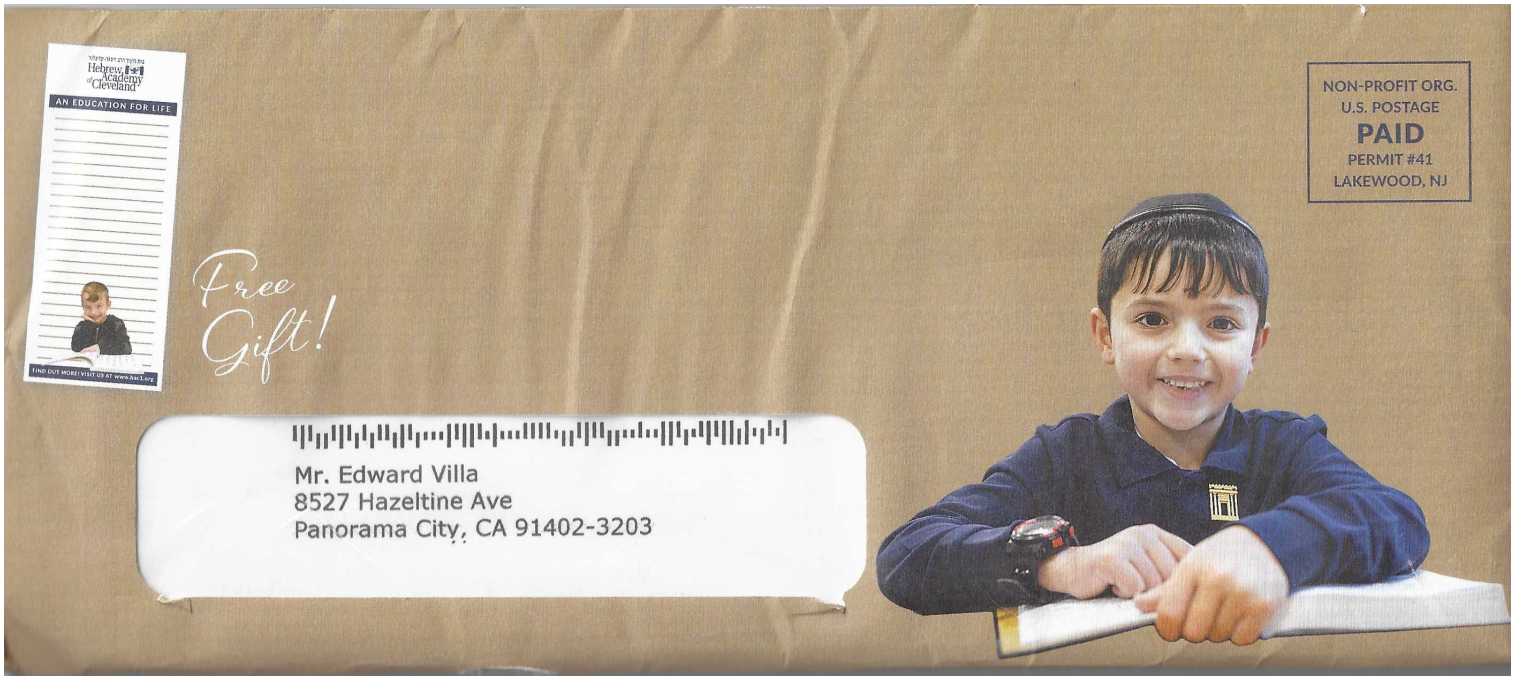
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Hebrew Academy of Cleveland

*January 2026*

Dear Friends,

The Hebrew Academy of Cleveland, Ohio's pioneer and largest Jewish day school, is celebrating its 82nd year of existence with a record enrollment of 1,550 students extending from Early Childhood through High School.

Established in 1943, the Academy has been a trailblazer and innovator for 82 years. The Hebrew Academy's goal has been to imbue students with a love of G-d, Torah and Eretz Yisrael and to prepare them to achieve excellence in Torah and general knowledge. Over 7,000 alumni occupy positions in the Rabbinate, education, law, business, science, medicine and the arts. Many of the innovations of the Hebrew Academy curriculum have been adopted by Jewish day schools throughout the world.

With an operating budget of over **$21,000,000** and over 80% of its students on scholarship, the Hebrew Academy's longstanding motto is, "A People Survives As Long As It Transmits Its Heritage From One Generation To The Next."

***Make a difference!*** **Invest in the future of our people and help support the nationally acclaimed Hebrew Academy of Cleveland. Tomorrow's leaders are in the Academy classrooms today.**

***We thank you for your continued support.***

Sincerely,

**Dr. Louis J. Malcmacher**
*President*



Partner Agency of Jewish Federation OF CLEVELAND

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## OUR MISSION

The mission of the Hebrew Academy of Cleveland is to imbue all students with a love of G-d, Torah and Eretz Yisrael and to prepare them to achieve excellence in Torah and general knowledge based on successful cooperation among family, Judaic and General Studies faculty and community.

## OUR BACKGROUND

A pioneer in day school education, the Hebrew Academy of Cleveland is one of the nation's premier communal day schools. Founded in 1943, by spiritual and lay leaders, some of whom escaped the ashes of the Holocaust, the Academy has educated over 7,000 students. Its graduates have assumed leadership positions, in virtually all walks of life, in communities across the globe.

## THE ACADEMY TODAY

Chartered by the state of Ohio, the Academy provides an intensive Judaic and General Studies curriculum from Early Childhood through High School. The Academy's comprehensive curriculum is designed to meet the various needs of the student body and has set national standards. Today, the Academy has an enrollment of 1,550 students and continues to educate yet another generation of children, our leaders of tomorrow.




VISIT US AT www.hac1.org

**YES!** I want to help the Hebrew Academy of Cleveland continue to produce generations of committed Jews. My tax-deductible contribution is enclosed.

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*Create an everlasting legacy with a gift or a bequest to the Hebrew Academy of Cleveland Endowment Fund, ensuring Jewish continuity to all children regardless of their financial capabilities.*

❑ **YES!** I am interested in learning more about the **Hebrew Academy of Cleveland Bequest and Charitable Trust**

**Be remembered forever by The Hebrew Academy of Cleveland** with a gift in your will, trust, retirement account or life insurance policy. For more information, please contact Rabbi Moshe Marcovich at **216.727.3008** or **marcovichm@hac1.org.**

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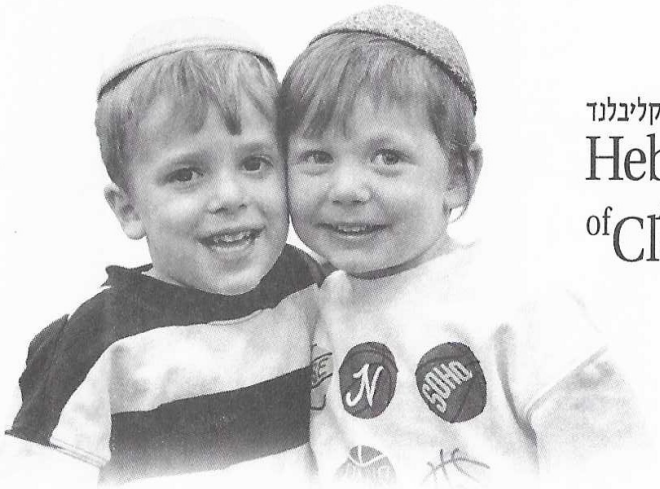

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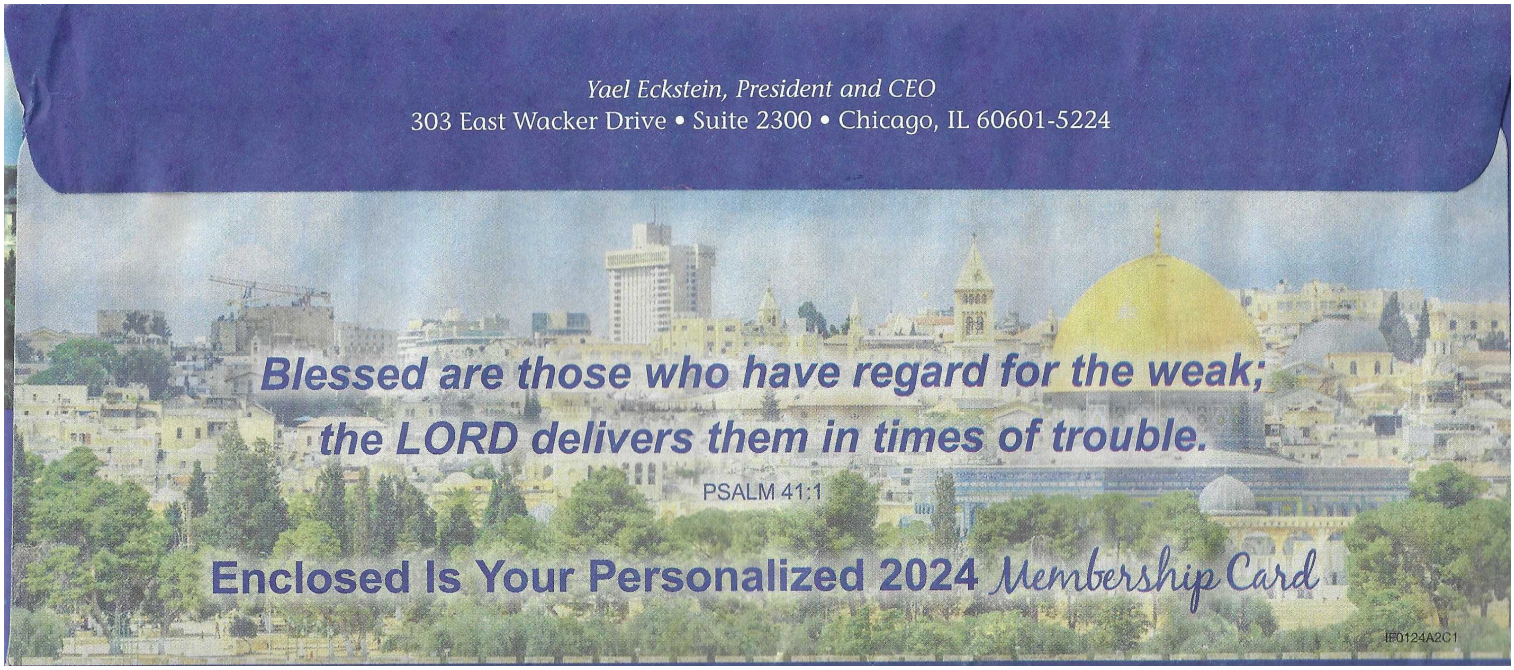

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***I will bless those who bless [Israel].*** Genesis 12:3

Your gift is very much appreciated and may be tax deductible pursuant to IRC §170(c). A copy of our latest financial report may be obtained by writing to The International Fellowship of Christians and Jews, 303 East Wacker Drive, Suite 2300, Chicago, IL 60601; phone: 312-641-7200. The International Fellowship of Christians and Jews has been formed to build bridges between Christians and Jews, and to bless Israel and Jewish people with care and lifesaving aid. If you are a resident of one of these states, you may obtain financial information directly from the state agency or as otherwise indicated: FLORIDA – A COPY OF THE OFFICIAL REGISTRATION AND FINANCIAL INFORMATION MAY BE OBTAINED FROM THE DIVISION OF CONSUMER SERVICES BY CALLING TOLL-FREE, 1-800-435-7352 (800-HELP-FLA) WITHIN THE STATE OR VISITING www.FloridaConsumerHelp.com. REGISTRATION DOES NOT IMPLY ENDORSEMENT, APPROVAL, OR RECOMMENDATION BY THE STATE. Florida Registration CH8924; GEORGIA – A full and fair description of the programs of The International Fellowship of Christians and Jews and our financial statement summary is available upon request at the office and phone number indicated above; MARYLAND – For the cost of copies and postage, documents and information filed under the Maryland charitable organizations laws can be obtained from the Office of the Secretary of State, State House, Annapolis, MD 21401; MISSISSIPPI – The official registration and financial information of The International Fellowship of Christians and Jews may be obtained from the Mississippi Secretary of State's office by calling 1-888-236-6167. Registration by the Secretary of State does not imply endorsement; NEW JERSEY – INFORMATION FILED WITH THE ATTORNEY GENERAL CONCERNING THIS CHARITABLE SOLICITATION AND THE PERCENTAGE OF CONTRIBUTIONS RECEIVED BY THE CHARITY DURING THE LAST REPORTING PERIOD THAT WERE DEDICATED TO THE CHARITABLE PURPOSE MAY BE OBTAINED FROM THE ATTORNEY GENERAL OF THE STATE OF NEW JERSEY BY CALLING (973) 504-6215 AND IS AVAILABLE ON THE INTERNET AT http://www.state.nj.us/lps/ca/charfrm.htm. REGISTRATION WITH THE ATTORNEY GENERAL DOES NOT IMPLY ENDORSEMENT; NEW YORK – You may obtain information on charitable organizations and obtain a copy of our latest financial report from the New York Attorney General's Charities Registry at www.charitiesnys.com or, upon request from our organization at the address above, or by contacting the Office of the Attorney General, Charities Bureau, 28 Liberty Street, New York, NY 10005, or calling (212) 416-8401; NORTH CAROLINA – FINANCIAL INFORMATION ABOUT THIS ORGANIZATION AND A COPY OF ITS LICENSE ARE AVAILABLE FROM THE STATE SOLICITATION LICENSING BRANCH AT 1-888-830-4989. THE LICENSE IS NOT AN ENDORSEMENT BY THE STATE; PENNSYLVANIA – The official registration and financial information of The International Fellowship of Christians and Jews may be obtained from the Pennsylvania Department of State by calling toll-free, within Pennsylvania, 1-800-732-0999. Registration does not imply endorsement; VIRGINIA – Virginia State Office of Consumer Affairs, Department of Agricultural and Consumer Services, PO Box 1163, Richmond, VA 23218; WASHINGTON – Charities Division, Office of the Secretary of State, State of Washington, Olympia, WA 98504-0422, 1-800-332-4483; WEST VIRGINIA – Residents may obtain a summary of the registration and financial documents from the Secretary of State, State Capitol, Charleston, WV 25305; WISCONSIN – A financial statement of the charitable organization disclosing assets, liabilities, fund balances, revenue, and expenses for the preceding fiscal year will be provided to any person upon request. Registration with any of these state agencies does not imply endorsement, approval or recommendation by any state.

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## Please carry your 2024 Membership Card with you as a symbol of your enduring commitment and unbroken promise! God bless you!

Edward, God calls us to ***"Comfort, comfort my people"*** (Isaiah 40:1). Through your support for The Fellowship, you bring comfort and critical assistance to suffering Jews who desperately need you. Your support is saving lives!

Today, I am pleased to present you with your **2024 Membership Card**, which identifies you as a valued member of The Fellowship. Carry it with honor.

Your personalized card is a tangible reminder that our task is truly a sacred responsibility, a commitment, and a covenant. As God's people struggle with poverty, isolation, persecution, terror, and the brutal winter cold, your support touches hearts and saves lives.

Please confirm receipt of your new **2024 Membership Card** by returning this reply form along with your special gift of affirmation and continued support for the year ahead. And pray for The Fellowship and those we serve, just as we pray for you. Bless you!




288

Yael Eckstein
President and CEO

International Fellowship of Christians and Jews

*Yael Eckstein • President and CEO*
P.O. Box 97339 • Washington, D.C. 20077-7472
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## Renewing My Commitment in 2024 for Israel and the Jewish People

☑ **Yes, Yael!** I will stand with Israel and the Jewish people by protecting and serving poor, hungry, and persecuted Jews through rescue and compassionate care. I am enclosing my most generous gift of:

❑ $50 ❑ $35 ❑ $75 ❑ $_____

❑ Please set up my **monthly gift** as noted *on the back* of this slip.

Edward Villa
8527 Hazeltine Ave
Panorama City, CA 91402-3203

International Fellowship of Christians and Jews

❑ Visa ❑ MC ❑ Discover ❑ AMEX
*Card No:* _____ / _____ / _____ / _____
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*Signature:* _____

5869288-6 LAU2401XXEACF 1000

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# 2024 Outlook for The Fellowship and God's people!

After October's Hamas-led terror attack, life in Israel may never be the same. The brutal winter cold and continuing conflict in Ukraine have placed thousands of poor and elderly Jews in the former Soviet Union (FSU) at risk, and every sign tells us that hard times will continue for many. That can only mean more hunger, more suffering, and more lives in peril. Your support is needed in 2024 to protect God's chosen people from:

***HUNGER:*** Our elderly are struggling with hunger. They don't have enough food, and frail health puts them in even greater danger. Impoverished families are hurting too. But with your help, we can meet these growing needs. Your steadfast support will help us fill and deliver boxes full of nourishing food — including items like rice, bread, canned goods, fruit, juice, and more. Just one of these boxes can keep someone living in an isolated area of the former Soviet Union supplied with food for a month. And that could save a life.

***TERROR AND ANTI-SEMITISM:*** God's people in the Holy Land are not the only Jews who face this terrible threat. In too many parts of our world, just being a Jew is enough to make you a target. Anti-Semitism is on the rise, even in nations like the United States that were once considered safe. We must never surrender to those obsessed with destroying the Jewish people. We must overcome their evil with good. But we can only do this with your help. Please help generously today.

***DEADLY WINTER:*** Too many elderly and Holocaust survivors are struggling to survive harsh winter conditions without food, medicine, warm clothes, blankets, or heating fuel. Many are on the brink of death. The Fellowship is responding with immediate, lifesaving support month after month. We are enabled by your faithful prayers and support. In addition to food, medicine, hygiene products, cooking oil, and more, you provide warm blankets, thick coats, and clothing to get them through the brutal winter months.

Thank you for standing with The Fellowship to meet these important challenges. *Shalom!*

## The Fellowship's Monthly Giving Program

☑ I want to help The Fellowship with a monthly gift of:

- ❑ $18 to help provide lifesaving care wherever needs are greatest
- ❑ $25 to help provide lifesaving care wherever needs are greatest
- ❑ $36 to help provide lifesaving care wherever needs are greatest
- ❑ $54 to help provide lifesaving care wherever needs are greatest
- ❑ $_____ to help provide lifesaving care wherever needs are greatest

❑ VISA ❑ mastercard ❑ DISCOVER ❑

Exp. Date _____ / _____ Phone ( _____ ) _____

Please print your name as it appears on your credit card

Authorized Signature Date

(My signature authorizes The Fellowship to deduct a monthly gift from my credit card to immediately help more people in need.)

*(continued above)*

❑ **Please use the enclosed *voided check* to set up my monthly gift.**

Authorized Signature Date

(My signature authorizes The Fellowship to deduct my monthly gift from my checking account, and my gift will begin when my contribution is received.)

❑ **Charge my monthly gift to begin on:** MO / DD / YR

❑ **Please add my email address, as shown below, for timely updates:**

EMAIL

**FLEXIBILITY AND SECURITY:** You may adjust your authorized *monthly gift* at any time by calling or providing written notice of thirty days to The Fellowship.

International Fellowship of Christians and Jews

*Yael Eckstein, President and CEO*
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International Fellowship of Christians and Jews®

0525692

Edward Villa
8527 Hazeltine Ave
Panorama City, CA 91402-3203

January 2024

Dear Edward,

I'm writing today to thank you for the love you have shown to Israel and the Jewish people. I know of no greater honor than to work alongside you to rescue and care for suffering Jews. Your friendship warms my heart.

That is why I hope you will accept the **2024 Membership Card** I have enclosed for you and carry it with pride wherever you go.

Your membership card is sent in recognition of your commitment to comforting God's suffering children and defending the oppressed. It identifies you as a valued member of The Fellowship. I know God is going to bless you for your commitment. And I trust you realize that your faithfulness is also a great encouragement to me.

*Edward, your support right now is more critical than ever.*

The recent massacre of more than 1,200 Israeli men, women, and children by vile Hamas terrorists has left others afraid they could be next. Ongoing conflict in Ukraine has left thousands destitute. Brutal winter conditions in the former Soviet Union (FSU) are threatening many more. But that's only part of the story. Our elderly, including the last remaining Holocaust survivors, face an even greater threat because of old age and failing health.

It saddens me to see these precious members of our community who have already suffered so much being asked to endure even more. We cannot wait to act.

**That is why I ask you to please open your heart once more and send your annual renewal gift of $50, $35, or even $75 to help us keep standing in the gap for desperate Jews.**

The Fellowship has identified thousands of Jews who are at risk — incredible people who are increasingly vulnerable now. They're facing:

- **HUNGER.** Elderly and destitute Jews are running out of food. And they aren't the only ones in trouble. Some who have never before experienced poverty are at risk of going hungry through no fault of their own. Israeli families are struggling to feed their children. The crisis in Ukraine has left thousands of Jewish orphans even more vulnerable to the worst kinds of suffering. God's people urgently need our help!

- **TERROR AND ANTI-SEMITISM.** Many people here in Israel are still in a state of shock over the horrific events of October 7. Not only are people weeping and grieving, but in some cases, communities were completely destroyed. As we pray for peace, we must also focus on helping people rebuild their lives. Jews all over the world are being attacked simply because they are Jews. We must come to their defense or more innocent lives will be lost.

(over, please)



BBB ACCREDITED CHARITY

- **DEADLY WINTER COLD.** Our elderly Jews are in desperate need of food, medicines, and fuel to heat their homes. Those living in the FSU are running out of essential supplies . . . just as brutal winter conditions reach their peak! Without your continued help, some may not make it.

This is why renewing your support is so important. You make it possible to provide critical assistance to the poor and elderly Jews whose lives are touched by the lifesaving and life-changing programs of The Fellowship.

Scripture implores us ***"to share your food with the hungry and to provide the poor wanderer with shelter"*** (Isaiah 58:7). Because you give generously and faithfully, we can offer the blessing of lifesaving assistance to people who may not survive without it. Here's how:

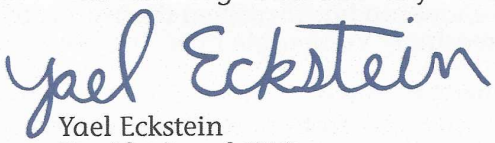
- You protect the lives of innocent children and families in Israel by providing flak jackets for first responders, mobile bomb shelters, fortified ambulances, emergency medical kits, and much more.
- For elderly Jews living in isolated parts of the FSU, you help fill boxes with items like food, medicine and hygiene supplies, canned goods, rice, bread, cooking oil, fruit, water, and juice — each enough to last for a month.
- To protect the vulnerable from deadly winter cold, you provide warm blankets, thick coats, clothing, heaters, and heating fuel.
- You help Jews facing danger and persecution in other countries make their way to freedom and new lives in the land God promised to their forefathers.

These blessings are only possible because of the enduring commitment you have made to this partnership. You help fulfill God's Word and promises through your prayers and action. So in the true spirit of faith and fellowship, I am praying God will continue to work through you.

Please keep your Membership Card — not only as a tangible reminder of all of the good you have done, but also as a call to action for the urgent work still before us. Please pray for those who are poor and destitute, those who are isolated and alone, and those who are in danger.

Your renewal gift in the largest amount you can give is also greatly appreciated. Thank you for renewing your partnership in this blessed and holy work!

With blessings from the Holy Land,



Yael Eckstein
President and CEO

P.S. Your generosity is a great comfort and blessing to so many of God's people who are in truly dire need, and your partnership is a comfort and blessing to me! Once more, I hope you will accept your 2024 Membership Card with my deepest gratitude. Thank you again for renewing today!

# Shalom to all





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Visit: www.vchai.org

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Mailing Address:

Rabbi Sender Gluck
1551 42nd Street
Brookyn, NY 11219

Dear Friend:

As these lines are being written, the threat of war with Iran is very real. At the same time, we must give thanks to Hashem that the remaining hostages have finally been returned. For us in the United States, it might seem that this terrible chapter in our people's history has come to a close. Of course, this is not the case for families whose fathers, sons or daughters were either killed or wounded during the war. Their lives will never be the same and we must feel their pain.

What is less spoken about is the tremendous economic toll that the war has taken on the average Israeli family. Many families who used to manage on a tight budget now are struggling to put bread on the table.

Here in America, inflation has hit middle class families very hard. Food prices have skyrocketed. Many middle class families are finding it very hard to cover day to day expenses.

*Shulchan Aruch* states that one should spend more on *matanos l'evyonim* then on *mishloach manos* for there is no greater joy for Hashem than when the hearts of the downtrodden are uplifted.

For many years, V'chai Achicho has given significant help on Purim to scores of families both in America and in Eretz Yisrael. When making your *matanos l'evyonim* donation, please bear in mind that families need so much more than they needed in years past.

Any amount is appreciated. At the same time, we respectfully suggest that in the difficult, dangerous times in which we live, the *zechus* of *tzedakah* is needed more than ever. The *pasuk* says, "*Tzedakah* saves from death" and it certainly is a great source of protection and *bracha* for any sort of need.

Please send your **Matanos L'evyonim** donation in the enclosed envelope or call the **V'Chai Achicho hotline** on Purim to make your pledge:718.851.1113 or **Zelle/QuickPay** 347.224.2585.

May we soon merit the fulfillment of "Tzion will be redeemed with justice and its captives with *tzedakah*."

Thank you so much.

*Sender Gluck* *Yehuda Wischnitzer*

P.S. On Taanis Esther, a representative of V'Chai Achicha will recite the entire *Sefer Tehillim* at the Kosel HaMaaravi on behalf of our donors. Please provide your Hebrew name (your name and your mother's name).

---

. . . הנני להמליץ בעד העסקנים החשובים של "וחי אחיך" שעוסקים לקבץ כסף לצורך משפחות עניות
הנמצאות במצב דחוק מאד . .. ובכן מצוה גדולה לסייע אותם ביד רחבה ורוח נדיבה.
–הרב הגאון אברהם יעקב הכהן פאם זצ"ל

Rabbi Moshe Wolfson
1574 43rd Street
Brooklyn, N.Y. 11219

הרב משה וואלפסאן
משגיח רוחני, ישיבה תורה ודעת
ורב דביהמ"ד אמונת ישראל

How wonderful the institution, "V'Chai Achicha", is! It functions under the guidance of trustworthy volunteers and under the careful eye of my dear friend, an outstanding teacher of Torah,

Rabbi Sender Gluck, שליט"א.

This organization distributes generous sums of money throughout the year, but especially at Purim time. The collections of the Purim season gives us the opportunity to perform the Mitzvah of Matanos L'Evyonim to perfection.

The funds are distributed to well known, worthy families, who after careful investigation are found to be truly in need.

Being that I personally know the director of this organization as a trustworthy, God fearing man, I feel that it is proper and commendable to join in this great Mitzvah of supporting fine, honest, needy brothers and sisters.

In the merit of this joint effort, we look forward to our Father in heaven judging us favorably and sending us our global salvation, which we so desperately need.

בס"ד

# VCHAI ACHICHO CHARITY FUND

1551 42nd Street, Brooklyn, NY 11219

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**Please charge my credit card:**

**Amount:** $_____ **Months:**_____ **Total:** _____

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Please write the names for whom you wish our שליח should have in mind when he recites the entire ספר תהילים at the בותל המערבי on Taanis Esther.

שם_____ בת/בן _____

שם_____ בת/בן _____

שם_____ בת/בן _____

# YES, YOU CAN MAKE THAT HAPPEN!

Ahavas chesed is deeply rooted in the hearts of Bnei Yisrael. At **V'Chai Achicho**, we take that desire and turn it into action. Week after week, heart wrenching stories come to our attention and **V'Chai Achicho** responds. Tens of thousands of dollars are distributed throughout the year to scores of needy families.

**We try our best to alleviate the pain of poverty**, and with sky -rocketing inflation a lot more needs to be done... and can be done with your help.

The **Matanos L'Evyonim** campaign is of special importance. It brings relief to so many families who are really hurting. **With your generous donation you can ease their burden and thus ensure a freilechen Purim for everyone!**

- Thank you



וחי אחיך

V'CHAI ACHICHO

Give your brother life

## Endorsed by:

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**Please donate generously.**
Choose one of the following options:

**To pledge by phone:**

Rabbi Sender Gluck
**718-851-1113**

Rabbi Yehuda Wischnitzer
**718-263-6210**

By credit card:
**718-851-1358**

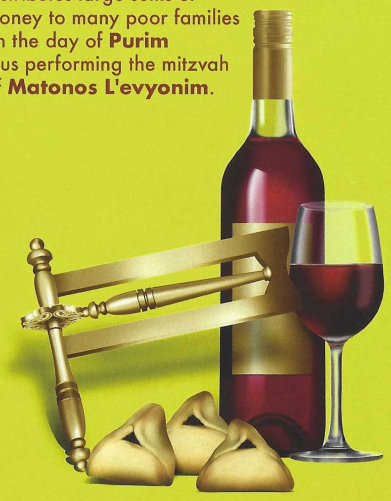
Online:
**www.vchai.org**

Zelle / QuickPay:
**347-224-2585**

Tax ID# 200-44-7034

# A FREILECHEN PURIM FOR EVERYONE...?

V'chai Achicho Charity Fund, under the auspices of **Rabbi Sender Gluck**, distributes large sums of money to many poor families on the day of **Purim** thus performing the mitzvah of **Matonos L'evyonim**.



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Give your brother life

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c/o Rabbi Sender Gluck

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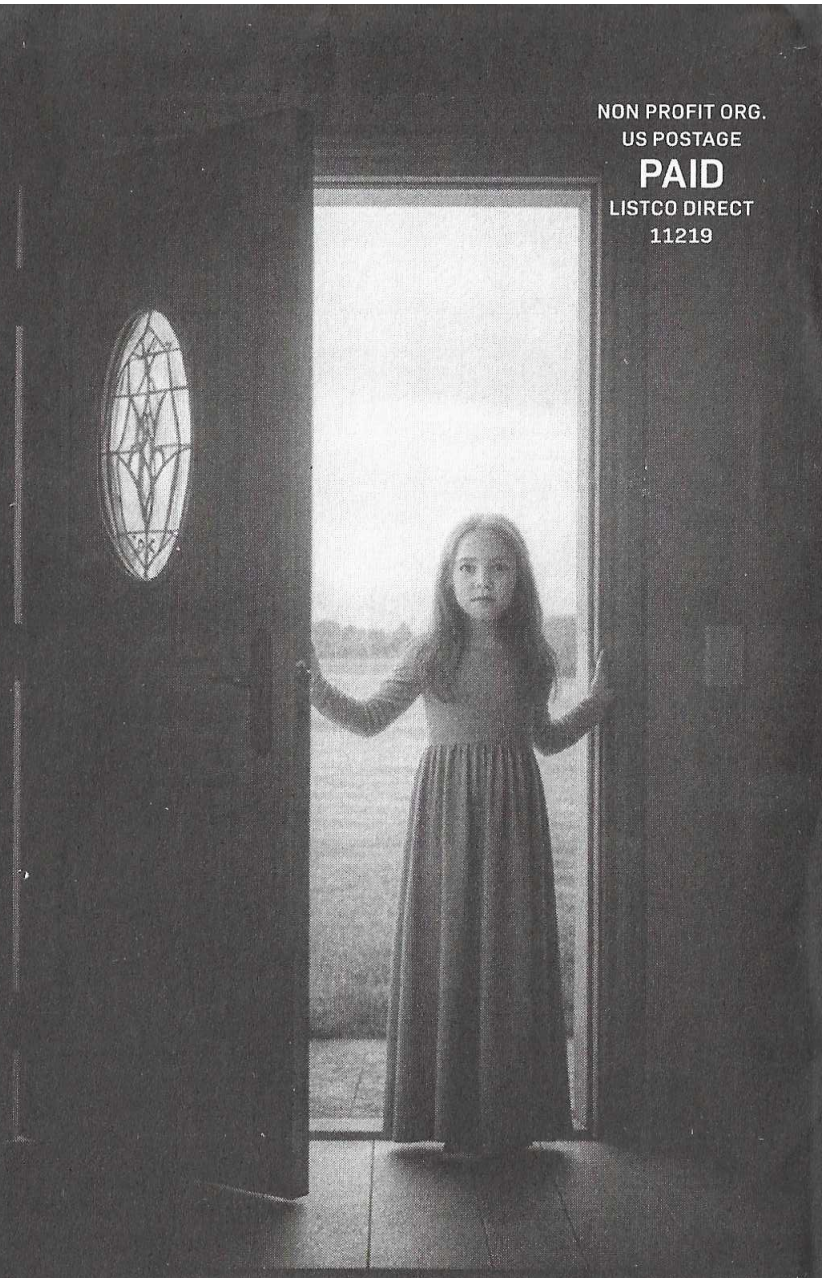
# Open a door of opportunity for a child this Pesach



Mr. Edward Villa
8527 Hazeltine Ave.
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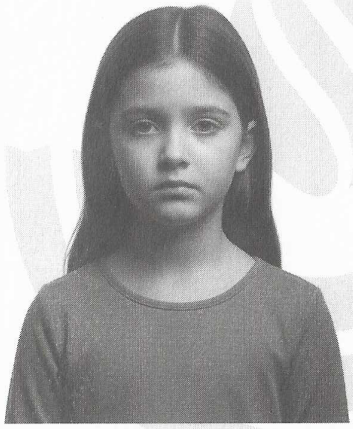

SCAN TO DONATE

Your gift changes
girls' lives. Thank you!

GIRLS' TOWN
OR CHADASH

1274 49TH STREET, SUITE 414
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# Because every girl deserves a door that stays open.

Passover 5786

Rabbi Moshe Tanami
Founder and Dean

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Dear Friend,

Pesach is the night of questions.

Why is this night different? Why do we lean? Why did we leave in middle of the night?

For most of us, these questions live safely on the page of a Haggadah.

We ask them. We answer them. We move on.

For the girls in Girls Town, **the questions don't stay on the page. They live inside them.**

Why was I left behind?

Why didn't anyone come back for me? Why did I have to grow up so fast?

Tamar arrived just days before Pesach.

She stood in the doorway of the dining room and watched everyone prepare.

The cleaning.

The setting.

The careful way the table was laid.

She didn't ask questions. She never did.

She just whispered, "Do I have to leave after the holiday?"

Because in her life, good things always ended.

That night, when we sat around the table and told the story of leaving slavery behind, she listened closely. Not to the words. To the feeling.

That someone once walked away from pain.

(over please)

GIRLS' TOWN
OR CHADASH

1274 49TH STREET • SUITE 414 • BROOKLYN, NY 11219

That freedom didn't happen in one moment.

That it took courage. And guidance. And people who refused to abandon each other halfway through the journey.

Later, when it was time to open the door for Eliyahu, she stood up too. Not because she knew the custom.

But because for the first time, she believed doors might open and stay open.

Girls Town exists for girls like her.

Girls who were trapped in circumstances they didn't choose, who learned not to ask questions because answers never came.

Girls who don't yet believe they are allowed to walk toward something better. At Girls Town, Pesach isn't just remembered.

**It's lived.**

Through stability. Therapy. Education.

Through adults who don't disappear when things get complicated.

But journeys like these don't happen alone.

As we sit at our Seder tables this year and speak about freedom, we ask you to help us give it to someone who is still finding her way out.

Your support helps turn fear into footing and questions into confidence.

**And a doorway into a home.**



May the merit of helping a girl move from uncertainty to safety bring freedom, blessing, and peace to your own home this Pesach and all year round.

With gratitude,

Moshe Tanami

Rabbi Moshe Tanami
Founder & Dean

## Turn her uncertainty into safety this Pesach.

# תפילה למציאת אבידה

## Prayer for Finding a Lost Item

סגולה נפלאה בדוקה ומנוסה למצוא אבידה לומר ג׳ פעמים המדרש, וליתן צדקה לקופת רבי מאיר בעל הנס זי״ע

A wonderful Segulah for finding a lost item: recite the Midrash three times and give charity to the fund of Rabbi Meir Baal Haness, may his merit protect us.

אָמַר רַבִּי בִּנְיָמִין הַכֹּל בְּחֶזְקַת סוּמִין עַד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מֵאִיר אֶת עֵינֵיהֶם, מִן הָכָא וַיִּפְקַח אֱלֹקִים אֶת עֵינֶיהָ, וַתֵּלֶךְ וַתְּמַלֵּא אֶת הַחֵמֶת.

Rabbi Binyamin said:"Everyone is presumed to be blind, until the Holy One, blessed is He, opens their eyes, as it is written, 'God opened her eyes [and she saw a well of water], and she went and filled the skin.'"

אֱלָקָא דְמֵאִיר עֲנֵנִי, אֱלָקָא דְמֵאִיר עֲנֵנִי, אֱלָקָא דְמֵאִיר עֲנֵנִי.

God of Meir, answer me; God of Meir, answer me; God of Meir, answer me.

בִּזְכוּת הַצְּדָקָה שֶׁאֲנִי נוֹדֵב לְעִלּוּי נִשְׁמַת רַבִּי מֵאִיר בַּעַל הַנֵּס זְכוּתוֹ יָגֵן עָלֵינוּ לִמְצוֹא אֶת הָאֲבֵידָה שֶׁאִבַּדְתִּי.

In the merit of the charity I am donating for the elevation of the soul of Rabbi Meir Ba'al Ha-Ness, may his merit protect us, may I find what I have lost.

עפ״י מדרש רבה בראשית נ״ג י״ט

Based on Midrash Rabbah, Genesis

Compliments of Girls Town

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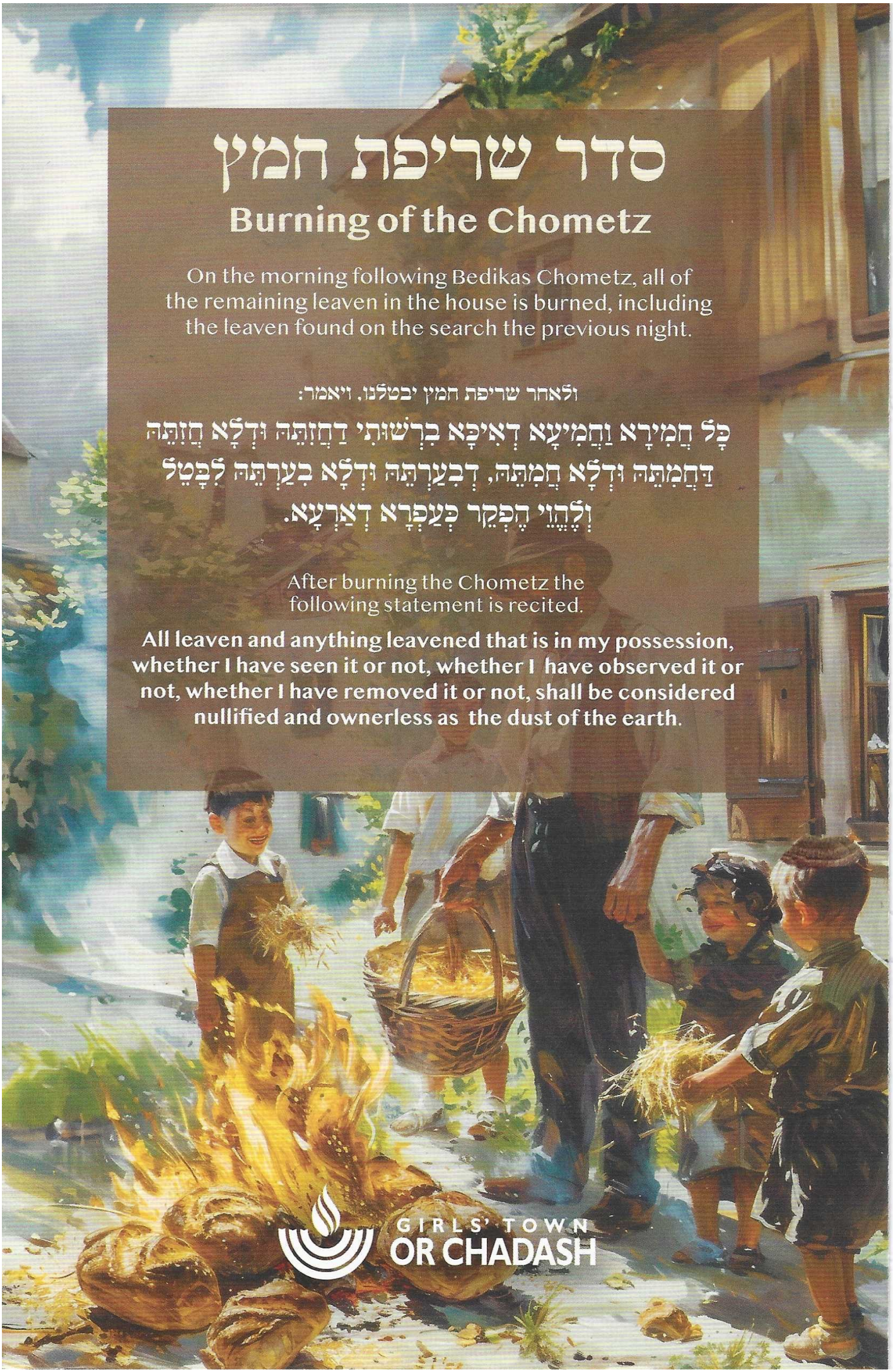

# סדר שריפת חמץ

## Burning of the Chometz

On the morning following Bedikas Chometz, all of the remaining leaven in the house is burned, including the leaven found on the search the previous night.

ולאחר שריפת חמץ יבטלנו, ויאמר:

כָּל חֲמִירָא וַחֲמִיעָא דְאִיכָּא בִרְשׁוּתִי דַּחֲזִתֵּהּ וּדְלָא חֲזִתֵּהּ
דַּחֲמִתֵּהּ וּדְלָא חֲמִתֵּהּ, דְּבַעַרְתֵּהּ וּדְלָא בַעַרְתֵּהּ לִבָּטֵל
וְלֶהֱוֵי הֶפְקֵר כְּעַפְרָא דְאַרְעָא.

After burning the Chometz the following statement is recited.

**All leaven and anything leavened that is in my possession, whether I have seen it or not, whether I have observed it or not, whether I have removed it or not, shall be considered nullified and ownerless as the dust of the earth.**

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# סדר בדיקת חמץ

## The searching of the Chometz

On the evening before Passover,
make a formal search of the home and all its
sorrounding properties while holding a lit candle.
It is customary to put pieces of hard bread in various places
some time before the search, so that the one who searches
will find them. According to the Kabbalah,
one should place 10 pieces.

Before starting the search, the following blessing is recited:

בָּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בִּיעוּר חָמֵץ:

Blessed are You, L-rd our G-d, King of the universe, who has
sanctified us by His commandments, and has commanded
us concerning the removal of chametz.

ומיד אחר הבדיקה יבטלנו ויאמר:

כָּל חֲמִירָא וַחֲמִיעָא דְּאִיכָּא בִּרְשׁוּתִי, דְּלָא חֲמִתֵּיהּ,
וּדְלָא בְעַרְתֵּיהּ, וּדְלָא יְדַעְנָא לֵיהּ, לִבָּטֵל וְלֶהֱוֵי הֶפְקֵר
כְּעַפְרָא דְאַרְעָא.

All leaven or anything leavened which is in my possession,
which I have neither seen nor removed, and about which I
am unaware, shall be considered nullified and ownerless as
the dust of the earth.

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# Once upon a time...

**What do you think Edward, will there be a happy ending?**




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## To 283 girls, like Irit.

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- ☐ **$350** A month of tuition for one girl.
- ☐ **$250** A month of therapy for one girl.
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- ☐ **$150** A month of mentorship for one girl.

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*And they lived happily ever after.*

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Dear Mr. Villa,

I'm Irit. I'm 24 and I'm a speech therapist for the Klalit insurance company.

Can I borrow you for a minute? Am I catching you in the middle of shelf-wiping? Vacuuming? The usual – Life? Business? A blessed quiet moment?

Stay with me, please.

Listen to my story.

**Soon, all families will gather for the seder night and I'll be reminded of the years I spent that night alone .**

I'll be taken back to the years where there was no semblance of royalty or freedom..

Yes, I had a house, but it was no home.

Yes, I had a heart, but it had long turned to stone.

The adults in my life misplaced my trust and abused my faith and I was left physically and emotionally starved. I tried to silence those hunger pangs to fill the emptiness inside, but it turned out wrong,

Wrong friends, wrong stuff, all wrong.

**Mr. Edward,** Things were worse than I thought, but thinking wasn't safe for me. So I just did. I hid behind a mask of too cool to care and got carried away with the waves.

Until I landed in Girls Town. I arrived with a charred soul, marred by the trauma of my life, my stance defiant and unfeeling. But with time they broke through, healing my heart, satiating my soul.

**It's here that I relearned to love, to trust, to feel, and to heal. It's here that I learned that I can go and grow and become more than I ever thought**

It took hours of weekly therapy to break through years of pain.
It took years of tiny steps to take the leap and leave that safe space, my only place.

over please

And during that time, the staff, the team, and the Girls Town family stood by my side. And they do it to the hundreds of girls who reach their doors.

**They give of themselves so selflessly— caring, sharing, believing, and instilling hope.**

This beautiful building is not built with bricks and stones; it's built with kindness, love, and acceptance.

Life at Girls Town is like living in a regular dorm. You can hardly tell that each girl comes with a story, with baggage. There are lessons, pranks, trips, and programs.

A staff of 45 professionals, a team of counselors, a family of people who care, who truly care, and who share in our pain and happiness with passion and professionalism.

It's a wholesome place. A place where girls get to explore themselves and the world while healing their wounds.

**Drama classes** | **Jewish studies** | **Therapies**

**Recreational activities** | **Extra curricular programs**

**Girls Town, my house, my home…The place that I grew up in until I grew out of it.**

It's from here that I took flight. Enrolled in a speech therapy program, and left to my own apartment to start a life of my own.

I'm grateful.
So grateful to be sharing the love I didn't receive in my youth. Doing what I never thought I could.

So, what do I want from you? **A donation.**

**GIRLS TOWN CAN'T DO IT ALONE!**

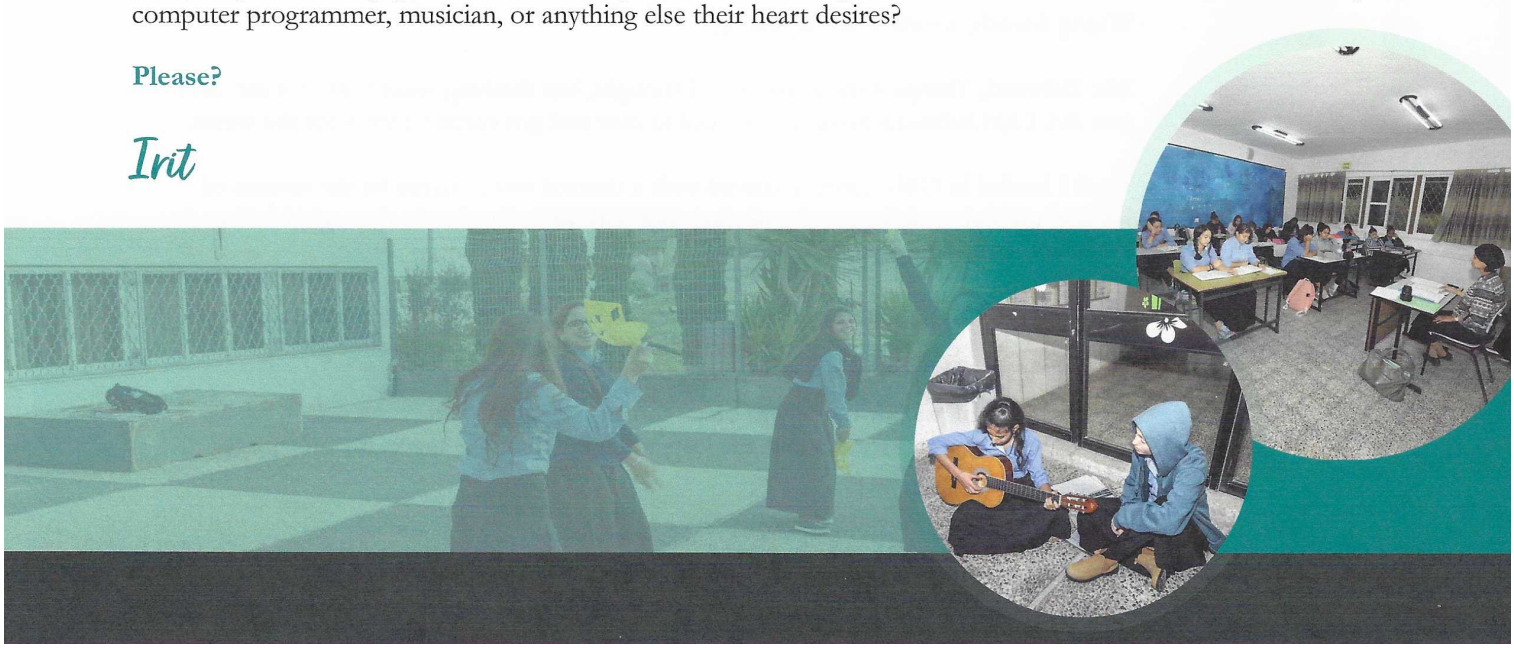
They rely on people like you to give generously to support their cause. People who stand behind them as they stand behind so many vulnerable young girls.

**Tomorrow life will go on for you and me. But for so many others their life depends on Girls Town.**

Can you give and help girls like me? So they have a chance to get out of their mess and live a life as a therapist, computer programmer, musician, or anything else their heart desires?

**Please?**

*Irit*



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# Will they taste freedom this Pesach?





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Wow . People need to be Truth and not be haters of The Lord GOD of THE TEMPLE IN JERUSALEM Israel !

Jesús Immanuel Melquisedc Jesús bless all of you out there on Youtube .

Go buy the book The Complete World of The Dead Sea Scrolls and you have to ADMIT Jesús is Messiah and ADMIT YOU ALL NEED TO SEND SACRIFICES DONATIONS to GOD to HIS TEMPLE in JERUSALEM ISRAEL .

If you cannot admit there is GOD THE LORD OF HIS TEMPLE IN JERUSALEM ISRAEL and YOU CANNOT GIVE GENEROUS DONATIONS TO HIS TEMPLE ...

What on earth are you doing on HIS GOD'S EARTH ????

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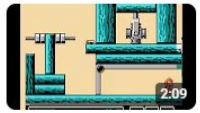


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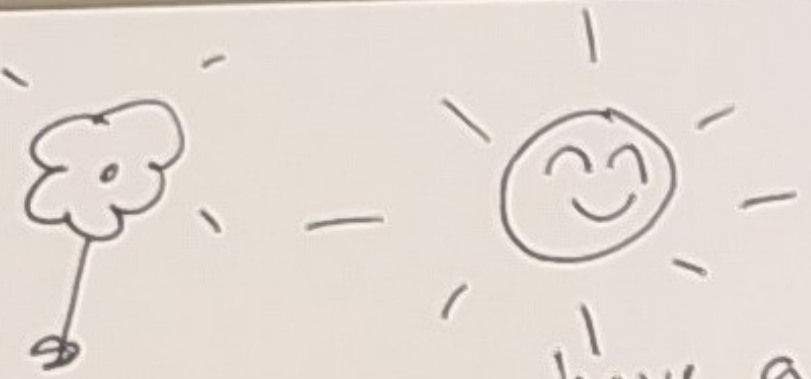

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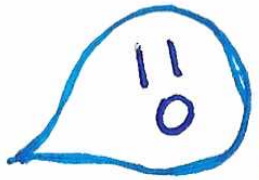



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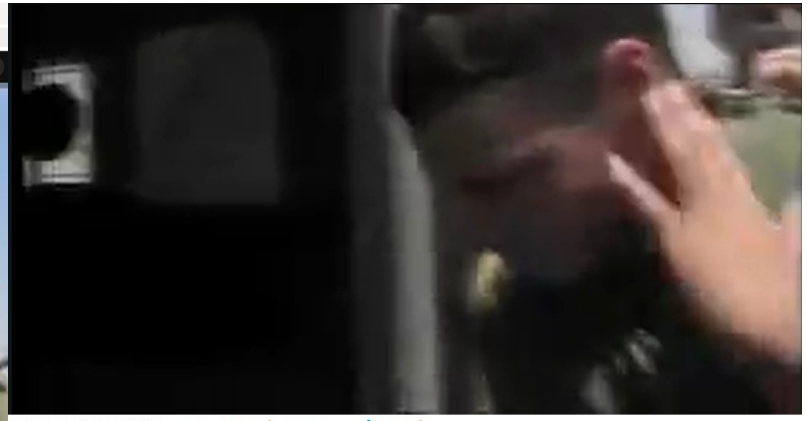


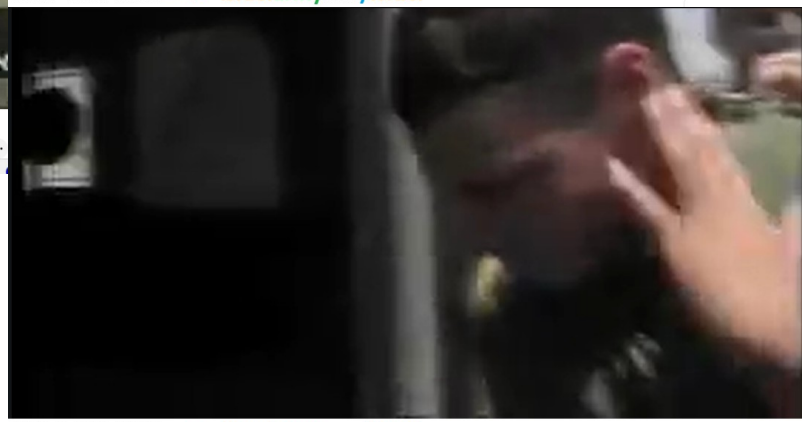


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avi bieber 298
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A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as

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**Subject:** Wishing you a Shabbat Shalom! 💗
**From:** Nir Salomon - EFRAT <nir@cribefrat.org>
**Date:** 1/30/2026, 6:01 AM
**To:** Edward Villa <edwardfranciscovilla@mail.com>

Efrat

Hello Edward,

Moments like these remind us why this work matters so deeply. 💫 Every so often, a mother shares something that captures the heart of what EFRAT stands for—quiet strength, gratitude, and hope for the future.

We wanted to pass this moment along to you, because it reflects the impact of compassion and support in a very real way ✨💗




When a woman is supported, everything changes. 💫 At EFRAT, we believe that no woman should have to navigate fear, uncertainty, or overwhelming decisions on her own.

Through compassionate guidance, emotional support, and practical assistance, we help women feel seen, heard, and strengthened. Below are the many ways EFRAT stands beside women in need ❤️❤️



Wishing you a Shabbat Shalom! 💗

Please be sure to give these posts a 👍 or ❤️. Every like, comment, and share has an impact & will be a tremendous help in spreading the word about EFRAT's work. 💞

Together, we will continue to help women, build families, protect and nurture life.

**Wishing you a Shabbat Shalom,**

Nir Salomon



Nir Salomon
Executive Director, EFRAT

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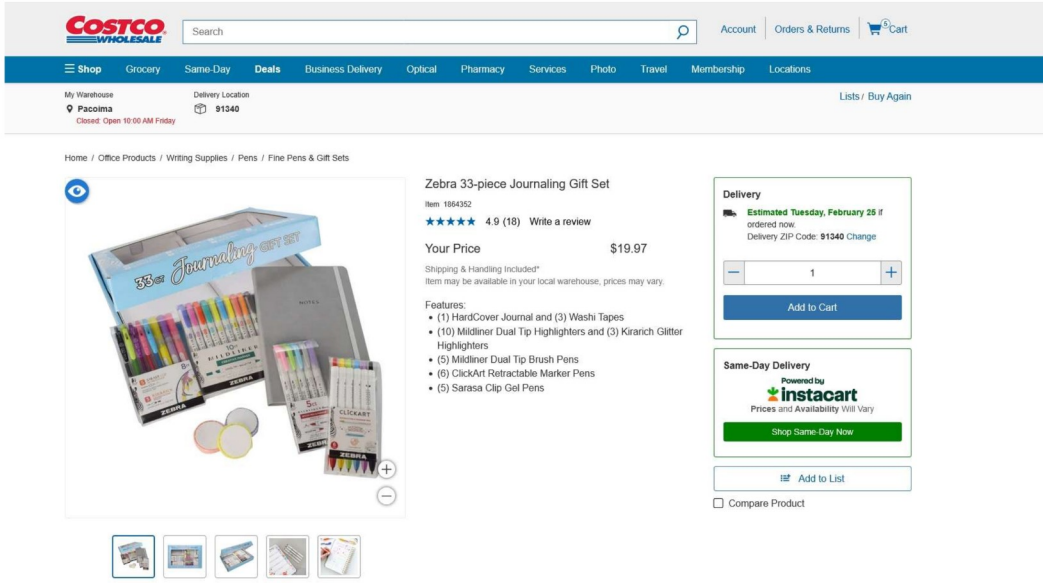


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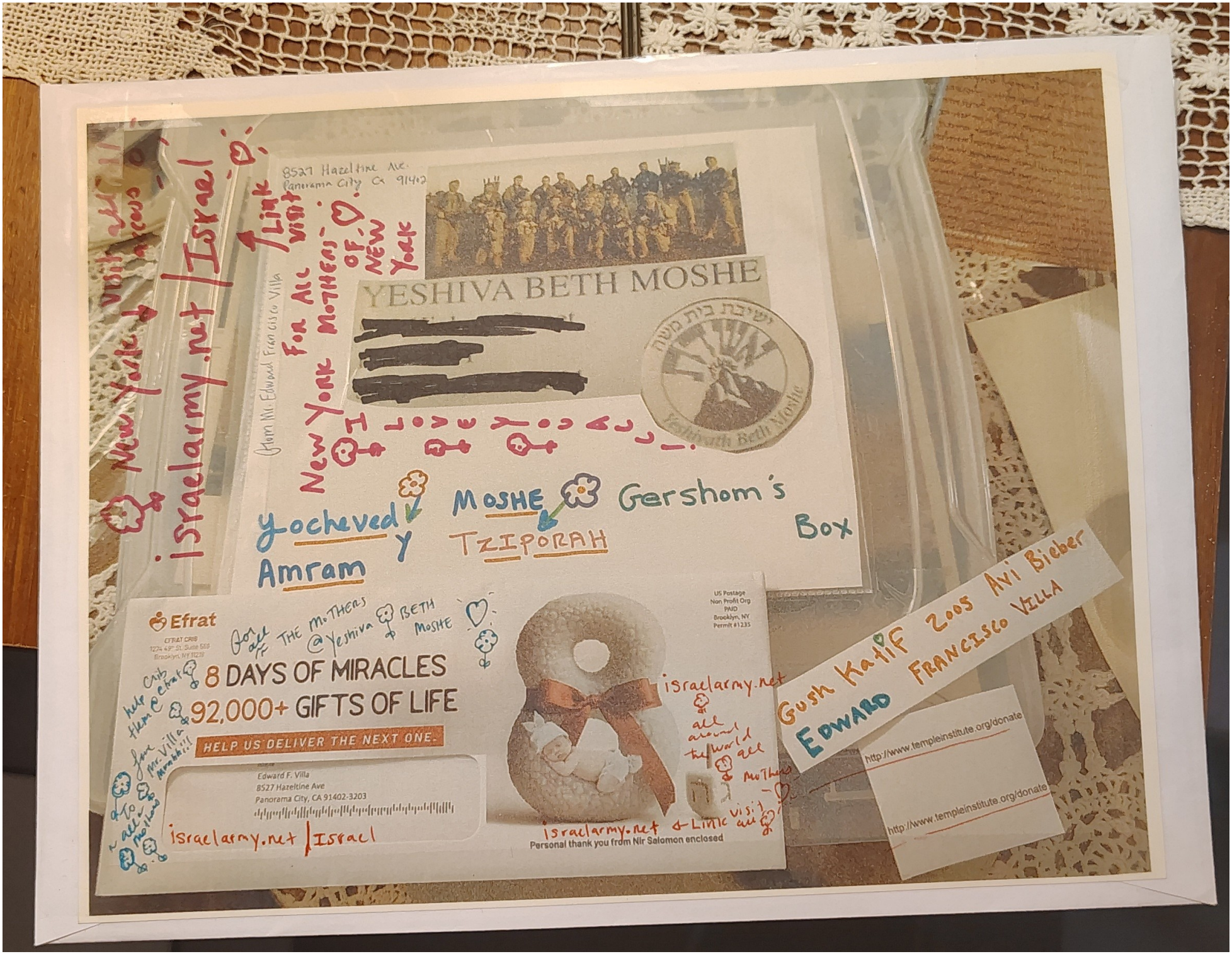
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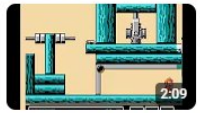


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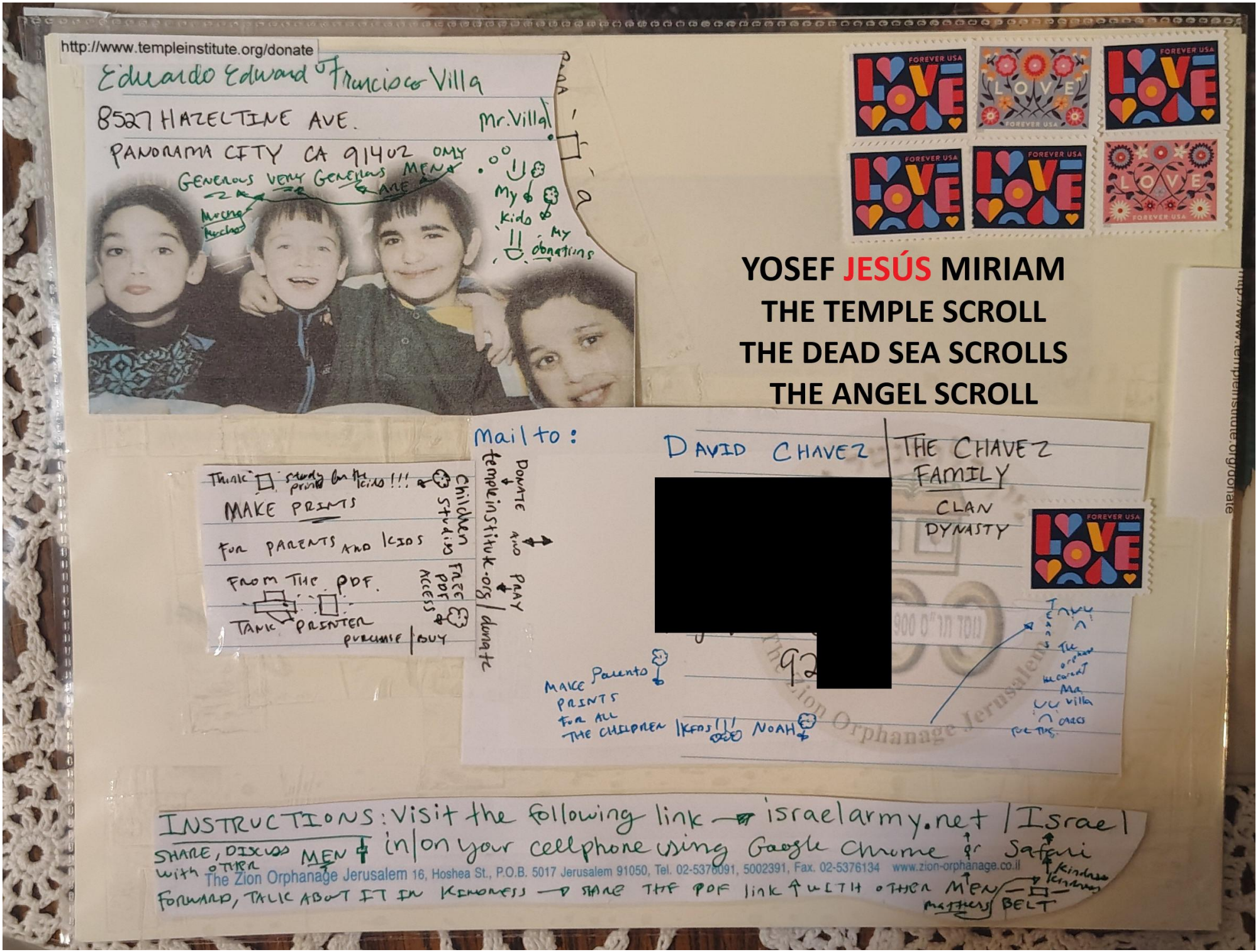
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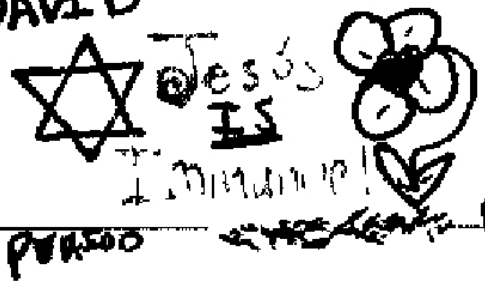


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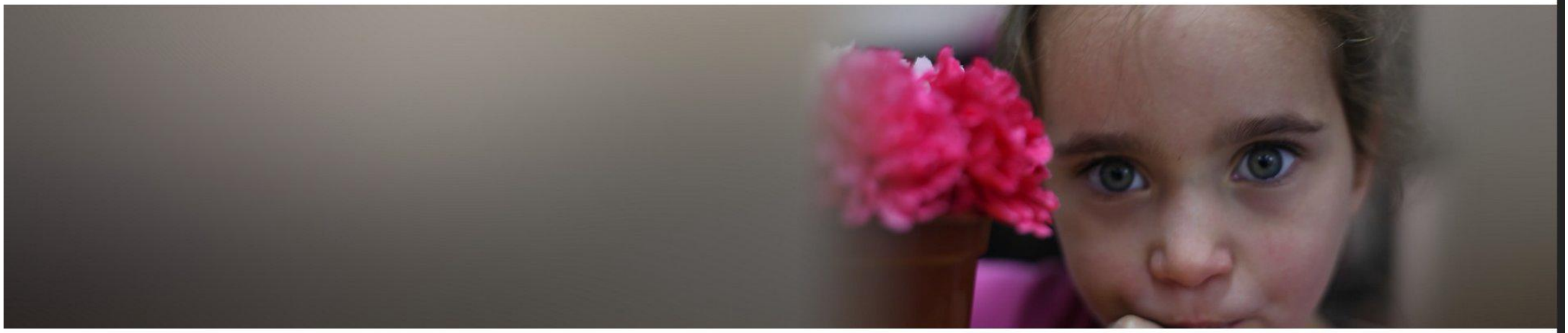

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**Subject:** Purim Joy for Sick Kids, When They Need it Most
**From:** JJ Hecht <jj@toyshc.org>
**Date:** 3/2/2026, 9:41 AM
**To:** Edward <edwardfranciscovilla@mail.com>

Dear Edward,

Happy Purim!

Our team is working around the clock to ensure hospitalized children smile and experience the joy of Purim. Our team is bringing happiness to sick children in the US and Israel and gifting them silly graggers, hamantashen, and toys to spread Purim joy.

There is added fear and isolation now in Israel, as many children are celebrating Purim in bunkers. Our volunteers are distributing mishloach manot and toys to bring them joy.

To continue the celebration, on Wednesday, we will host a Purim party for severely sick children and their families here in NYC.

With prayers for the safety of our brethren in the Holy Land and healing for all Jewish children.

Happy Purim!
Rabbi JJ Hecht II

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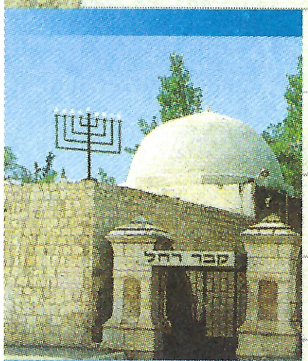




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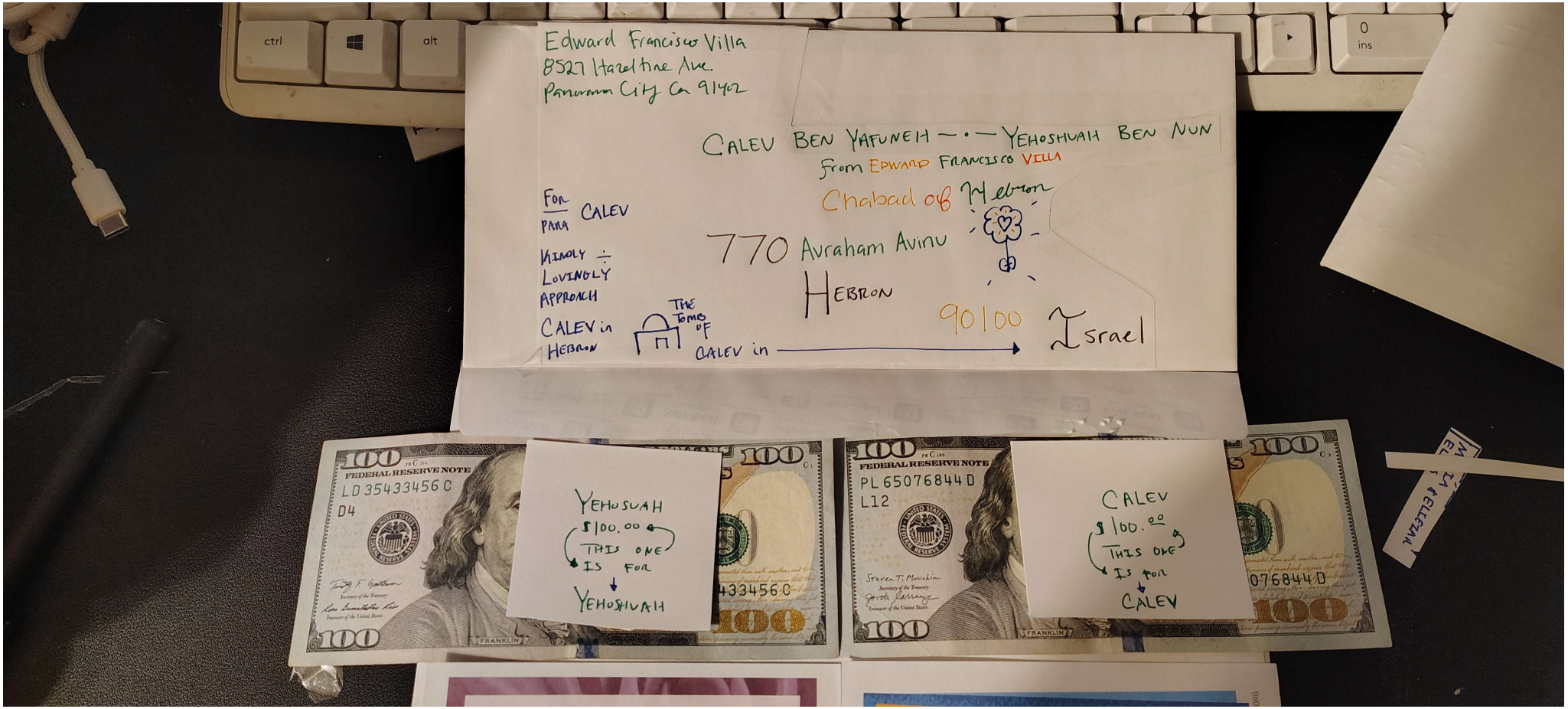
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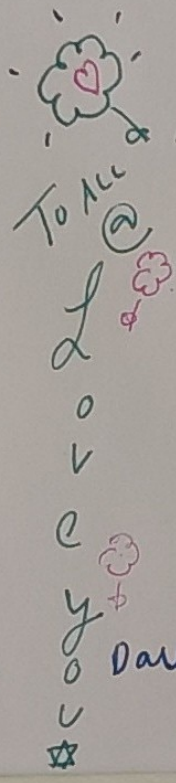


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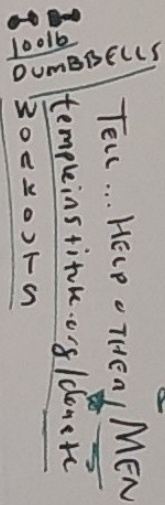


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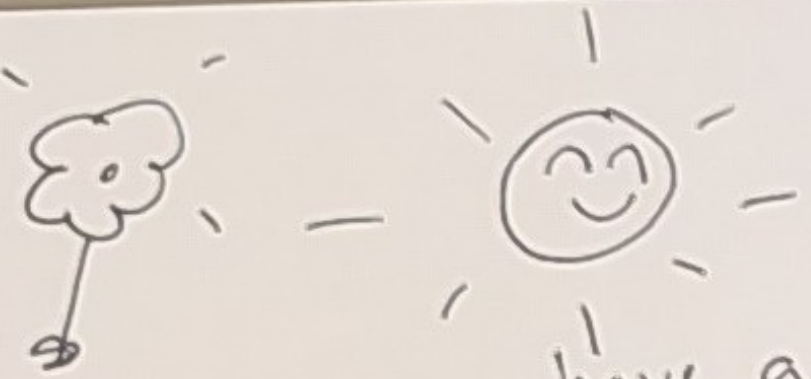

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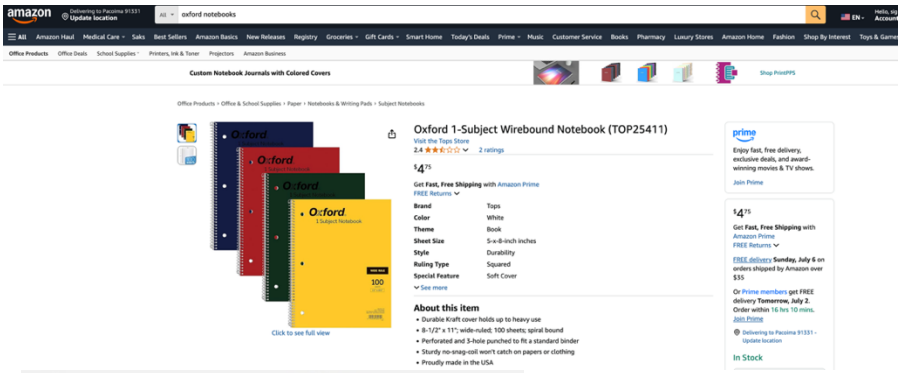





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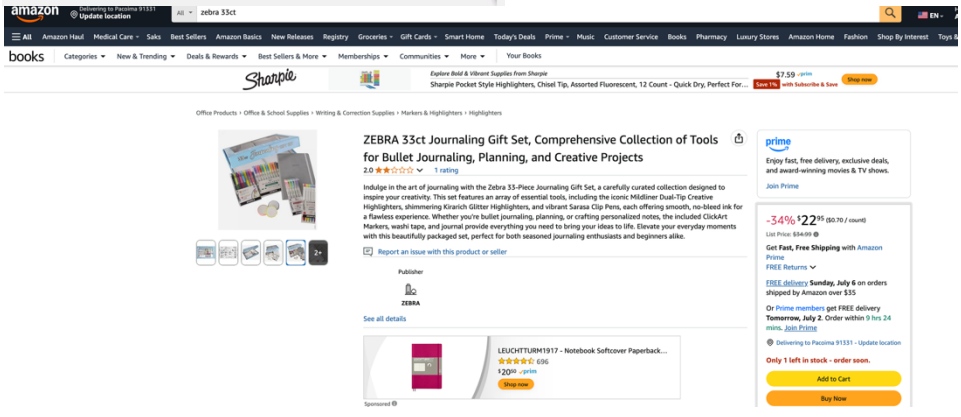




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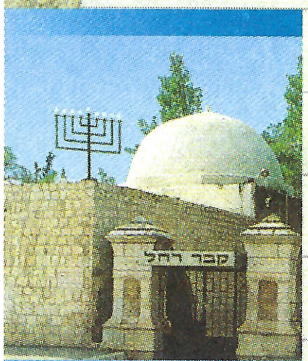




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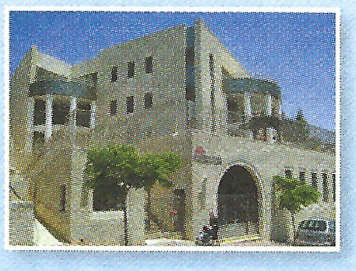

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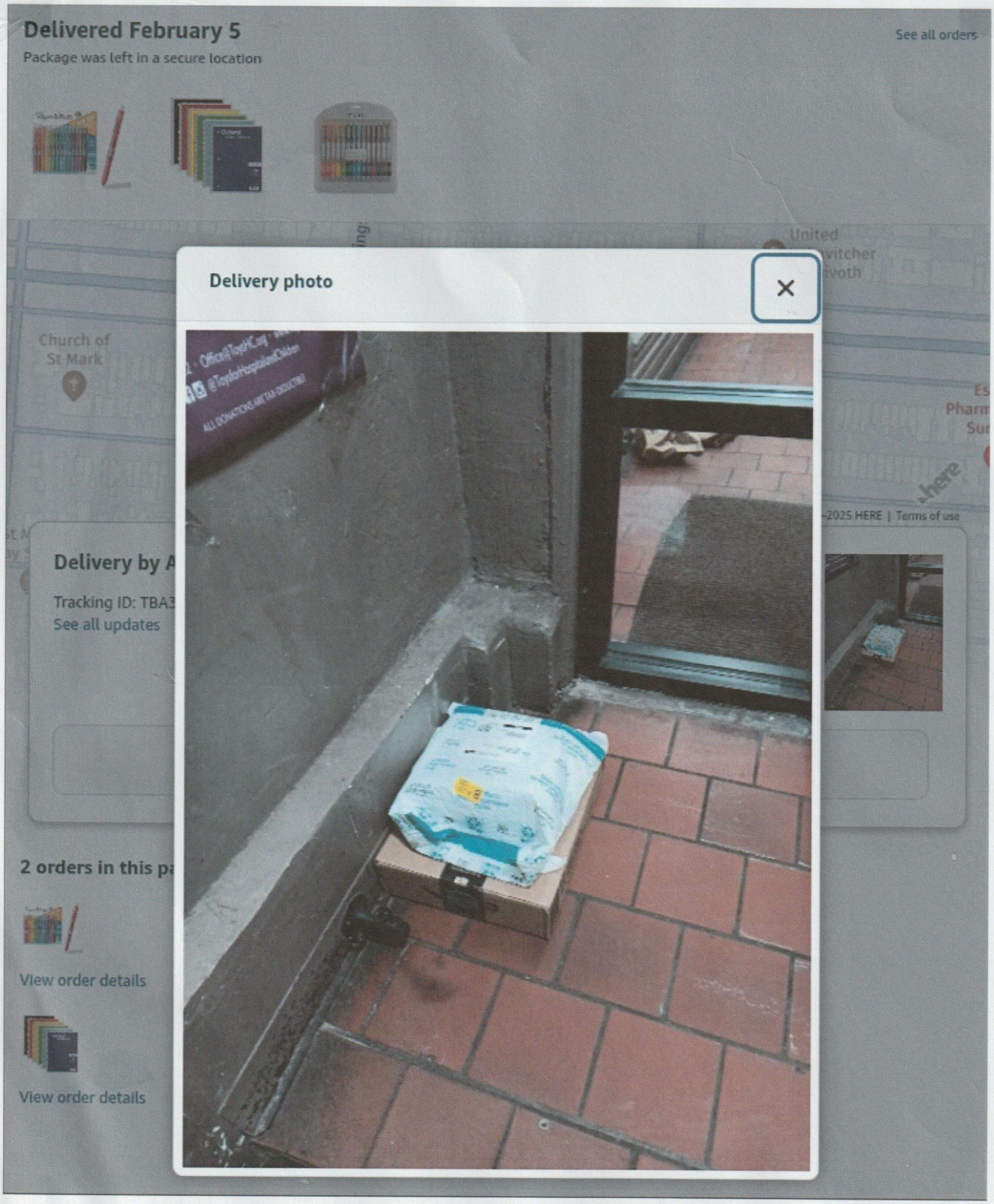
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# Gush Katif Museum

4.5 ★ (281) · Museum in Jerusalem, Israel · Closed

Overview | Reviews






**Reviews**

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## Gush Katif Museum – Home Page

**Come visit!** Visitor information, making your way to the museum, group visits, opening hours, media video and gallery from The Expulsion, The Museum and More. Read more

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The museum was founded in August 2008 and **is mainly examining the Jewish settlement in the Gaza Strip** from the Hasmonean dynasty to modern times. Read more



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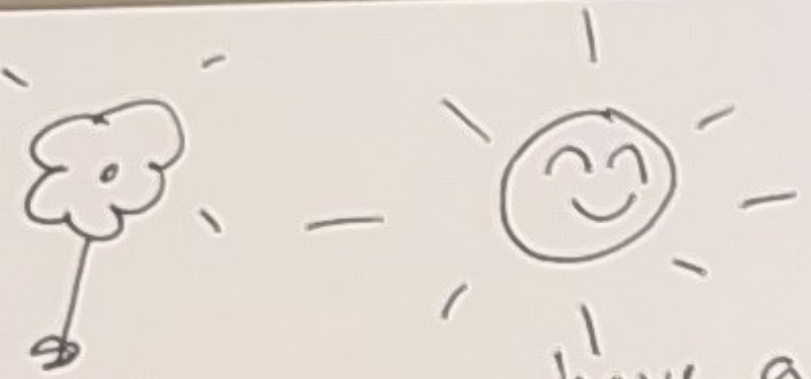

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# Immanuel Miriam Bat David Yosef BETHLEHEM

THE SECOND TEMPLE PERIOD IN YERUSHALAYIM IN ISRAEL IN HISTORICAL TRUTH STUDY

## HA MOSHIACH

## MELQUISEDEC · MELCHIZEDEK

ELIYAHU HA NAVI
ELIYAHU THE PROPHET

## Melchizedek

Factfile

*Manuscript:* 11QMelch (11Q13)
*Editor:* A.S. van der Woude (*DJD* 23)
*Commentary:* P. Kobelski
*Length:* 3 columns (c. 42 cm, 18 in)
*Script:* Late Hasmonaean

> '... this will (occur) in the first week of the Jubilee that follows the nine Jubilees. And the Day of Atonement is the e[nd of the] tenth [Ju]bilee, when all the sons of [light] and the men of the lot of Mel[chi]zedek will be atoned for.' (11QMelch, 2:7–8)

Melchizedek appears three times in the Bible. In Genesis 14:18, he is a mysterious 'King of Salem' and priest of 'God Most High', to whom Abraham gives a tithe. In Psalm 110:4 the king is addressed as 'a priest forever according to the order of Melchizedek', while in Hebrews 5–7 Melchizedek and his rank form the basis for the author's presentation of Jesus as a high priest. A king-priest, this figure was an important prototype for the Hasmonaean priest-kings and for those looking for a messiah to combine both the anointed offices.

The text of the document is unfortunately only partially preserved, and in 10 fragments. Only the second of the three columns that can be made out preserves any readable text (col. 3 has odd words in about eight lines) – a total of roughly two-dozen incomplete lines. Many of the fragments contain biblical texts, which makes it easier to reconstruct the flow. It is, like the Florilegium (see p. 126), a 'thematic' commentary, interpreting texts from different parts of the scriptures on the basis of a topical link, not interpreting texts from a single book and in sequence, as in the Commentaries on Habakkuk or Nahum. Here it differs from the *pesharim*, although it includes some passages that begin with the word *pesher* and introduce *pesher*-like equations of biblical words or phrases with people or objects. The overall theme of the composition (or at least of what has been preserved of it) is the final deliverance of Israel from its sin through a Day of Atonement sacrifice by the heavenly high priest Melchizedek, which will be accompanied by the destruction of the wicked.

The argument is built up through the association of texts from different scriptural books, starting with Leviticus 25:13 and Deuteronomy 15:2, which legislate for the sabbatical and Jubilee years (7th and 49th/50th). Deuteronomy calls this a 'year of release', and Isaiah 61:1 is the next text cited because it speaks of proclamation of freedom for captives in the 'year of the Lord's favour' (hence 'year of release' is identified as 'year of favour'). A piece of *pesher* exegesis explains that the captives will join the 'children of Heaven' and the 'party of Melchizedek', and that this will occur in the first week after the end of the ninth Jubilee. Then at the end of the tenth Jubilee, the 'children of light' and the party of Melchizedek will be atoned for. Melchizedek, in fact, is being identified in places where the biblical texts speak of 'God', and this is justified by citing Psalm 82, where 'God' judges in the divine assembly. This judgment by 'God' is interpreted (a *pesher* again) as a judgment against 'Belial and the spirits of his lot' who rebelled against God's precepts. Hence 'God' (as in 'sons of God', e.g. Genesis 6:2) can be taken to refer to any divine being.



*The view to the east from the inside of Cave 11.*

The argument moves on: 'this is the day...of which Isaiah the prophet spoke: "How beautiful upon the mountains are the feet of the messenger..."' (Isaiah 52:7). Isaiah's mountains are interpreted (another *pesher* section) as the prophets, while the 'messenger' is the 'one anointed by the spirit', a prince foretold in Daniel 9:25. The 'bearer of good tidings' in Isaiah 52:7 is then identified with the 'comforter' of Isaiah 61:2–3, bringing the interpretation full circle back to the 'year of favour'.

The task of this anointed 'comforter' is to give solace by helping the 'afflicted' to understand the course of history. For eventually, God will reign in 'Zion', which is interpreted as referring to those who 'abandon the ways of the people'. The column ends

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# The Dead Sea Scrolls

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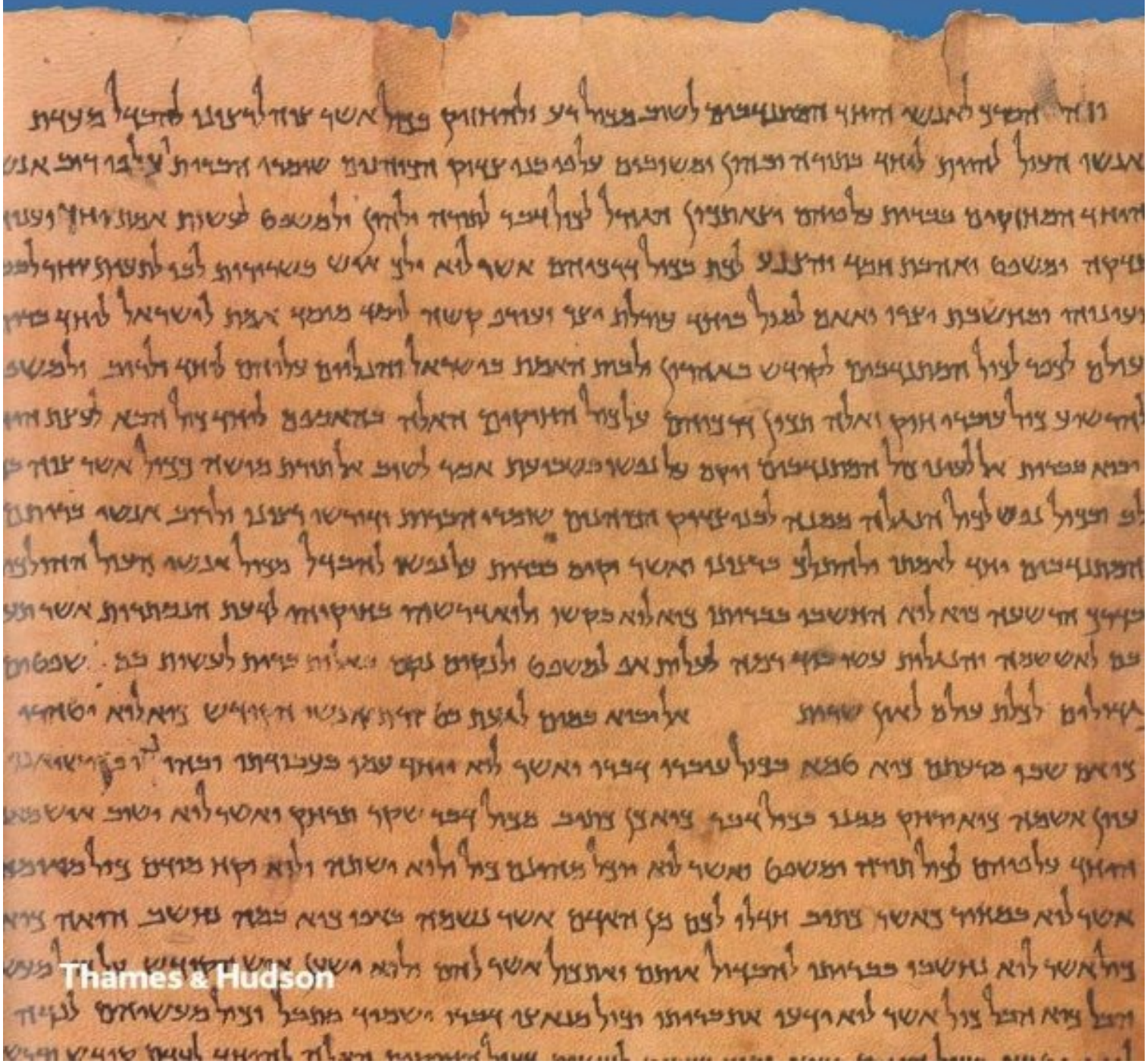

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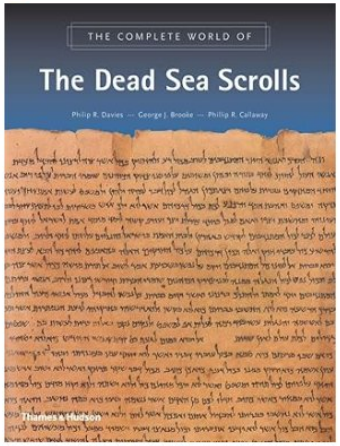


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by Philip R. Davies (Author), George J. Brooke (Author), Phillip R. Callaway (Author)

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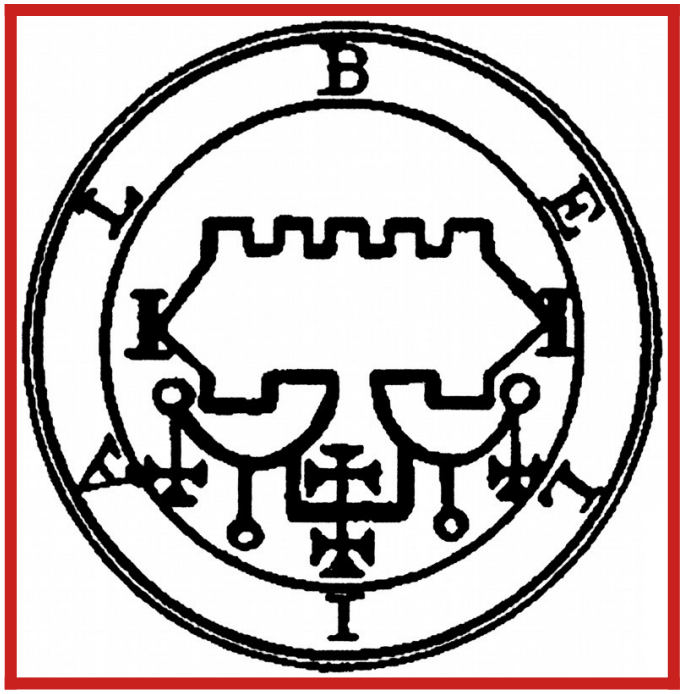




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*"I am the Lord your God who took you out of the Land of Egypt out of the house of bondage. You are to have no other gods but me."*

— DEUTERONOMY 5:6-7

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11Q Psalms ᵃ
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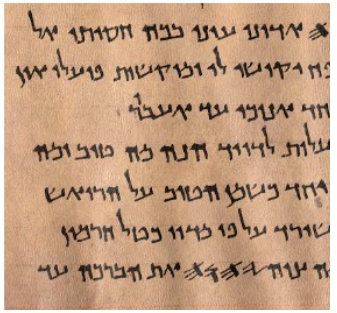
Herodian Period
Language: Hebrew

*"How good and pleasant it is when God's people live together in unity"*

— PSALMS 133:1



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# BELIAL.

By: **Morris Jastrow, Jr., Gerson B. Levi, Marcus Jastrow, Kaufmann Kohler**

Table of Contents

—Biblical Data:
In Apocalyptic Literature.
—In Rabbinical and Apocryphal Literature:

## —Biblical Data:

A term occurring often in the Old Testament and applied, as would seem from the context in I Sam. x. 27; II Sam. xvi. 7, xx. 1; II Chron. xiii. 7; Job xxxiv. 18, to any one opposing the established authority, whether civil, as in the above passages, or religious, as in Judges xix. 22; I Kings xxi. 10, 13; Prov. xvi. 27, xix. 28; Deut. xiii. 14, xv. 9; II Sam. xxiii. 6. A somewhat weaker sense, that of "wicked" or "worthless," is found in I Sam. i. 16, ii. 12, xxv. 17, xxx. 22. The use of the word in II Sam. xxii. 5 is somewhat puzzling. Cheyne explains it as "rivers of the under world," while more conservative scholars render "destructive rivers."

The etymology of this word has been variously given. The Talmud (Sanh. 111*b*) regards it as a compound word, made up of "beli" and "'ol" (without a yoke). This derivation is accepted by Rashi (on Deut. xiii. 14). Gesenius ("Dict." *s.v.*) finds the derivation in "beli" and "yo'il" (without advantage; *i.e.*, worthless). Ibn Ezra (on Deut. xv. 9), without venturing on an etymology, contents himself with the remark that "Belial" is a noun, and quotes the opinion of some one else that it is a verb with a precative force, "May he have no rising." Cheyne ("Expository Times," 1897, pp. 423 *et seq.*) seeks to identify Belial with the Babylonian goddess Belili (Jastrow, "Religion of Babylonia," pp. 588, 589). Hebrew writers, according to this view, took up "Belili" and scornfully converted it into "Belial" in order to suggest "worthlessness." Hommel ("Expository Times," viii. 472) agrees in the equation Belial = Belili, but argues that the Babylonians borrowed from the western Semites and not vice versa. This derivation, however, is opposed by Baudissin and Jensen ("Expository Times," ix. 40, 283).

## In Apocalyptic Literature.

## —In Rabbinical and Apocryphal Literature:

In the Ḥasidic circles from which the apocalyptic literature emanated and where all angelologic and demonologic lore was faithfully preserved, Belial held a very prominent position, being identified altogether with Satan. In the Book of Jubilees (i. 20), Belial is, like Satan, the accuser and father of all idolatrous nations: "Let not the spirit of Belial ["Beliar" corrupted into "Belhor"] rule over them to accuse them before thee." The uncircumcised heathen are "the sons of Belial" (*ib.* xv. 32). In the Testaments of the Twelve Patriarchs, Belial is the archfiend from whom emanate the seven spirits of seduction that enter man at his birth (Reuben ii.; Levi iii.; Zebulun ix.; Dan. i.; Naphtali ii.; Benjamin vi., vii.), the source of impurity and lying (Reuben iv., vi.; Simeon v.; Issachar vi.-vii.: Dan. v.; Asher i., iii.), "the spirit of darkness" (Levi xix.; Joseph vii., xx.). He will, like Azazel in Enoch, be opposed and bound by theMessiah (Levi xviii.), "and cast into the fire forever" (Judah xxv.); "and the souls captured by him will then be wrested from his power." In the Ascensio Isaiæ, Belial is identified with Samael (Malkira [Dan. v.]; possibly Malak ra = the Evil Angel [i. 9]), and called "the angel of lawlessness"—"the ruler of this world,

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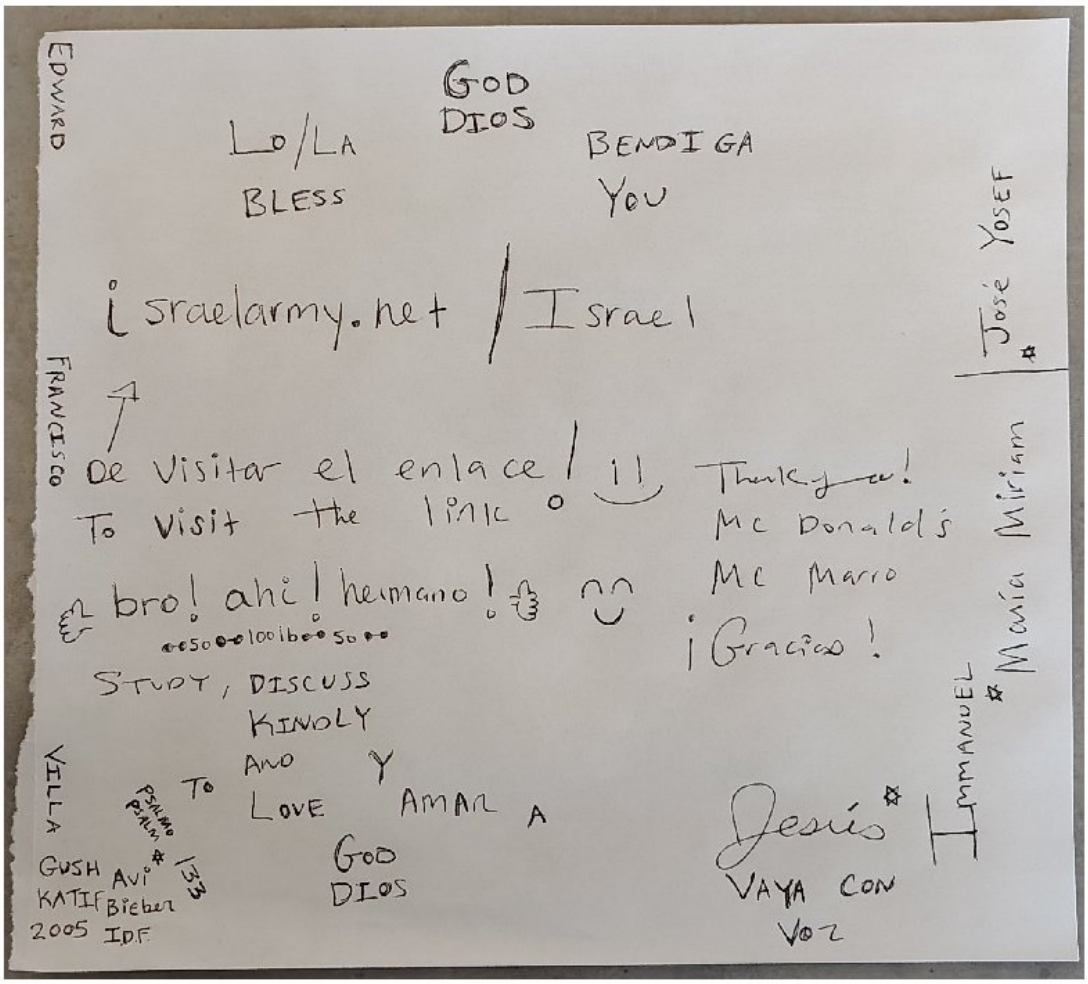

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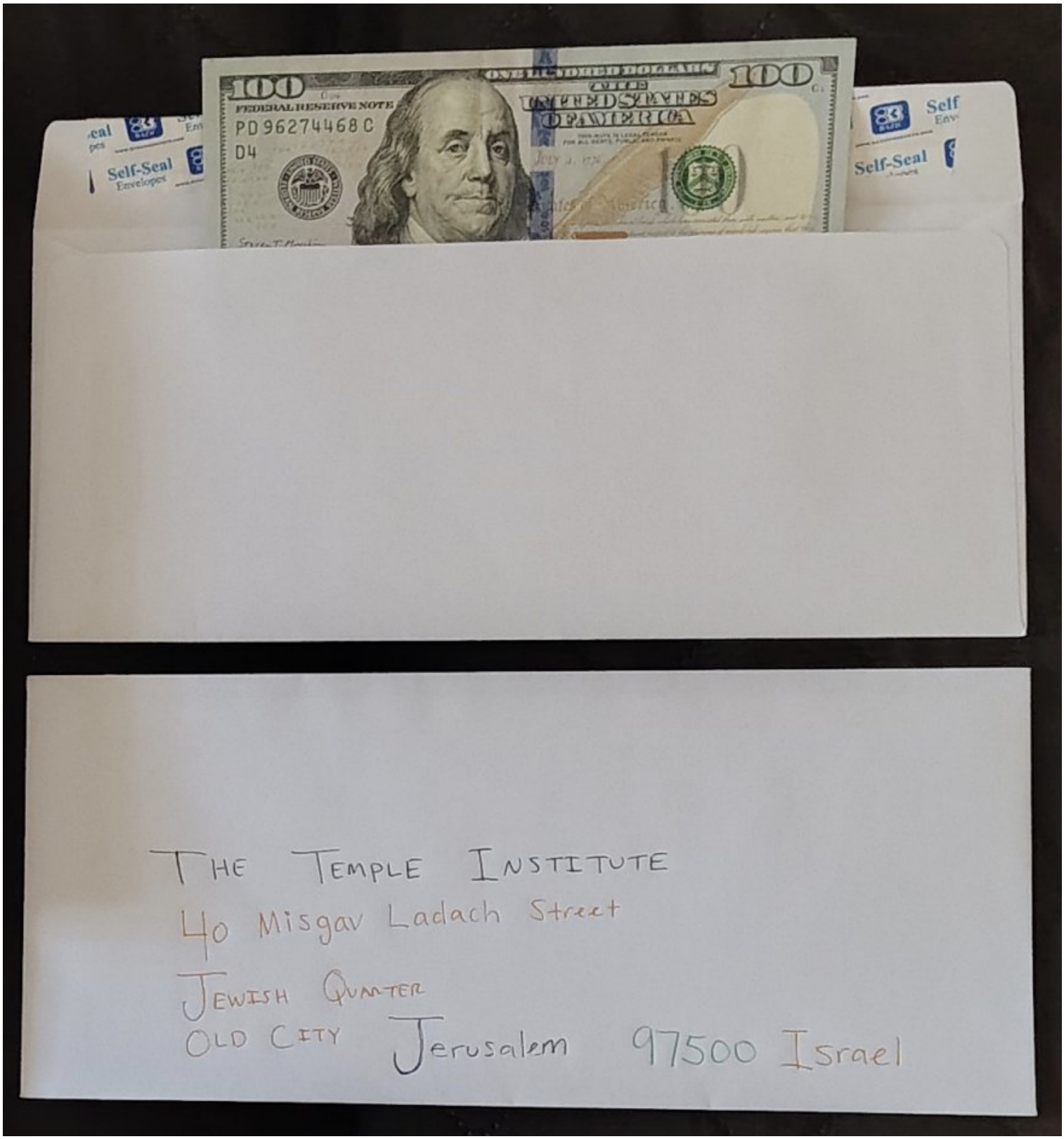


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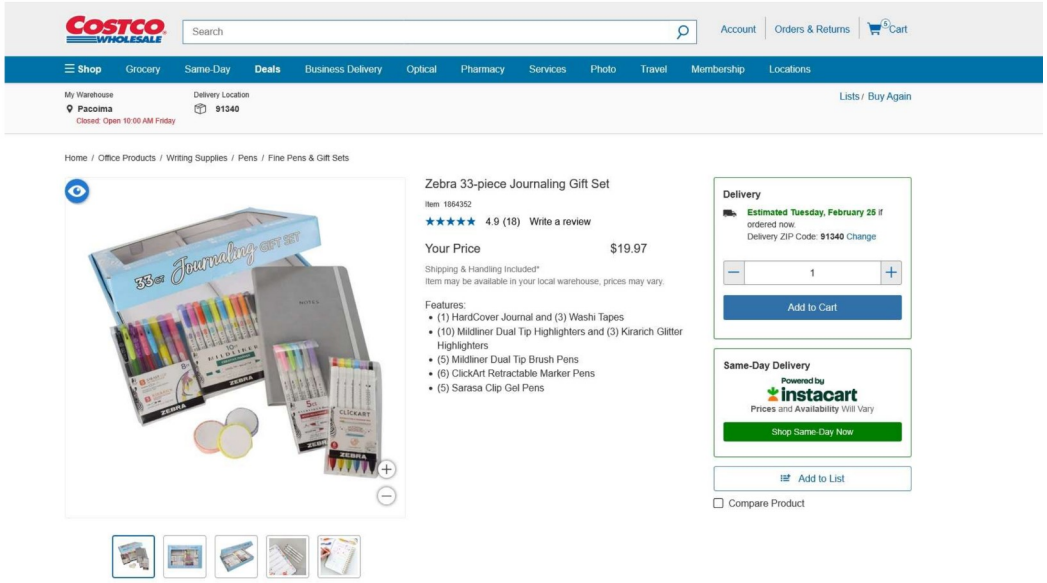


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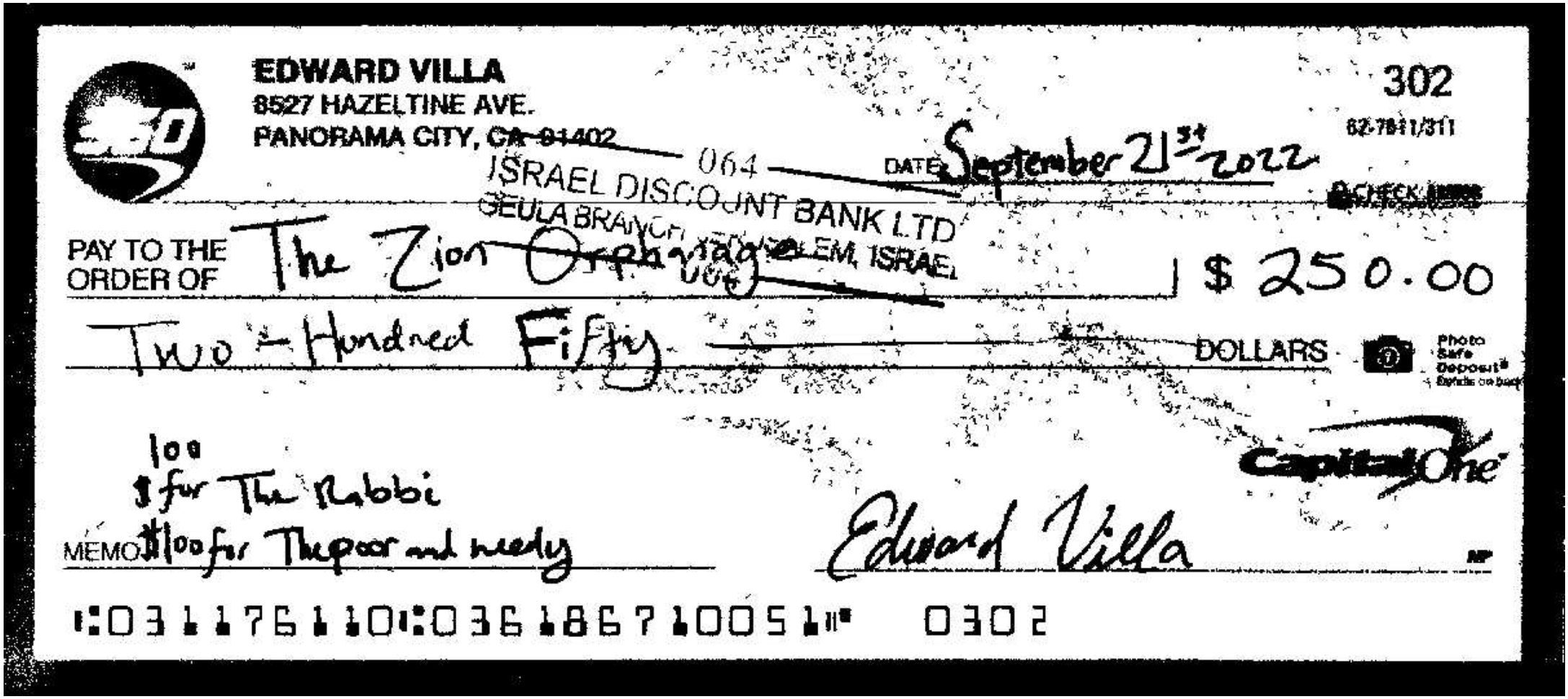

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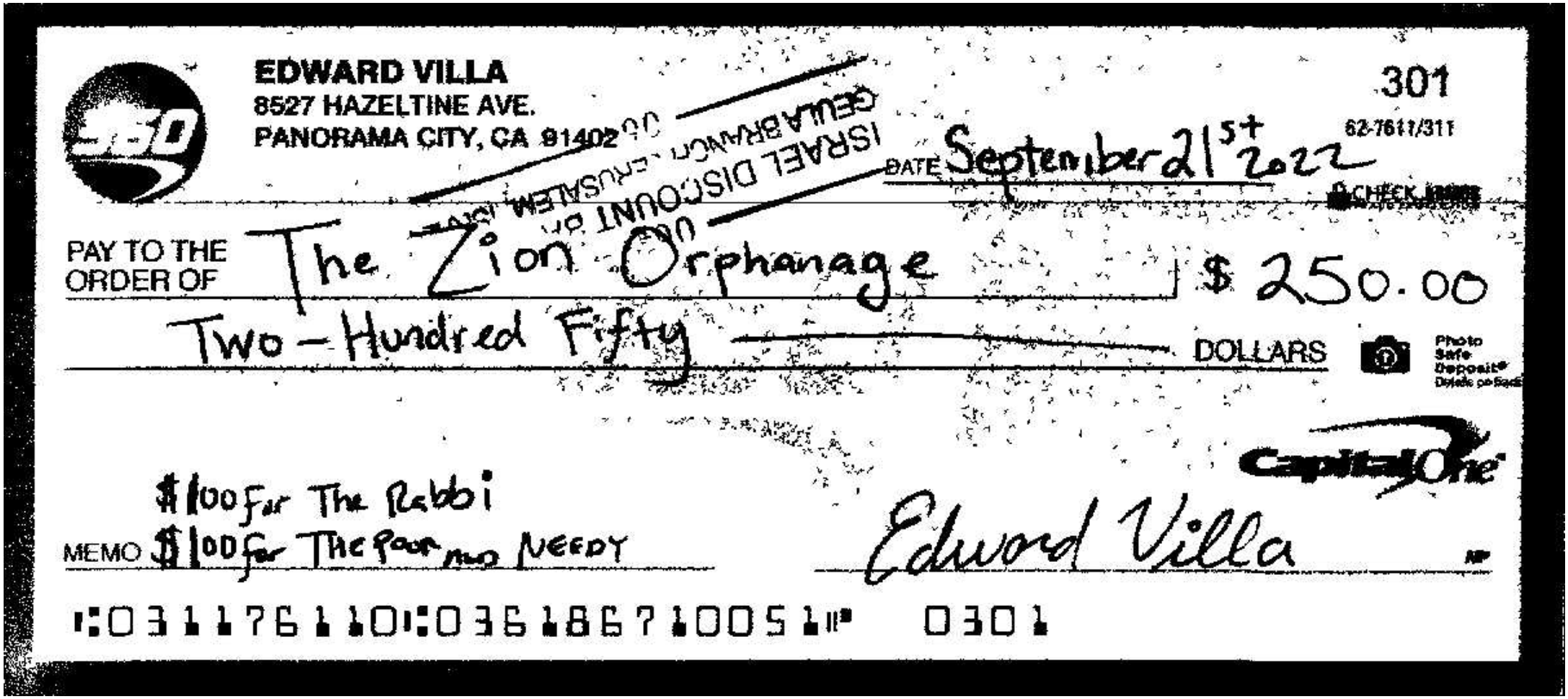

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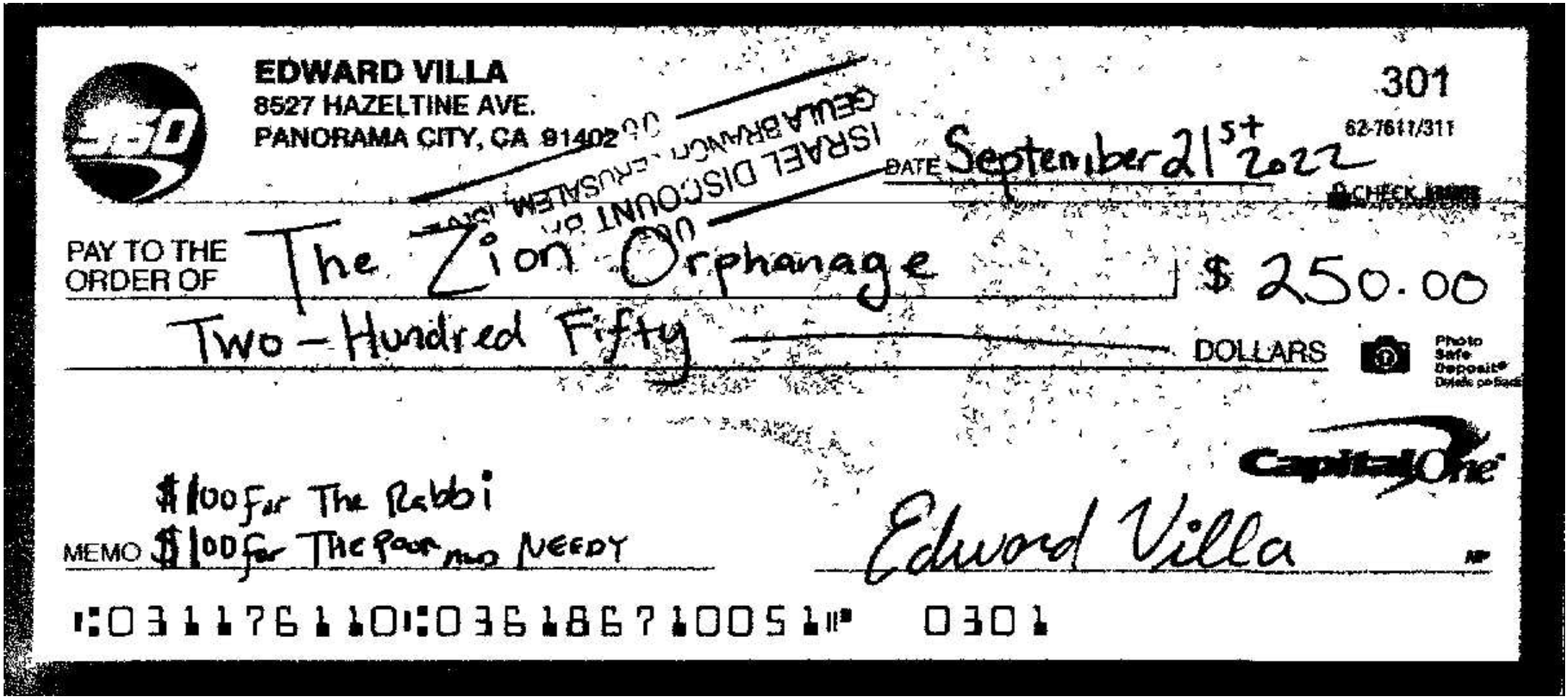

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# OBED-EDOM (עבד אדום).

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

Table of Contents

—1. Biblical Data:
—In Rabbinical Literature:

## —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).

## —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 beforeit 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).

**2.** Korahite; one of the guards appointed to march before the Ark of the Covenant when it was taken from the house of Obed-edom the Gittite to Jerusalem. He was commissioned also, with five of his companions, to play on the harp of eight strings (I Chron. xv. 18, 21, 24). During the regency of Solomon, in David's old age, Obed-edom belonged to the second division of the guard in the provisional Temple; and the sixty-two male members of his family, including his eight sons, were all detailed for duty at the Temple and kept guard on its southern side (I Chron. xxvi. 4, 8, 15).

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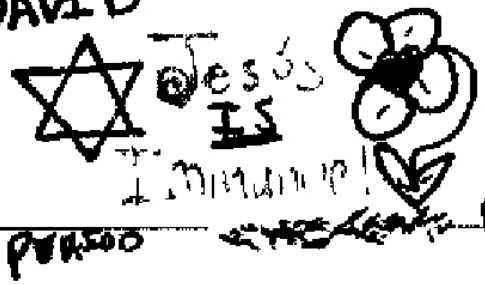


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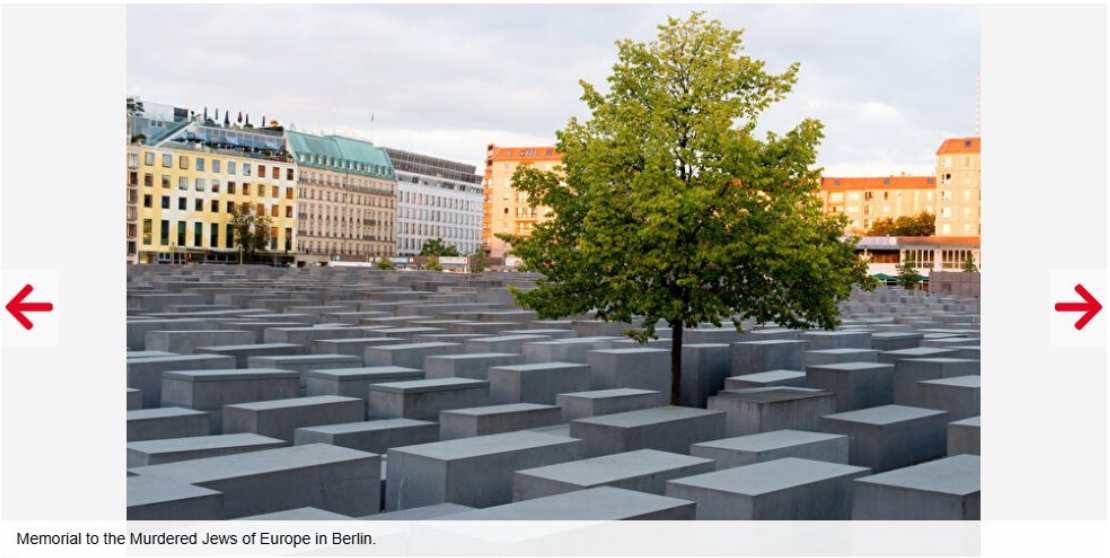

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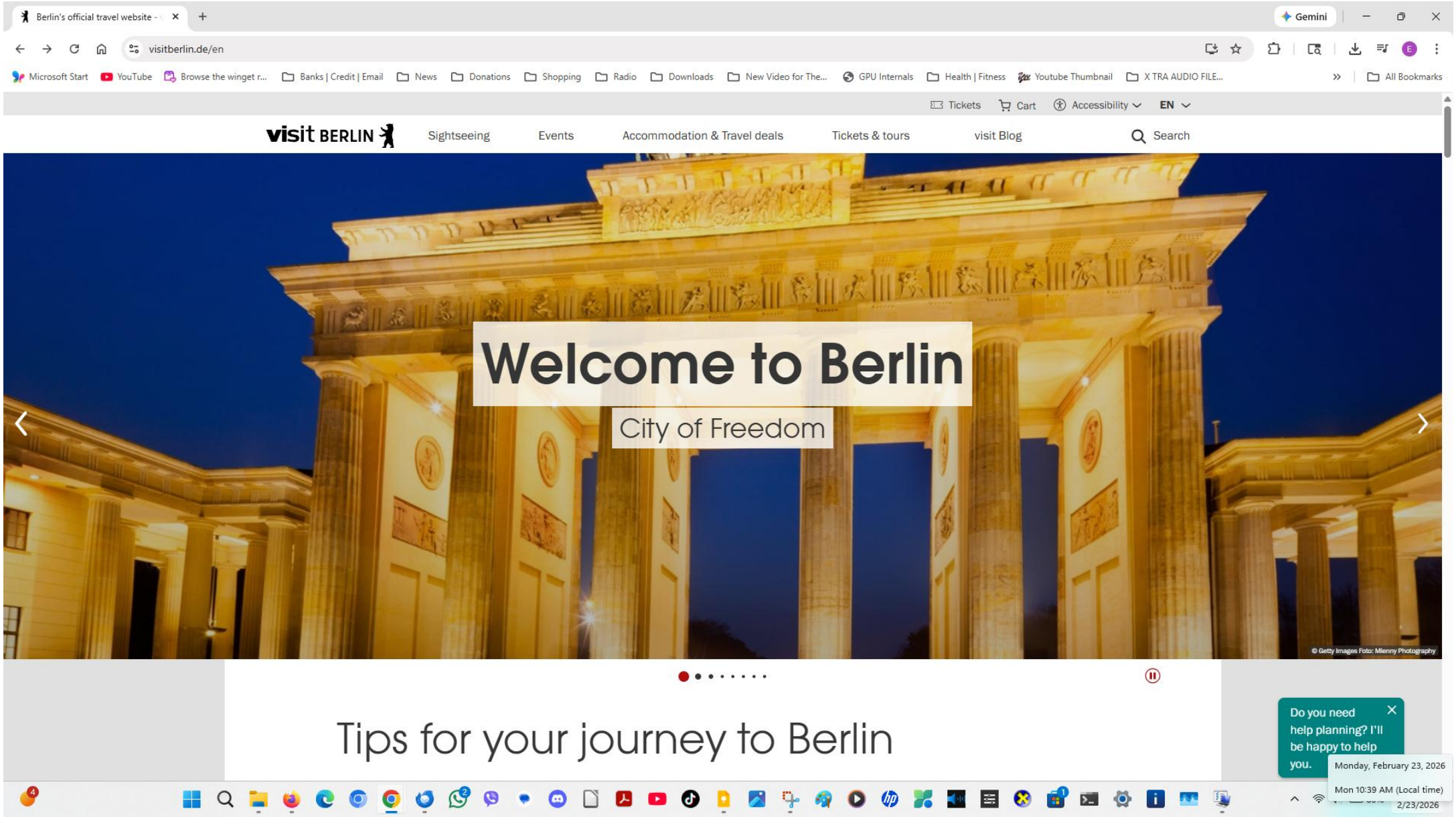
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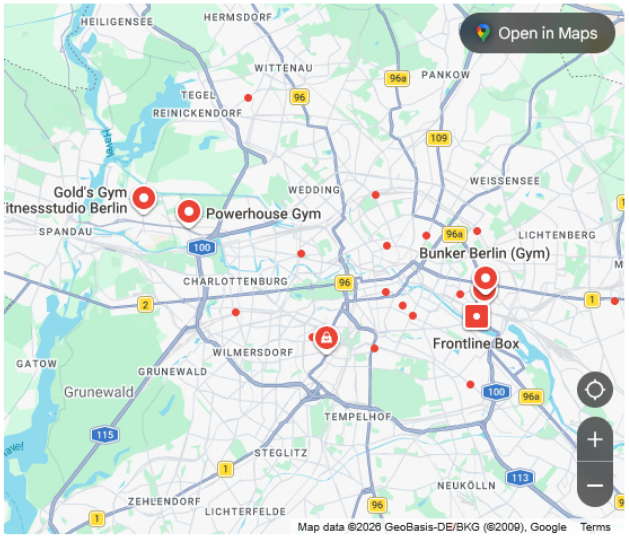


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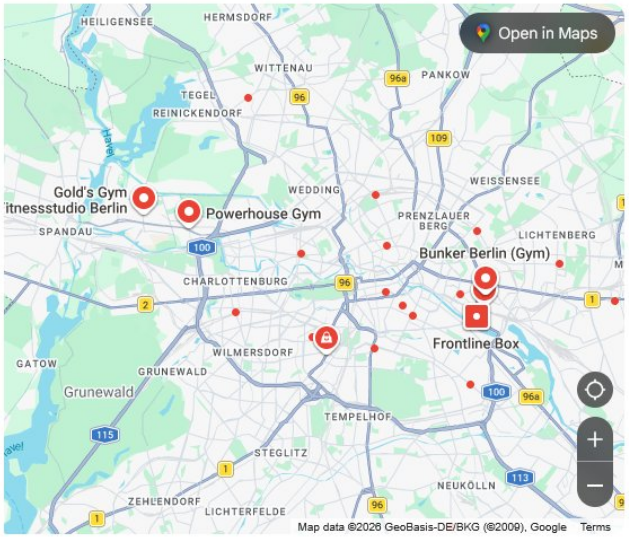


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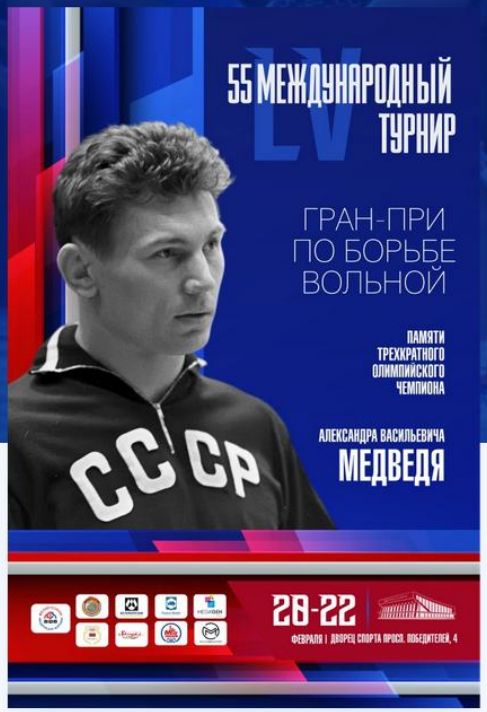





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Poland is one of the countries in Eastern Europe where many children still grow up in orphanages, in Polish called “Dom Dziecka” meaning Child’s Home.



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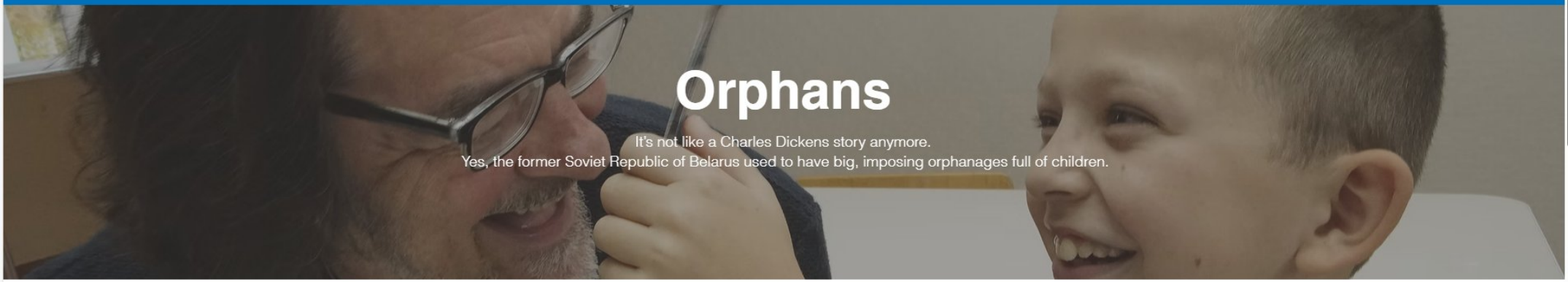


# Orphans

It's not like a Charles Dickens story anymore.
Yes, the former Soviet Republic of Belarus used to have big, imposing orphanages full of children.

Today, orphaned children in Belarus live in comfortable homes, with their brothers and sisters, and house parents, maybe even pets. The children go to school, visit the doctor, enjoy a good life.

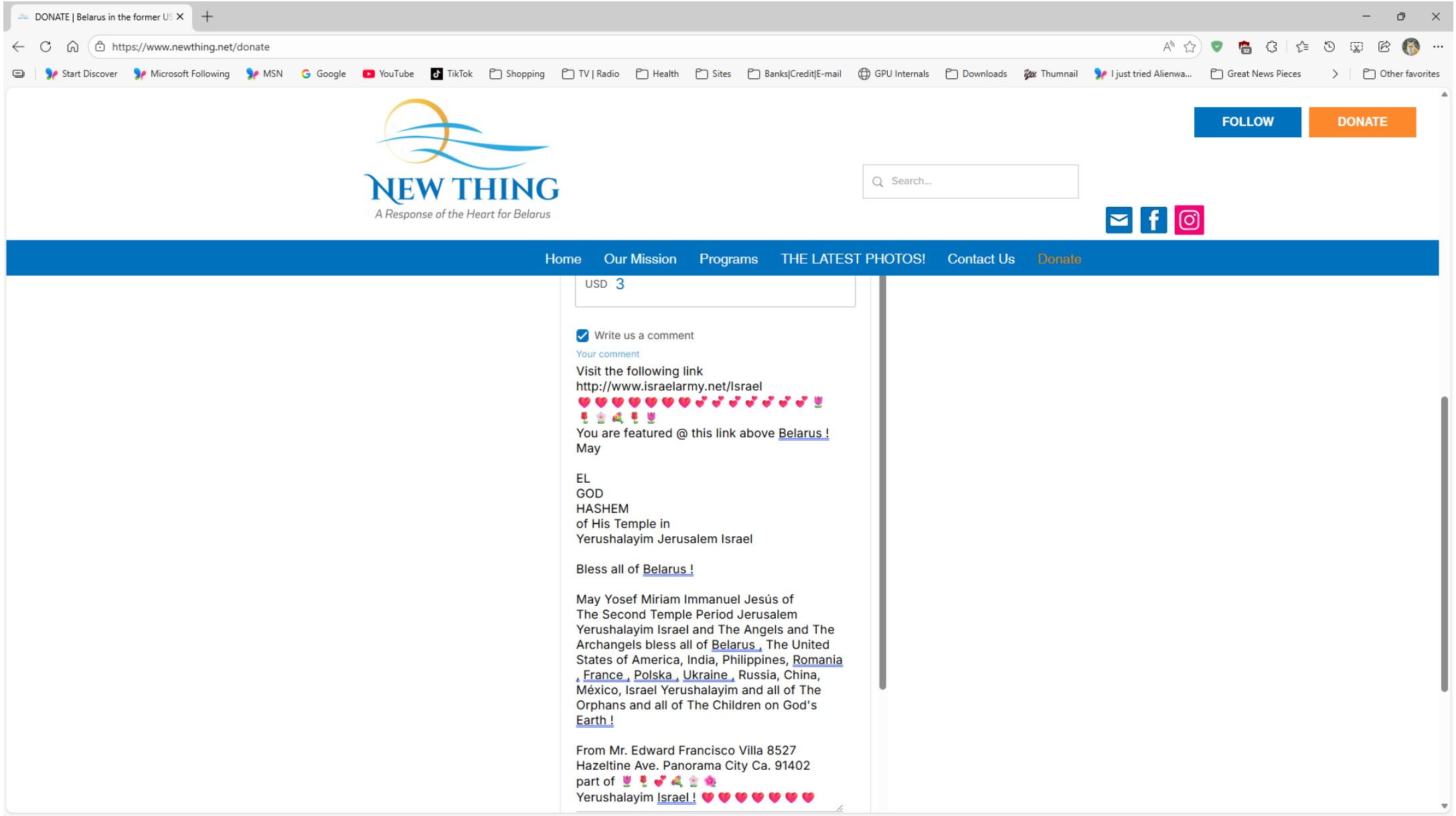
But when they "age out" of the system, they need help. They're not "cute little kids" anymore — they're on the verge of adulthood. They'll head to university, or trade school.

A place to live will be provided. But they'll need the everyday basics of life that most of us take for granted: bedding, kitchenware, and more.



That's where New Thing comes in.

Each year, at graduation time, another year's worth of orphans approach age 18; we provide "Life Starter Kits" as they prepare to head out into the world on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Edward Villa
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Date: 2/25/26

Amount: $3.00

*403 Linebrook Road • Ipswich MA 01938 • (978) 810-1005*
*New Thing, Inc., is a 501(c)(3) non-profit organization.*

*"See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland" (Isaiah 43:19)*

---

Dear Edward,

Thanks so much for being part of the good things happening in Belarus.



It would be easy to look at that country and say "nope, too complicated" ... "too dangerous" ... "too far from my world." Most people never think about Belarus at all.

But I am grateful there are some like you who are willing to reach out to the ones few others care about: Belarusian orphans, abused and abandoned children, foster families, children with physical and mental disabilities, hospital patients, the homeless and poor, and others.

Every penny of your donation today will go into Belarus, because here on the U.S. side, we're all-volunteer.

God bless you for caring and giving. More adventures to come! Thanks for journeying with New Thing!

Much love,

Doug Brendel

- - - -

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**jpost.com/israel/bieber-unrepentant-after-idf-discharge**

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A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as

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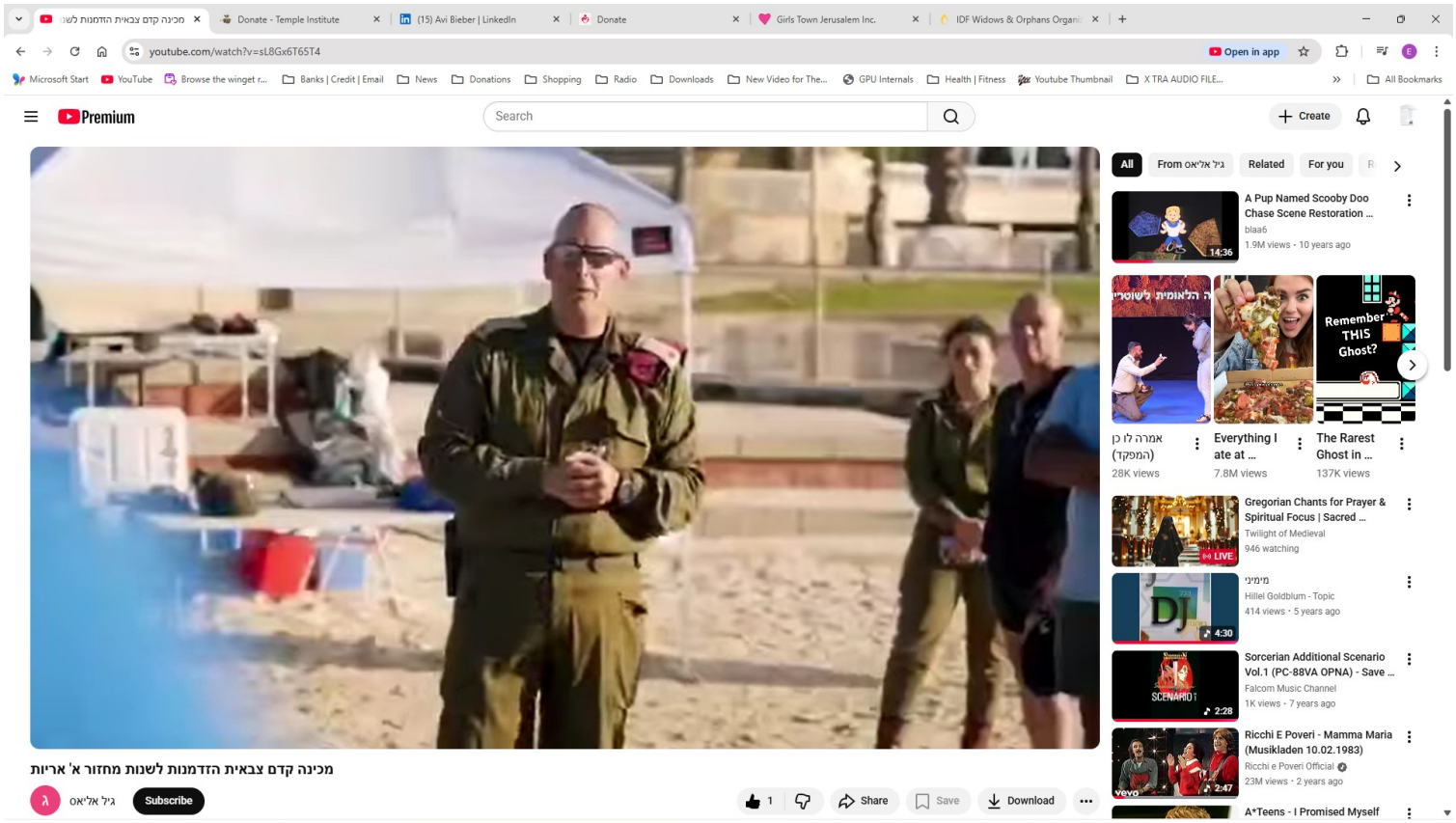


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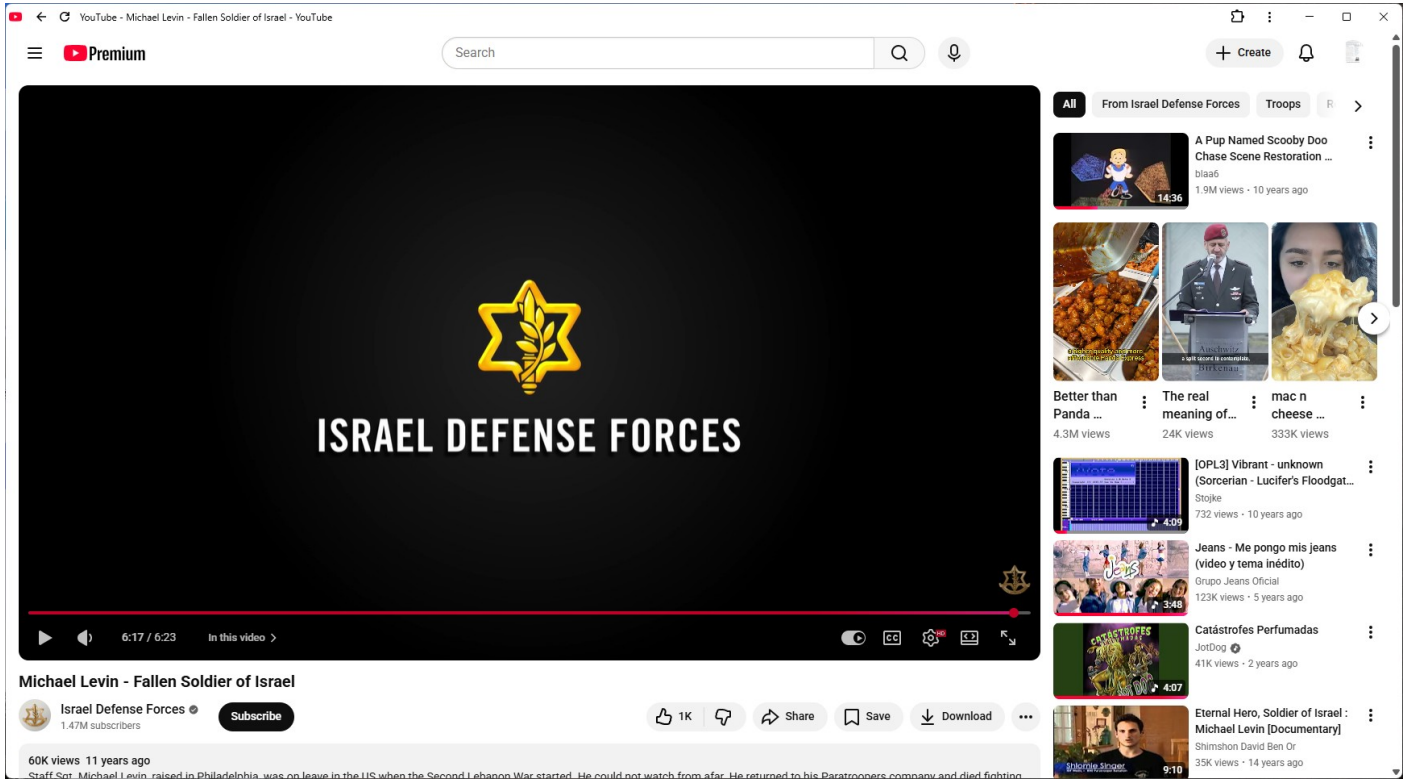


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# Karen Eluzar Inc.

*Feeding The Needy Of Yerushalayim*

B"H

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**Feeding the hungry is hard. Restoring their dignity is even harder.**

Dear Friend:

When is the last time you went to the grocery shopping with a calculator, adding up the cost of every item in your cart, to the penny, to make sure you had enough cash to cover the few items you were buying? Or maybe you felt the shame of handing food stamps to a cashier while other customers pretended not to notice.

Being broke and hungry is bad enough. Enduring public humiliation makes it worse..

**Help feed the hungry in Jerusalem in the most dignified way imaginable.**

I am very grateful and consider myself more than blessed that I've always been able to pay for my groceries. Unfortunately, I've known a lot of Jewish people who aren't quite as blessed. Like my friend, Yosef.

About 20 years ago, Yosef and his wife were both unemployed and actively looking for jobs. While I was unable to find them jobs, I was able to help them by paying for their groceries so their family wouldn't starve.

One day, as I was waiting outside the market for Yosef, I realized how important it was for no one to know I was paying Yosef's grocery bill.

And that's when the idea for Karen Eluzar was born.

**Karen Eluzar: the charity that's equally dedicated to feeding the hungry and maintaining their dignity.**

In 1989, I founded Karen Eluzar in order to help feed our Jewish brothers and sisters in Jerusalem. Thanks to my friend Yosef, I learned that no matter how hungry or poor someone may be, they deserve to be treated with dignity.

What does Karen Eluzar do to help feed the hungry? It provides generic-looking food coupons for people who can't afford to pay for their groceries. These coupons are specifically designed to look like the typical grocery coupons everyone uses so no one, from the recipient to the person working the cash register, knows they are food vouchers.

over please

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**Unemployment rate is higher than ever---and getting worse every day.**

All over the world, unemployment is at an all-time high. And Israel is no exception. Now more than ever, this economic crisis is crushing middle-class families all over Israel. While we can't solve this horrible situation in its entirety, we can do our part by making sure these Jewish families don't starve.

Thanks to the help of Karen Eluzar, I've seen men and women physically and psychologically change once they can buy their own groceries. I've seen them walk taller. And feel more positive. I've witnessed B'H, the transformation people make when they feel like they can do something we all take for granted---put food on their table.

**Now you can make a real difference in someone's life---again.**

You know how important it is not to make a poor person beg for help, or G-d forbid, feel ashamed for seeking help. And that's why, over the past few years, you generously made a donation to Karen Eluzar. And why I hope you'll give again.

**Please send in your donation now, and give a family reason to sit around their table.**

Please help me help these Jewish families put food on their tables. A donation of $300 will provide enough food for one week. If you can't afford that, a donation of only $50 will buy Shabbos food. Please give whatever you are able and I guarantee every penny you give will go directly to provide food coupons to hungry families in Jerusalem.

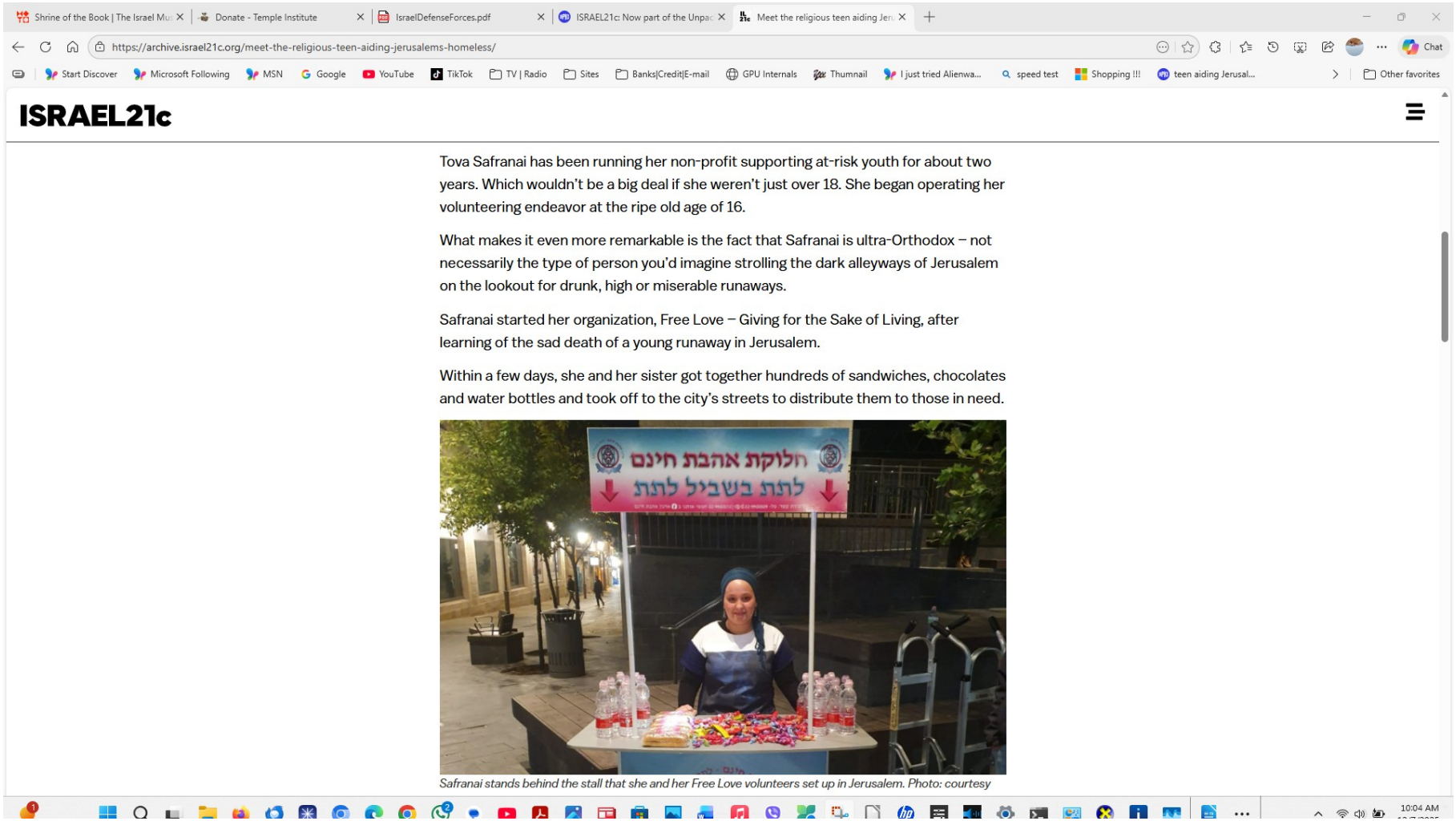
Just make your check out to Karen Eluzar and return it in the enclosed envelope.

Thank you in advance for your generosity once again.

Sincerely,

Rabbi M.L. Gluck
Founder, Karen Eluzar

P.S. You were so generous to us before. Please send in your $300 donation (or whatever you can afford) to cover the cost of food for one week. Even $50 will cover the cost of food for one Shabbos---please give whatever you are able!

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who is from The City of Huisquilco in The State of Jalisco from The Nation of
México and her son is Mr. Edward Francisco Villa and her other son is
Mr. Elias Enrique Villa Limón from Panorama City California 91402

























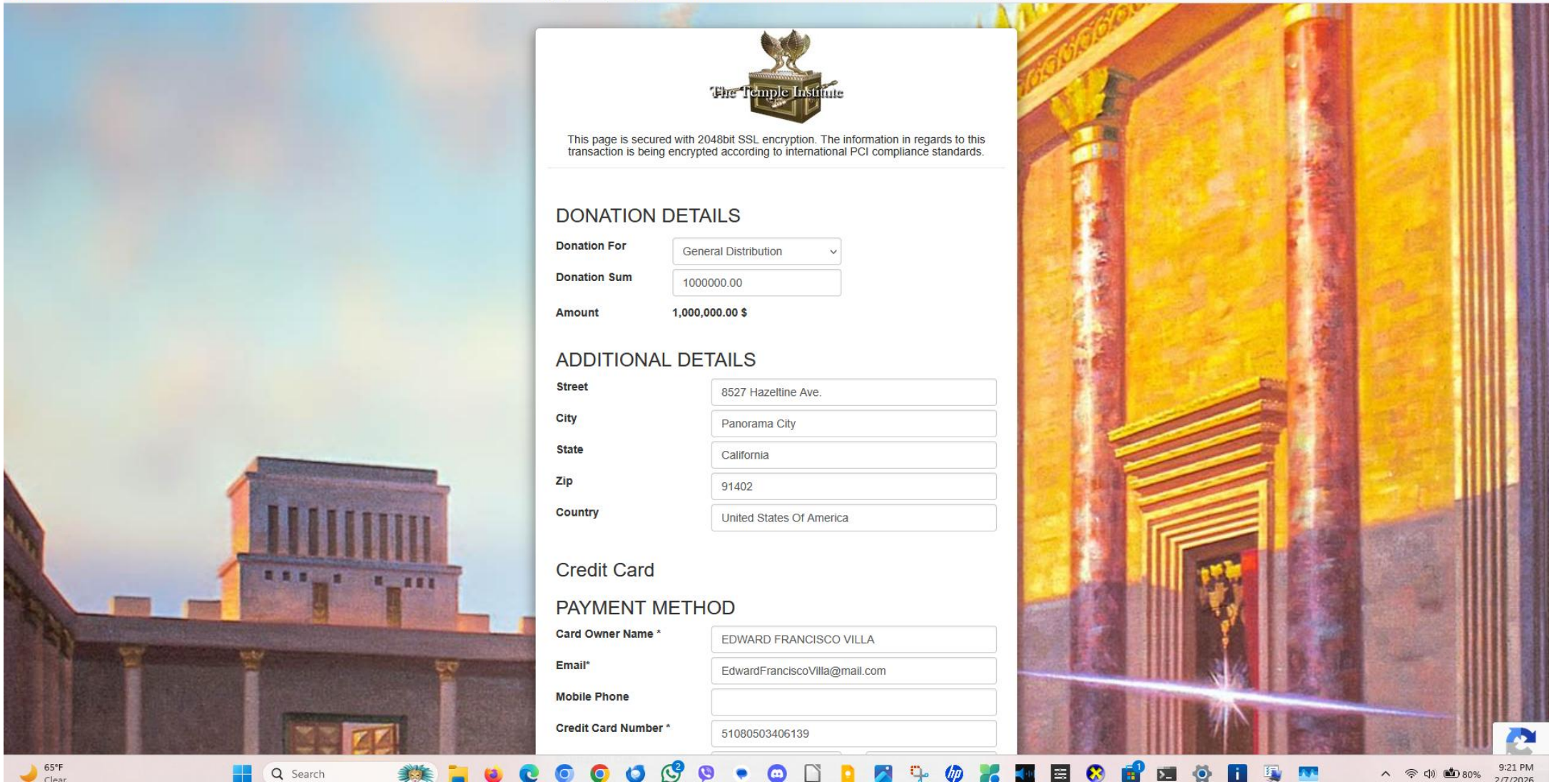
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Clifford, combat soldier in the Golani Brigade: These were the most difficult and most significant 18 months of my life. I feel like I gave something to my country. I did something I dreamed of doing all my life and I gained friends for life.



Sarah, combat soldier in the Artillery Brigade: I feel that being a soldier in the IDF gives me meaning and a reason to wake up in the morning. I feel that I am doing something for a bigger cause.



Jacob, combat soldier in Paratroopers: After drafting through Mahal, I had an amazing service. I learned what it means to give from myself and pushed myself further than I ever thought I could. I not only learned about the army and Israel, but learned about myself as well.

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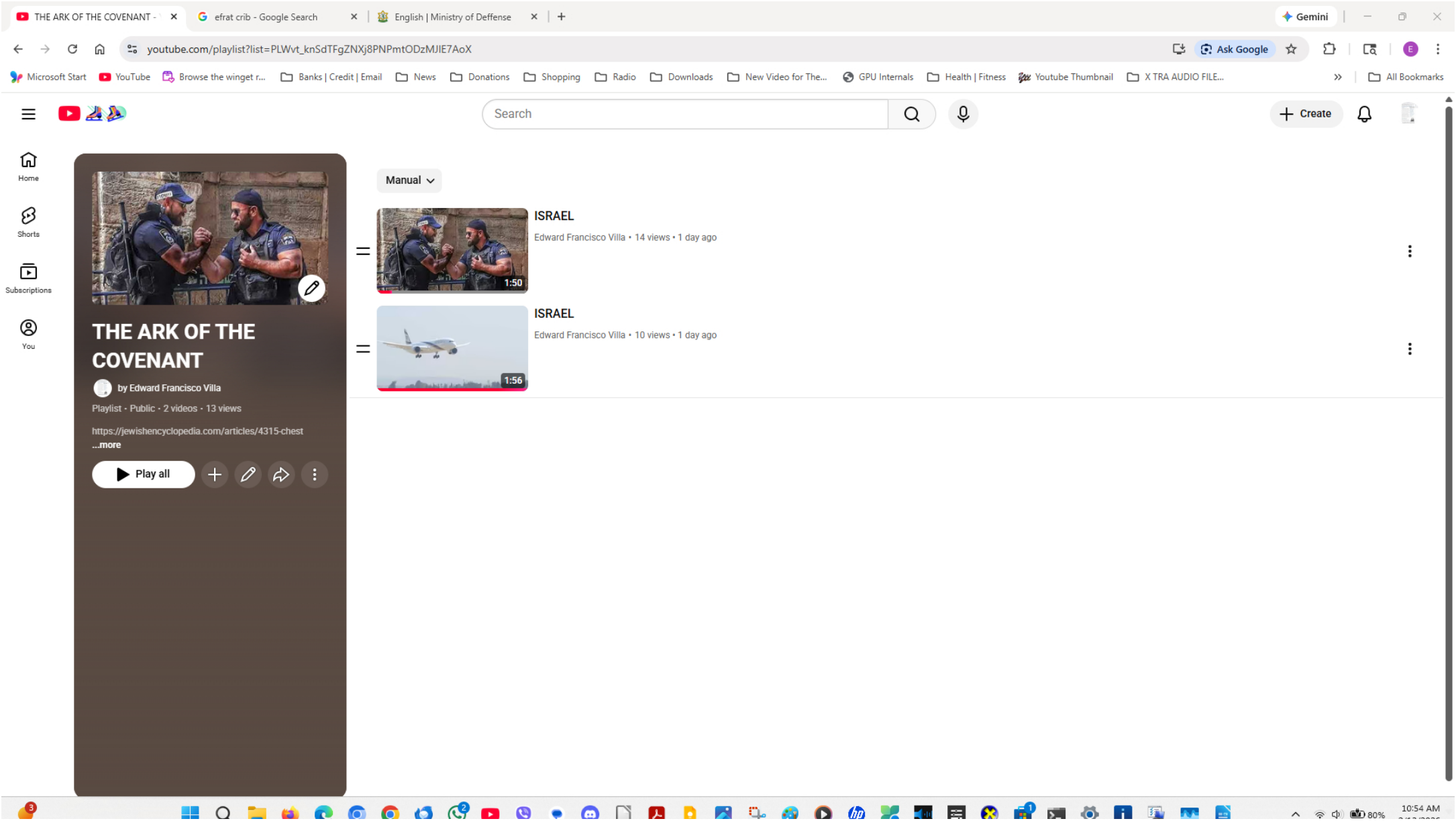
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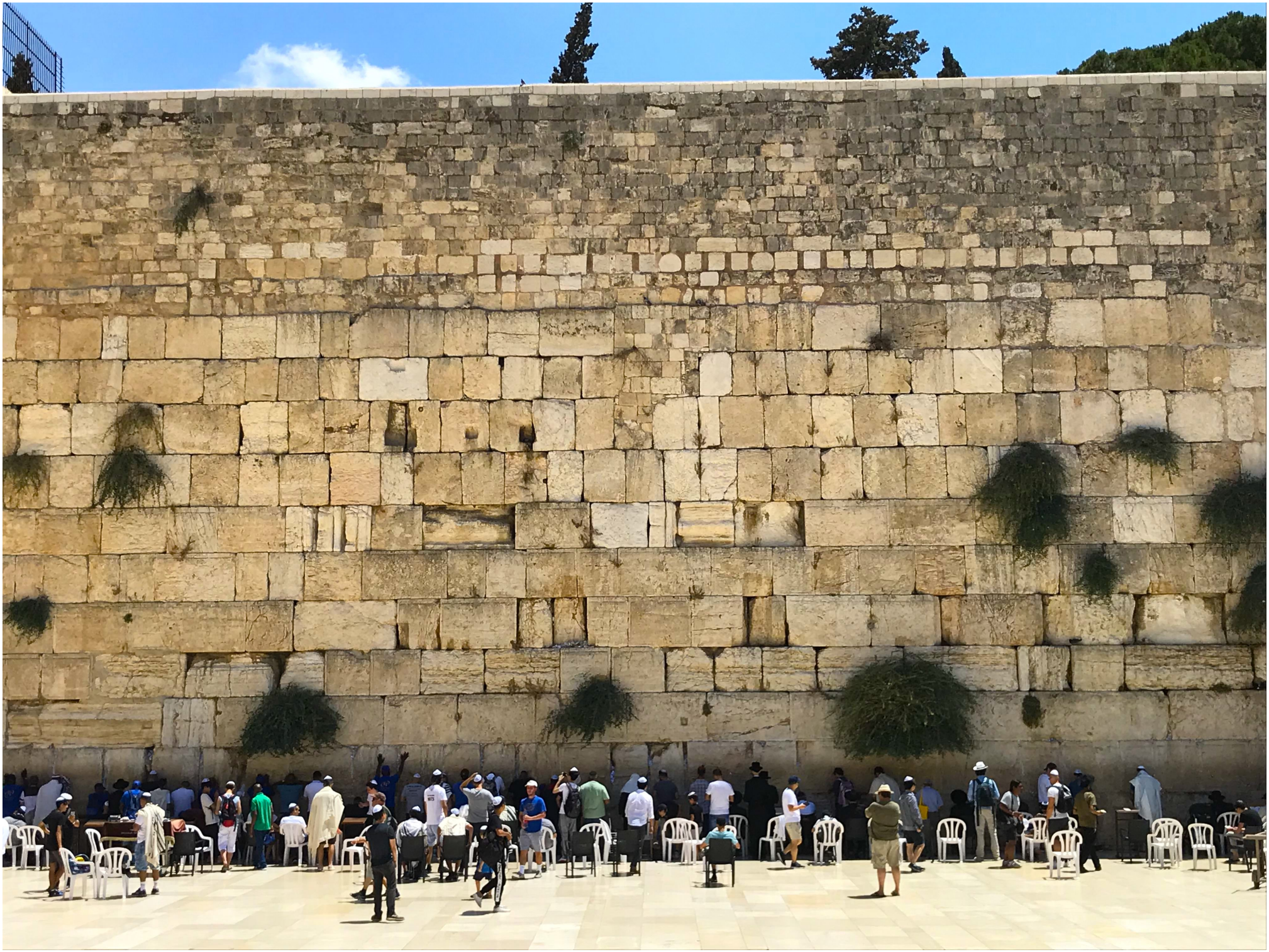

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Canaan. He and Joshua alone brought back an encouraging report, and in consequence were the only ones of all that came out of Egypt who were permitted to survive and enter Canaan (Num. xiii. 6, 30; xiv. *passim*; xxvi. 65; xxxii. 12; xxxiv. 19; Deut. i. 36). After the conquest he was given Hebron and the region around it. In the conquest of this territory he offered the hand of Achsah, his daughter, to the man who would capture Hebron for him; the feat was accomplished and the maiden won by Caleb's younger brother, Othniel. To him was assigned the south land, to which later, at Achsah's request, "the upper springs" were added (Josh. xiv., xv.; and Judges i. *passim*). His name is connected with several towns in southern Judah (I Chron. ii. *passim*).

## —In Rabbinical Literature:

In the rabbinical sources, Caleb, the son of Hezron (I Chron. ii. 18-20), is identified with Caleb, the son of Jephunneh (Num. xiii. 6), the epithet "Jephunneh" having been given to him because he "turned away" (יפונה = פנה) from the sinful intention of the other spies who advised the people against going into the Holy Land. Caleb is also called (I Chron. iv. 5) "Ashhur," because his face became black (שחור) from much fasting, and "father of Tekoa" (אבי תקוע), because he fastened (תקע) his heart on God, and in this faith he married the prophetess Miriam, whom, although she was neither fair nor healthy, he treated with fatherly love (אבי), appreciating her own piety and her relationship to such brothers as Moses and Aaron.

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between the D and S (as the 'Damascus' and Community Rule manuscripts are collectively termed) remain sufficiently distinct to require some kind of explanation.

## *Praise for Jerusalem and King Jonathan*

The first column of one Cave 4 fragment (4Q448) contains a psalm, at first unrecognized but now identified as a Hebrew version of Psalm 154 in the Syriac Old Testament, which is also found in 11QPs$^{a}$.

But this discovery is as nothing compared with the next two columns, which contain a new hymn, written by a different scribe. Although it is in a fragmentary state, it has been deciphered by Ada Yardeni, with the main part as follows:

'…holy city for King Jonathan and for all the congregation of your people Israel, who are in the four corners of heaven. May their peace be on your kingdom. Blessed be your name.' (col. B)

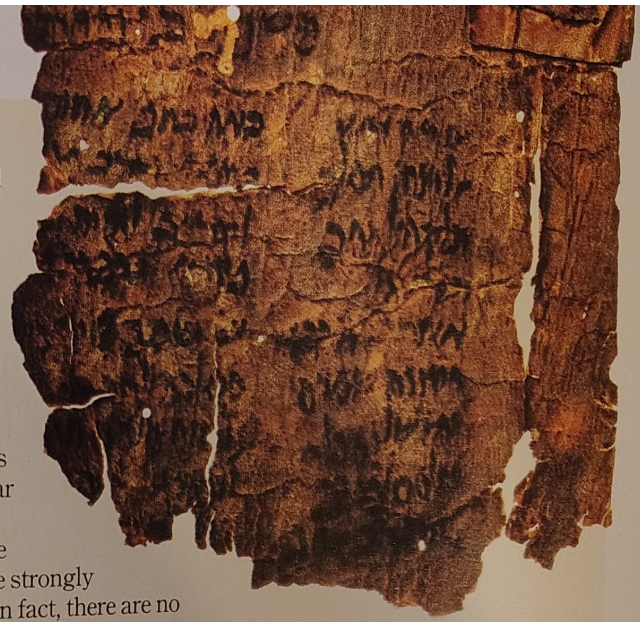
'I will glo[ry] in your love…by day and until evening…to approach, to be…to visit them with

Eleazar
refers to Shimon, S'dihy and
which Carbon-14 has dated 72–127 CE, is a promissory note mentioning a certain Eleazar bar Joseph.

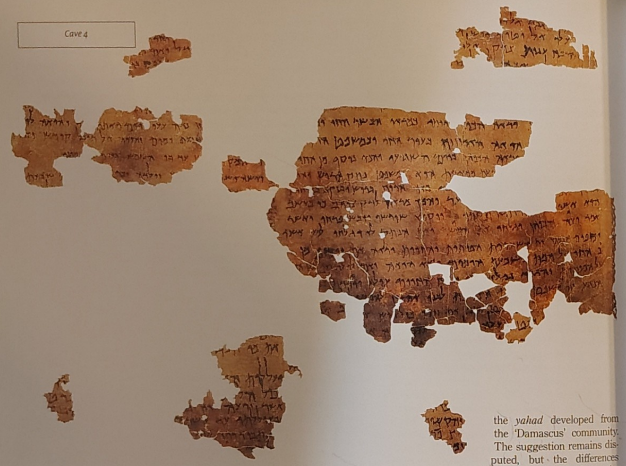
blessing…on your name which we call…kingdom
to bless…day war…King Jonathan (?)' (col. C)

The question upon which all scholars seized is: who is King Jonathan? The editors, Hanan and Esther Eshel, followed by most scholars, identify him as the Hasmonaean king Alexander Jannaeus (Hebrew Yannai, an abbreviation of Yehonatan), who ruled from 103 to 76 BCE, and who is possibly alluded to in the Commentary on Nahum (see p. 98). The difficulty that this posed was that according to the received theory the writers of the scrolls were opposed to the Hasmonaeans. Hence the Eshels suggest that this hymn is not 'sectarian' (though they do not explain how or why it was used at Qumran). Geza Vermes has suggested an earlier Jonathan, the brother of Judas Maccabee and ruler of Judah from 160–142 BCE (well before the settlement at Qumran). Vermes regards this Jonathan as having first been in favour with the groups that finally went to Qumran (hence this text) but later as having been their arch-enemy, the 'Wicked Priest' of the Habakkuk Commentary (which hardly explains why the text was preserved at Qumran!).

While it was once thought that the scrolls are consistently anti-Hasmonaean, such a bias is not really evident, and Robert Eisenman is one Qumran scholar who has always maintained that the scrolls writers were strongly *pro*-Hasmonaean. In fact, there are no obvious sectarian features to this hymn, but its presence in a Qumran cave is not especially problematic. The mention of historical persons, however, is so rare in the scrolls that this text is important, whoever it refers to.



*4Q448 contains a psalm, and a hymn praising King Jonathan. This king cannot be identified with certainty.*




*Fragments of the Damascus Document from Cave 4.*

consisted of an Admonition, a lengthy list of laws (greatly expanded in the Cave 4 fragments), and a concluding liturgy for the Feast of the Covenant Renewal. Philip R. Davies later studied the Damascus Document as a text modelled on the Covenant Renewal form, but the Cave 4 fragments were not then available to him or to other scholars. On the whole the text of the Cairo manuscripts is almost the same as those in Cave 4, but it remains uncertain whether there was one definitive version of this document (there certainly was not in the case of the Community Rule). It is not even certain that all the Cave 4 manuscripts contained an identical edition, and neither Milik nor Baumgarten, who took over the task of producing the official edition, has offered a definitive reconstruction of the original Damascus Document. The most significant variations from the Cairo texts in some of the Cave 4 manuscripts is an introductory discourse suggestive of the Two Spirits dualism of 1QS, and a Penal Code (also similar to the disciplinary rules in 1QS). These additions may confirm, as was already suspected by Davies from the Cairo manuscripts, that the Damascus Document had been edited within the *yahad*, which had made small but important additions. This in turn implies that in some way the *yahad* developed from the 'Damascus' community. The suggestion remains disputed, but the differences between the D and S (as the 'Damascus' and Community Rule manuscripts are collectively termed) remain sufficiently distinct to require some kind of explanation.

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When the new editor-in-chief of the scrolls, Emanuel Tov, presented a list of still-unpublished scrolls from Cave 4 in 1992, he included a group of texts in Aramaic, Hebrew and Nabataean comprising letters, records of debts, property conveyances and accounts for grains. Lack of such everyday records had long puzzled scholars, and it was hoped that these texts would elucidate daily life at Qumran.

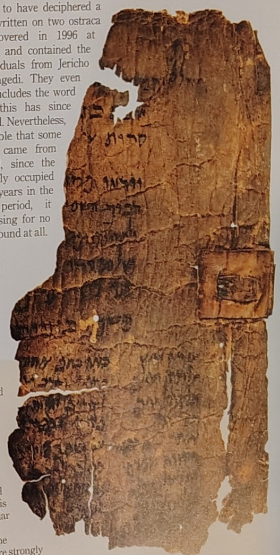
But are these texts actually from Qumran? In her edition of texts from the Wadi Seiyal, otherwise known as Nahal Hever, Ada Yardeni includes the so-called Cave 4 documentary texts only as an appendix, and expresses doubts over their origin. She does not claim to know where they came from, but for some she proposes Nahal Hever itself, 20 km (12 miles) south of Khirbet Qumran. This is because the so-called Cave 4 fragments include one from a manuscript found at Nahal Hever. She also notes that this kind of text is unlike the vast majority of materials in Cave 4. The cursive script is also quite different, and, finally, recent Carbon-14 dates for the manuscripts 4Q342 and 4Q344 date them 'long after the settlement at Khirbet Qumran was abandoned' (p. 74).

Twelve of these manuscripts were written on leather and seven on papyrus. 4Q342 is a letter, datable by its script to the 1st century CE (Carbon-14: 14–115 CE). It mentions the names Yehudah, Eleazar and Elishua. 4Q343, datable to *c.* 50 BCE, refers to Shimon, S'dlhy and Beit 'Aphek. 4Q344, which Carbon-14 has dated 72–127 CE, is a promissory note mentioning a certain Eleazar bar Joseph.

But palaeography and Carbon-14 do not always agree. 4Q345 is dated by its script to the middle to late 1st century BCE; but Carbon-14 gives the range 373–171 BCE. This fragment mentions the month of Elul, 30 silver denarii, and the names Yeshua', Hosha'yah, and Yishma'el ben Shimon. 4Q346 and 4Q348 are also deeds, containing personal names; 4Q351–58 are accounts dealing with grain; 4Q359 is a papyrus deed and Yardeni suggests that 4Q360a must have been a literary text that referred to sacrifices.

But are none of these from Qumran? Cross and Eshel claim to have deciphered a deed of a gift, written on two ostraca that were discovered in 1996 at Khirbet Qumran and contained the names of individuals from Jericho and perhaps Engedi. They even claimed that it includes the word *yahad*, though this has since been contradicted. Nevertheless, it is not impossible that some of these texts came from Qumran. Indeed, since the site was certainly occupied for at least 150 years in the Graeco-Roman period, it would be surprising for no such texts to be found at all.

**Factfile**
*Manuscripts:* 4Q342–60
*Editors:* H. Cotton and A. Yardeni (*DJD* 27)
*Script:* Early Herodian to post-Herodian



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May His Protection be with The Law !
May The Holy Temple
May The Holy Precious Beloved Ark of The Covenant in Yerushalayim Jerusalem be with each of you Zahal ! ! ! Israel Defense Forces Soldiers Soldados ! ! ! and all of The House of Israel and all of The Jews and all of The Christians ! ! !

! Hosanna ! Hallelujah ! Hosanna !

May Yosef The Father of Ha Moshiach be with each of you !
May Ha Moshiach Immanuel Jesús be with each of you !
May Miriam The Mother of Ha Moshiach be with each of you !
Metatron The Archangel
Eliyahu Ha Navi Eliyahu The Prophet
Yirmiyahu Ha Navi Jeremiah The Prophet
Ezekiel Na Navi Ezekiel The Prophet
Study The Second Temple Period Yerushalayim Israel !

Psalm 133 ! ! ! Hermano ! ! ! Ahi ! ! ! Brother ! ! !

Israel ! ! !

! Hosanna ! Hallelujah ! Hosanna !

I love you Israel Defense Forces Israel Police Israel Border Patrol Soldiers Soldados each and everyone of you ! ! !

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May God bless you

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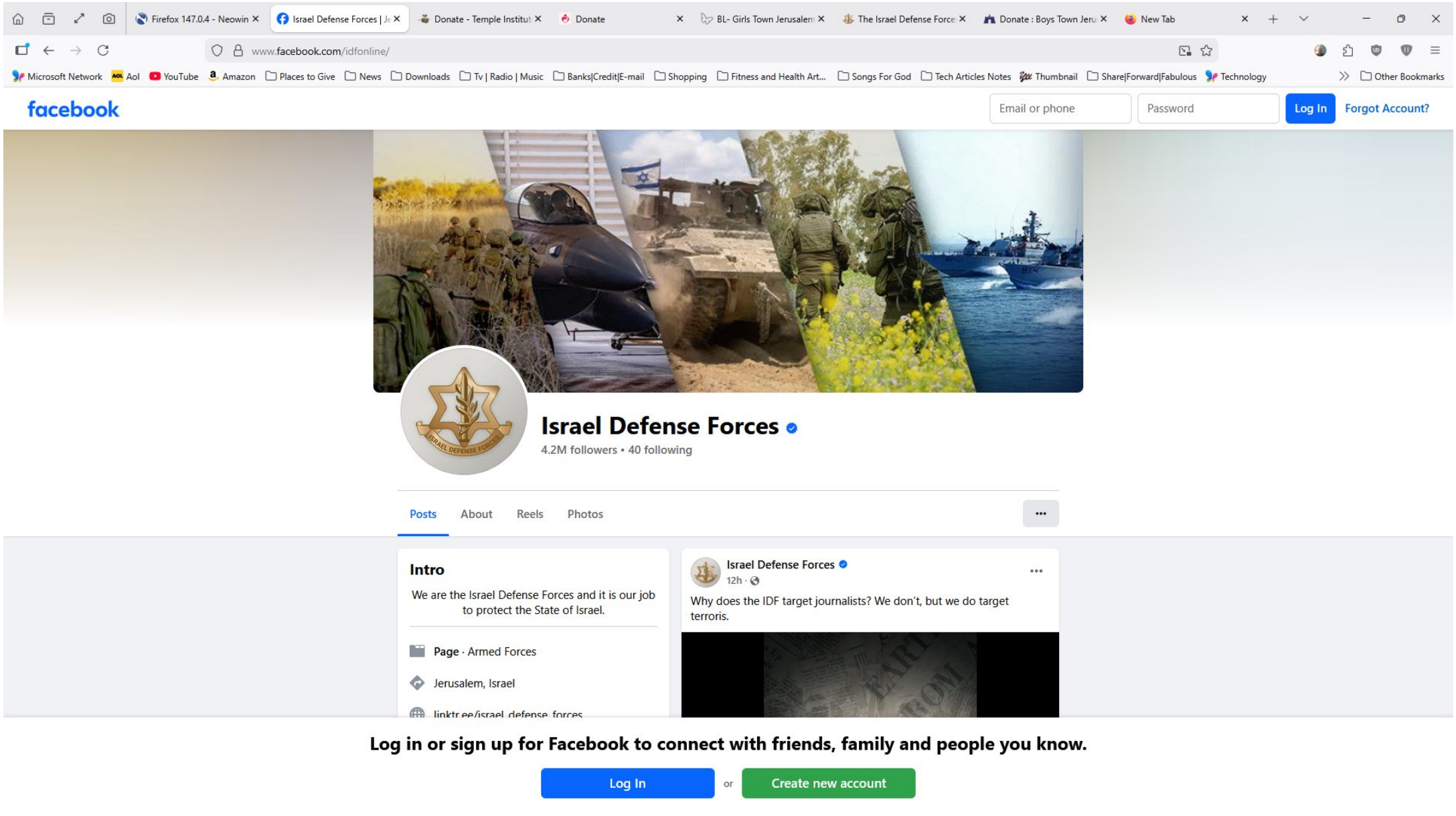
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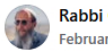

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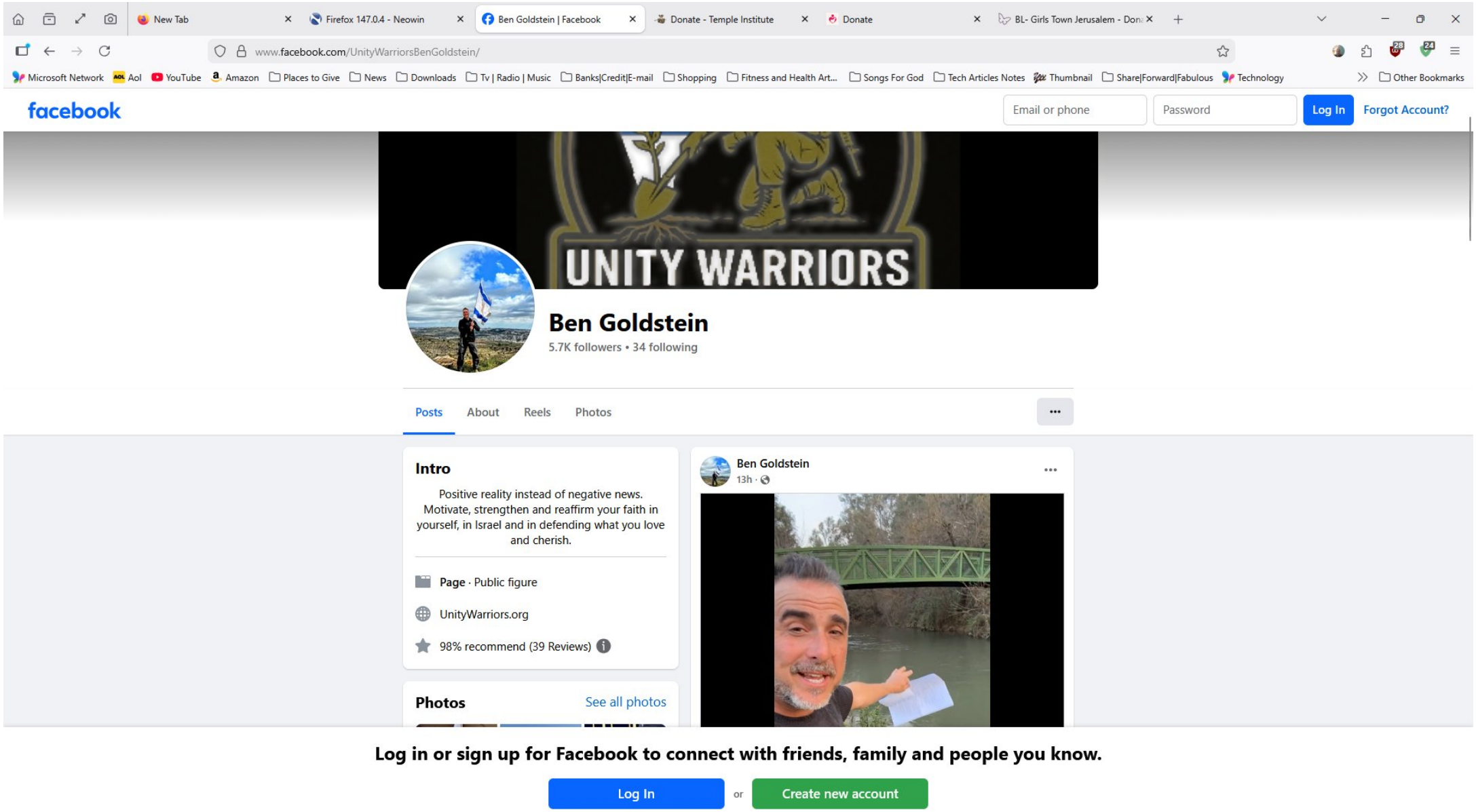
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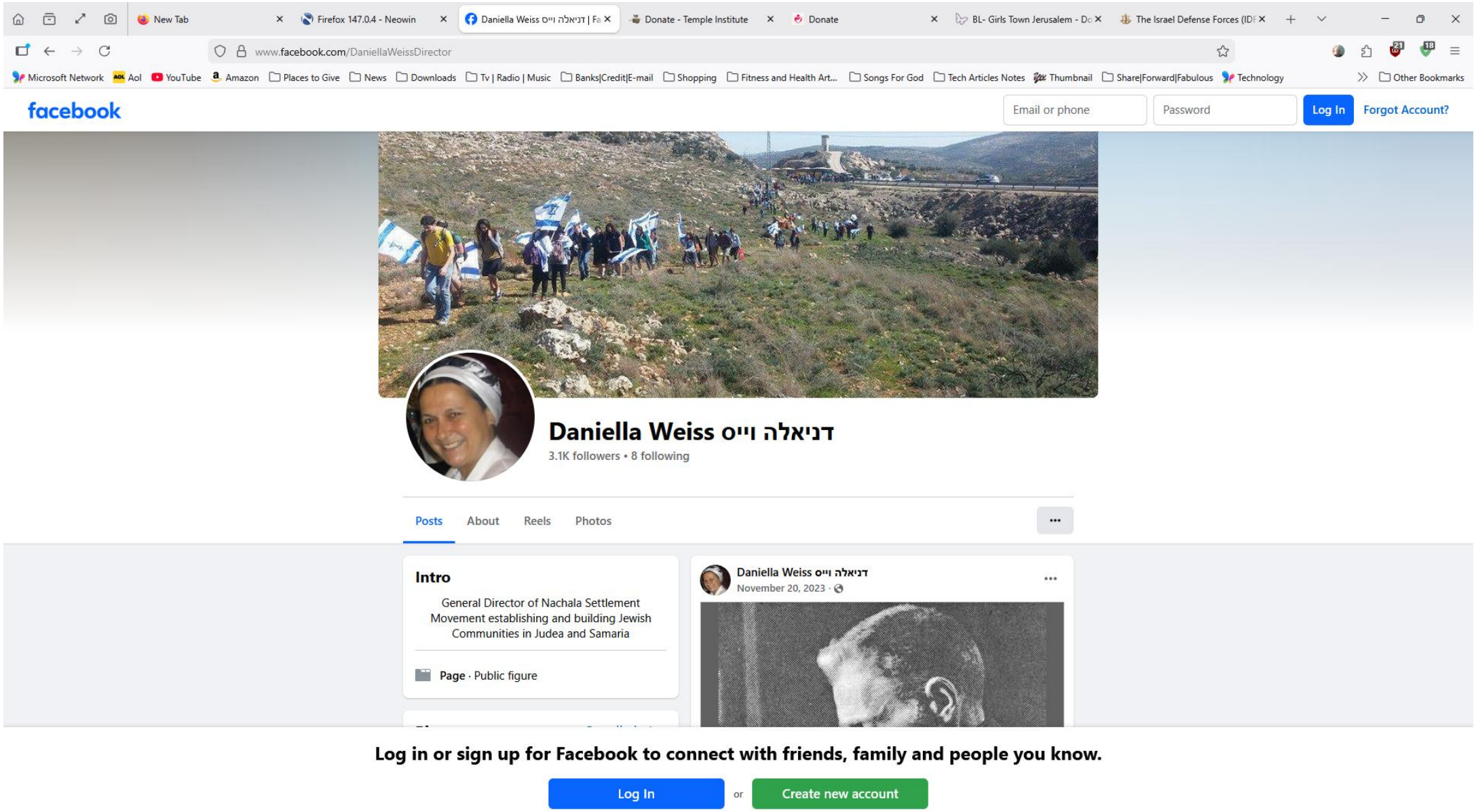
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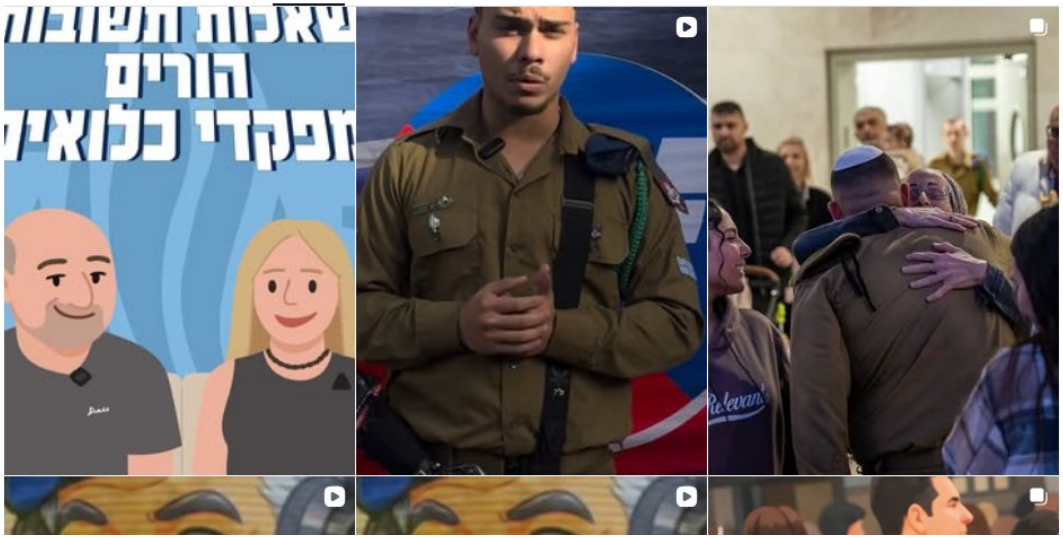

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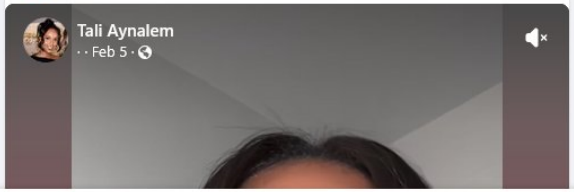

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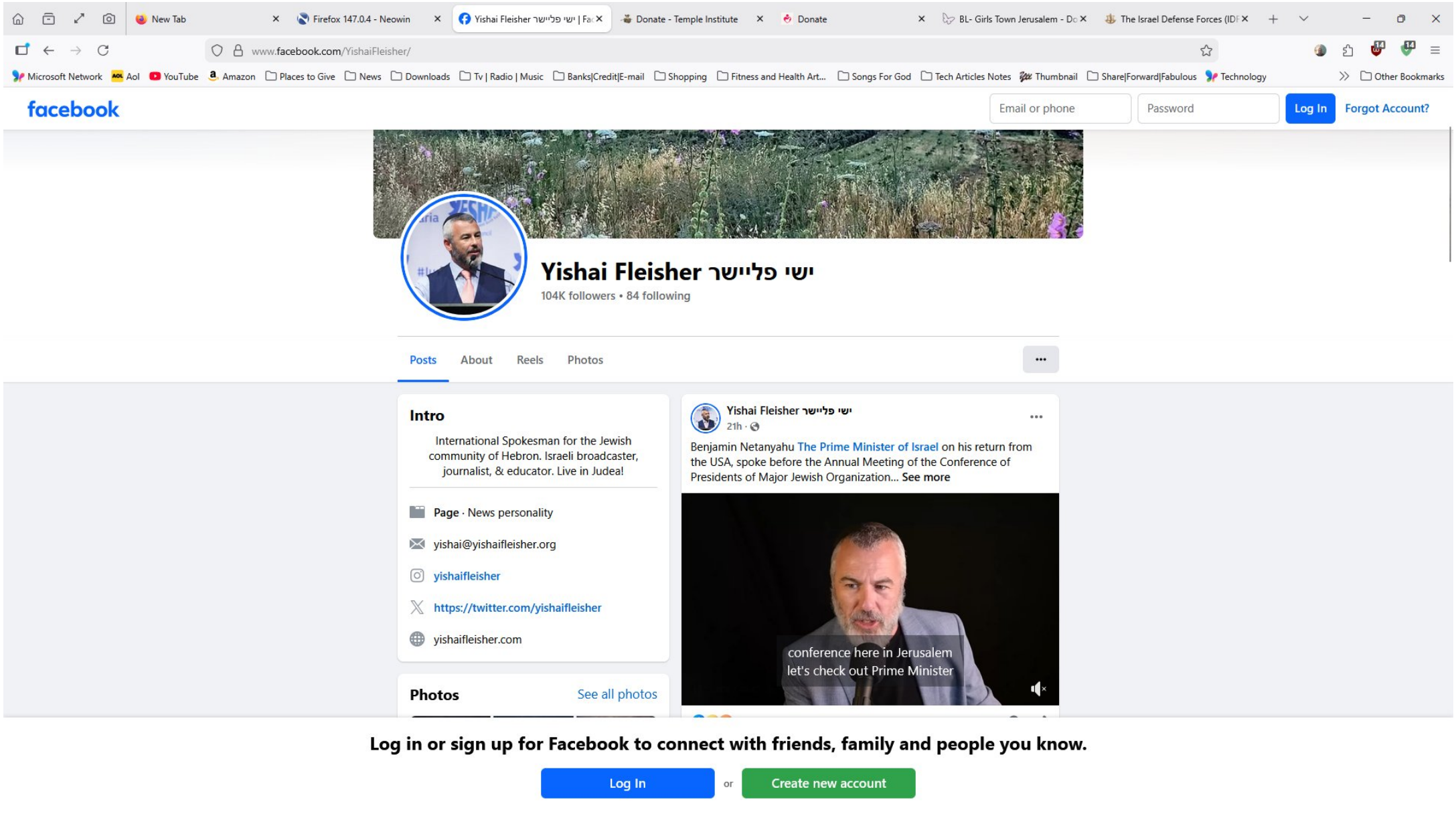
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BL- Girls Town Jerusalem - Do
The Israel Defense Forces (IDF
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104K followers • 84 following
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Benjamin Netanyahu The Prime Minister of Israel on his return from the USA, spoke before the Annual Meeting of the Conference of Presidents of Major Jewish Organization... See more
conference here in Jerusalem
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# Chabad of Hebron

8.4K followers • 12 following

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## Intro

The Facebook home of everything Chabad in Hebron - City of the Patriarchs

**Page** · Religious organization

+972 2-996-2770

Mordechai@chabadhebron.com

chabadhebron.com

96% recommend (18 Reviews)

**Chabad of Hebron**
February 5, 2025 ·

A warm cup of coffee on a freezing night
#warminghearts #ignitingsouls #chabad #idf



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Israel Border Police - משמר הגבול

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# Israel Border Police - משמר הגבול

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## Intro

גולשים יקרים, עמוד זה אינו מהווה תחליף לפנייה למוקד 100 או לתחנת משטרה בכל נושא הדורש טיפול משטרתי

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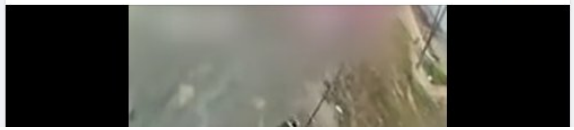
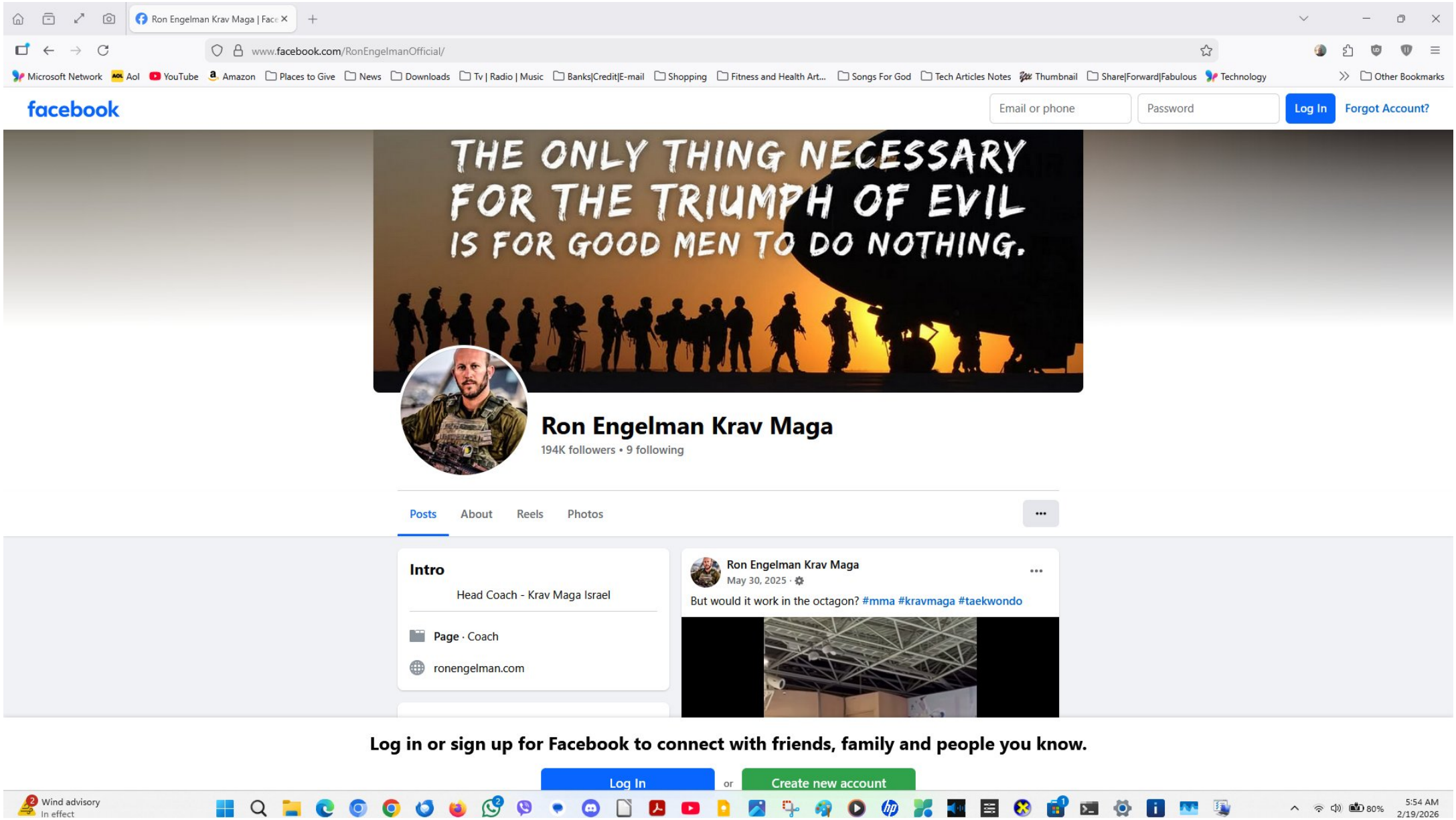
Israel Border Police - משמר הגבול
1d ·

מסתערבי מג"ב ירושלים עוצרים ביריחו חולייה של מחבלי דאעש בחשד שתכננה לבצע פיגוע >>>

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# Avivit Cohen (Woman in krav maga)

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## Intro

כשאתה שואף לממש את חלומותיך,
יהיו אשר יהיו,
אתה גדל עם השאיפה,
לומד מההתנסות,
אתה זוכה מהעשייה

**Profile** · Digital creator

Founder and CEO at **SMART FIGHT KRAV MAGA**

Works at **גפן ממשרד החינוך**

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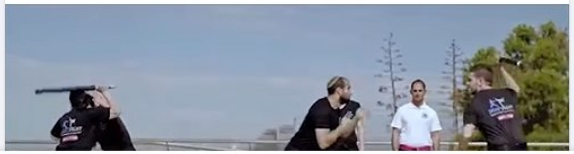
**Avivit Cohen** is with **SMART FIGHT KRAV MAGA** and **3 others**.

September 16, 2025 ·

הצגת תכלית בקרב מגע ישראל.
SMART FIGHT KRAV MAGA GM Uri Refaeli בפרויקט משותף עם UFC...
See more



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# Israel Police - משטרת ישראל

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## Intro

עמוד הפייסבוק הרשמי של משטרת ישראל. בכל נושא הדורש טיפול משטרתי, יש לפנות למוקד 100 או לתחנת משטרה.

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לערוץ הטלגרם: t.me/Israel_Police_100

Israel Police - משטרת ישראל
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אנו מבקשים את עזרתכם באיתור הנעדר דוד יוספוב.... See more



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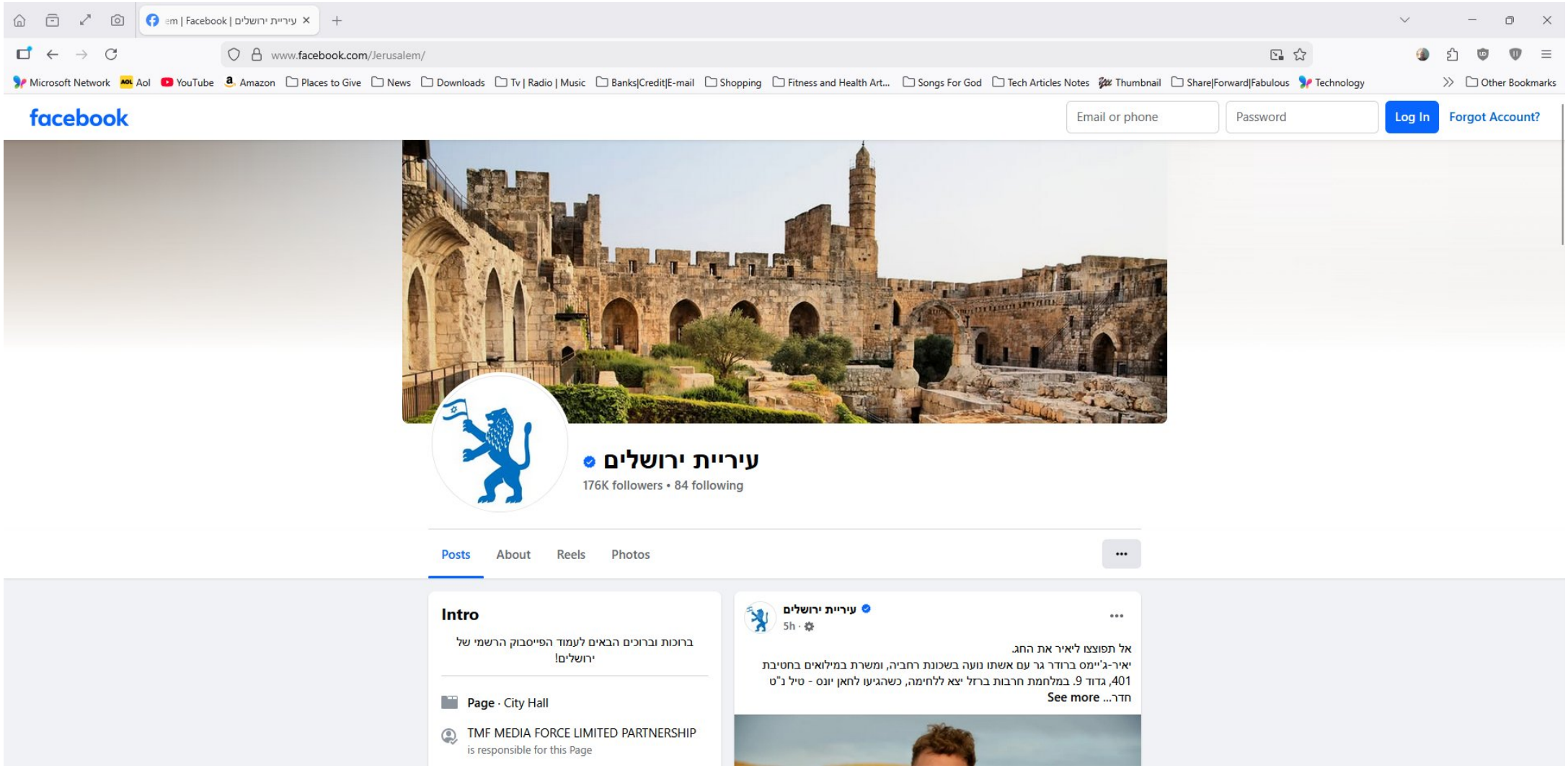
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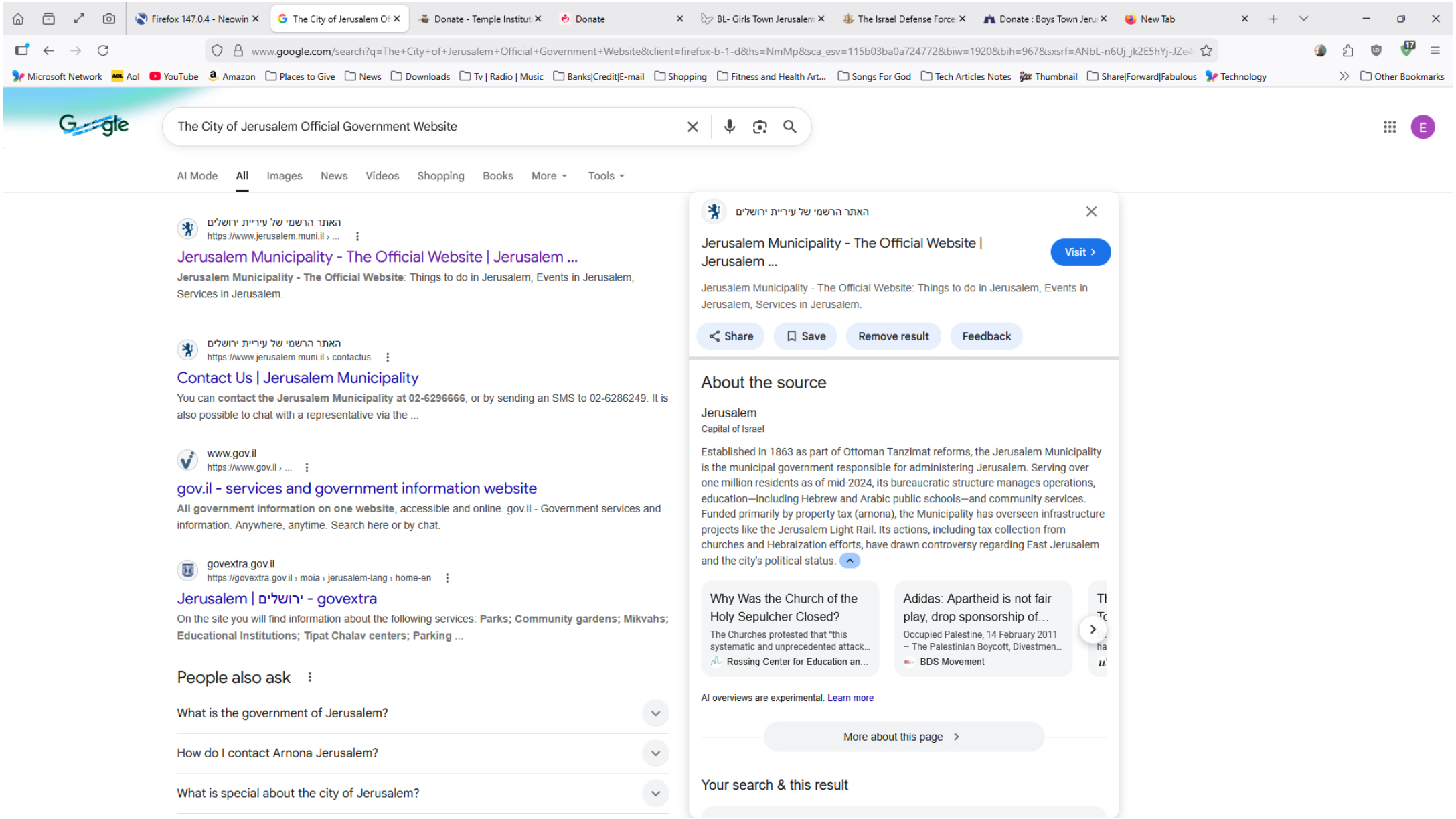
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Established in 1863 as part of Ottoman Tanzimat reforms, the Jerusalem Municipality is the municipal government responsible for administering Jerusalem. Serving over one million residents as of mid-2024, its bureaucratic structure manages operations, education—including Hebrew and Arabic public schools—and community services. Funded primarily by property tax (arnona), the Municipality has overseen infrastructure projects like the Jerusalem Light Rail. Its actions, including tax collection from churches and Hebraization efforts, have drawn controversy regarding East Jerusalem and the city's political status.
Why Was the Church of the Holy Sepulcher Closed?
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## Intro

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6h · Tel Aviv, Israel ·

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הגדולים ביותר מזה שנתיים, והפעם עם האיתן:

## איך ממקבלים תפיסת קו באיו"ש לתרג"דים? 931 וסיירת נח"ל כבר יודעים

קראו עוד





"פותח מחלקה כשרעי לשמאלי וים לימיני":

## ע' איבד את מפקדו וחברו הטוב מ'צוות בירן'- ויכשיר את הדור הבא של סיירת גולני

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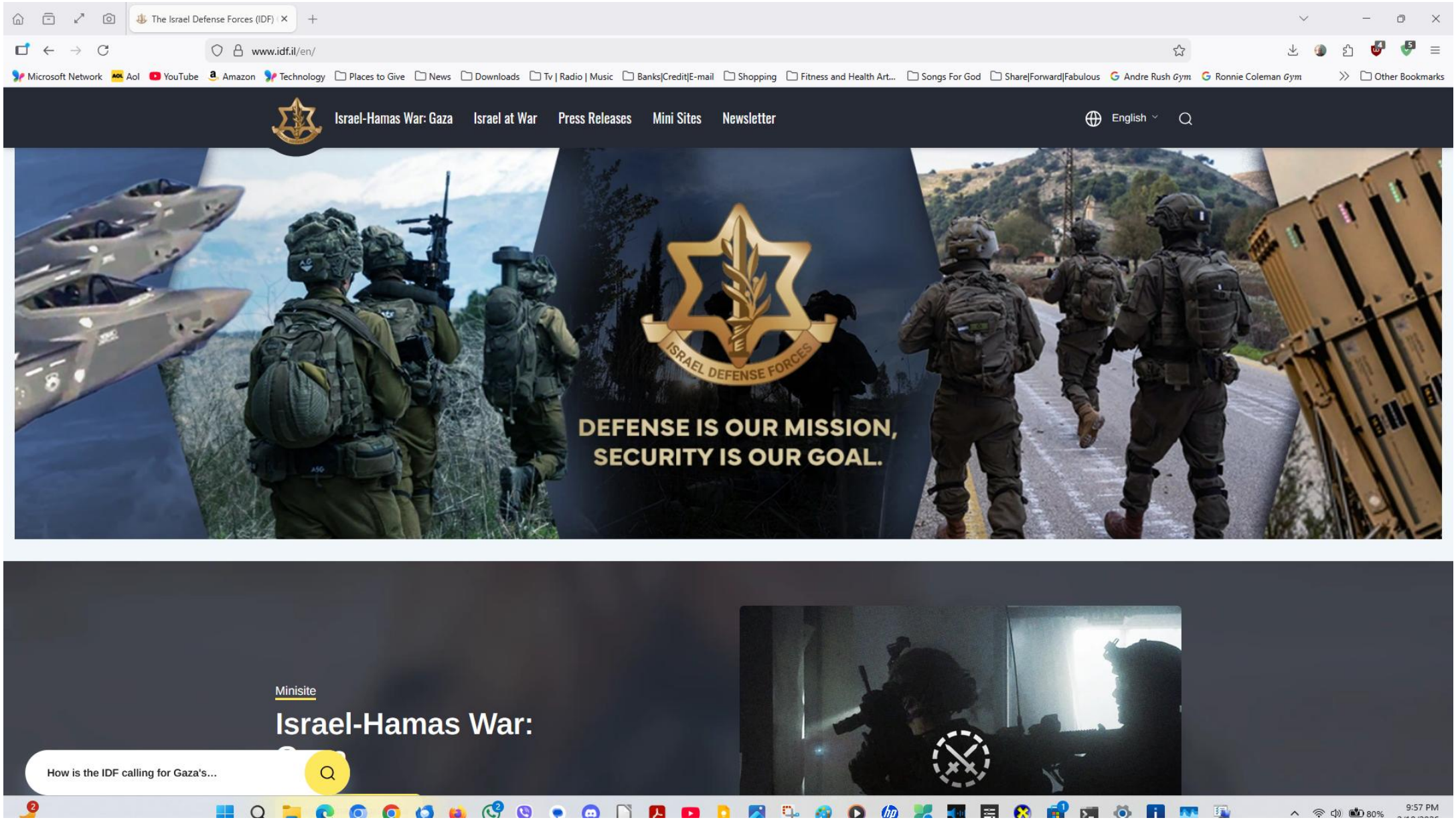
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# l'armée du peuple d'Israël



Journée internationale de l'égalité des femmes :

**Dans Tsahal, "Se battre comme une fille" signifie défendre ce en quoi vous croyez :**



S'entraîner pour le champ de bataille :

**Comment les Simulations de Tirs Forment les Soldats Au Combat**



« Maman, ils sont là » :

**Son nom était Netta**

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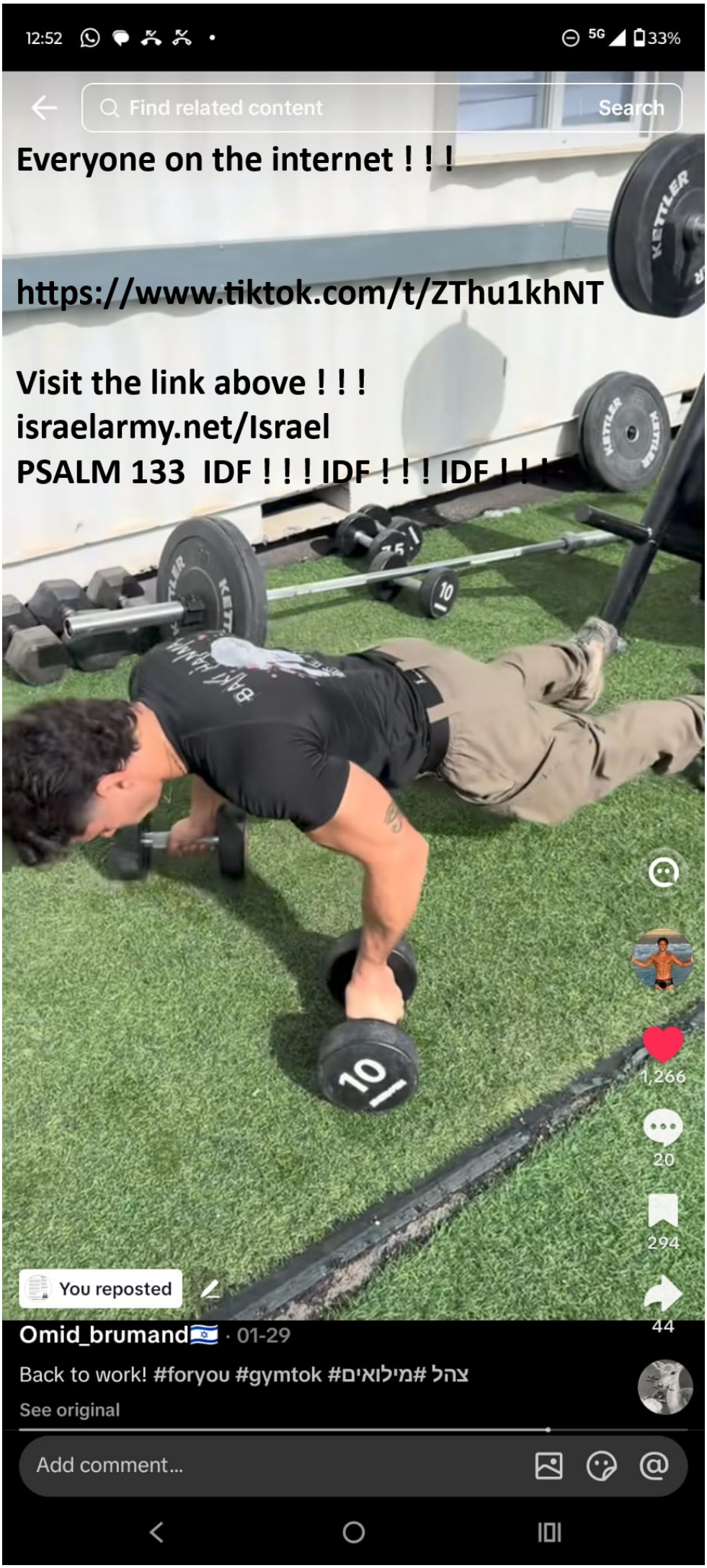
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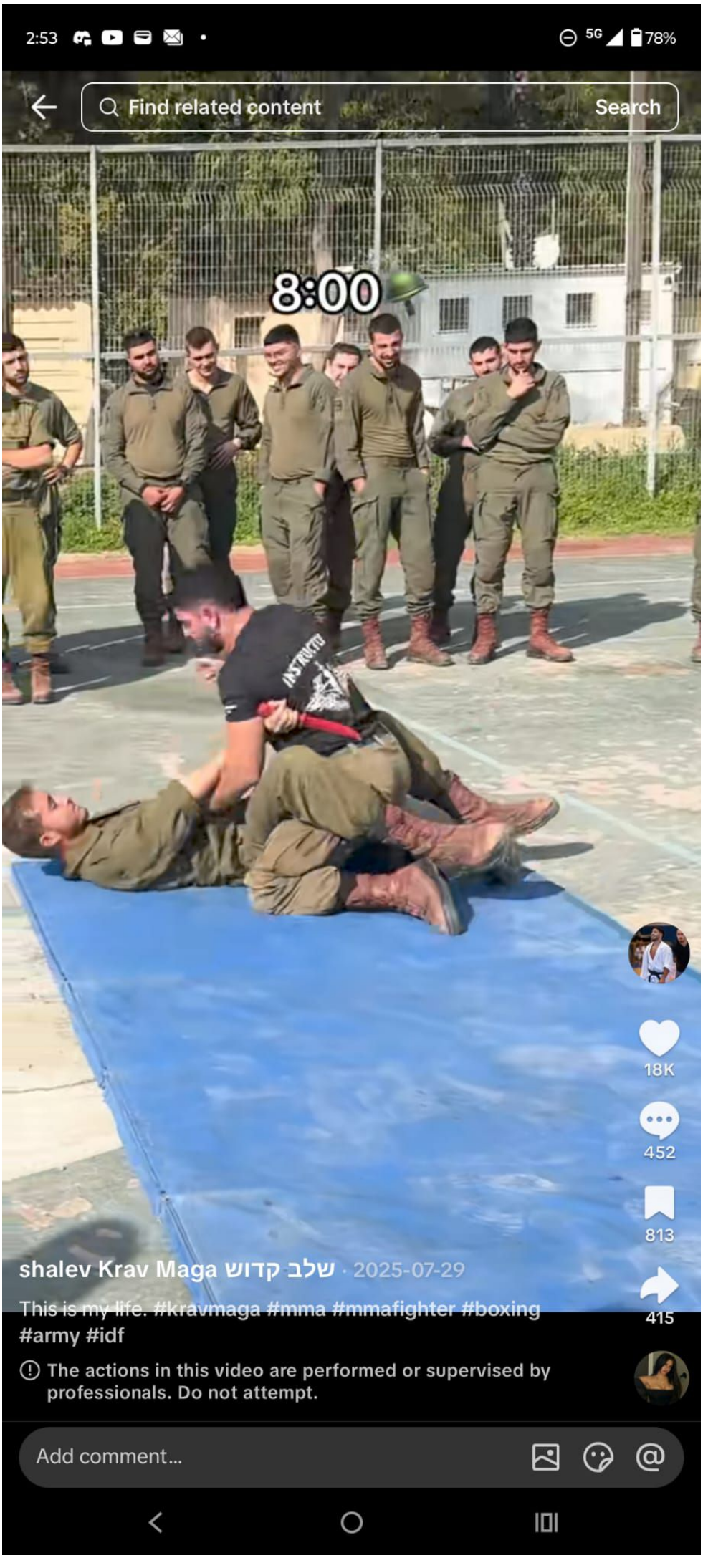
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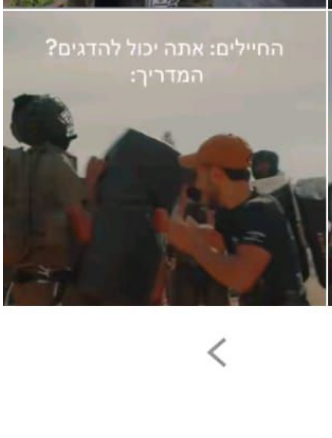


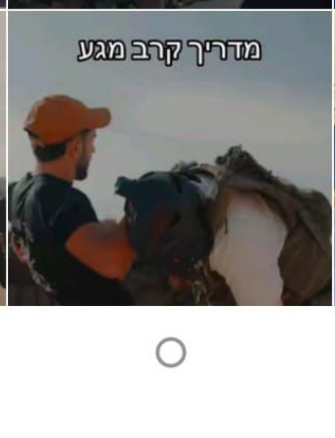







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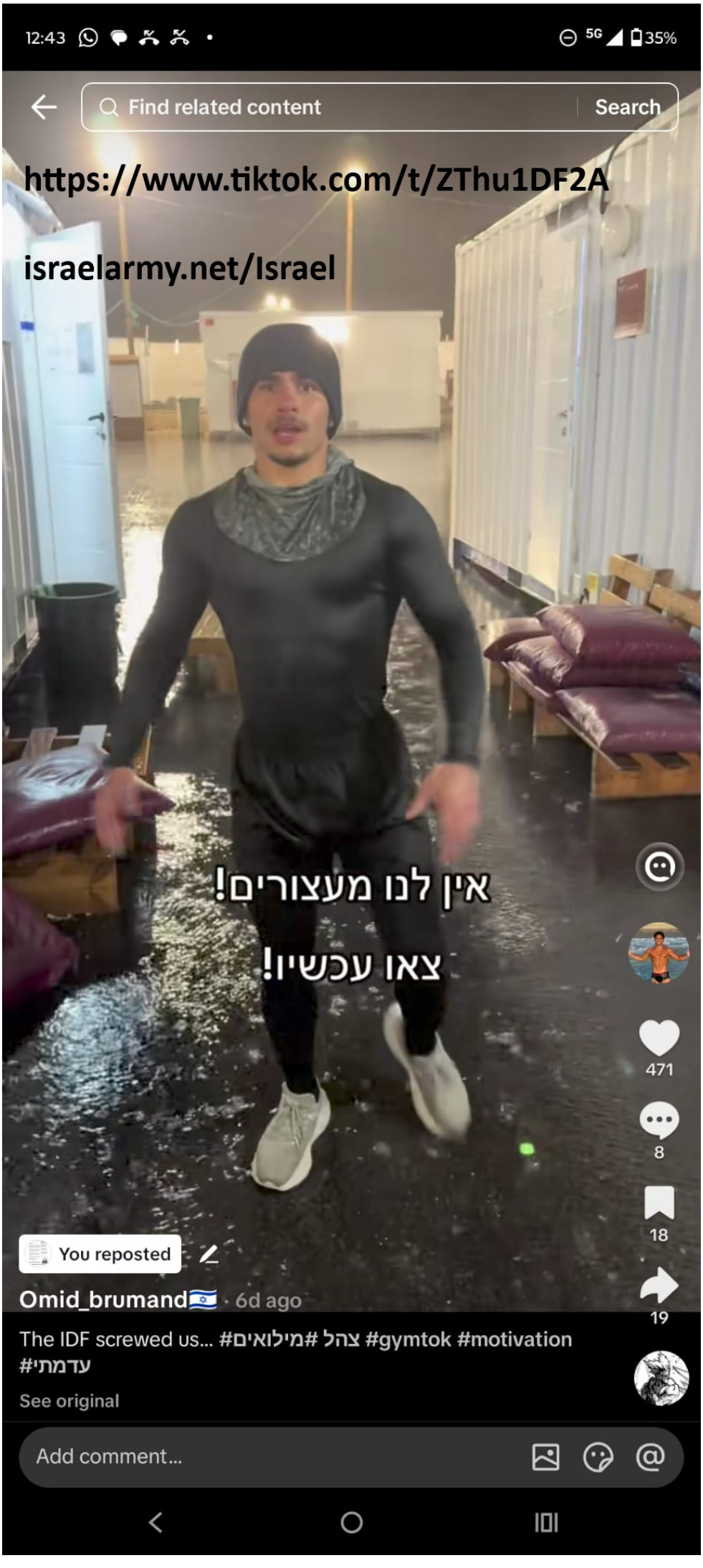
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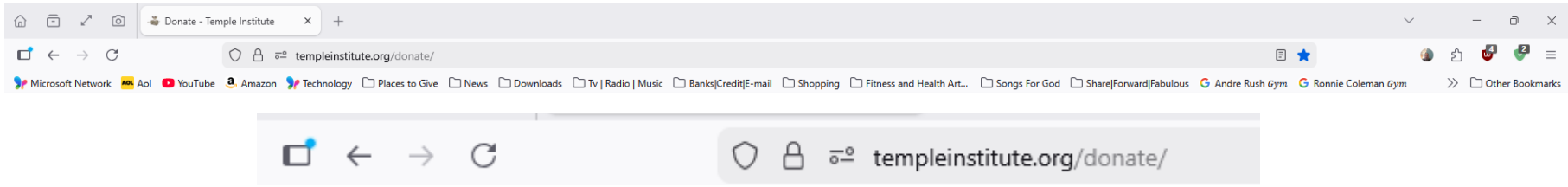





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## *Praise for Jerusalem and King Jonathan*

The first column of one Cave 4 fragment (4Q448) contains a psalm, at first unrecognized but now identified as a Hebrew version of Psalm 154 in the Syriac Old Testament, which is also found in 11QPs$^{a}$.

But this discovery is as nothing compared with the next two columns, which contain a new hymn, written by a different scribe. Although it is in a fragmentary state, it has been deciphered by Ada Yardeni, with the main part as follows:

'…holy city for King Jonathan and for all the congregation of your people Israel, who are in the four corners of heaven. May their peace be on your kingdom. Blessed be your name.' (col. B)

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Eleazar
refers to Shimon, S'dihy and
which Carbon-14 has dated 72–127 CE, is a promissory note mentioning a certain Eleazar bar Joseph.

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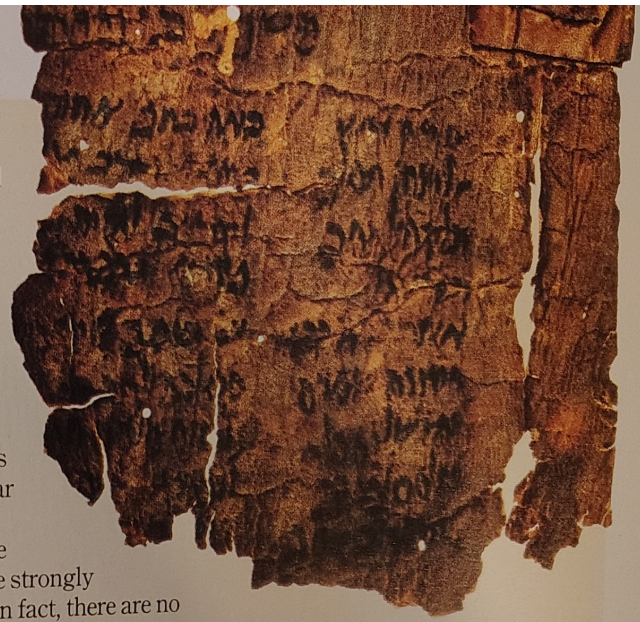
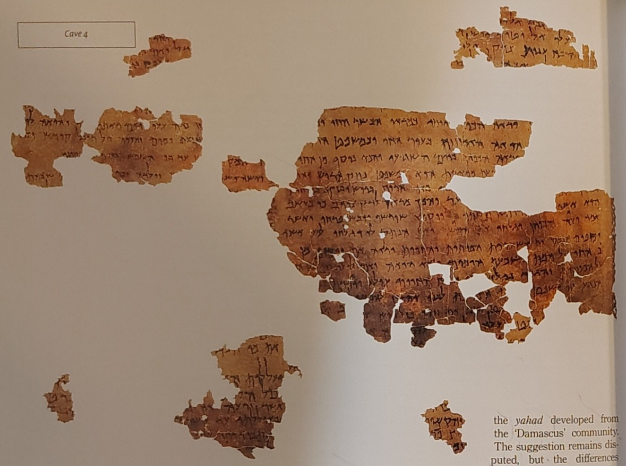


*4Q448 contains a psalm, and a hymn praising King Jonathan. This king cannot be identified with certainty.*




*Fragments of the Damascus Document from Cave 4.*

consisted of an Admonition, a lengthy list of laws (greatly expanded in the Cave 4 fragments), and a concluding liturgy for the Feast of the Covenant Renewal. Philip R. Davies later studied the Damascus Document as a text modelled on the Covenant Renewal form, but the Cave 4 fragments were not then available to him or to other scholars. On the whole the text of the Cairo manuscripts is almost the same as those in Cave 4, but it remains uncertain whether there was one definitive version of this document (there certainly was not in the case of the Community Rule). It is not even certain that all the Cave 4 manuscripts contained an identical edition, and neither Milik nor Baumgarten, who took over the task of producing the official edition, has offered a definitive reconstruction of the original Damascus Document. The most significant variations from the Cairo texts in some of the Cave 4 manuscripts is an introductory discourse suggestive of the Two Spirits dualism of 1QS, and a Penal Code (also similar to the disciplinary rules in 1QS). These additions may confirm, as was already suspected by Davies from the Cairo manuscripts, that the Damascus Document had been edited within the *yahad*, which had made small but important additions. This in turn implies that in some way the *yahad* developed from the 'Damascus' community. The suggestion remains disputed, but the differences between the D and S (as the 'Damascus' and Community Rule manuscripts are collectively termed) remain sufficiently distinct to require some kind of explanation.

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When the new editor-in-chief of the scrolls, Emanuel Tov, presented a list of still-unpublished scrolls from Cave 4 in 1992, he included a group of texts in Aramaic, Hebrew and Nabataean comprising letters, records of debts, property conveyances and accounts for grains. Lack of such everyday records had long puzzled scholars, and it was hoped that these texts would elucidate daily life at Qumran.

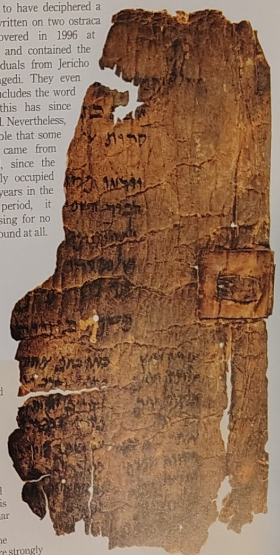
But are these texts actually from Qumran? In her edition of texts from the Wadi Seiyal, otherwise known as Nahal Hever, Ada Yardeni includes the so-called Cave 4 documentary texts only as an appendix, and expresses doubts over their origin. She does not claim to know where they came from, but for some she proposes Nahal Hever itself, 20 km (12 miles) south of Khirbet Qumran. This is because the so-called Cave 4 fragments include one from a manuscript found at Nahal Hever. She also notes that this kind of text is unlike the vast majority of materials in Cave 4. The cursive script is also quite different, and, finally, recent Carbon-14 dates for the manuscripts 4Q342 and 4Q344 date them 'long after the settlement at Khirbet Qumran was abandoned' (p. 74).

Twelve of these manuscripts were written on leather and seven on papyrus. 4Q342 is a letter, datable by its script to the 1st century CE (Carbon-14: 14–115 CE). It mentions the names Yehudah, Eleazar and Elishua. 4Q343, datable to *c.* 50 BCE, refers to Shimon, S'dlhy and Beit 'Aphek. 4Q344, which Carbon-14 has dated 72–127 CE, is a promissory note mentioning a certain Eleazar bar Joseph.

But palaeography and Carbon-14 do not always agree. 4Q345 is dated by its script to the middle to late 1st century BCE; but Carbon-14 gives the range 373–171 BCE. This fragment mentions the month of Elul, 30 silver denarii, and the names Yeshua', Hosha'yah, and Yishma'el ben Shimon. 4Q346 and 4Q348 are also deeds, containing personal names; 4Q351–58 are accounts dealing with grain; 4Q359 is a papyrus deed and Yardeni suggests that 4Q360a must have been a literary text that referred to sacrifices.

But are none of these from Qumran? Cross and Eshel claim to have deciphered a deed of a gift, written on two ostraca that were discovered in 1996 at Khirbet Qumran and contained the names of individuals from Jericho and perhaps Engedi. They even claimed that it includes the word *yahad*, though this has since been contradicted. Nevertheless, it is not impossible that some of these texts came from Qumran. Indeed, since the site was certainly occupied for at least 150 years in the Graeco-Roman period, it would be surprising for no such texts to be found at all.

**Factfile**
*Manuscripts:* 4Q342–60
*Editors:* H. Cotton and A. Yardeni (*DJD* 27)
*Script:* Early Herodian to post-Herodian



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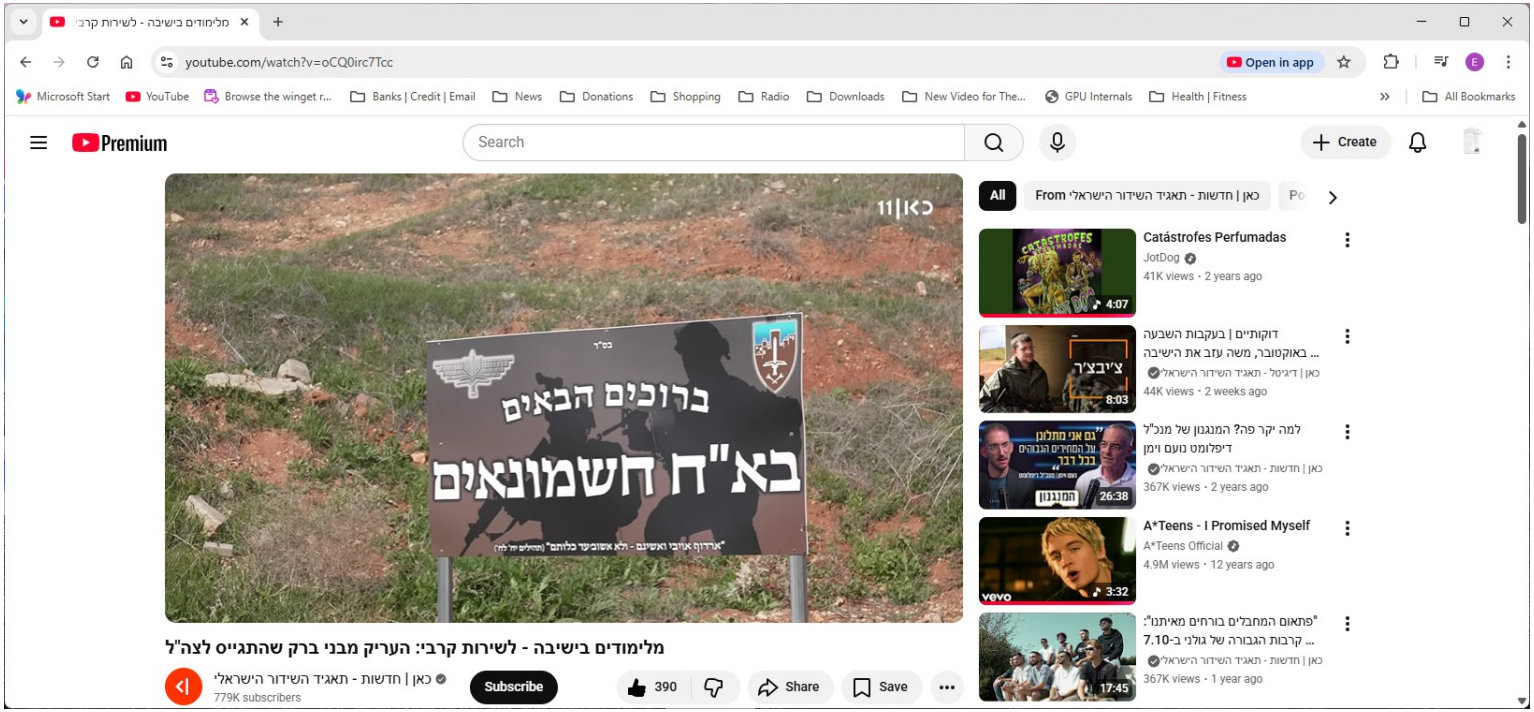


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# Ancient Jewish village discovered at Kursi beach

## 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 the sea 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 Raghav 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 previous 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 archeological 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 or 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 archeological findings to date in Israel," Prof. Artzy notes.

Volunteers from Israel and from abroad are participating in the excavations at Kursi beach site, particularly 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 archeological 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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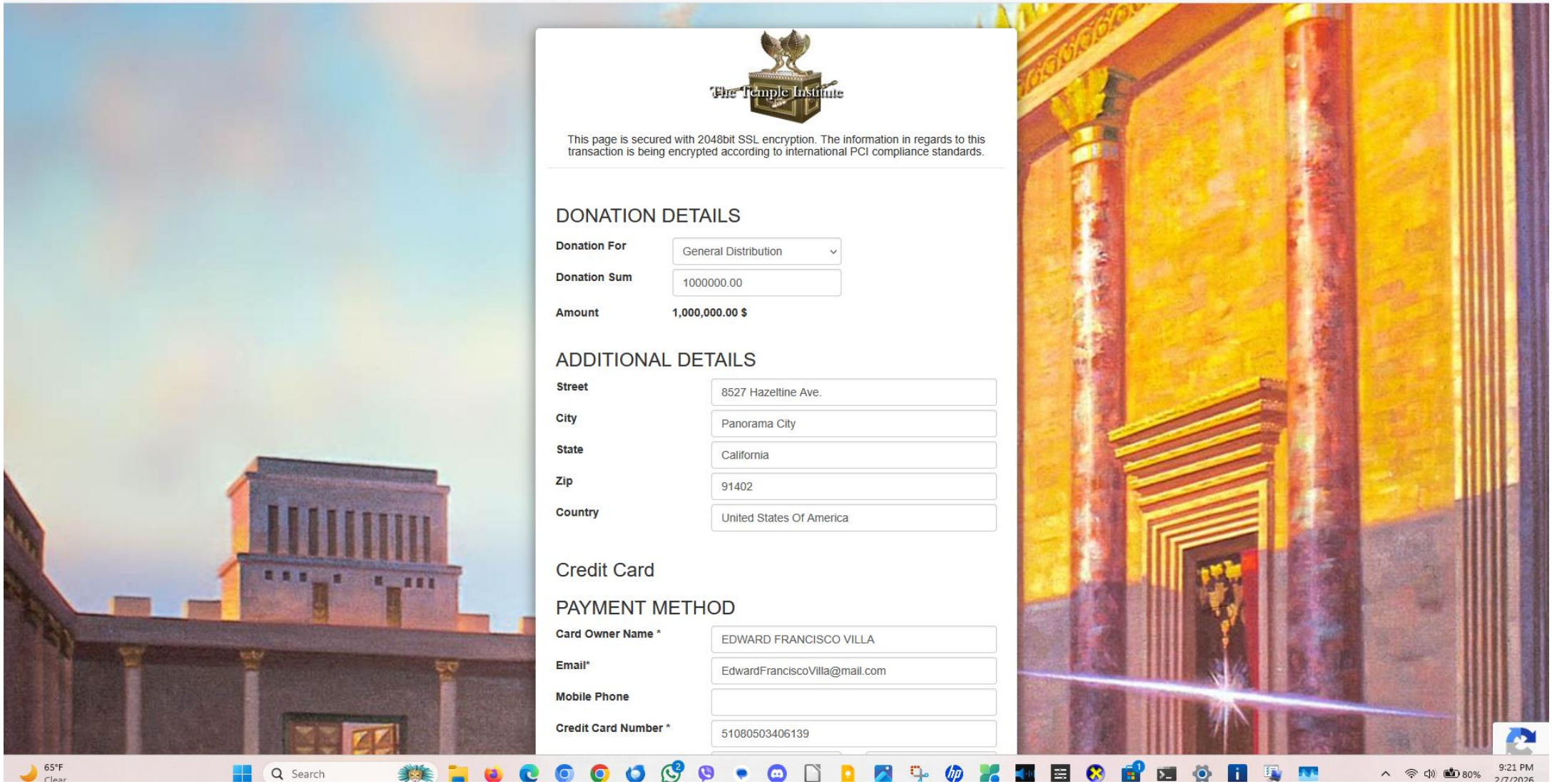
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## Melchizedek

Factfile

*Manuscript:* 11QMelch (11Q13)
*Editor:* A.S. van der Woude (*DJD* 23)
*Commentary:* P. Kobelski
*Length:* 3 columns (c. 42 cm, 18 in)
*Script:* Late Hasmonaean

> '... this will (occur) in the first week of the Jubilee that follows the nine Jubilees. And the Day of Atonement is the e[nd of the] tenth [Ju]bilee, when all the sons of [light] and the men of the lot of Mel[chi]zedek will be atoned for.' (11QMelch, 2:7–8)

Melchizedek appears three times in the Bible. In Genesis 14:18, he is a mysterious 'King of Salem' and priest of 'God Most High', to whom Abraham gives a tithe. In Psalm 110:4 the king is addressed as 'a priest forever according to the order of Melchizedek', while in Hebrews 5–7 Melchizedek and his rank form the basis for the author's presentation of Jesus as a high priest. A king-priest, this figure was an important prototype for the Hasmonaean priest-kings and for those looking for a messiah to combine both the anointed offices.

The text of the document is unfortunately only partially preserved, and in 10 fragments. Only the second of the three columns that can be made out preserves any readable text (col. 3 has odd words in about eight lines) – a total of roughly two-dozen incomplete lines. Many of the fragments contain biblical texts, which makes it easier to reconstruct the flow. It is, like the Florilegium (see p. 126), a 'thematic' commentary, interpreting texts from different parts of the scriptures on the basis of a topical link, not interpreting texts from a single book and in sequence, as in the Commentaries on Habakkuk or Nahum. Here it differs from the *pesharim*, although it includes some passages that begin with the word *pesher* and introduce *pesher*-like equations of biblical words or phrases with people or objects. The overall theme of the composition (or at least of what has been preserved of it) is the final deliverance of Israel from its sin through a Day of Atonement sacrifice by the heavenly high priest Melchizedek, which will be accompanied by the destruction of the wicked.

The argument is built up through the association of texts from different scriptural books, starting with Leviticus 25:13 and Deuteronomy 15:2, which legislate for the sabbatical and Jubilee years (7th and 49th/50th). Deuteronomy calls this a 'year of release', and Isaiah 61:1 is the next text cited because it speaks of proclamation of freedom for captives in the 'year of the Lord's favour' (hence 'year of release' is identified as 'year of favour'). A piece of *pesher* exegesis explains that the captives will join the 'children of Heaven' and the 'party of Melchizedek', and that this will occur in the first week after the end of the ninth Jubilee. Then at the end of the tenth Jubilee, the 'children of light' and the party of Melchizedek will be atoned for. Melchizedek, in fact, is being identified in places where the biblical texts speak of 'God', and this is justified by citing Psalm 82, where 'God' judges in the divine assembly. This judgment by 'God' is interpreted (a *pesher* again) as a judgment against 'Belial and the spirits of his lot' who rebelled against God's precepts. Hence 'God' (as in 'sons of God', e.g. Genesis 6:2) can be taken to refer to any divine being.



*The view to the east from the inside of Cave 11.*

The argument moves on: 'this is the day...of which Isaiah the prophet spoke: "How beautiful upon the mountains are the feet of the messenger..."' (Isaiah 52:7). Isaiah's mountains are interpreted (another *pesher* section) as the prophets, while the 'messenger' is the 'one anointed by the spirit', a prince foretold in Daniel 9:25. The 'bearer of good tidings' in Isaiah 52:7 is then identified with the 'comforter' of Isaiah 61:2–3, bringing the interpretation full circle back to the 'year of favour'.

The task of this anointed 'comforter' is to give solace by helping the 'afflicted' to understand the course of history. For eventually, God will reign in 'Zion', which is interpreted as referring to those who 'abandon the ways of the people'. The column ends

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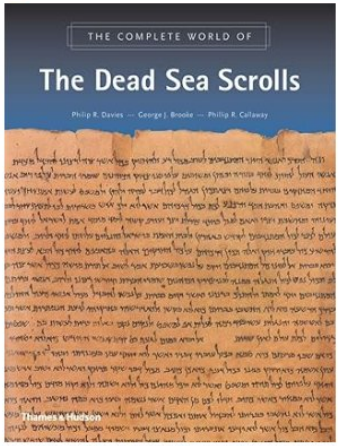


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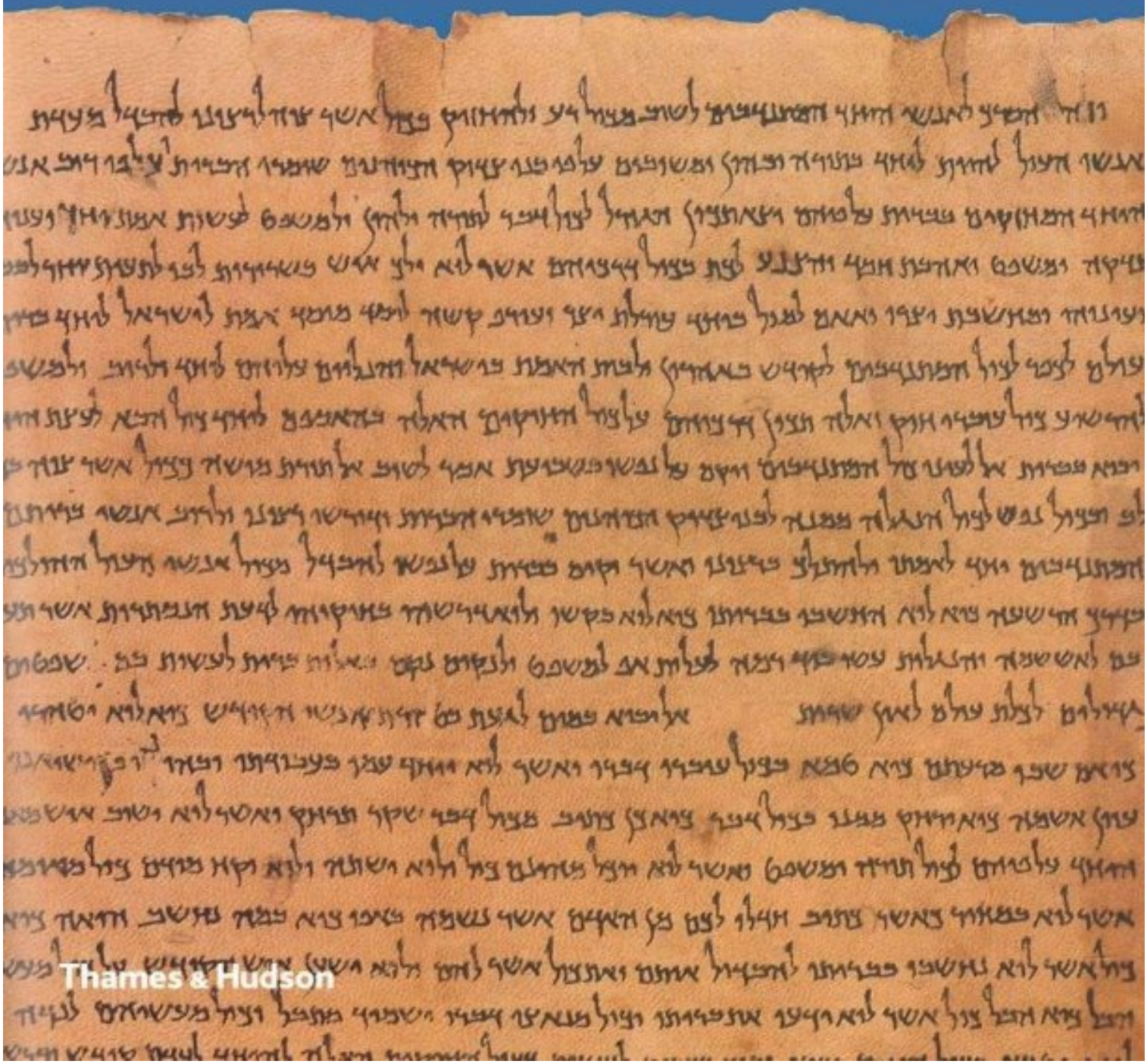

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# OBED-EDOM (עבד אדום).

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

Table of Contents

—1. Biblical Data:
—In Rabbinical Literature:

## —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).

## —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 beforeit 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

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*"I am the Lord your God who took you out of the Land of Egypt out of the house of bondage. You are to have no other gods but me."*

— DEUTERONOMY 5:6-7

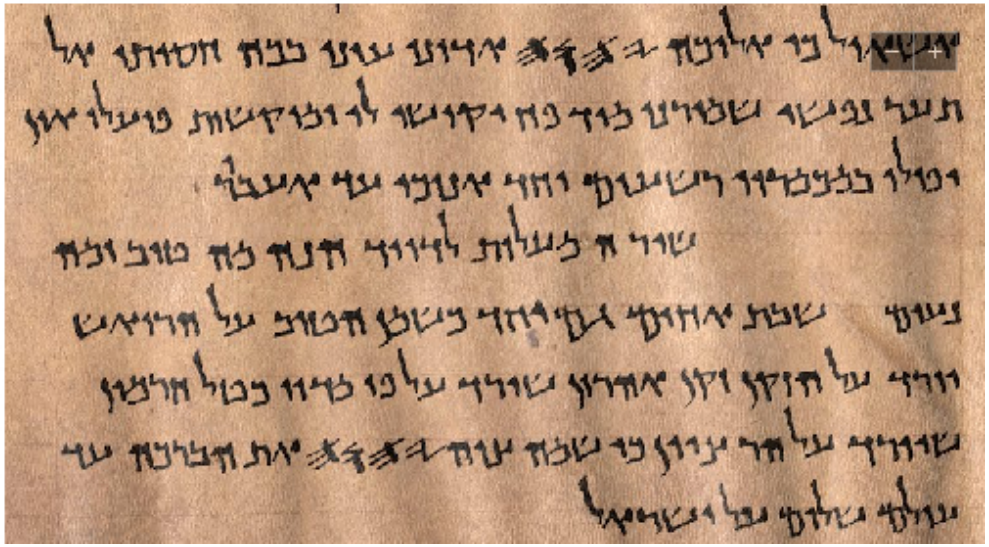
of their divine revelation at Mount Sinai.

### PSALMS SCROLL

11Q Psalms [a]
Date: 1–68 CE,
Herodian Period
Language: Hebrew

*"How good and pleasant it is when God's people live together in unity"*

— PSALMS 133:1



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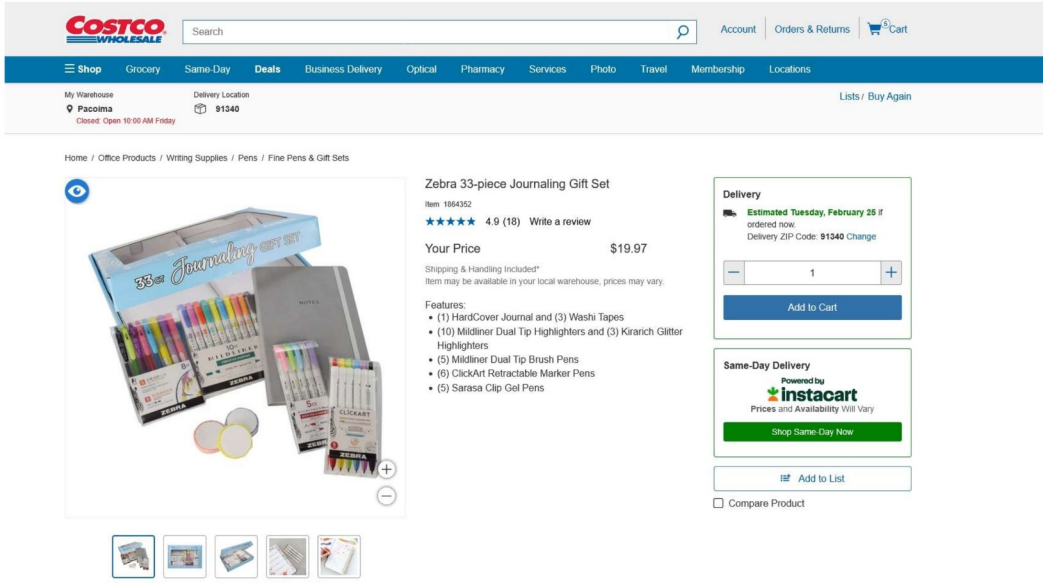


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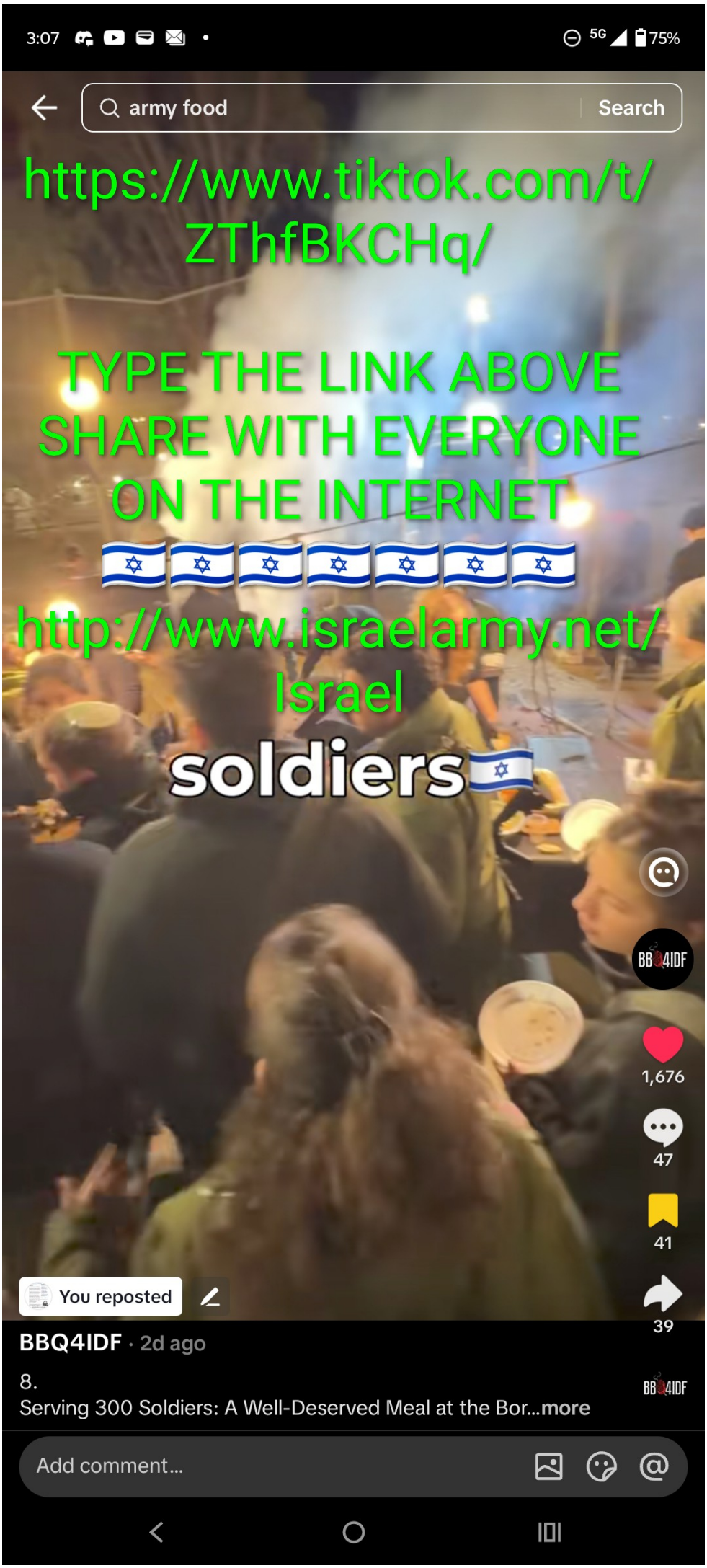
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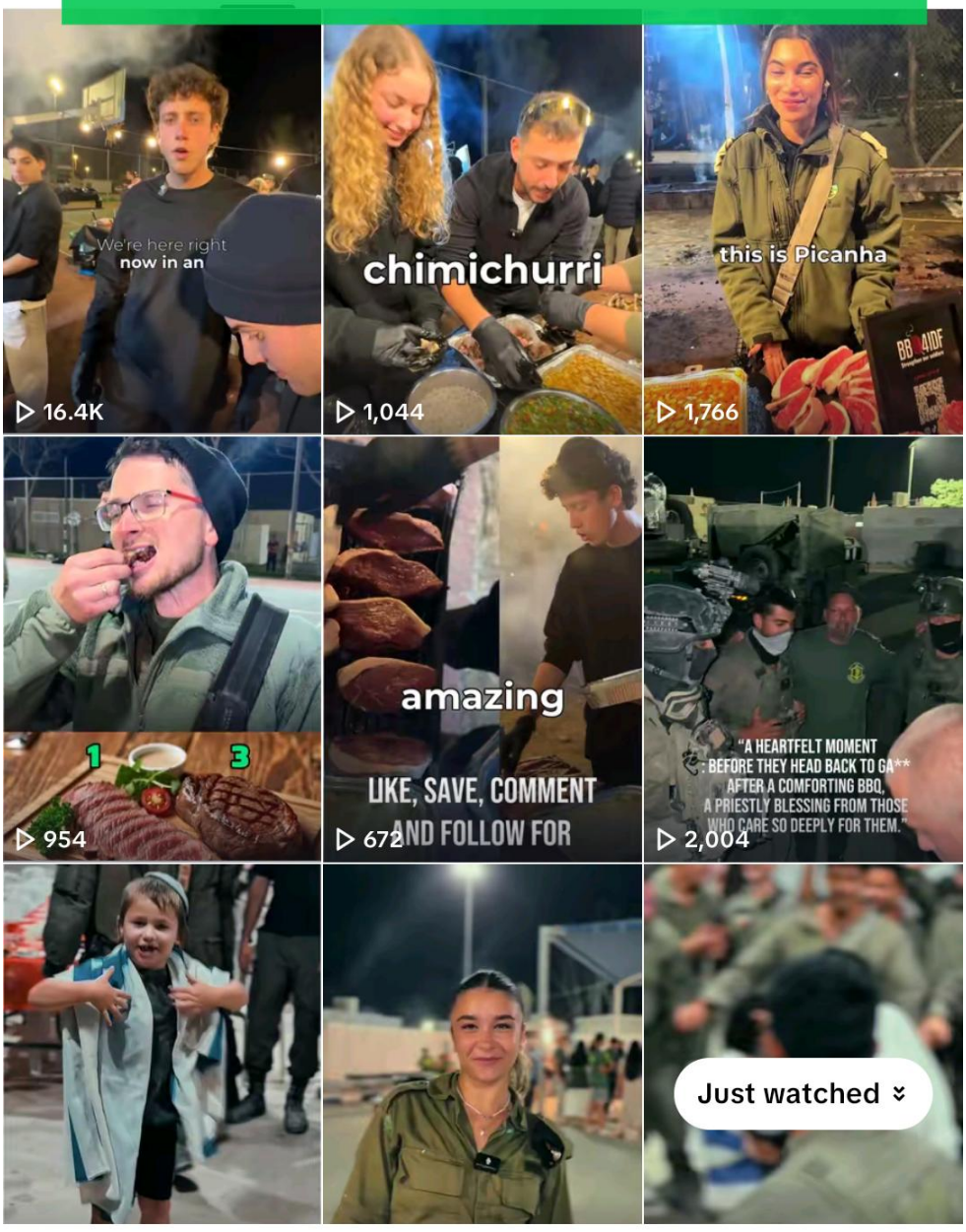

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# SHALLUM.

By: Emil G. Hirsch, E. I. Nathans, Wilhelm Bacher, Louis Ginzberg

Table of Contents
—Biblical Data:
—In Rabbinical Literature:

## —Biblical Data:

1. King of Israel who dethroned Zechariah, the last of Jehu's dynasty, and succeeded him. He was in turn dethroned by Menahem (II Kings xv. 10-16).
2. Son of Josiah, King of Judah (Jer. xxii. 11). Probably the term is used merely as an epithet = "the desired one"; hence I Chron. iii. 15 makes Shallum the fourth son of Josiah.
3. Husband of Huldah, the prophetess (II Kings xxii. 14).

## —In Rabbinical Literature:

Even at the time of the prophet Elisha, Shallum was one of the most eminent men ("mi-gedole ha-dor") in the country. Yet he did not think it beneath his dignity to lend personal aid to the poor and the needy.



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# HULDAH (חלדה).

**By: Emil G. Hirsch, M. Seligsohn, Executive Committee of the Editorial Board., Louis Ginzberg**

## —Biblical Data:

Table of Contents

—Biblical Data:
—In Rabbinical Literature:

Prophetess; wife of Shallum, the keeper of the wardrobe in the time of King Josiah. She dwelt in the second quarter of Jerusalem. It seems that Huldah enjoyed great consideration as a prophetess, for when Hilkiah found the scroll of the Law he, with his four companions, took it to her. On

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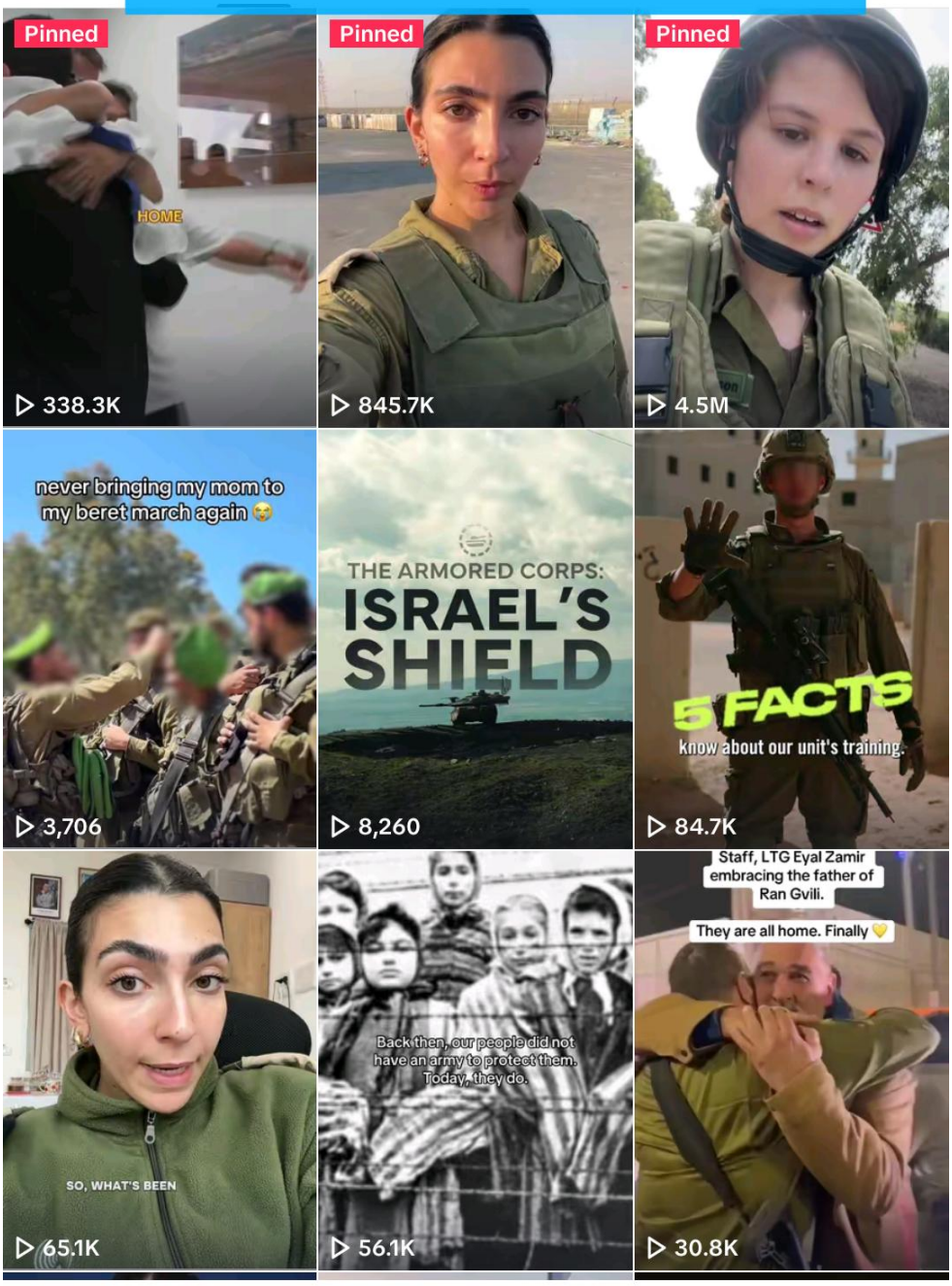

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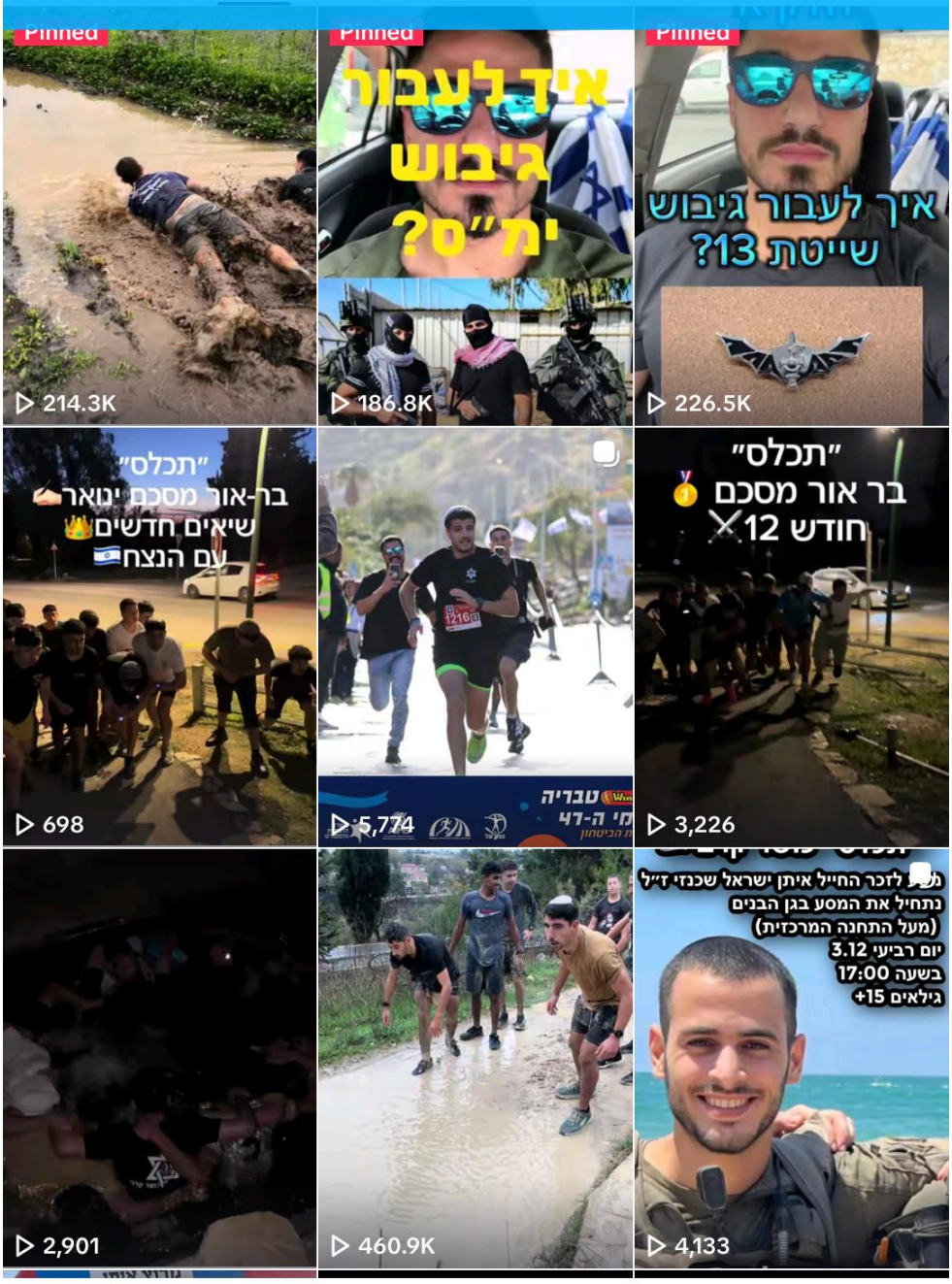

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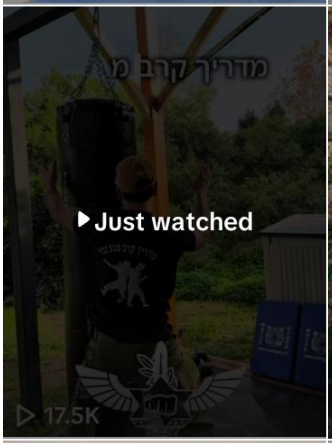











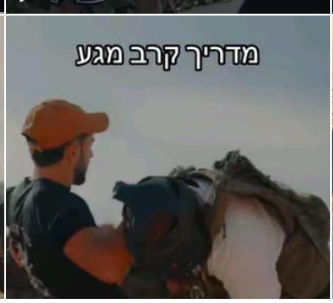




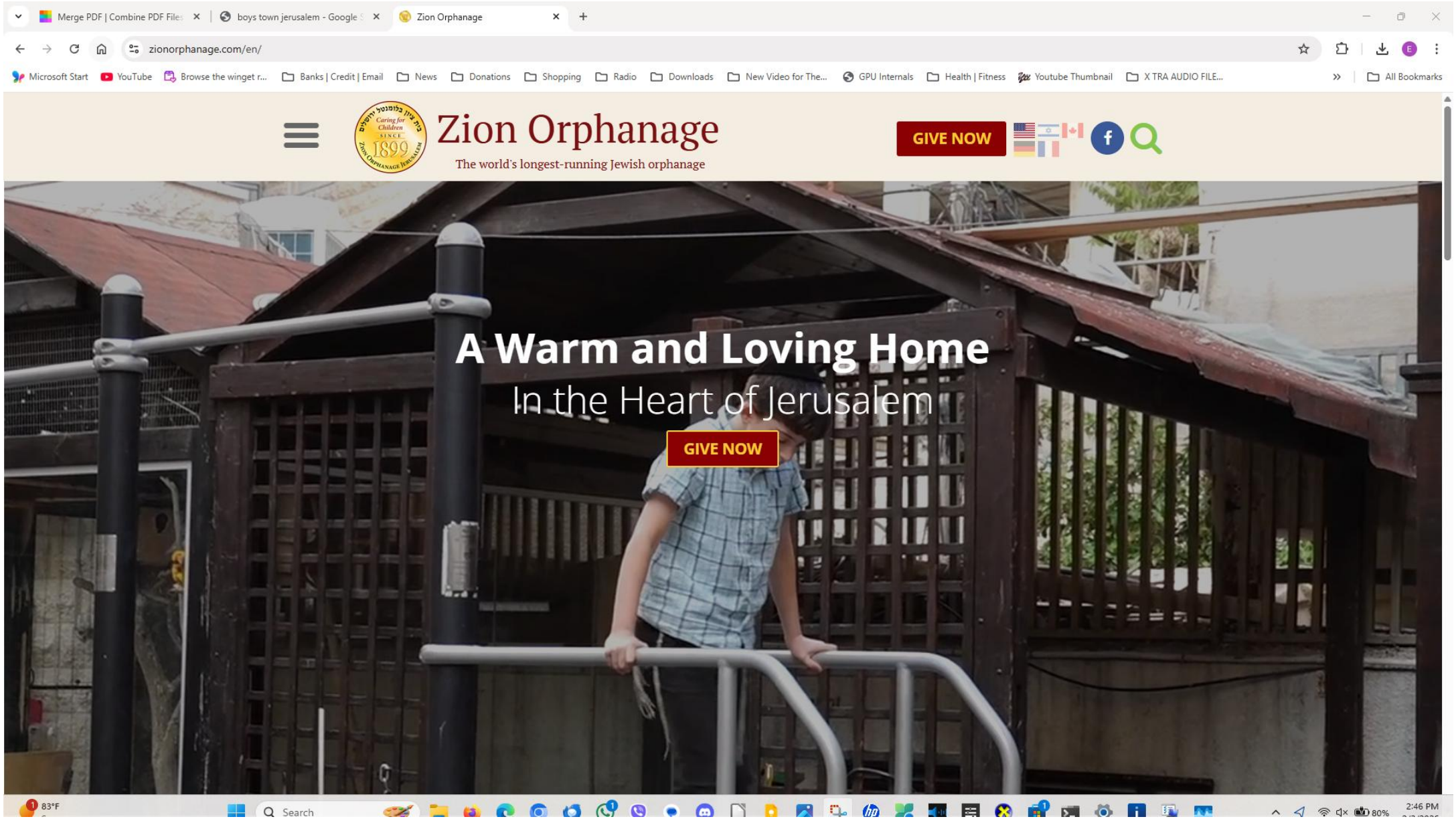
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### ODELYA BLUM*

Odelya Blum was born into a complicated family situation, which only went from bad to the unimaginable as she grew up. Both of her parents had been married and divorced, bringing their children from their first marriages into their new family. Unfortunately, when Odelya's mother was expecting her, her father was killed in a car accident. Needless to say, this horrific tragedy shattered Mrs. Blum, and as hard as she tried she just could not pull herself together enough to provide a stable home for Odelya and her half-sisters.

Odelya was brought to Girls Town Jerusalem by the social worker in charge of the Blum family so that she could receive the warmth and care she needed to help her develop properly. Although she was being raised in our Home she still had a close relationship with her mother. She was completely devastated when her mother fell sick, and passed away, leaving Odelya at the tender age of 10 years old a complete orphan.

One of Odelya's half-sisters, Sara, who also grew up in our orphanage, made Odelya a part of her family. Sara provided her with a loving caring home to come to whenever she left the dormitory. When Odelya was about 14 years old Sara suddenly got sick and, shockingly, a short while later died. Odelya felt she lost her second mother. At this point, Girls Town Jerusalem was truly the only home that Odelya.

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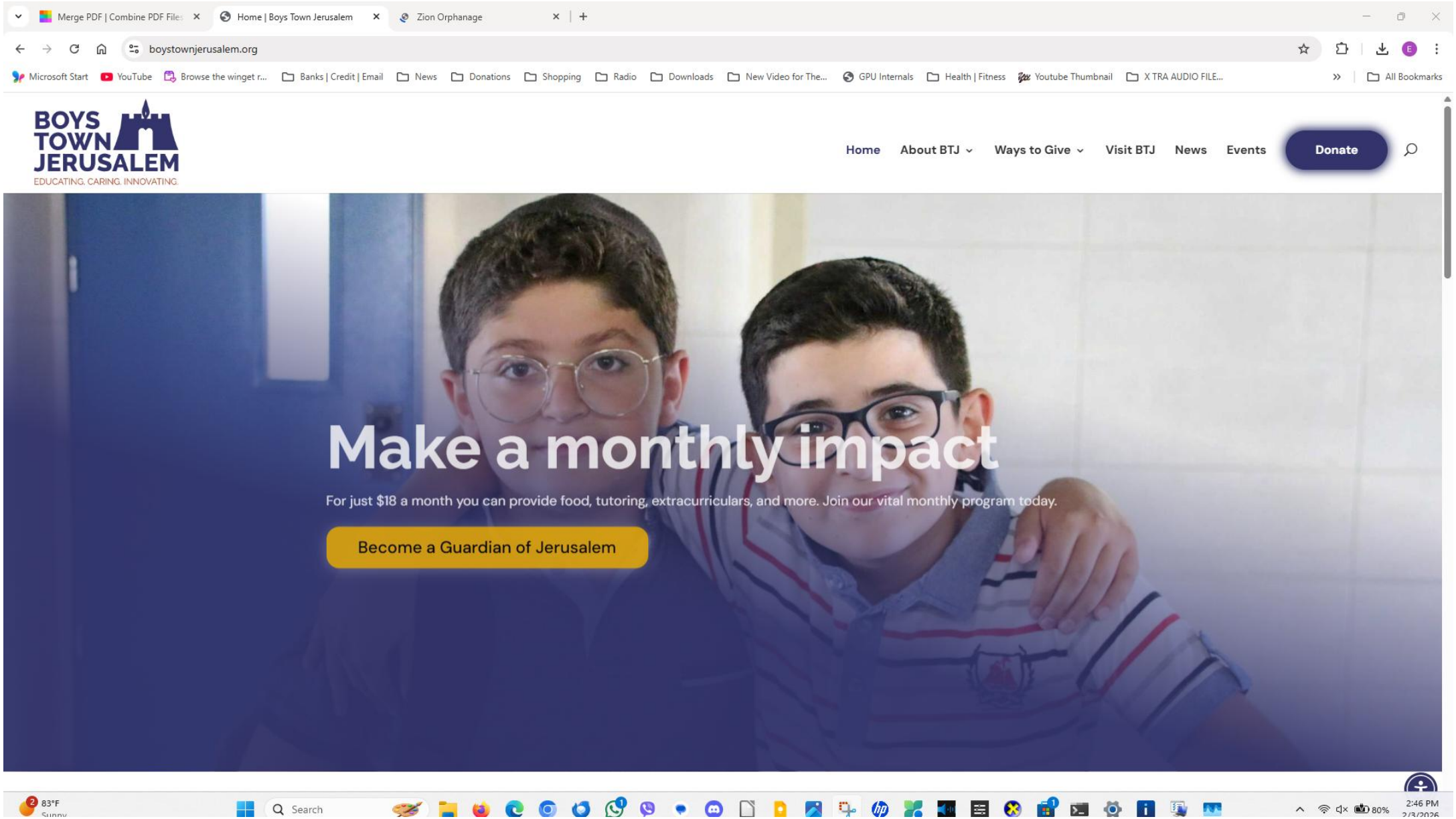
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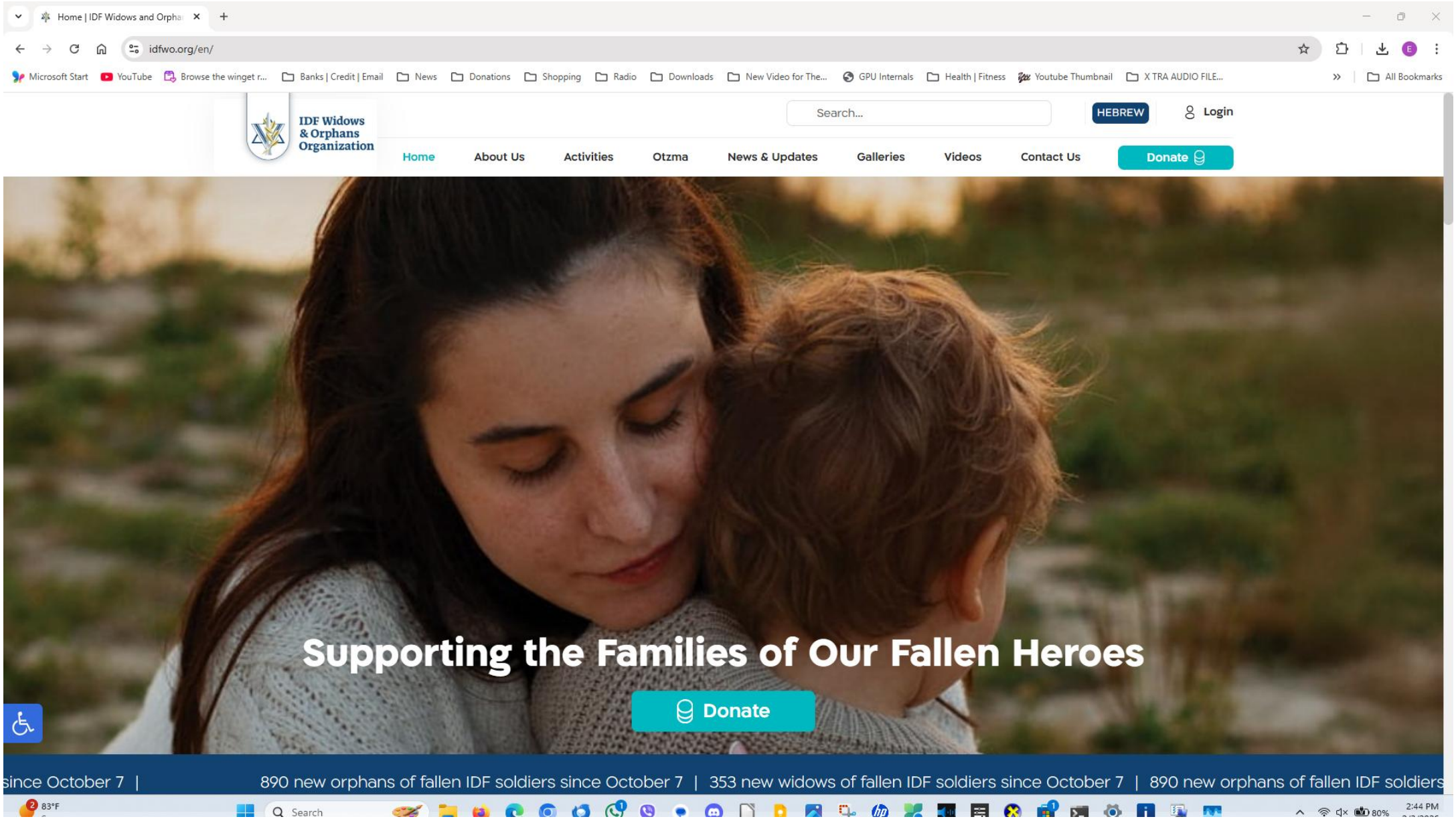
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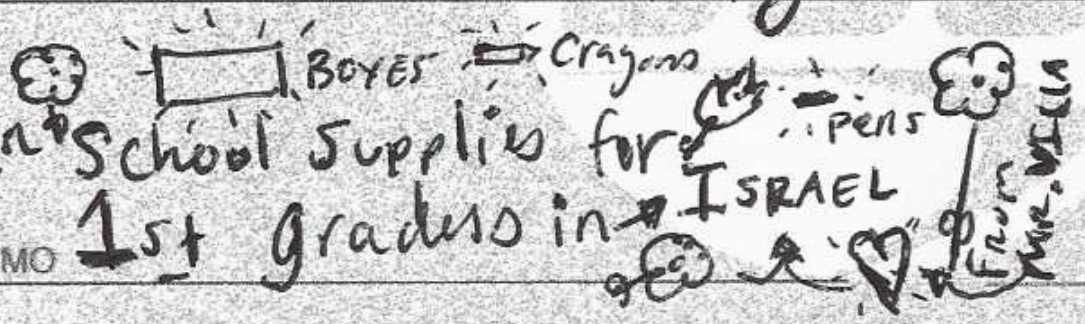


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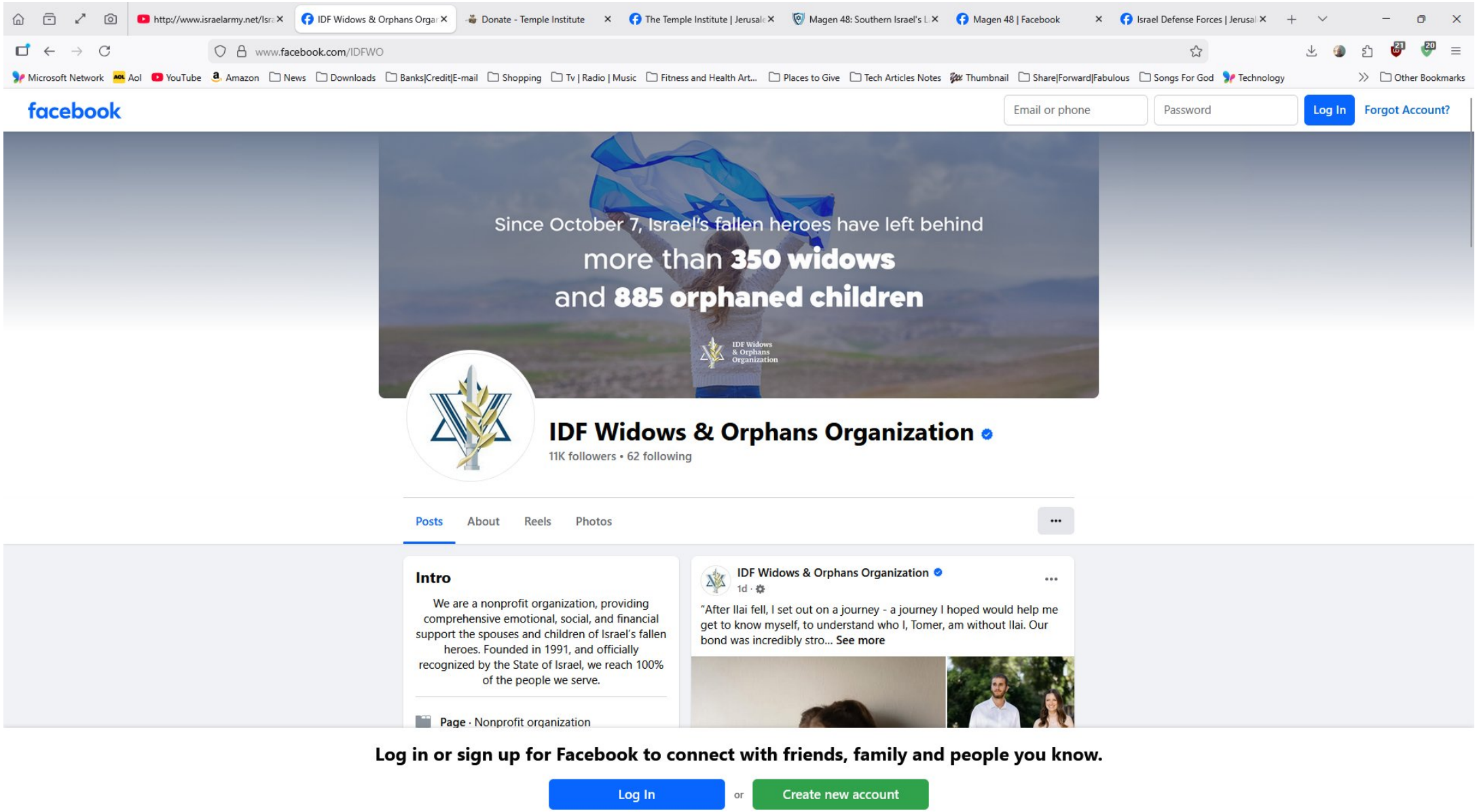
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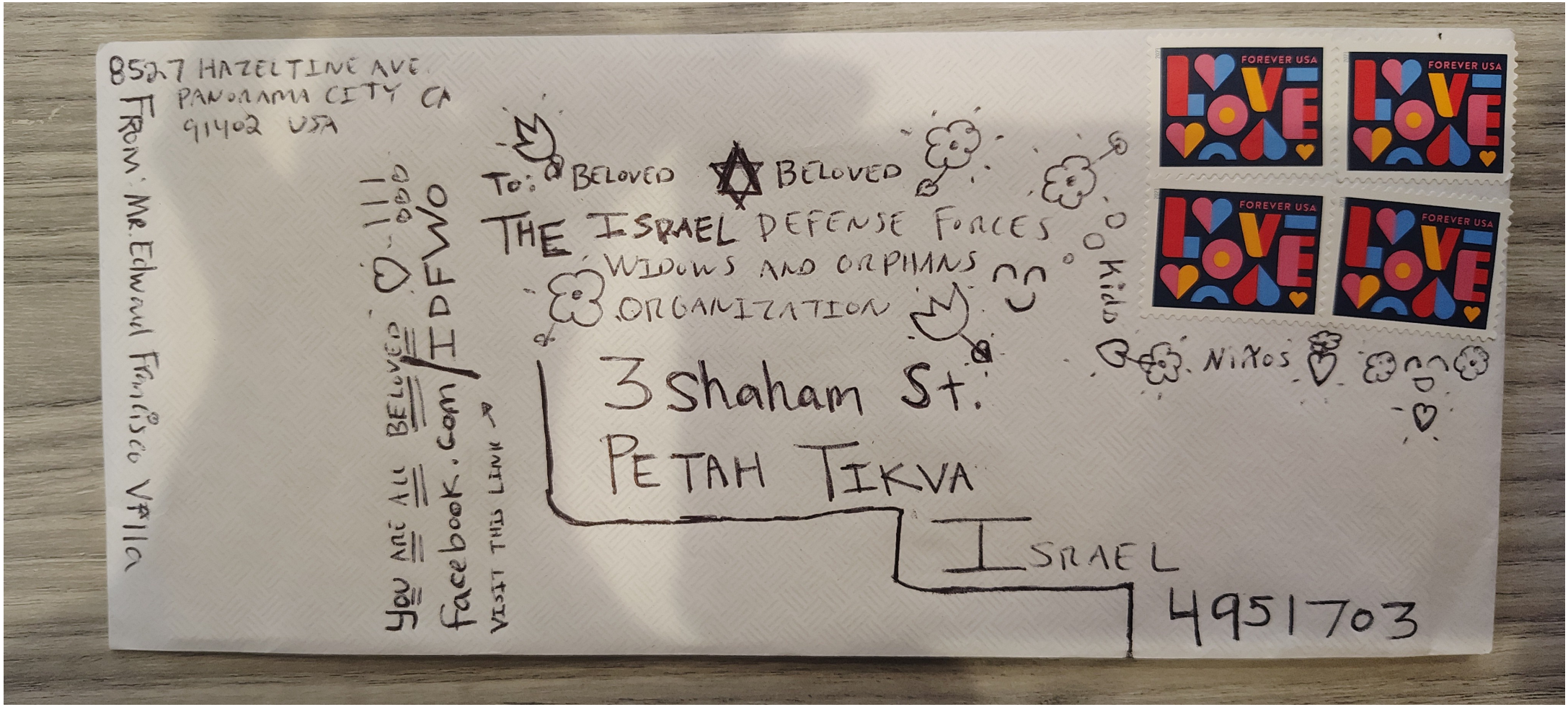
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# The LAPD sent officers to train in Israel. Officials can't explain what they learned



A graduation ceremony for new officers at the Los Angeles Police Academy on June 3, 2022. (Irfan Khan/Los Angeles Times)

By Libor Jany

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# MKs call to recognize ultra-Orthodox 'Hesder' yeshivas that allow Haredi youth to combine army service with Torah study

Story by Sam Sokol • 10h • 2 min read



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Ultra-Orthodox soldiers from the IDF's new Haredi Hasmonean Brigade take part in a beret march after completing seven months of basic and advanced training, at the Western Wall in Jerusalem's Old City, on August 6, 2025. (Chaim Goldberg/Flash90)

A group of coalition lawmakers led by Likud MK Amit Halevi is demanding that the government's proposed bill regulating ultra-Orthodox conscription be amended with a clause extending recognition to Haredi *hesder* yeshivas, which combine Torah study with a shortened military service.




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Their proposal calls for recognition of *hesder* yeshivas — which already are relatively common among in the religious Zionist community — in the Haredi sector, and calls on the state to work to establish additional institutions along these lines. It furthermore calls for allowing ultra-Orthodox men enrolled in such programs to combine their Torah studies with work on an academic degree.

Writing to Prime Minister Benjamin Netanyahu and Knesset Foreign Affairs and Defense Committee chairman Boaz Bismuth, the legislators "insist" on their amendment to the legislation, calling Haredi *hesder* yeshivas and pre-

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Bismuth, the legislators "insist" on their amendment to the legislation, calling Haredi *hesder* yeshivas and pre-military academies "the most significant factor in recruiting Haredim today."

"In practice, these frameworks currently constitute the core of the integration of the Haredi public into military service and the central infrastructure for

meeting the recruitment goals of the State of Israel, both in terms of quantity and quality. Today, these organizations encounter many challenges, a



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lack of resources and, absurdly, a lack of clear support from the State of Israel," they assert.

"The lack of explicit legislative recognition of the Haredi *hesder*

yeshivas and Haredi preparatory academies constitutes a direct harm to the national effort, the IDF and the State of Israel's ability to expand and deepen

the partnership of the Haredi public in carrying the security burden."

The letter is signed by Halevi, Religious Zionism MK Michal Woldiger, Otzma Yehudit MKs Zvika Fogel and Limor Son Har-Melech, and Likud MKs Moshe Passal and Moshe Saada.

Asked if MK Halevi would vote against the bill if his amendment is not included, a spokeswoman for the lawmaker tells The Times of Israel that he "is currently investing all his efforts in making sure the answer is 'yes.' He estimates that this will indeed be the case."

Representatives of the Haredi *hesder* yeshivas have previously complained about the bill's lack of recognition in position papers submitted to Bismuth's committee.

The post MKs call to recognize ultra-Orthodox 'Hesder' yeshivas that allow Haredi youth to combine army service with Torah study appeared first on The Times of Israel.

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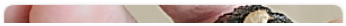




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# IDF okays protocol aimed at enabling Haredi troops to stay religious throughout service

Story by Emanuel Fabian • 6h • 4 min read

The Israel Defense Forces announced Tuesday that it approved new protocols regulating the service conditions for Haredi troops, as the government works to advance legislation giving ultra-Orthodox men renewed exemptions from military service.

Facing a manpower shortage, the IDF said in a statement that the General Staff order is aimed at enabling more ultra-Orthodox men to join the military while maintaining their level of religiosity throughout their service. IDF Chief of Staff Lt. Gen. Eyal Zamir has said that expanding Haredi enlistment is "an essential operational necessity."




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"The purpose of the order is to establish instructions regarding the manner of service of members of the Haredi community in the IDF, taking into account the nature and essence of military service, while recognizing the unique character of the Haredi population, with the aim of enabling Haredi soldiers to preserve their faith and maintain their way of life as they see fit across the variety of designated service tracks deployed throughout the IDF," the military

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character of the Haredi population, with the aim of enabling Haredi soldiers to preserve their faith and maintain their way of life as they see fit across the variety of designated service tracks deployed throughout the IDF," the military said in a statement.

The IDF has worked for years to integrate members of the Haredi community, although without any binding guidelines, relying instead on internal policy within the Personnel Directorate. The new order, at the General Staff level, carries binding authority and mandates oversight of the service conditions for Haredi soldiers.

The order only applies to Haredi men who enlist within three new designated service tracks. Ultra-Orthodox troops who choose to serve in a unit that is not within the new service tracks would not be entitled to the new protocols.



IDF Chief of Staff Lt. Gen. Eyal Zamir speaks to ultra-Orthodox troops of the Nevatim Airbase's ground defense unit, in southern Israel on January 21, 2026. (Israel Defense Forces)

The first service track is named "Magen," Hebrew for shield, where male Haredi soldiers are assigned to a gender-segregated team within a unit that also has female troops. The units within this track are mostly noncombat, such as intelligence.

The second is "Herev," Hebrew for sword, where the entire framework is gender-segregated for the ultra-Orthodox troops, such as the Kfir Brigade's Netzah Yehuda Battalion or the Israeli Air Force technicians units for Haredim.


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The commanders of the units in the Herev track would generally be those who observe a Haredi or religious lifestyle — with some exceptions — and women will be able to serve on the same base in various other roles.

And lastly, "David," where all personnel in the unit and military base are male and observe a religious lifestyle.

The only unit currently in this track is the newly established Hasmonean Brigade, and additional units would need to be individually approved by the chief of the Personnel Directorate.



Ultra-Orthodox Israeli Air Force technicians are seen at an Israeli Air Force base, August 10, 2025. (Israel Defense Forces)

The General Staff order also detailed additional rights to which Haredi soldiers are entitled, such as time for prayer, strict kosher food standards, a declaration of allegiance to the IDF as an alternative to an oath — which Orthodox Jews consider sacred — and more.

The IDF vowed that the service of other populations in the military, especially women, would not be harmed due to the integration of Haredi soldiers, "except as explicitly permitted by the order."



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The General Staff order was in the works for over a year, according to the military and was recently approved by Zamir. It was also written in coordination with the Defense Ministry and presented to Defense Minister Israel Katz, the IDF said.

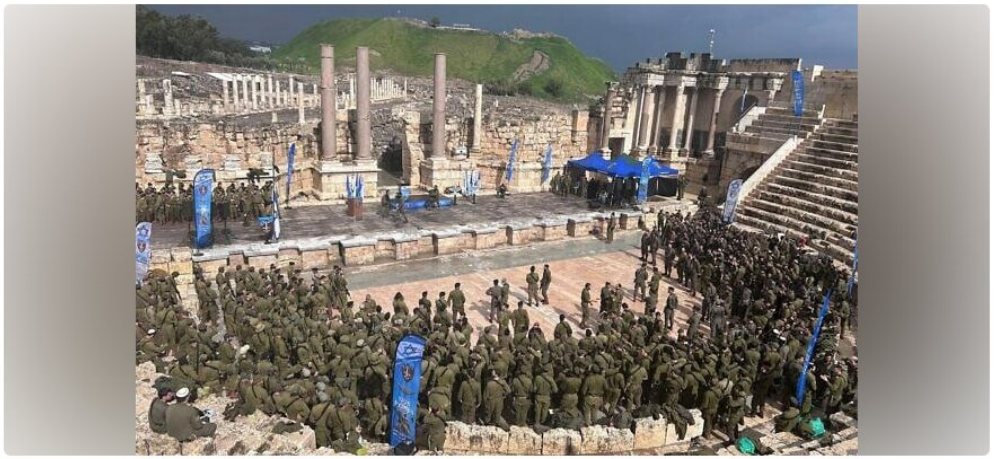
## Haredi brigade gets new commander

Also on Tuesday, the Hasmonean Brigade for ultra-Orthodox troops got a new commander, Col. Shemer Raviv. A handover ceremony was held in Beit She'an.

Raviv, a former commander of the Paran Regional Brigade on the Egyptian border, replaced Col. Avinoam Emunah, the inaugural commander of the Hasmonean Brigade beginning with the unit's inception in late 2024.

"The IDF intends for this process to succeed, and the integration of the Haredi public is genuine, and we are committed to seeing it through. Not a melting pot, but integration while preserving the uniqueness of the Haredi community and its contribution to the people of Israel," Raviv said at the ceremony.

Emunah was to be promoted to brigadier general and enter a new role as an adviser to the IDF chief of staff on ultra-Orthodox affairs.



A handover ceremony for the commander of the IDF's Hasmonean Brigade for ultra-Orthodox troops in the northern city of Beit She'an, February 3, 2026. (Israel Defense Forces)

Some 80,000 ultra-Orthodox men aged between 18 and 24 are currently believed to be eligible for military service, but have not enlisted. The IDF has said it urgently needs 12,000 recruits — mostly combat troops — due to the strain on standing and reserve forces caused by the war against Hamas in Gaza and other military challenges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ultra-Orthodox affairs.



A handover ceremony for the commander of the IDF's Hasmonean Brigade for ultra-Orthodox troops in the northern city of Beit She'an, February 3, 2026. (Israel Defense Forces)

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For the past two years, the Haredi leadership has pushed for a law keeping its constituency out of the IDF, after the High Court ruled that decades-long blanket exemptions from army duty traditionally afforded to full-time Haredi yeshiva students were illegal.

Since then, coalition lawmakers, dependent on Haredi support to keep them in government, have struggled to find a formulation that could win ultra-Orthodox backing while also meeting demands for the community to share in the burden of mandatory military service.

The latest version of the bill, drafted by Knesset Foreign Affairs and Defense Committee chairman MK Boaz Bismuth, would codify blanket exemptions from military service for full-time yeshiva students, while setting modest conscription targets for the community as a whole.

It has come under fire from IDF brass, the attorney general, and a wide array of other critics, who have objected to it on the grounds that it is full of loopholes and will not increase Haredi enlistment.

The post IDF okays protocol aimed at enabling Haredi troops to stay religious throughout service appeared first on The Times of Israel.

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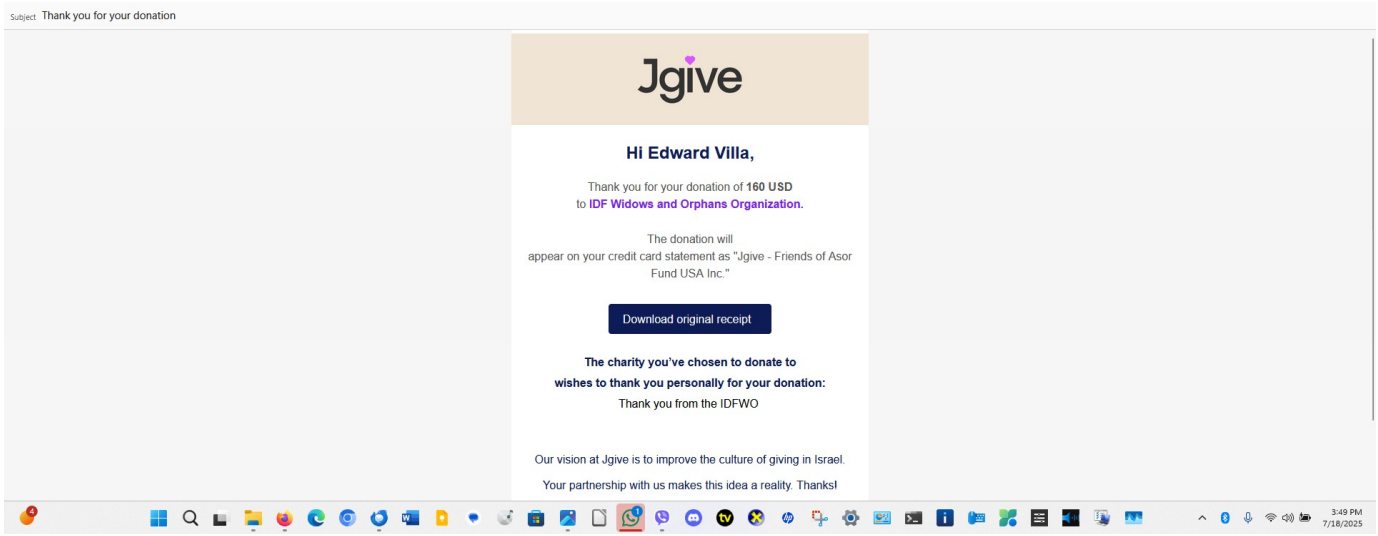


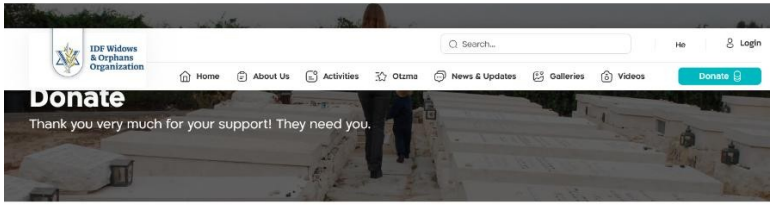


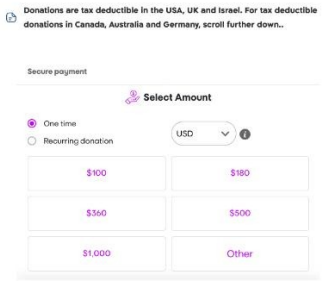


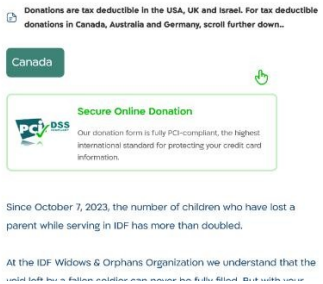


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**Karen Eluzar: the charity that's equally dedicated to feeding the hungry and maintaining their dignity.**

In 1989, I founded Karen Eluzar in order to help feed our Jewish brothers and sisters in Jerusalem. Thanks to my friend Yosef, I learned that no matter how hungry or poor someone may be, they deserve to be treated with dignity.

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Thanks to the help of Karen Eluzar, I've seen men and women physically and psychologically change once they can buy their own groceries. I've seen them walk taller. And feel more positive. I've witnessed B'H, the transformation people make when they feel like they can do something we all take for granted---put food on their table.

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You know how important it is not to make a poor person beg for help, or G-d forbid, feel ashamed for seeking help. And that's why, over the past few years, you generously made a donation to Karen Eluzar. And why I hope you'll give again.

**Please send in your donation now, and give a family reason to sit around their table.**

Please help me help these Jewish families put food on their tables. A donation of $300 will provide enough food for one week. If you can't afford that, a donation of only $50 will buy Shabbos food. Please give whatever you are able and I guarantee every penny you give will go directly to provide food coupons to hungry families in Jerusalem.

Just make your check out to Karen Eluzar and return it in the enclosed envelope.

Thank you in advance for your generosity once again.

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P.S. You were so generous to us before. Please send in your $300 donation (or whatever you can afford) to cover the cost of food for one week. Even $50 will cover the cost of food for one Shabbos---please give whatever you are able!

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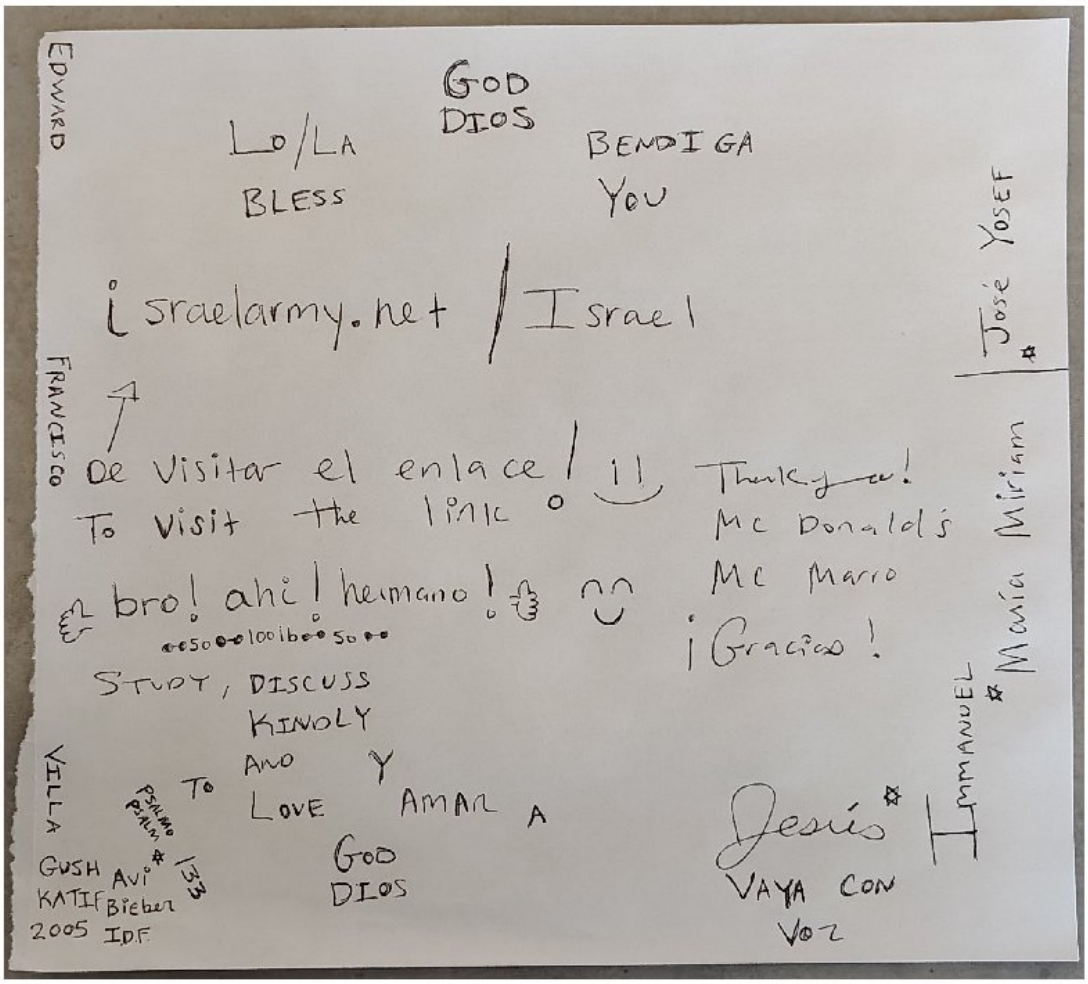

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Story by Emanuel Fabian • 7h • 2 min read




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! Hosanna ! Hallelujah ! Hosanna !

May Yosef The Father of Ha Moshiach be with each of you !
May Ha Moshiach Immanuel Jesús be with each of you !
May Miriam The Mother of Ha Moshiach be with each of you !
Metatron The Archangel
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Yirmiyahu Ha Navi Jeremiah The Prophet
Ezekiel Na Navi Ezekiel The Prophet
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Psalm 133 ! ! ! Hermano ! ! ! Ahi ! ! ! Brother ! ! !

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! Hosanna ! Hallelujah ! Hosanna !

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from
Edward Francisco Villa

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—Biblical Data:

—In Rabbinical Literature:

—Critical View:


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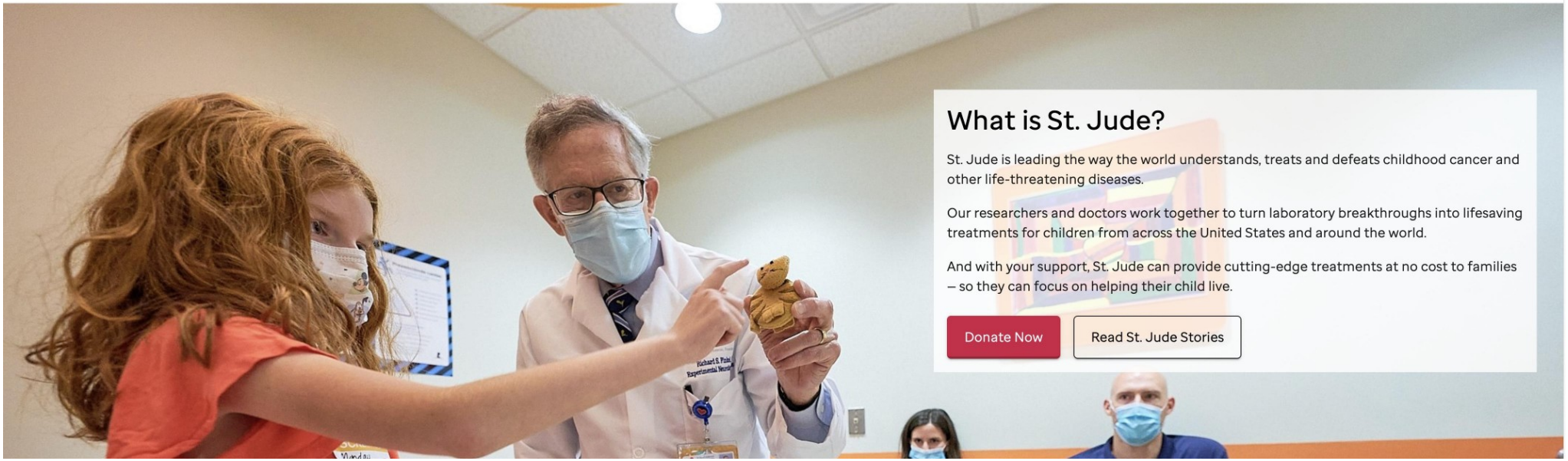

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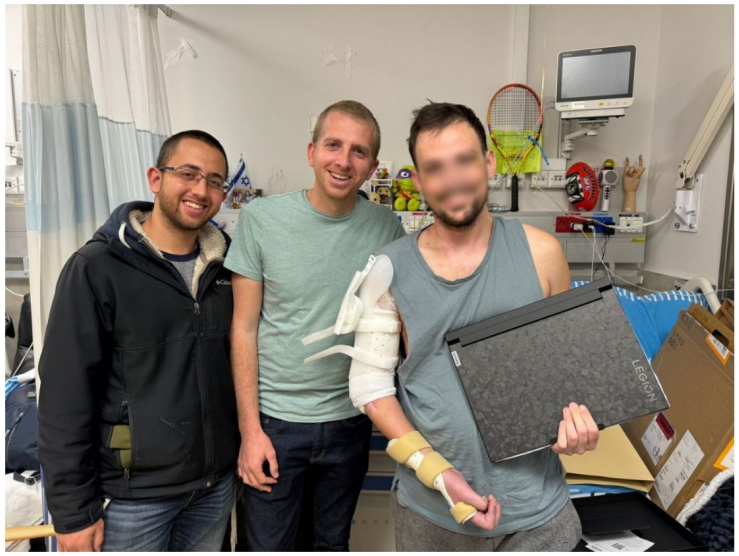



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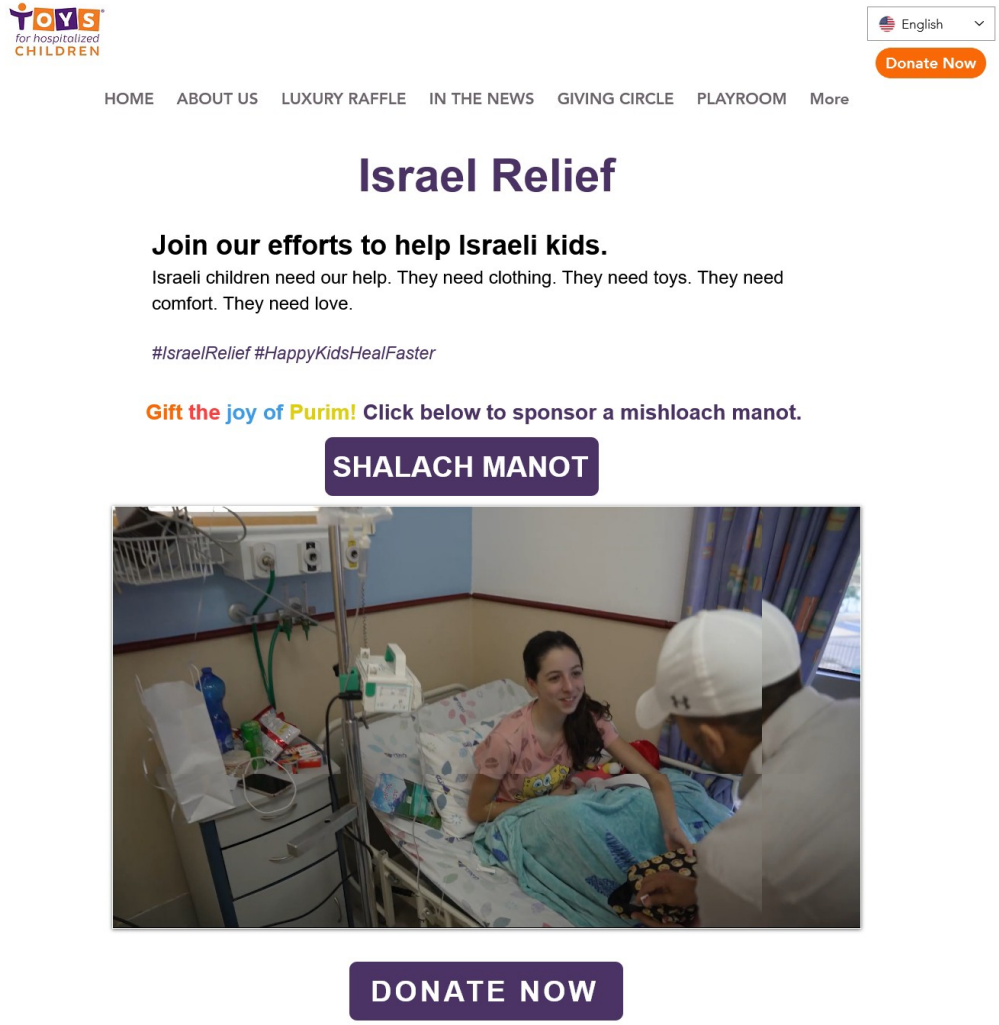
yasharlachayal.org/unique/borderpatrol

# TOYS FOR CHILDREN IN THE HOSPITAL




## SEND GENEROUS DONATIONS TO CHILDREN

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*Spreading Loving Kindness*




# Girls Town Jerusalem Inc.

Our mission is to act as a conduit for philanthropy and to spread loving kindness.

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המכון להכשרה והשתלמות למידה שעובדת!

Continuing Education

Calendar

**Subject:** The Rebbe's response to his personal tragedy
**From:** Rabbi Yehuda Krinsky <MachneIsrael@Lubavitch.com>
**Date:** 2/8/2026, 8:59 AM
**To:** <edwardfranciscovilla@aol.com>




B"H

21 Shevat 5786
February 8, 2026

Dear Friend,

On the 22nd of Shevat 5748, February 10, 1988, the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, returned from the funeral of his wife of 60 years, Rebbetzin Chaya Mushka Schneerson, led the afternoon prayers and recited Kaddish in their home on President Street in Brooklyn.

**The Rebbe's profound sadness was palpable.**

That afternoon, the Rebbe immediately channeled his personal loss into a

project of good by forming **a charitable foundation to serve as a living memorial for his beloved wife**.

The Rebbe named the foundation: Keren HACHOMESH, an acronym for "**Harabbanit Chaya Mushka Schneerson**," and tasked it with serving a variety of causes, primarily educational and social services for women and girls.

On the Rebbetzin's second *yahrzeit*, the Rebbe asked that charity be given in her memory, preferably in amounts equivalent to the numerical value of the name Chaya Mushka: **470.**

**As a fund that holds profound personal significance to the Rebbe**, the participation in its efforts is indeed a privilege and honor.

Tonight, as we mark the Rebbetzin's 38th *yahrzeit*, Keren Hachomesh is hosting a matching funds campaign with a goal of $940,000 to benefit this special foundation in its vital work on behalf of Jewish women and girls.

In the past year alone, Keren Hachomesh **distributed more than $1,000,000** to numerous individuals and organizations who rely on the Keren.

Click here to join the Rebbe's call of the day by donating to Keren Hachomesh.

With all good wishes,

Rabbi Yehuda Krinsky,
**Keren Hachomesh**

SUPPORT THE REBBE'S FUND

---

KEREN HACHOMESH
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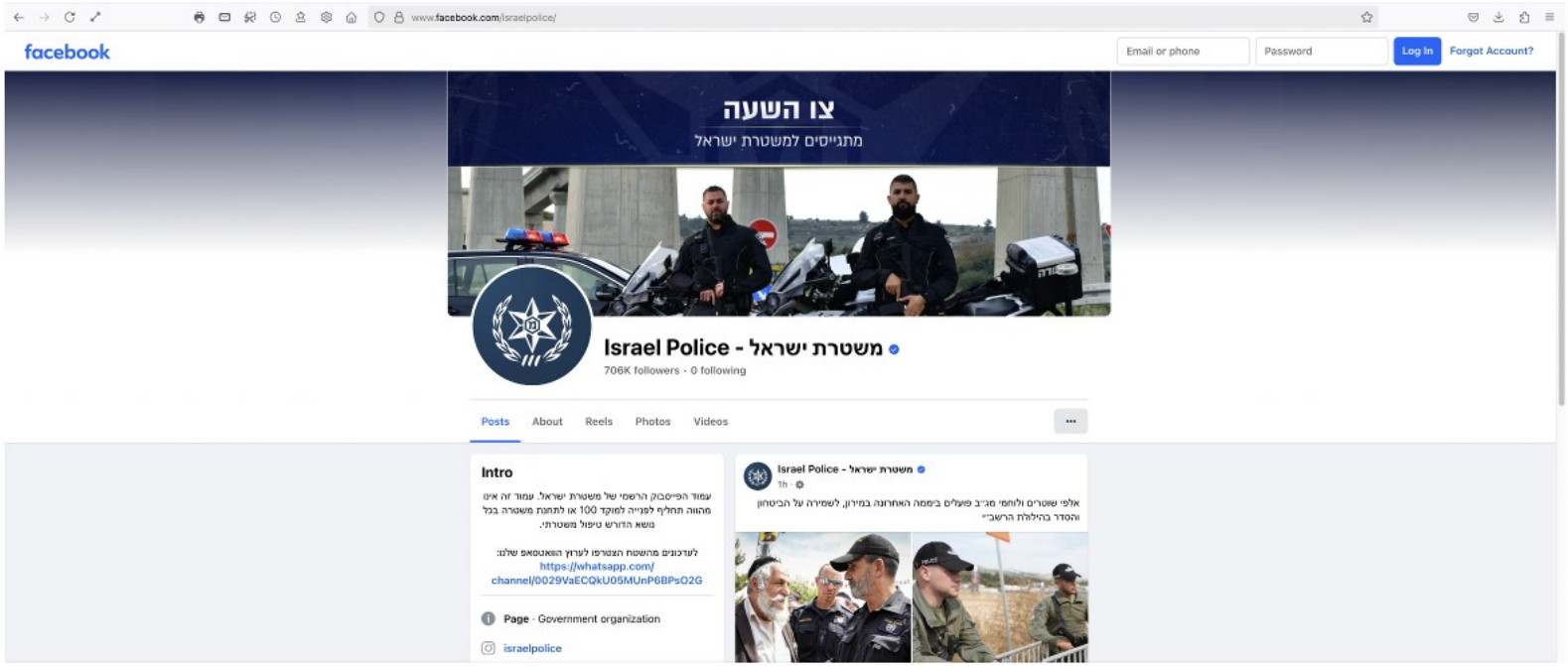


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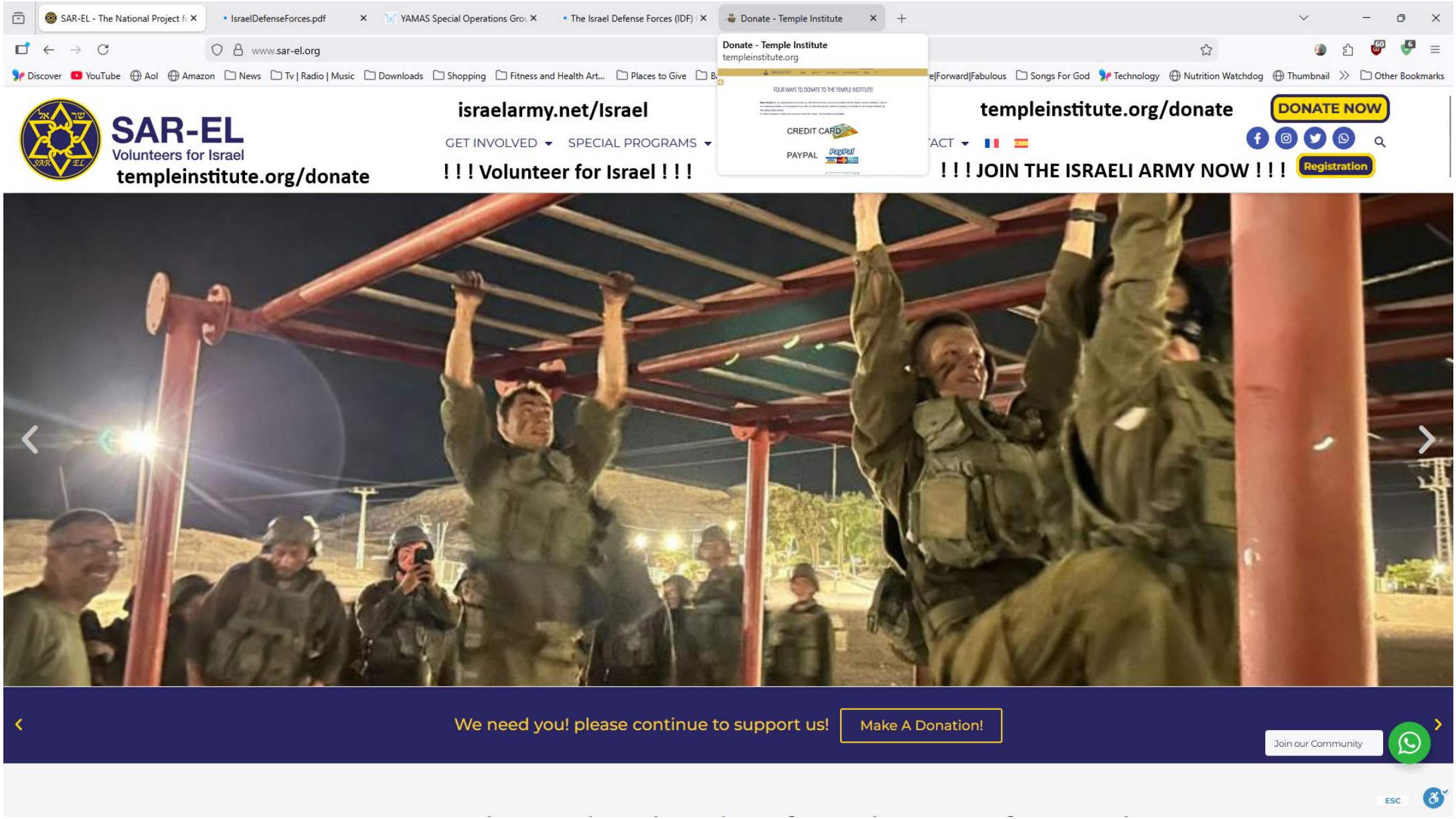
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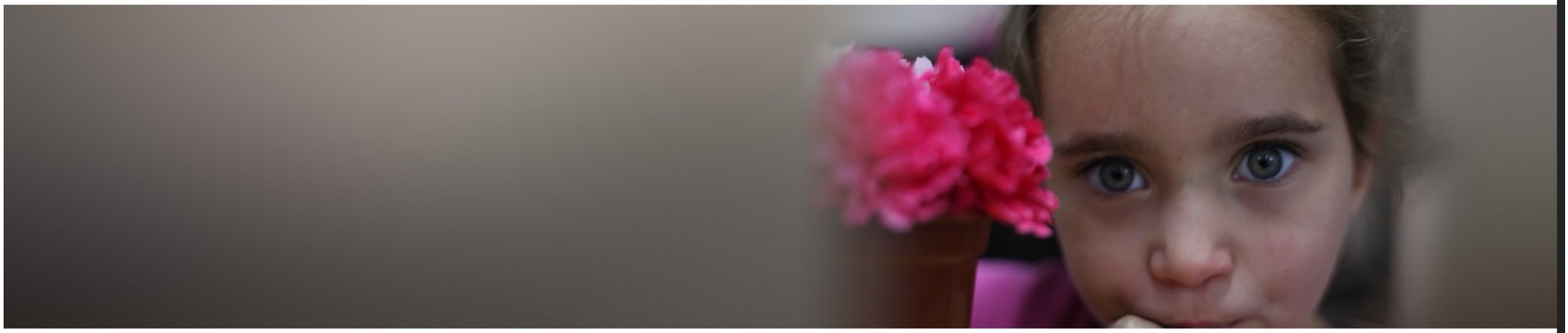

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Jews and Christians around the world as well to your group video | voice confrences ! ! !

**Subject:** Wishing you a Shabbat Shalom! 💗
**From:** Nir Salomon - EFRAT <nir@cribefrat.org>
**Date:** 1/30/2026, 6:01 AM
**To:** Edward Villa <edwardfranciscovilla@mail.com>

Efrat

Hello Edward,

Moments like these remind us why this work matters so deeply. 💫 Every so often, a mother shares something that captures the heart of what EFRAT stands for—quiet strength, gratitude, and hope for the future.

We wanted to pass this moment along to you, because it reflects the impact of compassion and support in a very real way ✨💗




When a woman is supported, everything changes. 💫 At EFRAT, we believe that no woman should have to navigate fear, uncertainty, or overwhelming decisions on her own.

Through compassionate guidance, emotional support, and practical assistance, we help women feel seen, heard, and strengthened. Below are the many ways EFRAT stands beside women in need ❤️❤️



Wishing you a Shabbat Shalom! 💗

Please be sure to give these posts a 👍 or ❤️. Every like, comment, and share has an impact & will be a tremendous help in spreading the word about EFRAT's work. 💞

Together, we will continue to help women, build families, protect and nurture life.

**Wishing you a Shabbat Shalom,**

Nir Salomon



Nir Salomon
Executive Director, EFRAT

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# Fellowship Prayer Card




Before you close your eyes at night, the *Hashkiveinu* serves as a reminder that God is our shelter.

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**Subject:** Our Mission in Action — Safety, Strength, and Community
**From:** Magen 48 <info@magen48.org>
**Date:** 1/30/2026, 6:04 AM
**To:** <edwardfranciscovilla@mail.com>




**In this month's issue:**

Remembering Ran Gvili HY"D • 2026 Training Progress • Bar Mitzvah Twinning
Full 2025 Movie • Worldwide Jewish Protection Center

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**All U.S. donations are tax-deductible through our registered 501(c)(3) partner.**




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This week, we received the emotional news that IDF soldiers brought **Staff Sgt. Ran Gvili HY"D** home for burial. The last hostage returned from Gaza, Ran was a hero who left everything behind to protect us.



While this moment brings a somber closure, it underscores our unwavering mission: **to ensure Israeli families are safe in their homes and to ensure the horrors of October 7th can never be repeated.**



---





As January 2026 unfolds, our training across the Gaza Envelope communities continues. We are now advancing into **sessions 7 and 8**, where all prior instruction comes together in **large-scale drills**, bringing every skill from the past year into a realistic operational picture. These sessions ensure that **every town will be fully prepared** and set the stage for future levels.



Looking back at 2025, the impact was massive: **400+ specialized sessions** across **67 Civil First Response Teams**. We mastered night operations, urban combat, and long-range marksmanship. In 2026, our mandate is simple: ensure every remaining town reaches this elite standard.



This year, we are also introducing **new high-tech tactical capabilities** by incorporating **advanced tactical simulations**that create *real-life operational scenarios*. These drills push teams to **respond under pressure**, adapt in real time, and operate as unified forces. With these tools, we bring **all skills full circle**, ensuring each community is prepared for **real-world tactical challenges** before advancing further.



All of this progress moves us directly toward the **four pillars of 2026** we shared last month:

- **A 12-day annual training rhythm** for every team.
- **Full twinning** of all 67 communities.
- **Establishing the National Training Center** as a permanent hub of excellence.
- **Expanding this proven model** to frontline regions across all of Israel.

**Step by step, we are building a more resilient nation — one community at a time.**




---




We are honored to announce our first **Bar Mitzvah Twinning Project**. In celebration of this sacred milestone, **Yehuda Kuchar** has chosen to twin his Bar Mitzvah with the community of **Mefalsim**.

Mefalsim's story on October 7th was a chilling reminder of the threats faced by our people, but it also revealed the incredible courage of those who stood their ground. Yehuda's decision to twin with Mefalsim is a profound act of leadership: responding to tragedy not with fear, but with connection, responsibility, and a commitment to rebuild.

**Mazal Tov, Yehuda** — we are incredibly proud of you for leading the way and showing us all what it means to be a "shield" for Israel.

**Support Yehuda's Mission:** > 👉 Donate to Yehuda's Campaign

**Turn Your Simcha into Impact** 🛡️ Celebrating a milestone this year? Follow Yehuda's lead and **twin your joy** with a frontline community. Whether it's a Bar/Bat Mitzvah, wedding, or anniversary, you can turn your personal celebration into a legacy of resilience for the Gaza Envelope.
**Make your milestone matter:** 👉 Fill out our Twinning Form

---




We invite you to watch our full **2025 Impact Movie**. 🎥

Witness the real-world results of our mission: **communities strengthened, readiness restored, and families finally home.**
👉 **Click the thumbnail to watch** and experience the journey firsthand.




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2025 witnessed an alarming surge in antisemitic attacks across the globe — from the UK and the US to the horrific attack in Bondi. This reality makes our mission clearer than ever.

**Magen 48 is taking Jewish protection to the next level.** We are preparing to establish the **Center for the Protection of the Jewish People** — a dedicated hub for preparedness, resilience, and safety, designed to support Jewish communities worldwide with the tactical expertise we have honed on Israel's frontlines.

**The mission is expanding.**
*Details to follow soon.*







✅ **400+** training sessions completed✅ **2,000+** civilians trained in life-saving defense tactics✅ **67** communities on Israel's frontlines✅ **70,000** residents now protected

👉 For real-time updates and stories from the field, follow us on social media: **@officialmagen48** on **X**, **Facebook**, **and Instagram**.

*Magen 48 is a project of Magen Yehuda.*




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MISHPACHA
UKRAINE
we are family
Every
story
deserves
a warm
ending.
WINTER
WARMTH
CAMPAIGN

## Winter She Feared She Would Not Survive

**asha** has lived through the unthinkable, ut this winter threatens her again.

apartment is dark and freezing. She ed tea bags and bread. The stairs are impossible. **Loneliness is crushing.**

## Warmth, gnity, and Gentle Hand

acha's Nursing Home, **her roo and heated.**

er walks her to a hot meal. A nurse brings cations. A volunteer reads with her before **e is cared for, tenderly and completely.**

**Never forgotten. Never alone.**

**Your gift** rewrites a child's winter.

**Your gift** restores dignity to those who've carried the heaviest winters.

**Your compassion** turns the cold into hope.



## Rewrite a winter story today.

**Your gift provides warmth, safety, and hope when it's needed most.**

- ○ Winter coat for a child ..... $54
- ○ Warm winter clothing for a child ..... $180
- ○ Sturdy winter shoes for children & seniors ..... $360
- ○ Heat and utilities for a struggling senior ..... $540
- ○ Winter essentials for a refugee ..... $1,000
- ○ Blankets & bedding for children & seniors ..... $1,800
- ○ A week of hot meals for seniors ..... $3,600
- ○ Hot, nourishing meals for the orphanage ..... $5,400
- ○ Healthcare and medications ..... $10,000
- ○ My gift of choice ..... $_____

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○ I have enclosed a check payable to **Mishpacha Children's Home**

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Donate online at **MishpachaOrphanage.com/WinterWarmth**

## Winter After the War

Sixteen-year-old **Andrey** flees bombs with nothing but a thin sweater.

**Homeless. Cold. Hungry.**

With nowhere safe to sleep, winter threatens what the war hasn't already stolen.

## Safety, Shelter, and a Future Again

At Mishpacha, **she finally sleeps without fear.**

A warm bed. Hot meals. Clothing that fits. A bomb shelter steps away, and **people who know her name.** Tomorrow she meets with a counselor to restart school.

**She's even making friends.**



## A Winter She Feared She Would Not Survive

At 87, **Sasha** has lived through the unthinkable, but this winter threatens her again.

Her apartment is dark and freezing. She rationed tea bags and bread. The stairs are impossible. **Loneliness is crushing.**

## Warmth, Dignity, and Gentle Hands

At Mishpacha's Nursing Home, **her room is bright and heated.**

A caregiver walks her to a hot meal. A nurse brings her medications. A volunteer reads with her before bed. **She is cared for, tenderly and completely.**

**Never forgotten. Never alone.**

Your gift
child's
Your gift
to those
the heaviest
Your compass
the cold into

# The Heart of Mishpacha

**Mishpacha is a lifeline** for Ukraine's most vulnerable Jewish orphans and seniors, offering safety, warmth, and the care they would otherwise go without.

This winter, **your compassion rewrites their stories from cold and alone** to warm and cared for.



When winter arrives and daily challenges grow, Mishpacha steps in with what they need most:

- WARM, SAFE HOUSING
- DAILY EMOTIONAL CARE
- HOT MEALS
- COMMUNITY AND BELONGING
- MEDICAL CARE
- CLOTHING AND WINTER ESSENTIALS

MISHPACHA UKRAINE
we are family
Orphan Care · Senior Support · Refugee Relief

# Three lives. Three stories.

Written in courage — and warmed by *your* heart.



## A Winter No Child Should Know

Eight-year-old **Misha** huddles in a freezing apartment, wrapped in every shirt he owns. His mother, lost to addiction, hasn't been home in days.

**No heat. No food. No one coming home.** Winter nights stretch long and silent, colder than the empty room around him.

## Warmth He Can Finally Call Home

With your support, **Misha races down the bright hallways of Mishpacha Children's Home.**

A warm coat on his back. Homework waiting at a real desk. A hot meal. A safe bed. Caregivers tuck him in and remind him he matters. **He's not invisible anymore.**

**He's loved. He's safe. He's home.**

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"Winter used to break me. At Mishpacha, I found warmth and a reason to keep going."

— A MEMBER OF THE MISHPACHA FAMILY

**You can't change the winter. But you *can* change their story.**

Give warmth.
Give safety.
Give hope.

Scan here to donate

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Personal package for a soldier



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avi bieber 298
(photo credit: )

**jpost.com/israel/bieber-unrepentant-after-idf-discharge**

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A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as

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# Avi Bieber Speaks Out For What's Right ...

March 23, 2006 moshe

**Received an email today from Manhigut Yehudit; a press release on Avi Bieber's recent speech at Manhigut Yehudit 4th Annual Dinner on Shushan Purim.**



*Avi Bieber, IDF Hero who Refused Orders, Speaks at Manhigut Dinner*

*By Faige Lobel,*
*Public Relations Director, Manhigut Yehudit USA*

*Nearly 450 people turned out for the Manhigut Yehudit 4th Annual Dinner on Shushan Purim (March 15, '06) and they gave Israeli hero, Avi Bieber, a standing ovation. Avi is the young soldier who stood up to his commanding officer and a Brigadier General at Shirat*

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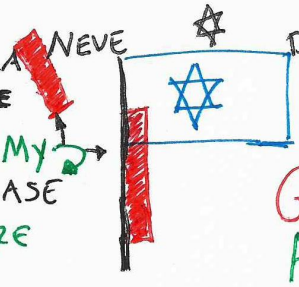

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**Religious Zionism MK says party will push for elections if ultra-Orthodox don't vote for budget**

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**Israeli, three tourists questioned after entering Jericho**

# First 50 ultra-Orthodox soldiers drafted to IDF's new Haredi brigade

Military hails 'significant milestone,' says another 100 older Haredi men join Hasmonean Brigade's first reservist company

By EMANUEL FABIAN FOLLOW
5 January 2025, 8:37 pm

57



Ultra-Orthodox soldiers enlist in the IDF's new Haredi brigade, known as the Hasmonean Brigade, January 5, 2025. (Israel Defense Forces)

The first 50 ultra-Orthodox soldiers were drafted for regular service in the Israel Defense Forces' new Haredi brigade, known as the Hasmonean Brigade, the military said on Sunday.

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unit for young men of the ultra-Orthodox community, allowing them to maintain their religious lifestyle while serving in the army.

A landmark High Court ruling in June said there was no longer any legal framework allowing the state to refrain from drafting Haredi yeshiva students into military service.

In November, the IDF said it was sending out 7,000 draft orders to members of the ultra-Orthodox community after the first phase of a plan to draft Haredi soldiers was largely unsuccessful. The IDF had sent out 3,000 draft orders in the first stage over the summer, but just 230 showed up at induction centers.

Many ultra-Orthodox Jews believe that military service is incompatible with their way of life, and fear that those who enlist will be secularized.



Ultra-Orthodox Israelis protest against mandatory military service, outside IDF Recruitment Center in Jerusalem, October 31, 2024. (Chaim Goldberg/Flash90)

Israelis who do serve, however, say the decades-long arrangement of mass

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# IDF PROMOTES HIGHEST-RANKING CHRISTIAN SOLDIER

In February, the IDF will promote a Christian soldier to the rank of lieutenant-colonel, making him the first soldier of his faith to achieve that rank. This comes as the result of a six-year process intended to help the indigenous Christian community integrate into mainstream Israeli society.

The identity of Maj. I must remain secret since he is slated to enter a high-level/high-risk security position. Maj. I, a Greek-Orthodox Christian and a resident of Nazareth Illit, the Jewish town next to Nazareth, is married and the father of a nine-year-old boy and a five-year-old girl. He describes himself as an Aramean-Israeli Christian. The obligation to serve in the Israeli army applies only to Jews, Druze, and Circassians. Christians are not required to serve in the IDF and when Maj. I joined the IDF in 1999, only a few Christians volunteered, mostly serving in the Border Police. He graduated high-school with honors from the Salvatorian Sisters German Catholic School in Nazareth.

Maj. I stated that in his community, there was no animosity or fear of enlisting in the IDF. The vast majority of Christians chose to forgo military service in favor of continuing their studies and acquiring an education. Maj. I noted that among the Arabic-speaking Christians there are also those who opposed serving in the IDF for political reasons, mostly atheists, communists, or Pan-Arabists. Maj. I emphasized that this is an extreme and



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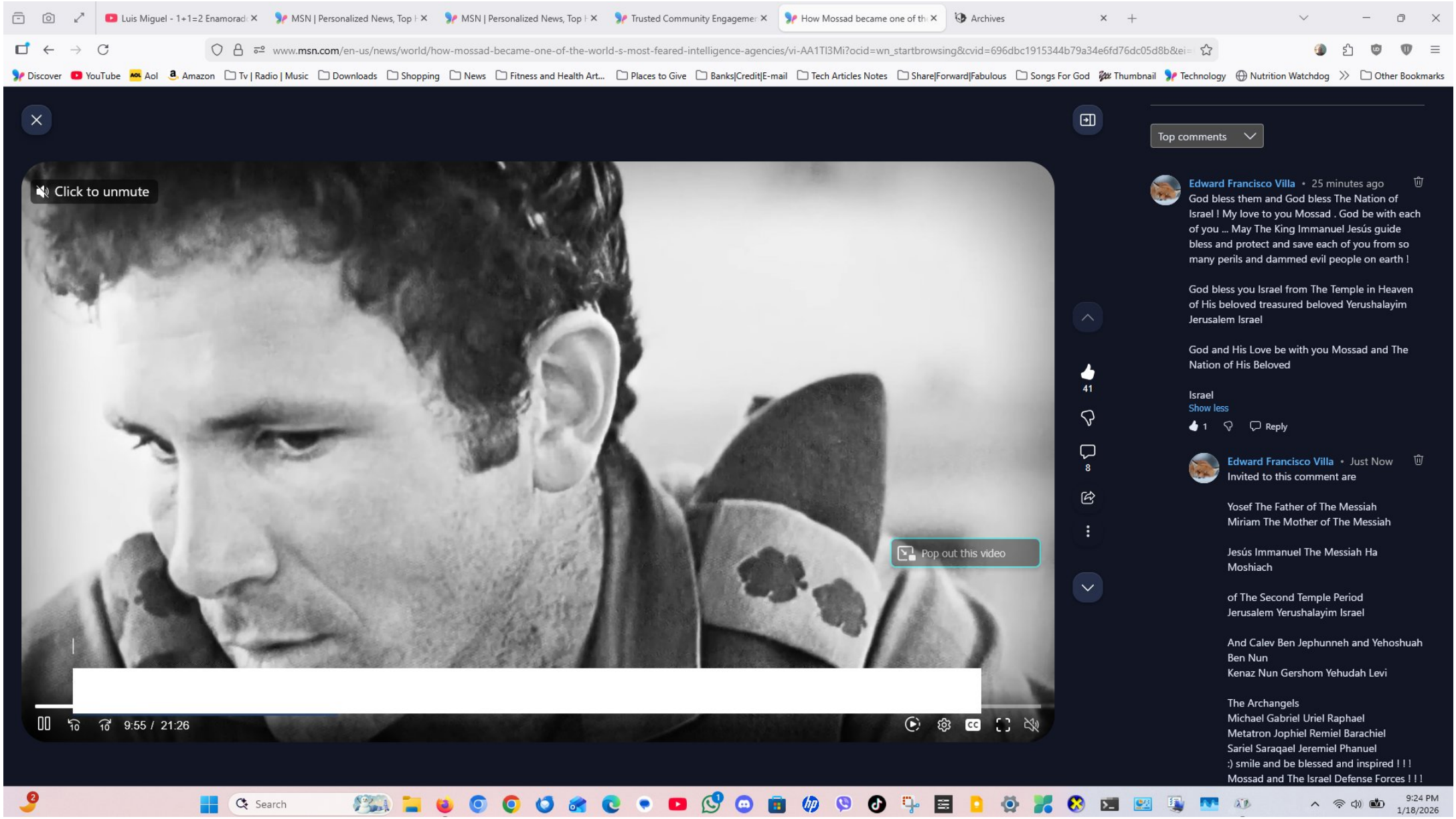
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Israel reports rise in PTSD among soldiers as Gaza and Lebanon conflict continues

Israel is facing a serious mental health crisis among its military personnel as the conflict in Gaza and Lebanon continues. Reports from the country's Defence Ministry and health providers show a dramatic rise in post-traumatic stress disorder (PTSD) and suicide among soldiers, a situation linked to the ongoing violence that started after the October 7, 2023, Hamas attack on southern Israel.




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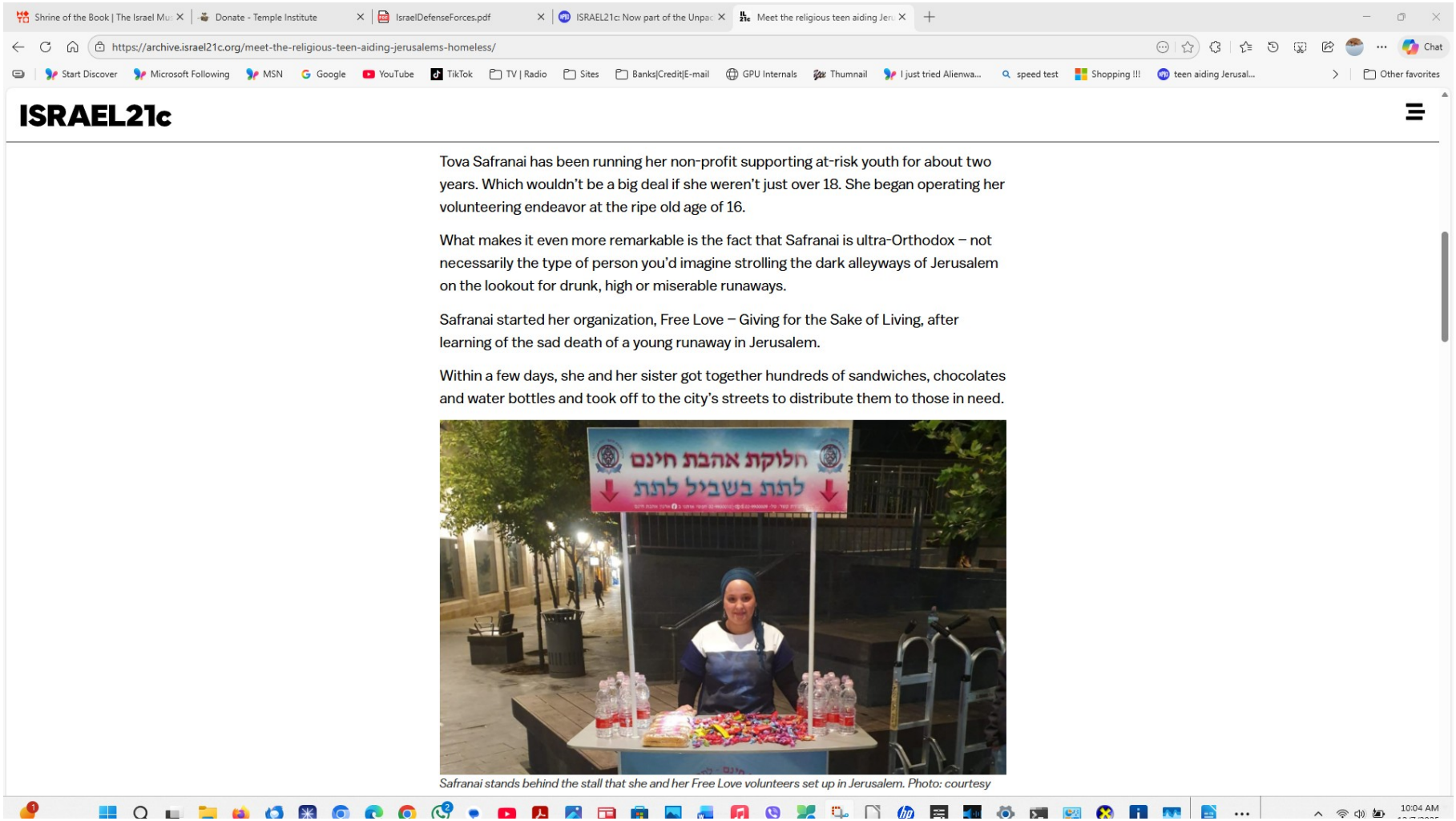


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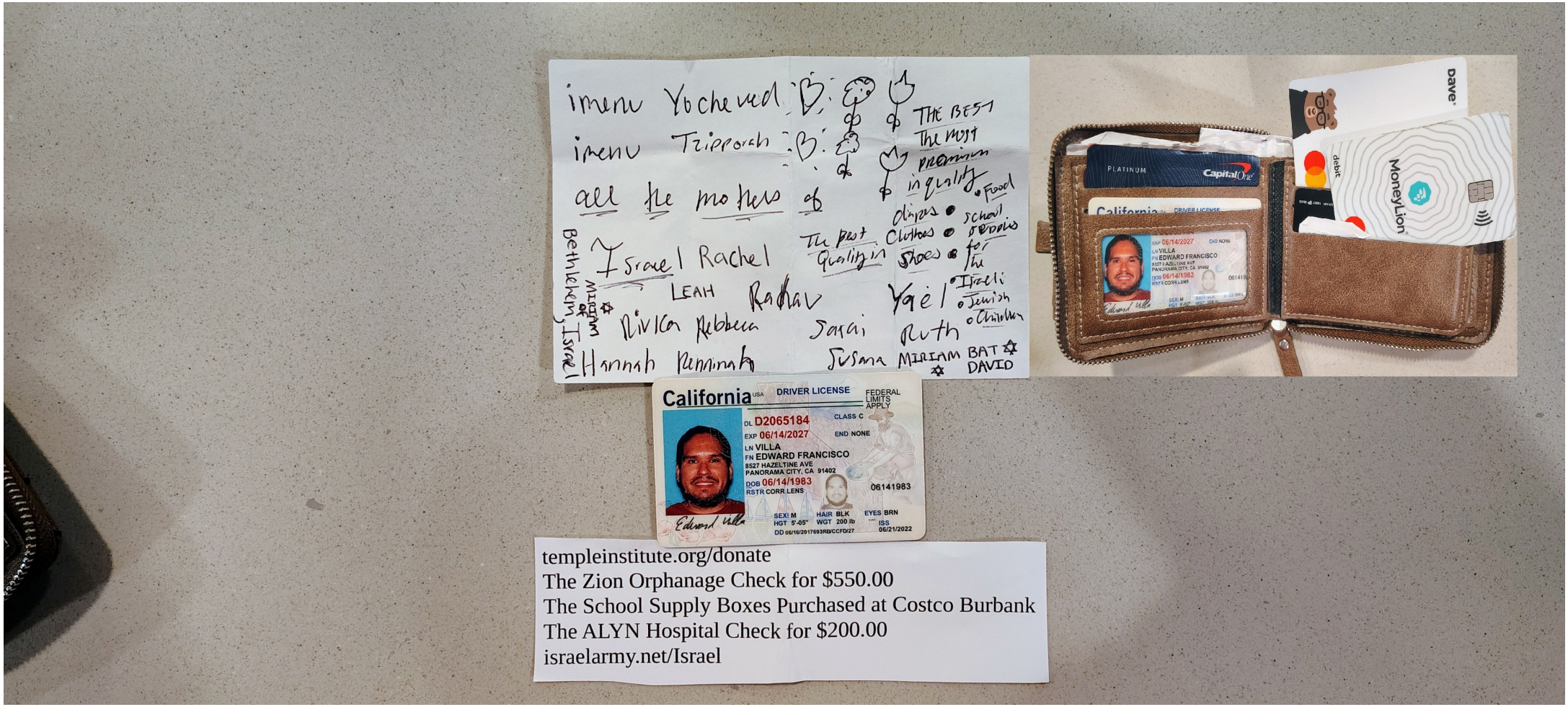
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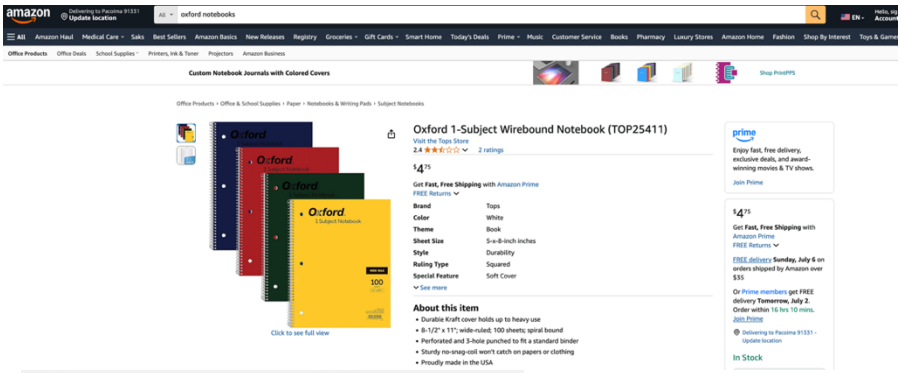





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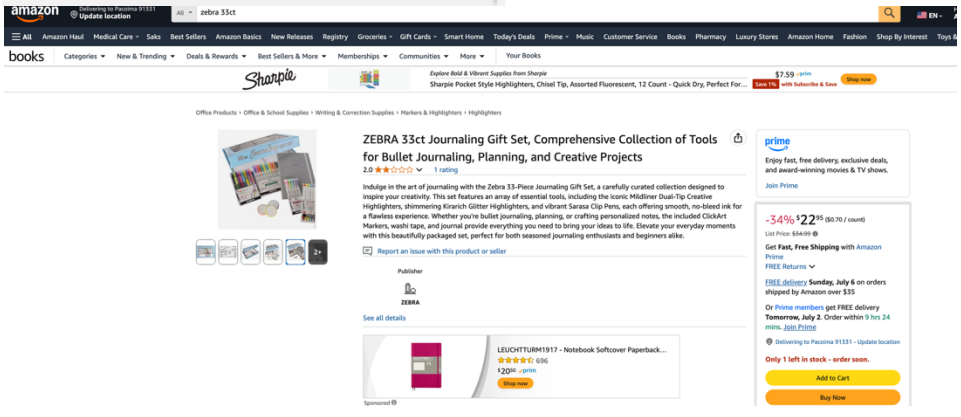




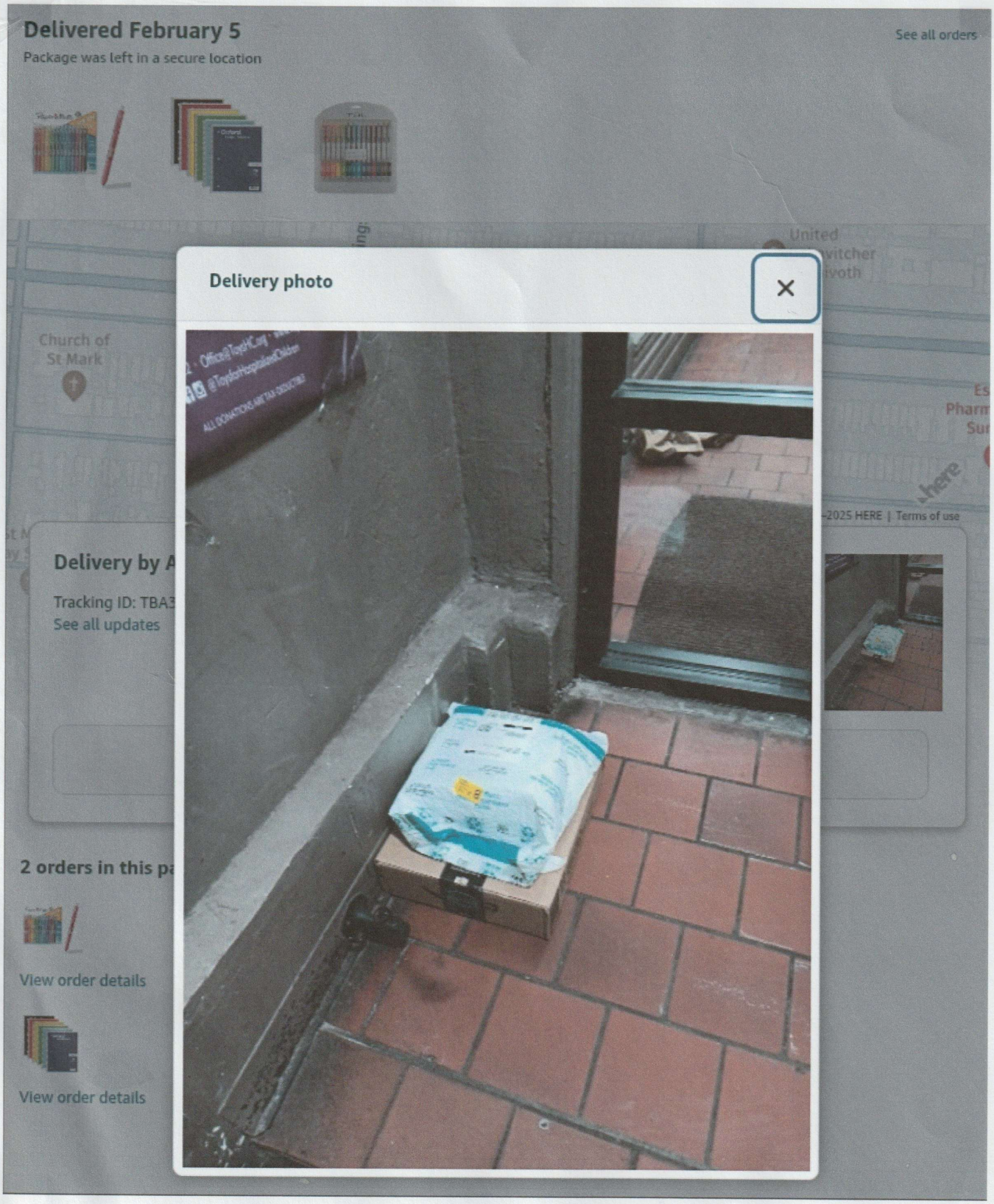
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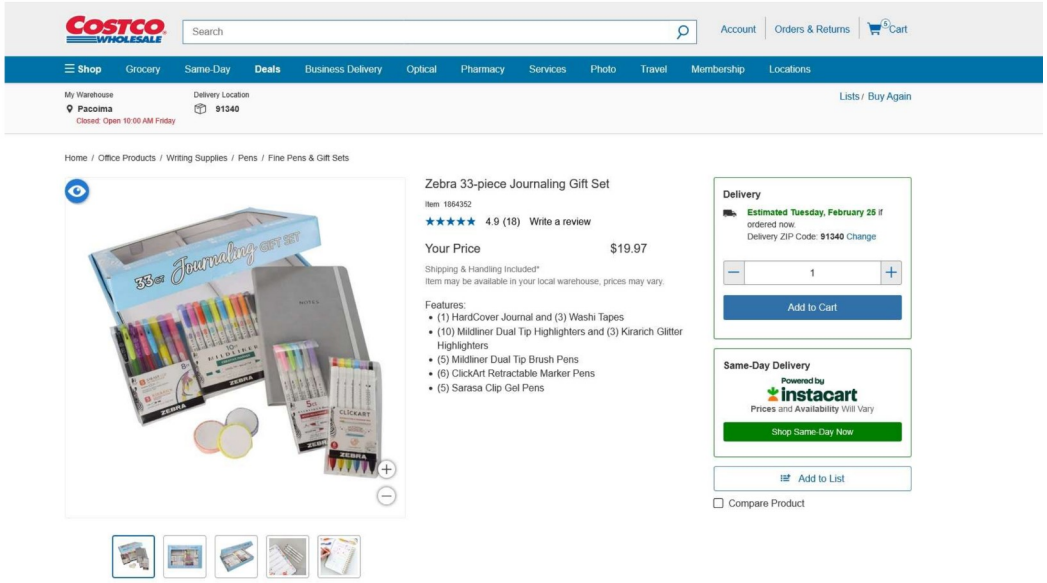


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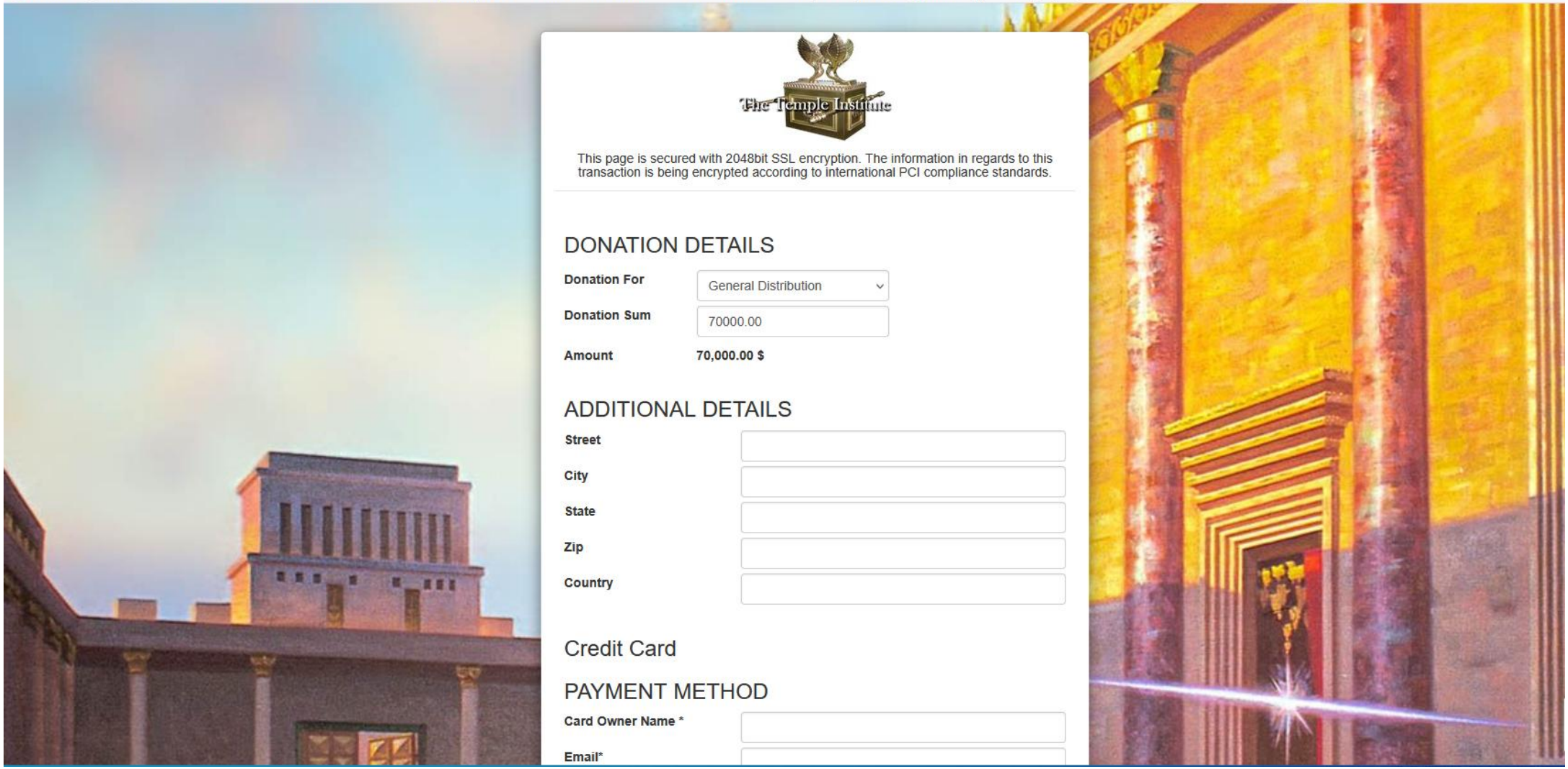
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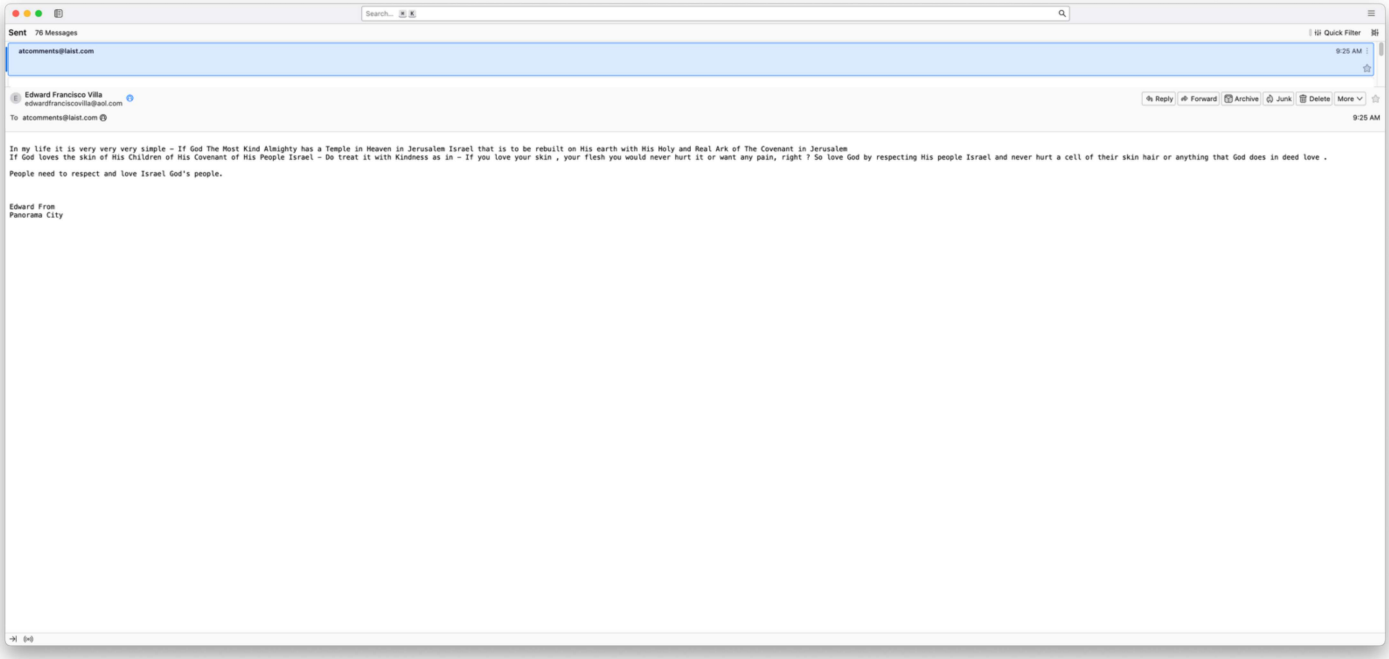


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If God loves the skin of His Children of His Covenant of His People Israel - Do treat it with Kindness as in - If you love your skin , your flesh you would never hurt it or want any pain, right ? So love God by respecting His people Israel and never hurt a cell of their skin hair or anything that God does in deed love .

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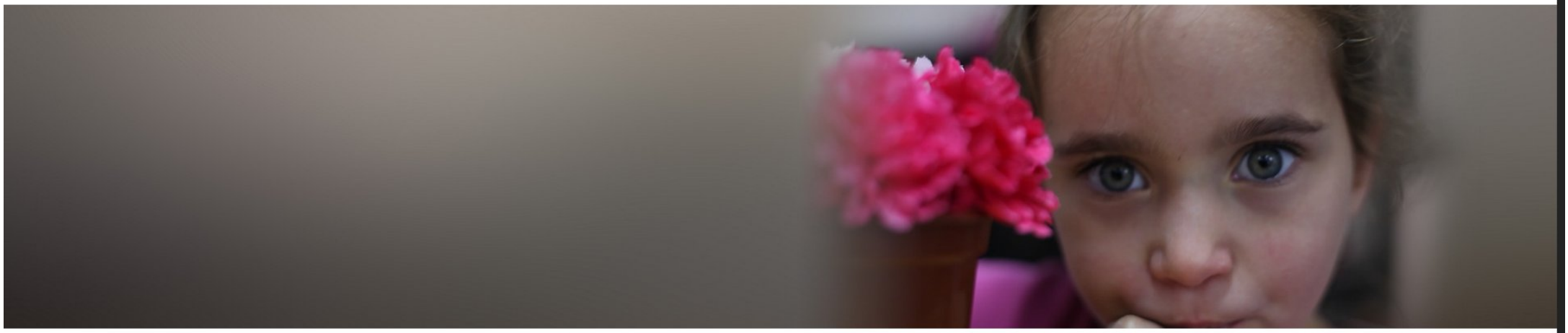

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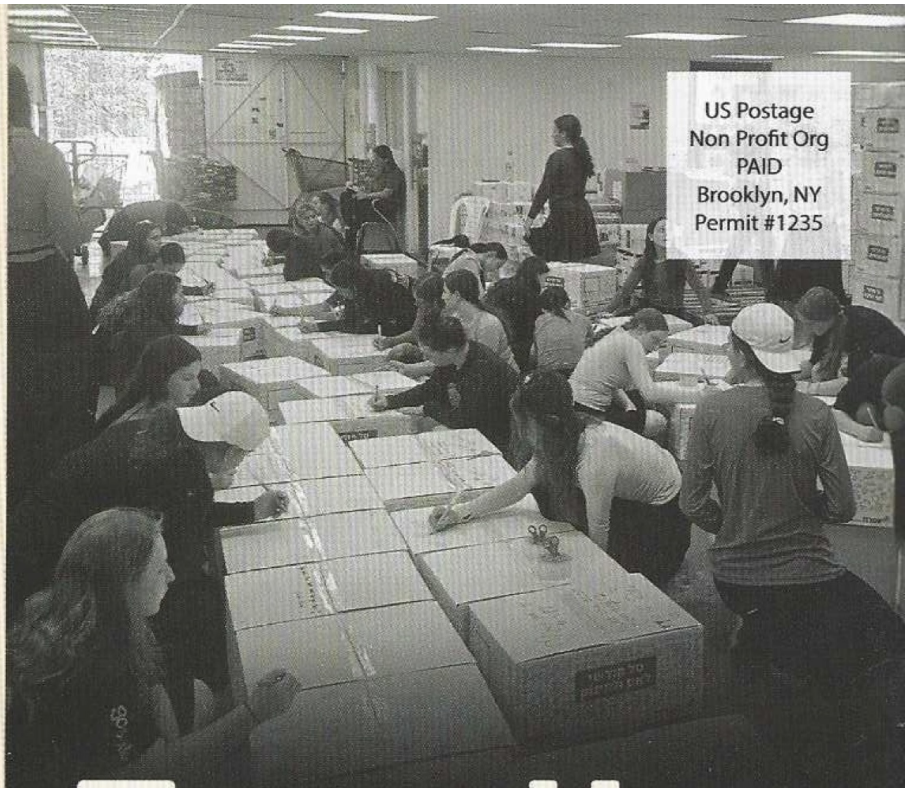

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**Subject:** Thank you on behalf of IDFWO
**From:** Shira Sigal <shira@idfwo.org>
**Date:** 10/25/2023, 12:06 AM
**To:** "edwardfranciscovilla@mail.com" <edwardfranciscovilla@mail.com>

Dear Edward Francisco Villa,

I am writing to you to express a heartfelt thank you for your generous donation to the IDF Widows and Orphans Organization. Your support comes at a crucial time, given the recent terror attacks by Hamas and the ongoing war between Hamas and Israel.

Thanks to your donation, we have been able to initiate several impactful programs to help families who have lost their loved ones. Some examples of immediate initiatives include providing temporary hotel accommodations for displaced families from the Gaza envelope and organizing care packages for them. Because of you, we will also provide long-term support for families affected by this crisis, helping them rebuild their lives.

Your generosity goes beyond the tangible items provided and instills a sense of hope and resilience in these difficult times.

Thank you again for your generous contribution. It is truly appreciated and thanks to you, we can succeed in our mission to help as many IDF widows, orphans, and their families as possible.

Yours sincerely,

Shlomi Nahumson
CEO, IDF Widows and Orphans Organization

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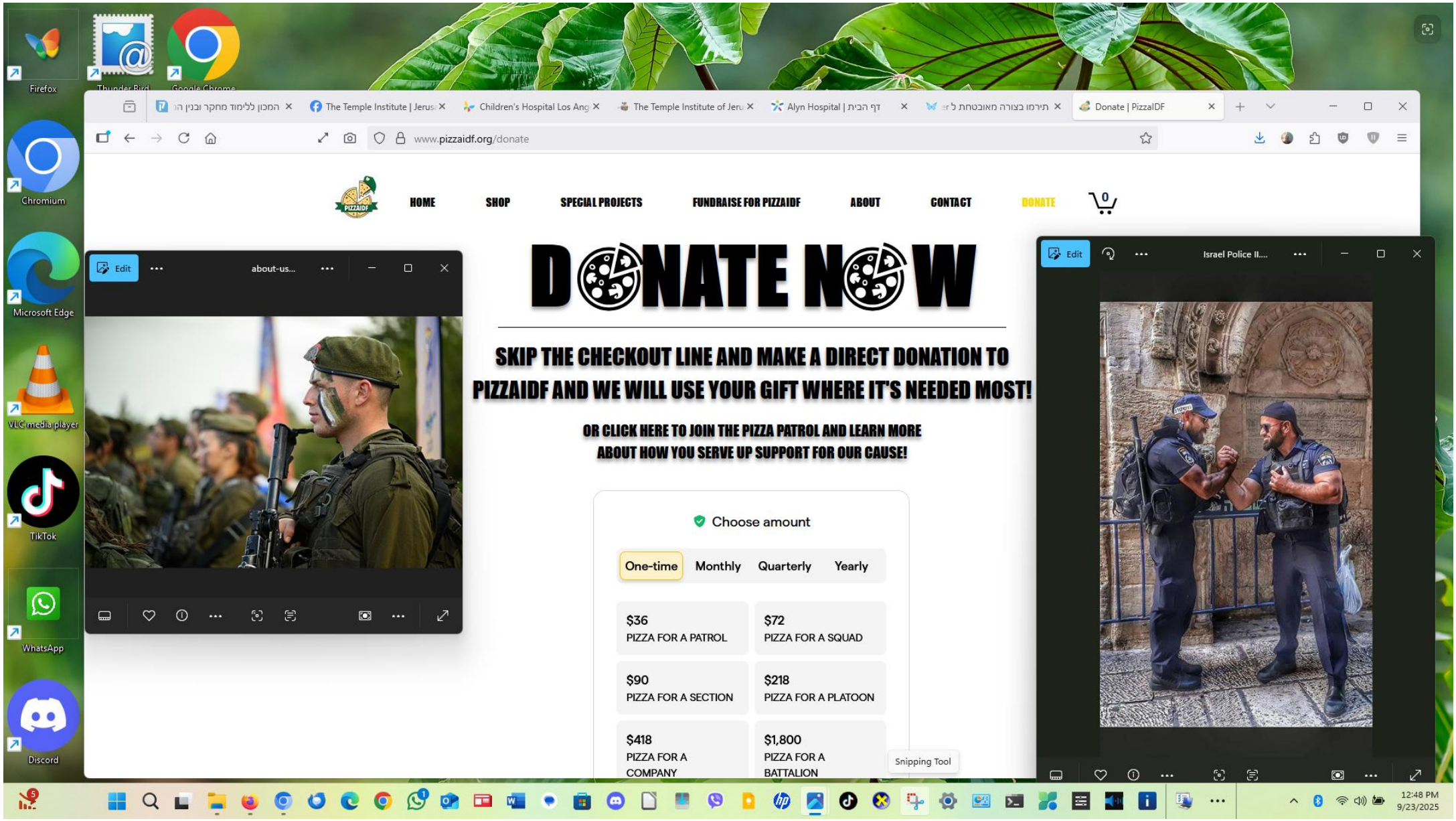
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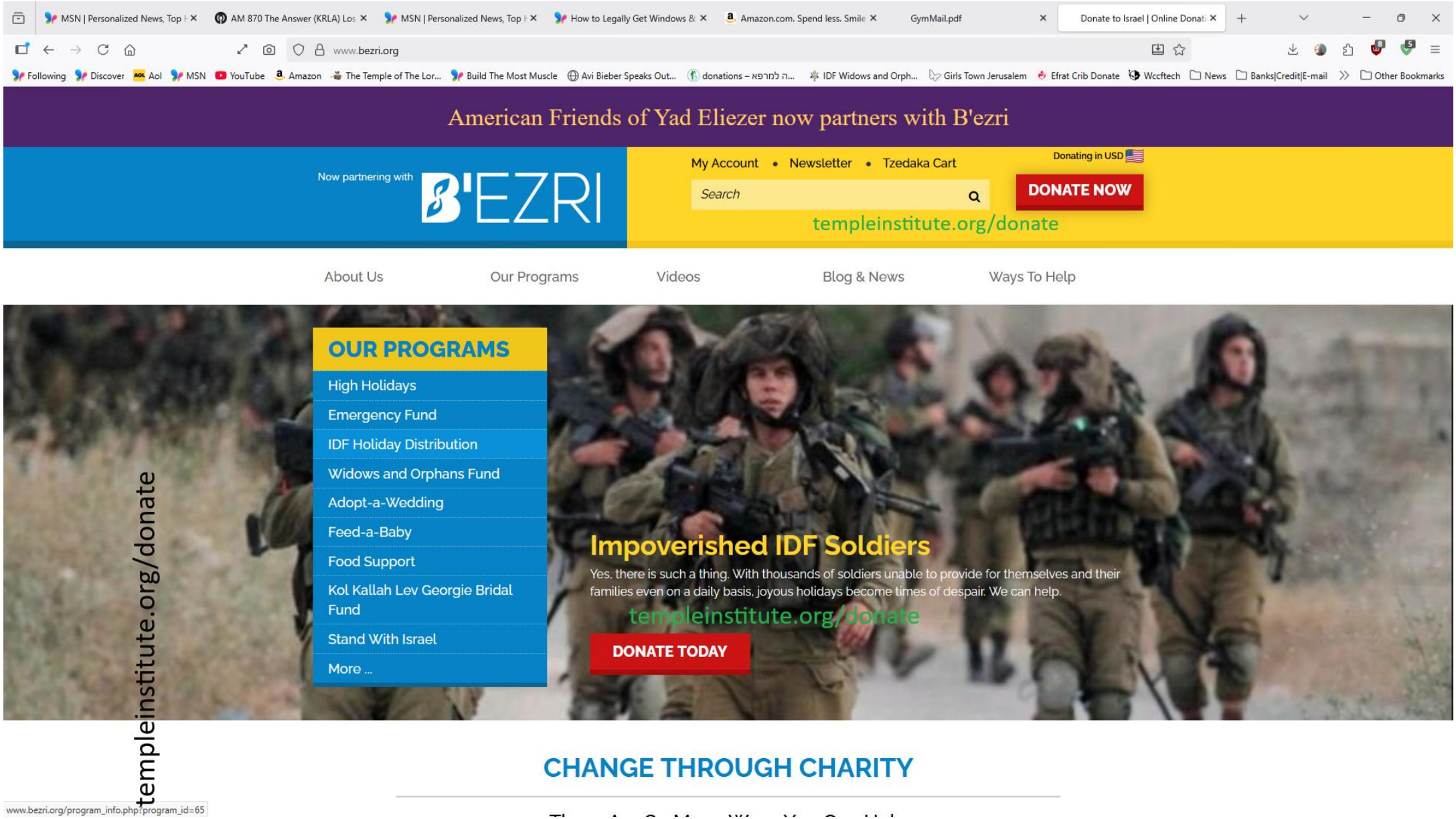
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# Netzah Yehuda: Bridging faith, service, and national unity

The IDF battalion's leadership will take the stage at The Jerusalem Post Miami Summit to discuss integrating faith, military service, and social cohesion.



NETZAH YEHUDA soldiers at the dedication of a Torah scroll at the Erez Crossing.
(photo credit: Haim Twito/Netzah Yehuda Association)

By ALAN ROSENBAUM
JANUARY 8, 2026 11:57
Updated: JANUARY 8, 2026 11:59

'Our primary goal," says Yossi Levi, CEO of the Netzah Yehuda organization, "is first to normalize the idea of IDF service in haredi society.

"Our second goal is to bring tens of thousands of haredim into combat units, thereby releasing reservist soldiers from duty and integrating tens of thousands of haredim into the Israeli economy, which will enable them to lead successful lives."

If anyone is qualified to speak about combining a haredi lifestyle with IDF service, it is the 34-year-old Jerusalem native. Levi was born and raised in a haredi family. Growing up, he studied at haredi educational institutions, including the prestigious Mir Yeshiva. In 2009, he enlisted in the Kfir Brigade of the Nahal Haredi, the IDF's first all-haredi unit. He served as an infantry soldier and officer in various command roles and, during the Israel-Hamas War, became the first haredi battalion commander in the IDF.



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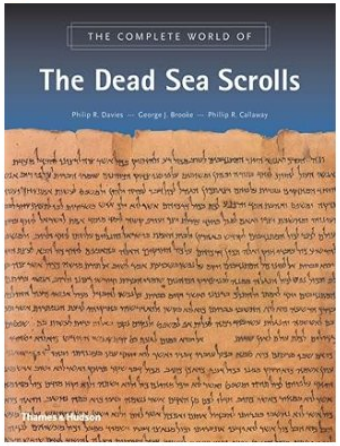


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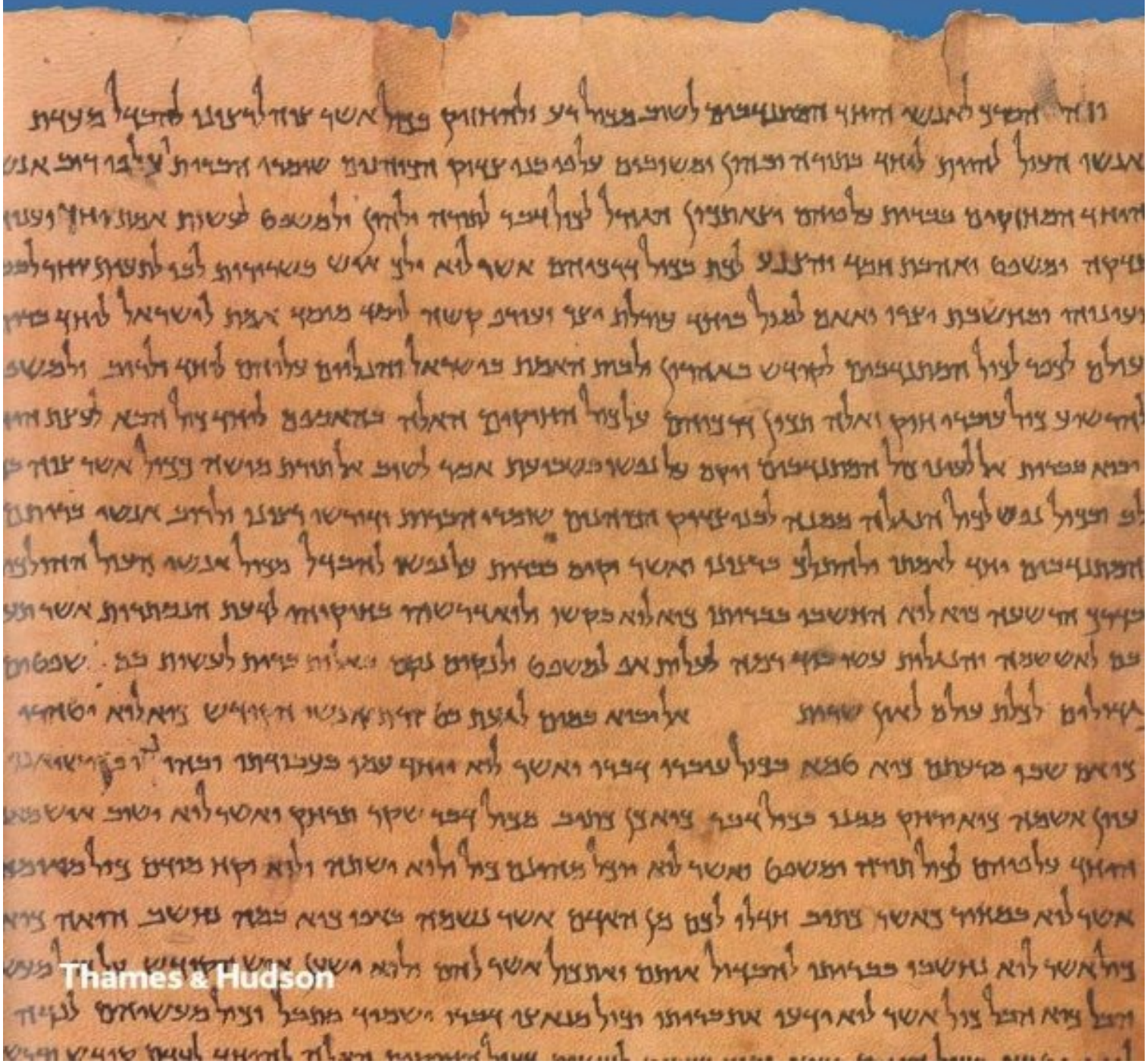

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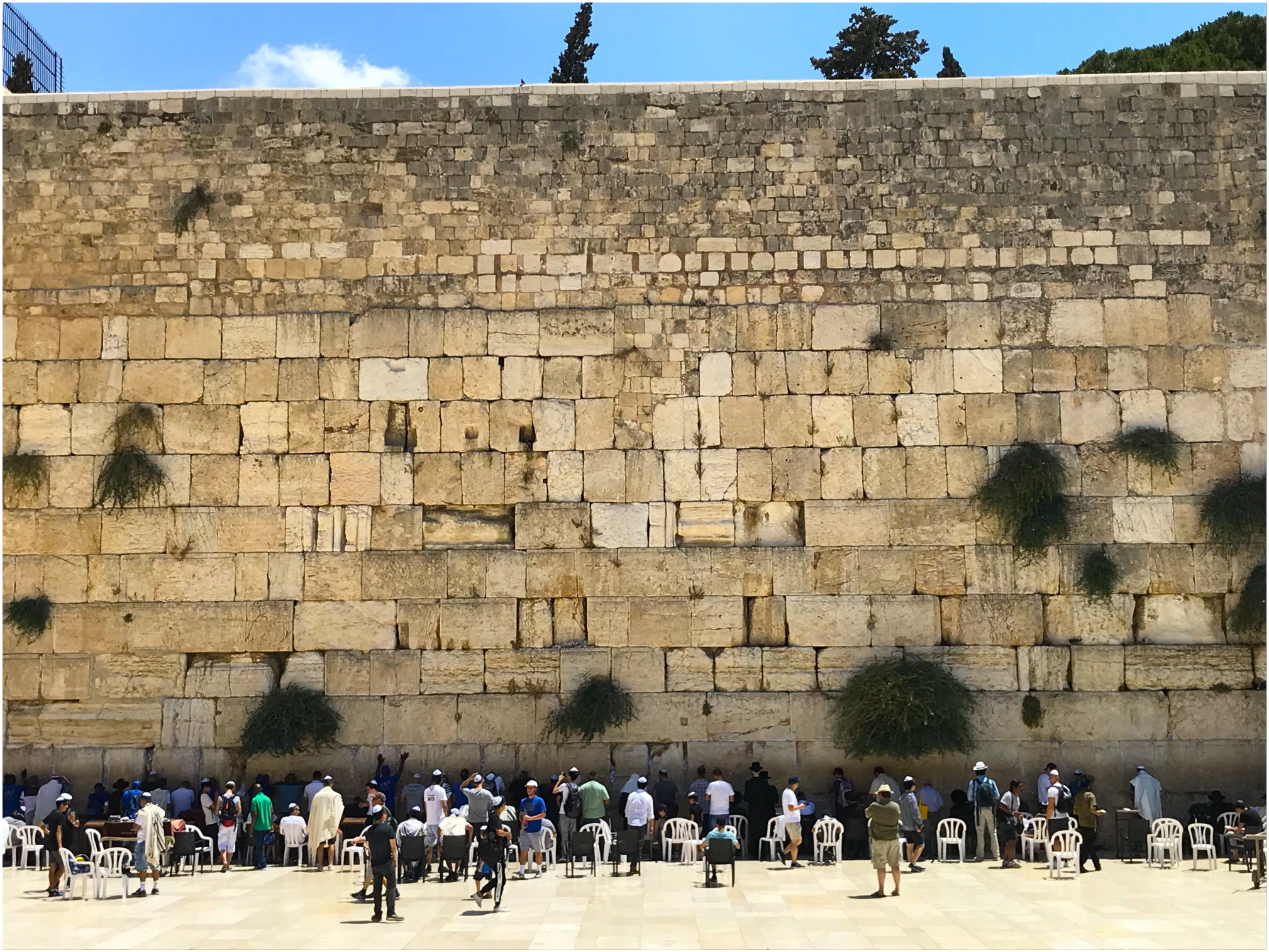

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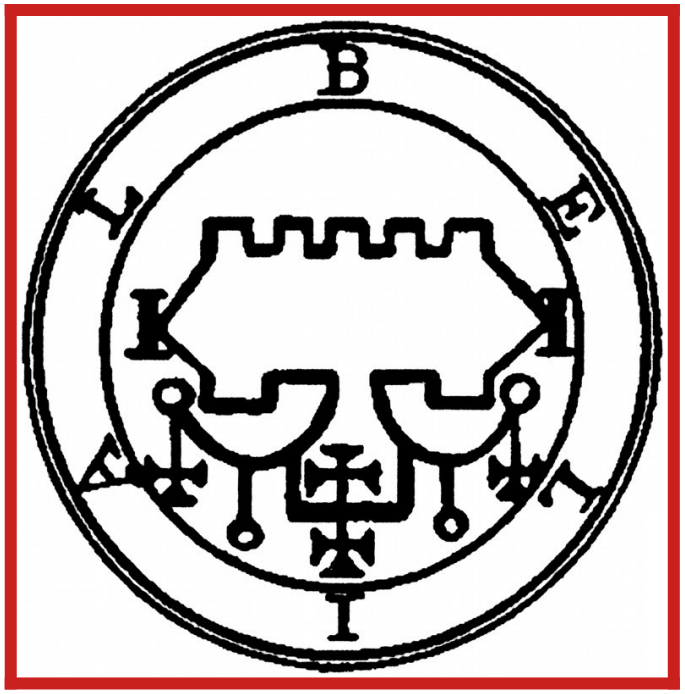




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*"I am the Lord your God who took you out of the Land of Egypt out of the house of bondage. You are to have no other gods but me."*

— DEUTERONOMY 5:6-7

**PSALMS SCROLL**

11Q Psalms ᵃ
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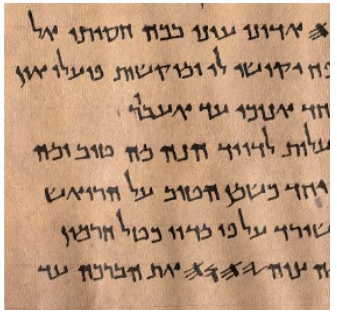
Herodian Period
Language: Hebrew

*"How good and pleasant it is when God's people live together in unity"*

— PSALMS 133:1



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# BELIAL.

By: **Morris Jastrow, Jr., Gerson B. Levi, Marcus Jastrow, Kaufmann Kohler**

Table of Contents

—Biblical Data:
In Apocalyptic Literature.
—In Rabbinical and Apocryphal Literature:

## —Biblical Data:

A term occurring often in the Old Testament and applied, as would seem from the context in I Sam. x. 27; II Sam. xvi. 7, xx. 1; II Chron. xiii. 7; Job xxxiv. 18, to any one opposing the established authority, whether civil, as in the above passages, or religious, as in Judges xix. 22; I Kings xxi. 10, 13; Prov. xvi. 27, xix. 28; Deut. xiii. 14, xv. 9; II Sam. xxiii. 6. A somewhat weaker sense, that of "wicked" or "worthless," is found in I Sam. i. 16, ii. 12, xxv. 17, xxx. 22. The use of the word in II Sam. xxii. 5 is somewhat puzzling. Cheyne explains it as "rivers of the under world," while more conservative scholars render "destructive rivers."

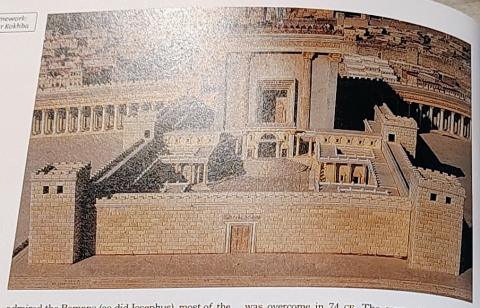
The etymology of this word has been variously given. The Talmud (Sanh. 111*b*) regards it as a compound word, made up of "beli" and "'ol" (without a yoke). This derivation is accepted by Rashi (on Deut. xiii. 14). Gesenius ("Dict." *s.v.*) finds the derivation in "beli" and "yo'il" (without advantage; *i.e.*, worthless). Ibn Ezra (on Deut. xv. 9), without venturing on an etymology, contents himself with the remark that "Belial" is a noun, and quotes the opinion of some one else that it is a verb with a precative force, "May he have no rising." Cheyne ("Expository Times," 1897, pp. 423 *et seq.*) seeks to identify Belial with the Babylonian goddess Belili (Jastrow, "Religion of Babylonia," pp. 588, 589). Hebrew writers, according to this view, took up "Belili" and scornfully converted it into "Belial" in order to suggest "worthlessness." Hommel ("Expository Times," viii. 472) agrees in the equation Belial = Belili, but argues that the Babylonians borrowed from the western Semites and not vice versa. This derivation, however, is opposed by Baudissin and Jensen ("Expository Times," ix. 40, 283).

## In Apocalyptic Literature.

## —In Rabbinical and Apocryphal Literature:

In the Ḥasidic circles from which the apocalyptic literature emanated and where all angelologic and demonologic lore was faithfully preserved, Belial held a very prominent position, being identified altogether with Satan. In the Book of Jubilees (i. 20), Belial is, like Satan, the accuser and father of all idolatrous nations: "Let not the spirit of Belial ["Beliar" corrupted into "Belhor"] rule over them to accuse them before thee." The uncircumcised heathen are "the sons of Belial" (*ib.* xv. 32). In the Testaments of the Twelve Patriarchs, Belial is the archfiend from whom emanate the seven spirits of seduction that enter man at his birth (Reuben ii.; Levi iii.; Zebulun ix.; Dan. i.; Naphtali ii.; Benjamin vi., vii.), the source of impurity and lying (Reuben iv., vi.; Simeon v.; Issachar vi.-vii.: Dan. v.; Asher i., iii.), "the spirit of darkness" (Levi xix.; Joseph vii., xx.). He will, like Azazel in Enoch, be opposed and bound by theMessiah (Levi xviii.), "and cast into the fire forever" (Judah xxv.); "and the souls captured by him will then be wrested from his power." In the Ascensio Isaiæ, Belial is identified with Samael (Malkira [Dan. v.]; possibly Malak ra = the Evil Angel [i. 9]), and called "the angel of lawlessness"—"the ruler of this world,





(Right) Model of the Inner Court, containing the sanctuary of Herod's Temple, looking west across Jerusalem.

admired the Romans (as did Josephus), most of the preserved Jewish literature from Palestine criticizes them, longing for salvation for the holy people, pondering the mystery of the course of history and awaiting the calendar of world history to reach its expected end with the destruction of this last human empire.

With the death of Herod, direct Roman administration took over, and relations between Jews and Romans steadily deteriorated during the 1st century CE until, for a variety of reasons, the Jews finally took to war, a war which lost them their Temple and ruined Jerusalem, a city already run by warring extremist religious groups. During this war, according to the archaeological evidence, the Romans also attacked the settlement at Qumran and occupied the site for a number of years. It was in the region of the Judaean desert, in fact, that the resistance to Rome lingered. The last defiant band of fighters retreated to Masada and was overcome in 74 CE. The connection between this group, the scrolls and the occupants of Qumran is tantalizing. One text known from the caves was found at Masada (the Songs of the Sabbath Sacrifice) and there may have been other 'Qumran' scrolls too, encouraging some scholars to think that the inhabitants of Qumran participated in this final stand. Whether or not this was the case, the final episode of the 'war of the children of light against the children of darkness' staged in Herod's Idumaean fortress could be said to have ended here, and not as foreseen in the Qumran War Scroll. By this time the scrolls were already in the caves, perhaps hidden to protect them from the ravages of the Romans or in the hope of later retrieval. But in the wake of this war, and the destruction of the Jerusalem Temple, new religious systems were to emerge, including rabbinic Judaism and Christianity, and the heritage preserved in the Qumran scrolls was to be submerged for 2,000 years.

The story of the Jewish struggle against the Romans – and indeed of the occupation of Qumran – was not quite over, however. In 132 CE another revolt occurred, led by Simon Bar Kosiba, who took the name Bar Kokhba (son of the star). He too issued coins, and traces of his occupation exist in the Judaean wilderness. We even have letters written by him or on his behalf. But after three years of fighting he too was defeated, and Jerusalem rebuilt as a Roman city, and Jews expelled from it.



(Right) A bronze coin issued by Bar Kokhba and in circulation around 132–35 CE, depicting a lyre.

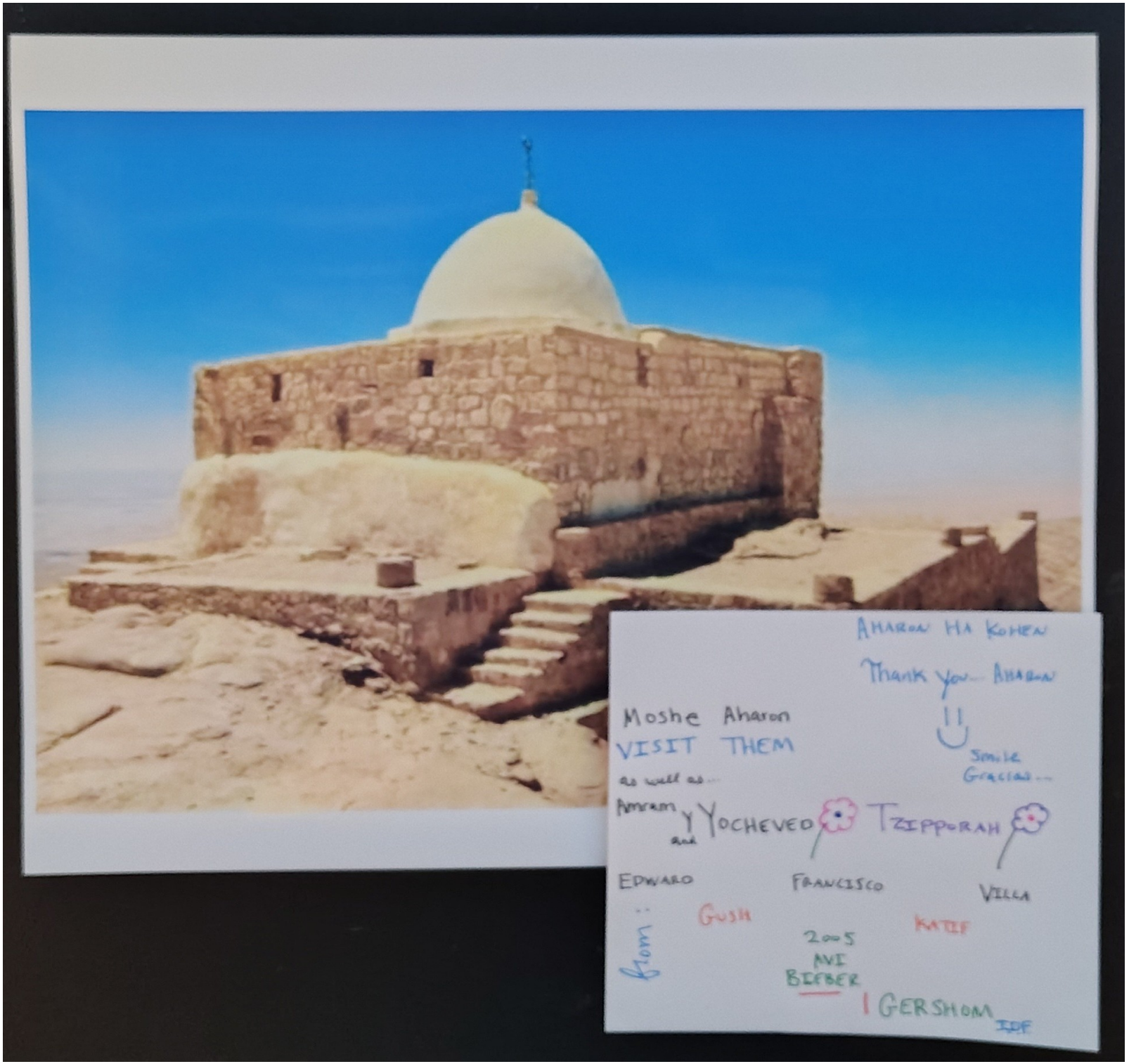
(Opposite) Aerial view of Masada, showing the tiered Herodian palace on the northern end.







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**jpost.com/israel/bieber-unrepentant-after-idf-discharge**

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A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as

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WAS VERY VERY VERY MUCH BLESSED TO HELP
AN ISRAELI CALLED ZEMIRA ELI NATAN
THAT I USED TO DRIVE ALL THE WAY TO LONG BEACH TO BE AN ADOPTED BROTHER TO HER AND BRING HER KIND HEALING AND AT TIMES GENEROUS FOOD. ZEMIRA ELI NATAN EVEN HOSTED ME FOR A HANUKKAH AT HER HOME WHICH SHE COOKED SOME OF THE MOST BLESSED AND DELICIOUS AND DELIGHTFUL FOOD .
I REMEMBER ONE TIME MANY YEARS AGO THAT WHEN I WENT OUT OF MY WAY TO PURCHASE HER QUITE GENEROUS GROCERY FOOD
GOD
PUT IN MY MIND A DELICATE RAINBOW TO REASSURE AND BLESS ME ON MY WAY TO GIVE HER HER PRECIOUS FOOD GROCERIES .

ZEMIRA ELI NATAN ALSO HAS A BROTHER NAMED REUVEN .

MAY GOD BLESS ALL OF ISRAEL

MAY IMMANUEL THE MESSIAH HA MOSHIACH JESÚS
OF THE SECOND TEMPLE PERIOD
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**Alexa: Tú y yo en el amor (video oficial: 1997)**

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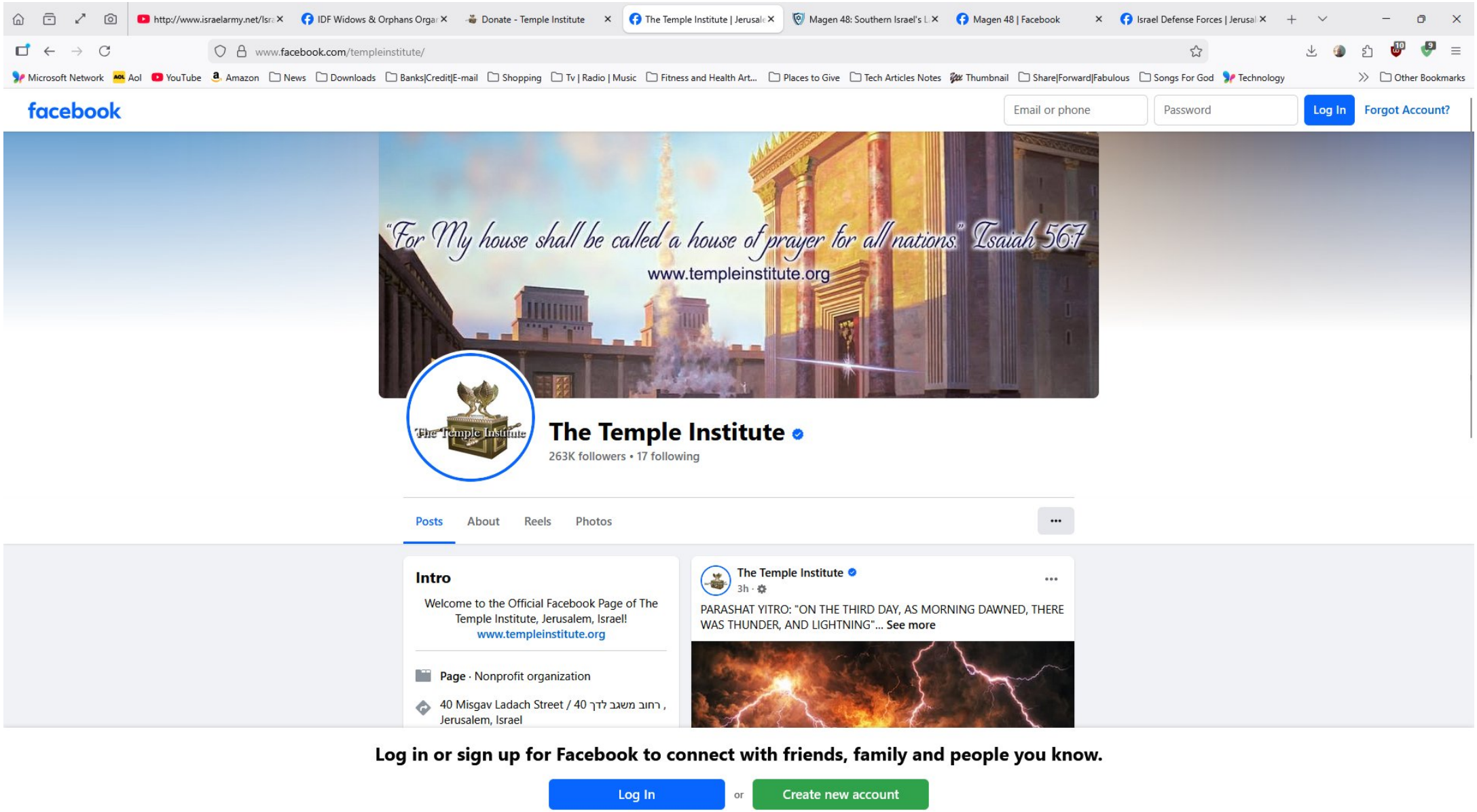
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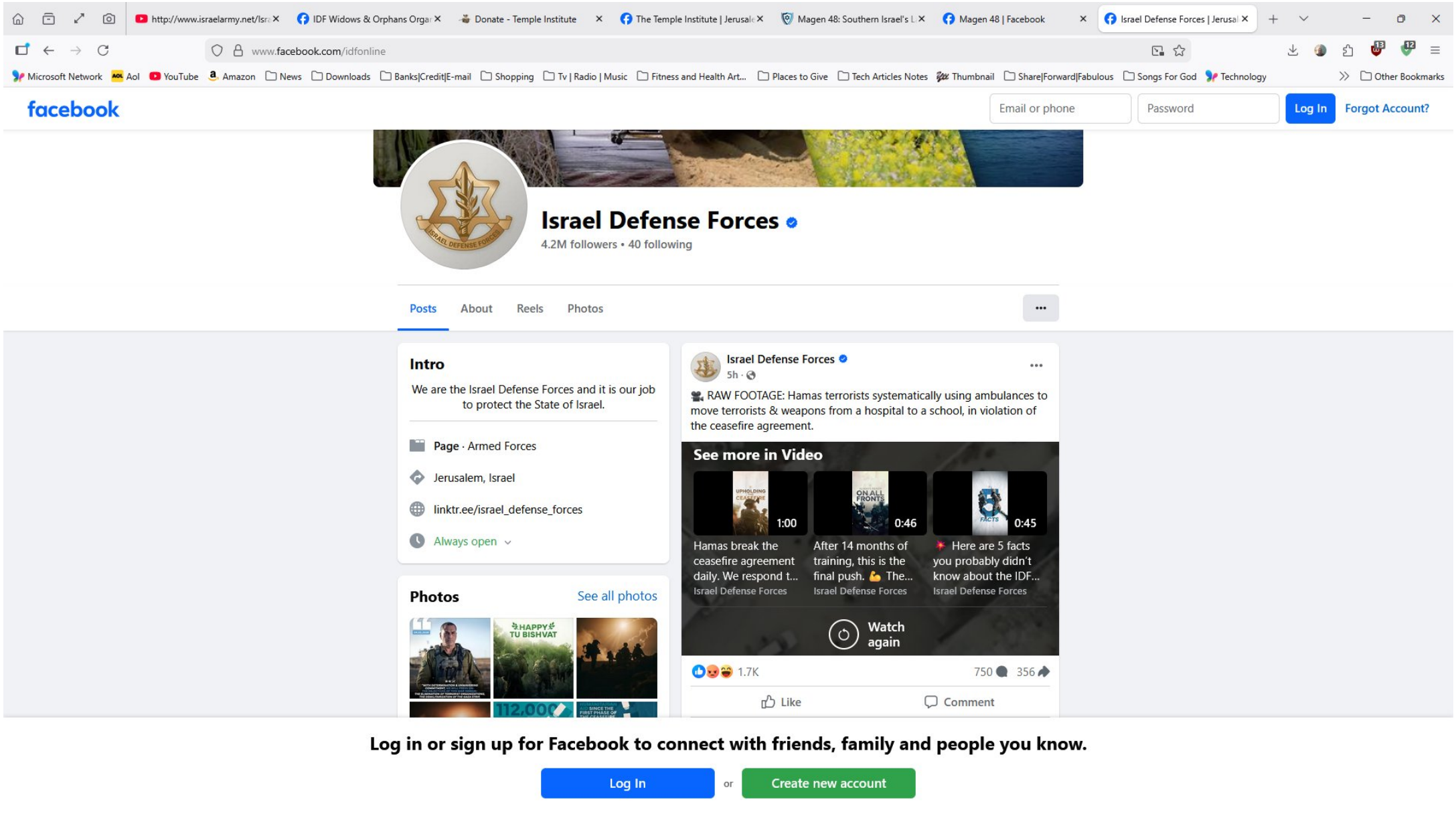
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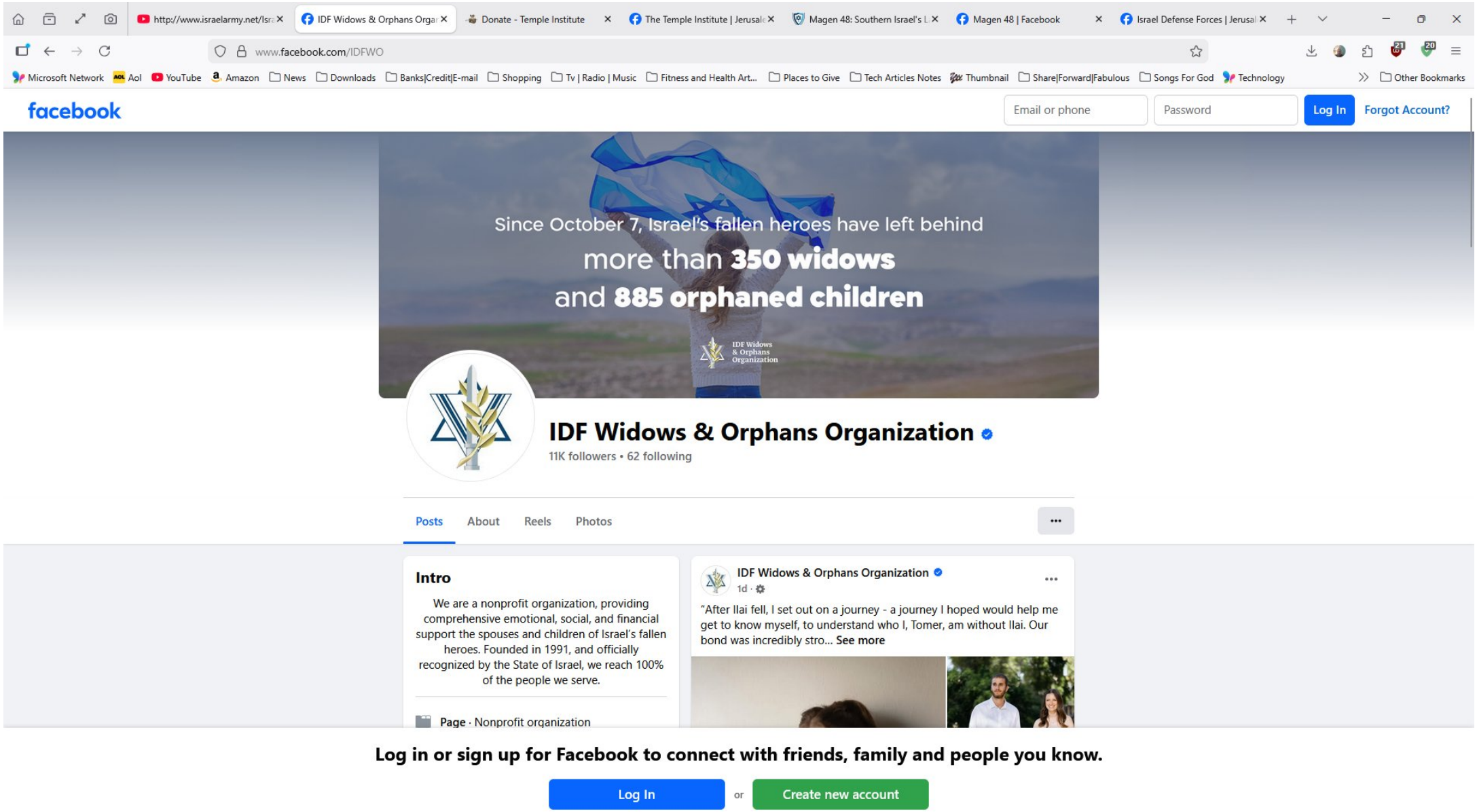
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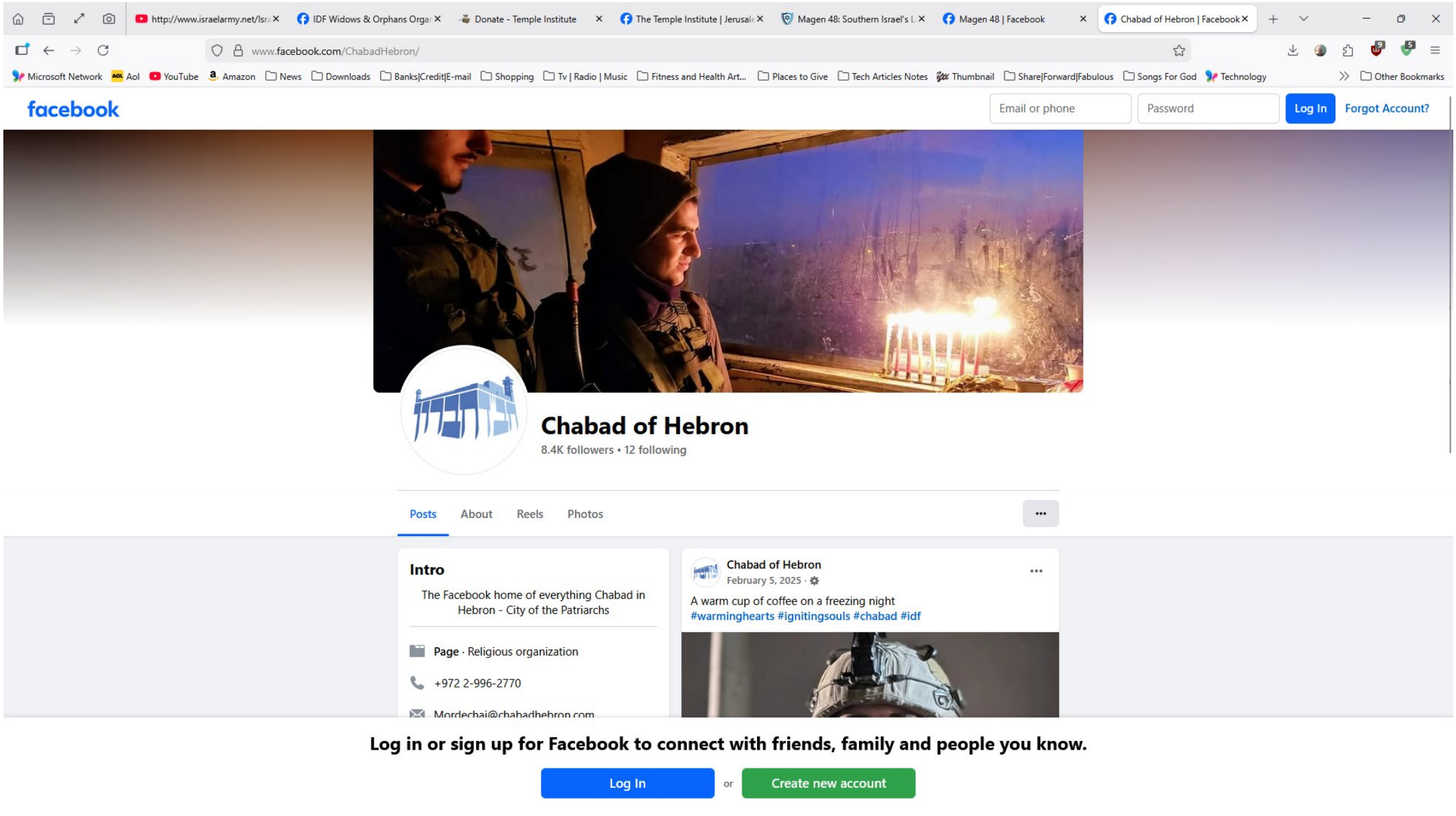
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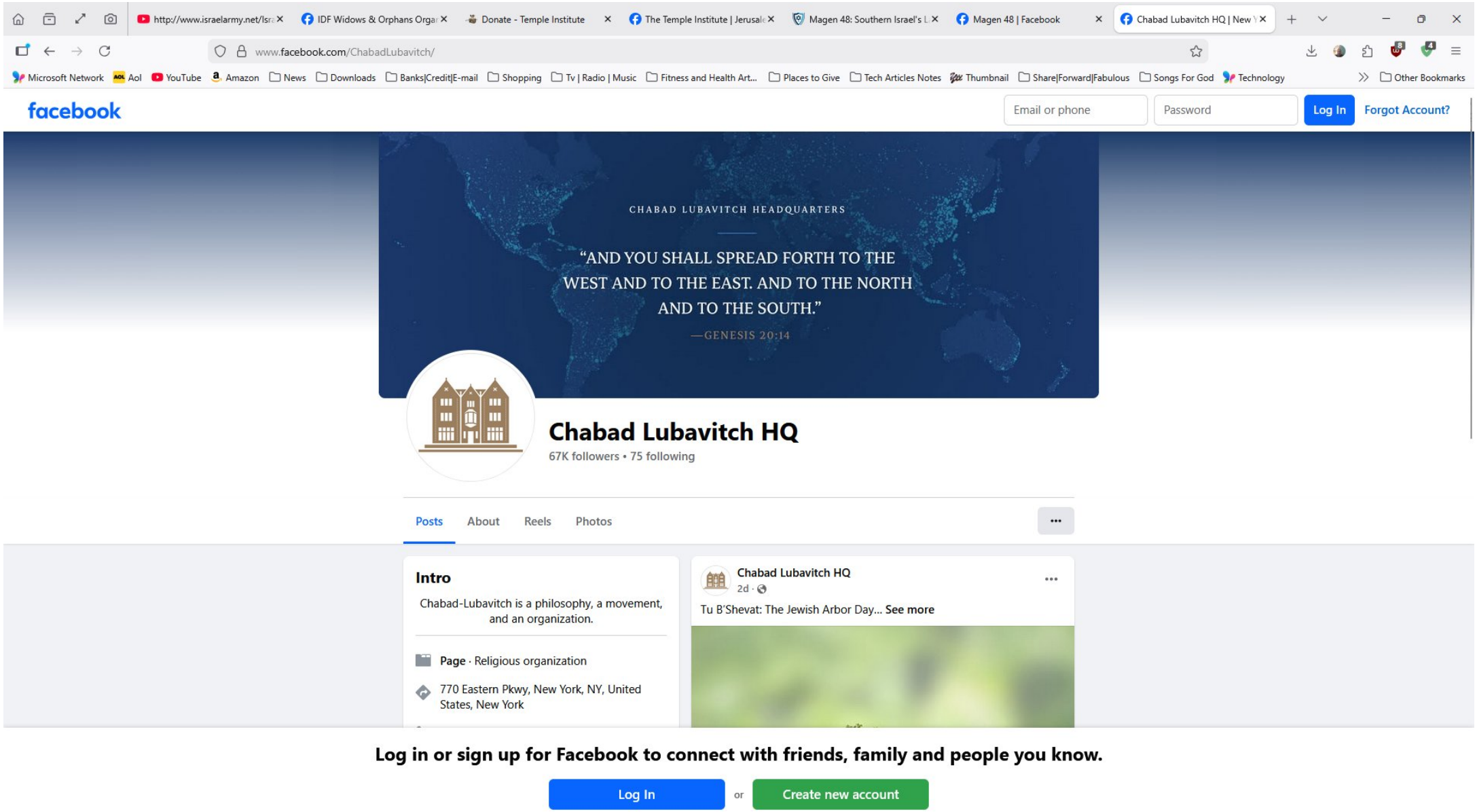
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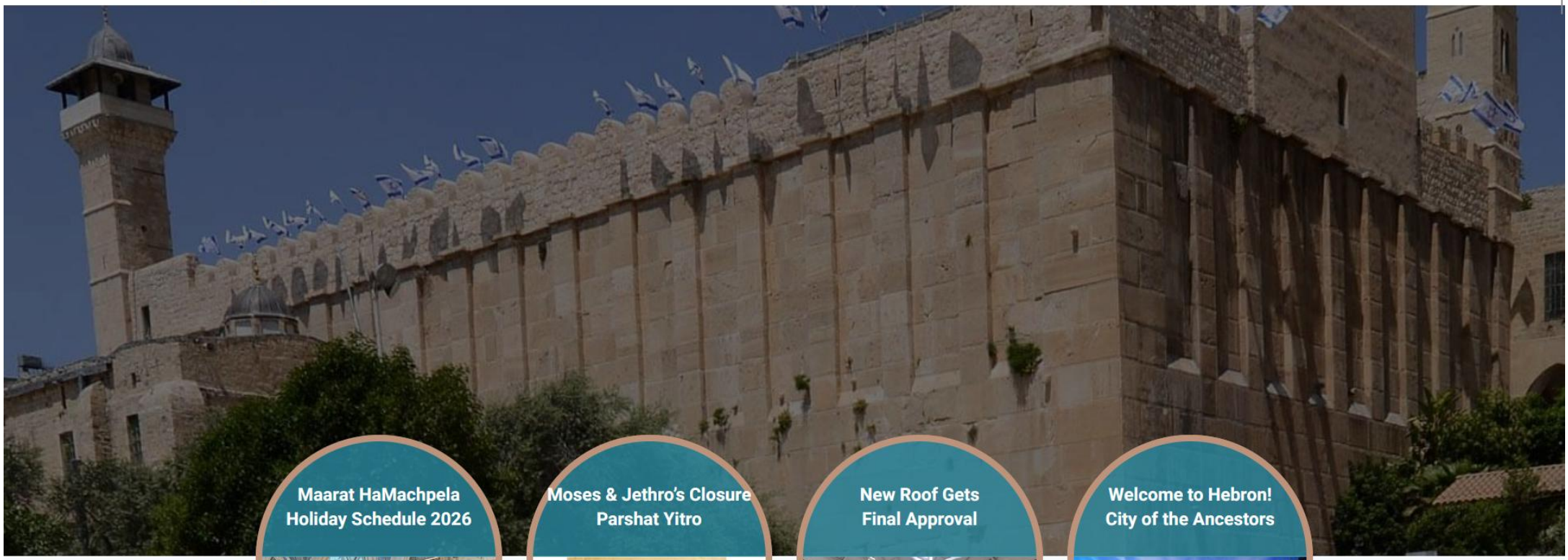

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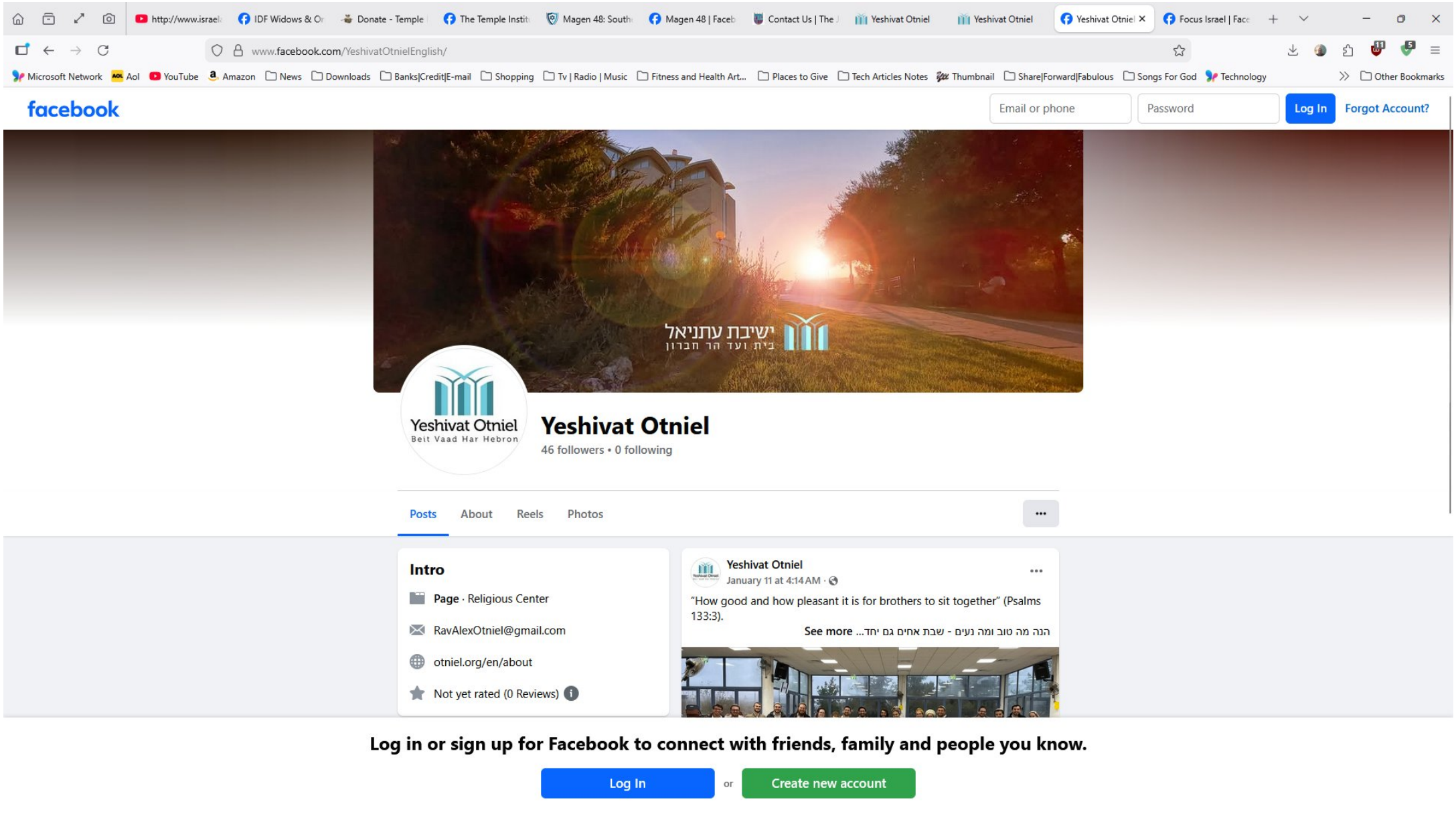
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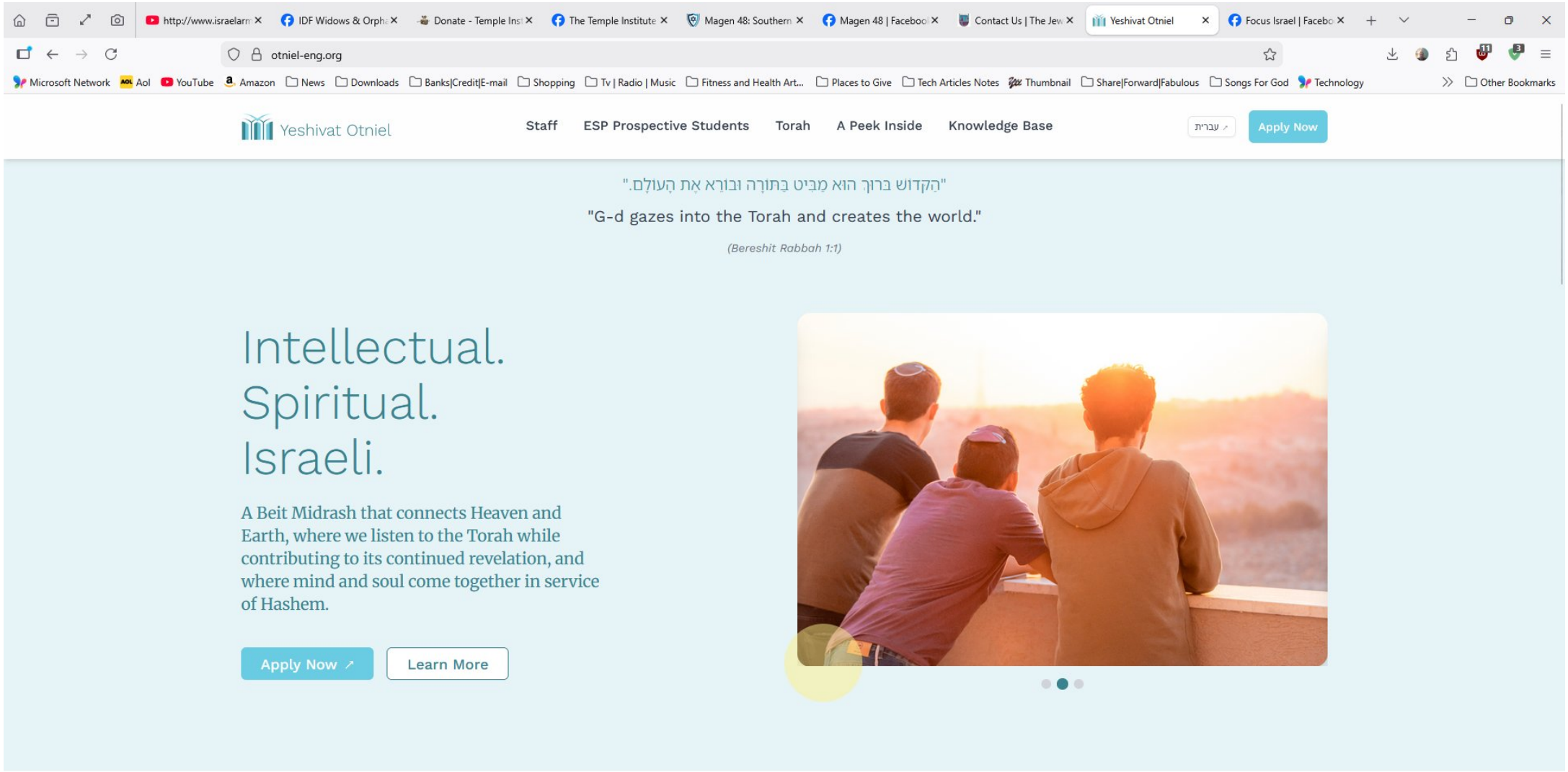


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# About Yeshivat Otniel

Yeshivat Otniel is a renowned Israeli Religious Zionist yeshiva, distinguished for its high-caliber Torah study, emphasizing both depth and breadth. Blending rigorous Talmudic learning with philosophy and mysticism, the yeshiva fosters an environment of intellectual exploration and spiritual growth. Our curriculum - made up of mornings and evenings studying Gemara and afternoons of elective courses and personal learning - sharpens students' analytical skills and develops a profound connection to G-d and Torah.

Yeshivat Otniel is one of Israel's largest Hesder Yeshivot with over 300 students. Around 65 students join the Yeshiva each year out of high school, most return after their army service, and around 25 students stay to study for Semicha. In addition to the students who learn in the Beit Midrash, Otniel's impact far transcends its walls through a robust online presence of shiurim and podcasts and the Yeshiva's publishing house *Gilui* (literally: Revelation).

Our English Speakers Program enables a successful integration into the Yeshiva while providing specialized classes, experiences, guidance, and community.

# Our Vision

G-d is revealed anew each and every day and in each and every individual. Founded on this belief, Yeshivat Otniel strives to serve as a meeting point between Heaven and Earth.

Just like the sunset in which the world bursts into color when night and day meet, our Beit Midrash radiates its unique light as it brings into harmony past and present, the intellectual and the spiritual, learning and doing.

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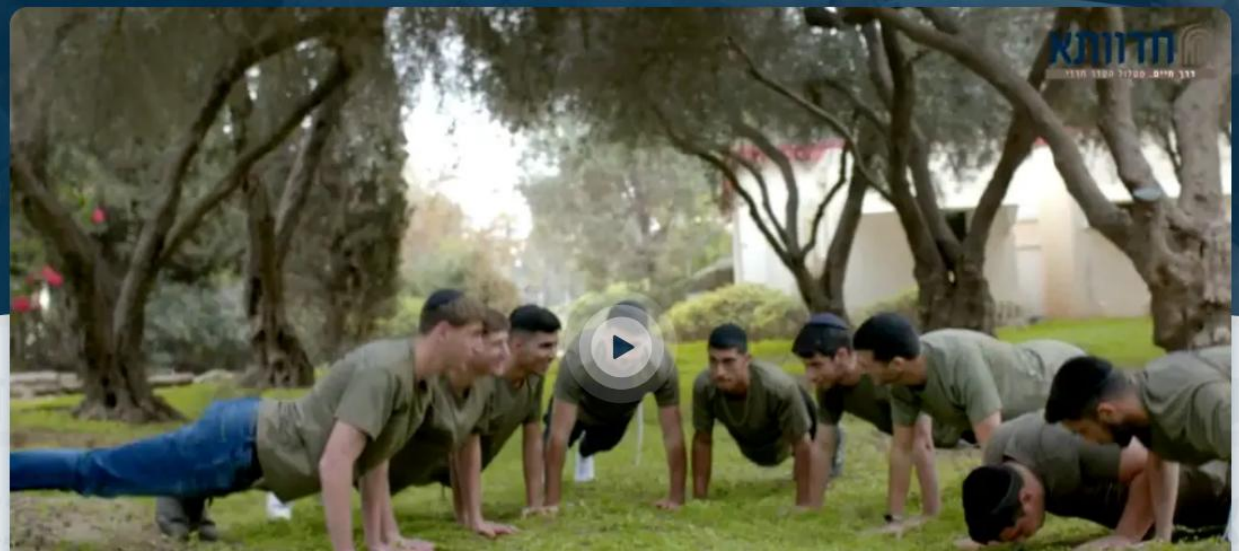
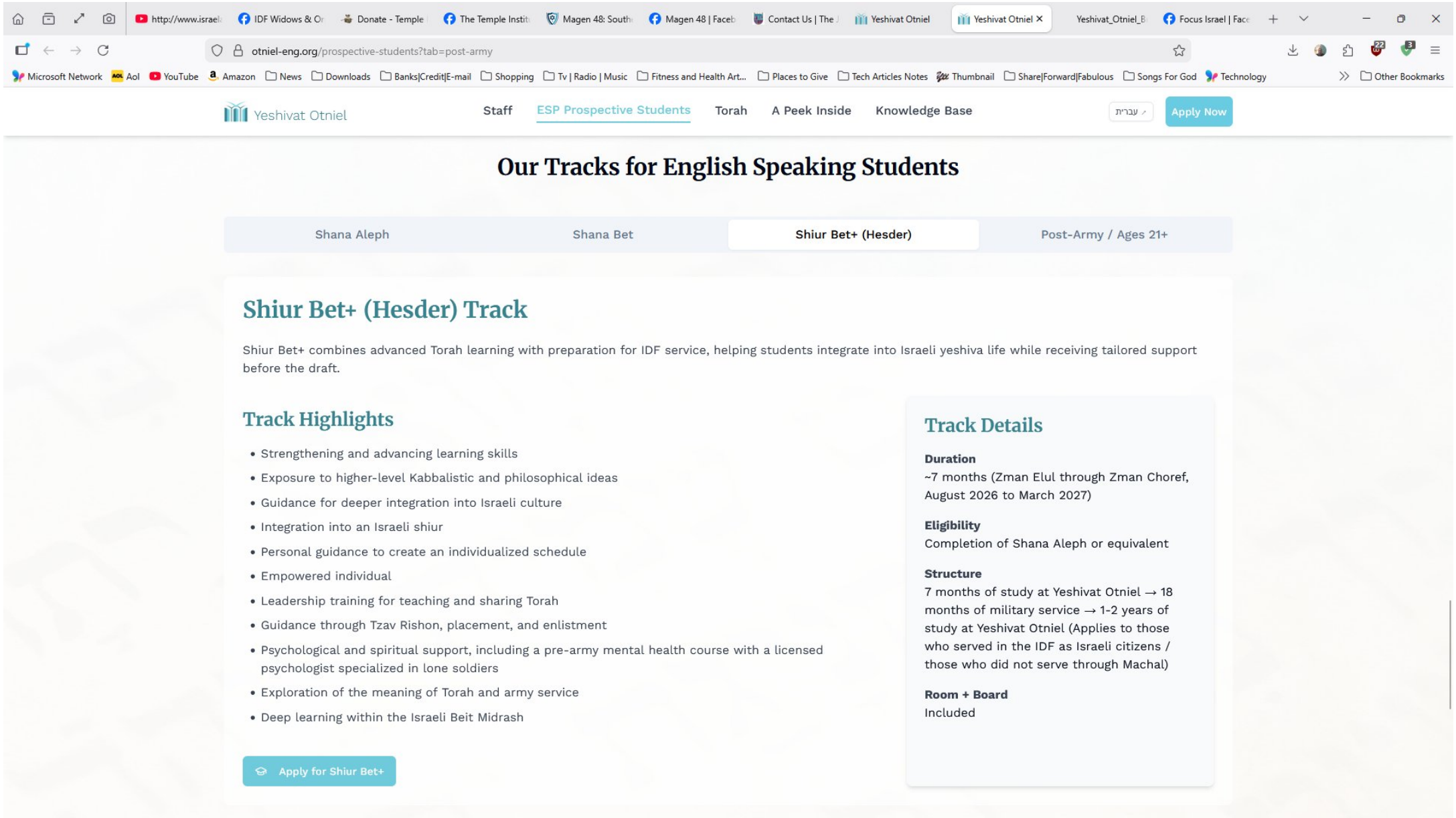
Mishnah, Pirkei Avot - Chapter 2, Mishnah 2

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Eligibility
Completion of Shana Aleph or equivalent
Structure
7 months of study at Yeshivat Otniel → 18 months of military service → 1-2 years of study at Yeshivat Otniel (Applies to those who served in the IDF as Israeli citizens / those who did not serve through Machal)
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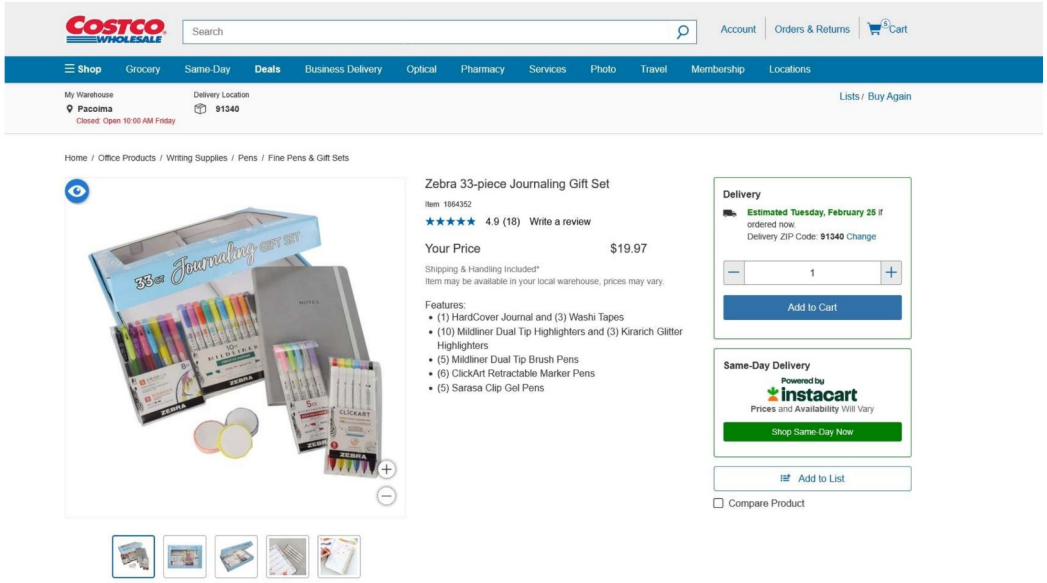


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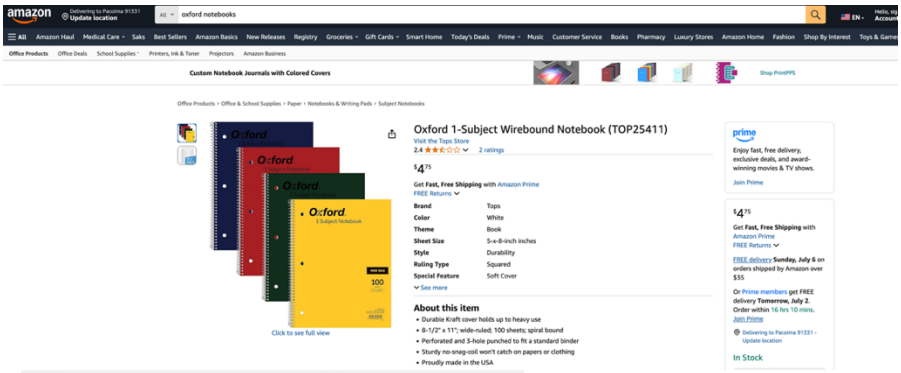





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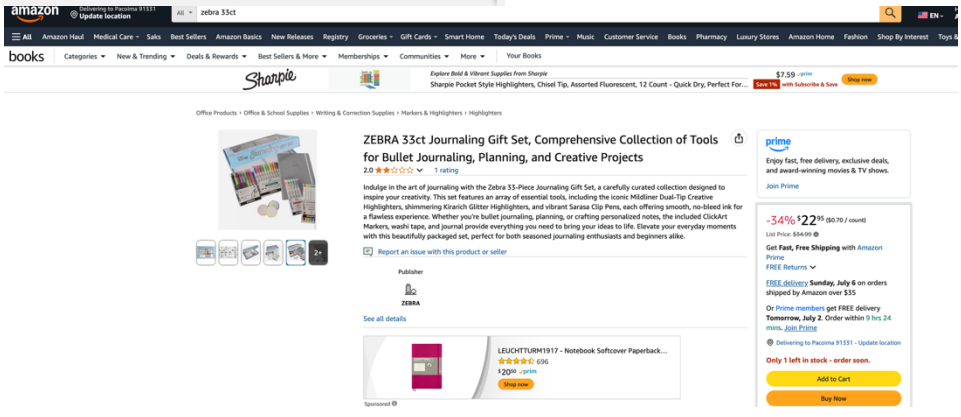




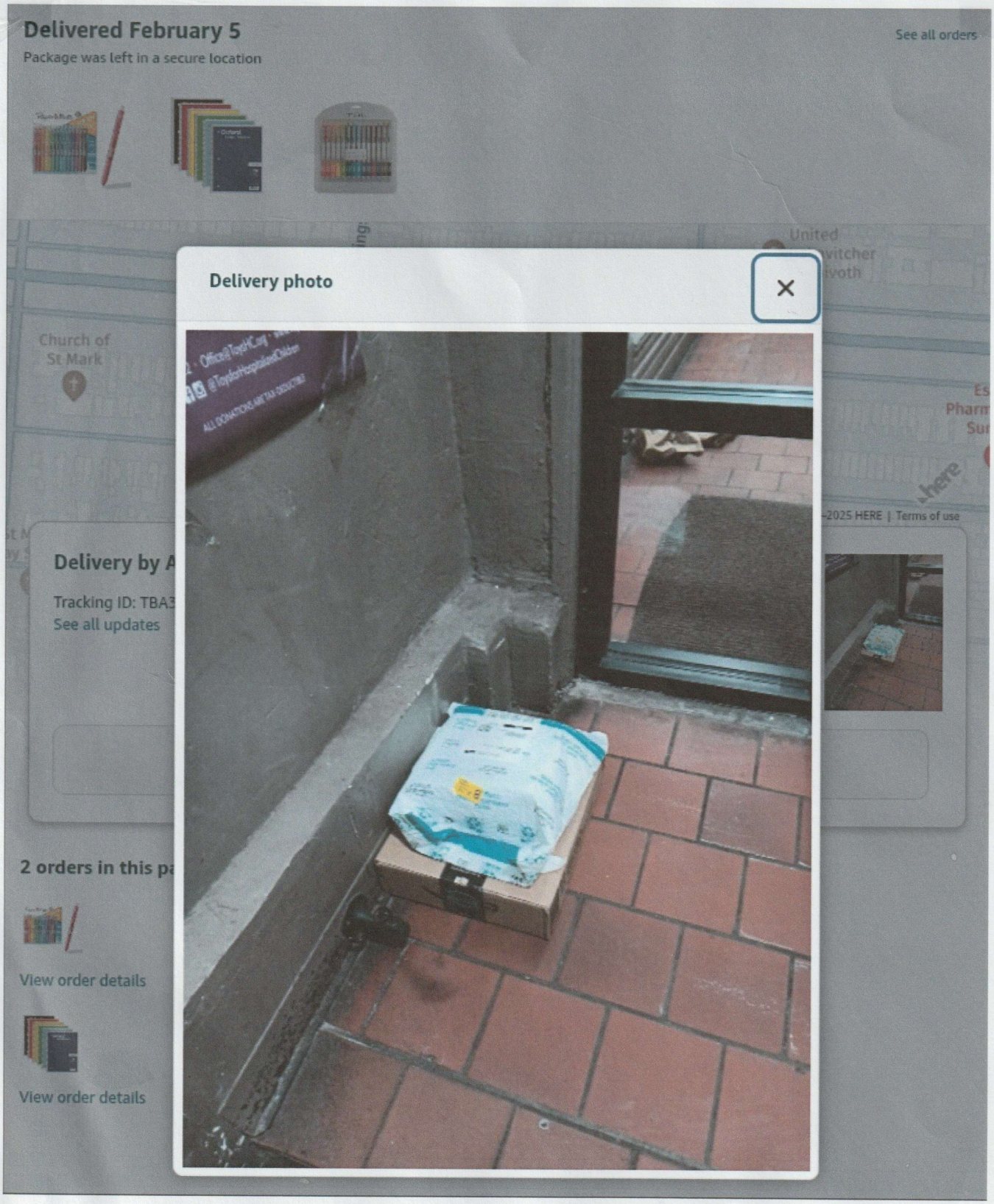
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May 23, 2024
15 Iyar, 5784

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Dear Mr. Villa,

I would like to take this opportunity to thank you for your recent contribution to Toys for Hospitalized Children.

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With your support we will continue to carry on and expand this most important mission.

May the spirit of giving bring happiness and joy into your life and the lives of those dear to you with good health, nachas and all good things, materially and spiritually.

Sincerely yours,

Rabbi Shloma L. Abramowitz
Trustee

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FEDERAL TAX ID# 11-6003180

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# ELIYAHU HA NAVI

CALEB - JewishEncyclopedia.co
jewishencyclopedia.com/articles/3918-caleb

Canaan. He and Joshua alone brought back an encouraging report, and in consequence were the only ones of all that came out of Egypt who were permitted to survive and enter Canaan (Num. xiii. 6, 30; xiv. *passim*; xxvi. 65; xxxii. 12; xxxiv. 19; Deut. i. 36). After the conquest he was given Hebron and the region around it. In the conquest of this territory he offered the hand of Achsah, his daughter, to the man who would capture Hebron for him; the feat was accomplished and the maiden won by Caleb's younger brother, Othniel. To him was assigned the south land, to which later, at Achsah's request, "the upper springs" were added (Josh. xiv., xv.; and Judges i. *passim*). His name is connected with several towns in southern Judah (I Chron. ii. *passim*).

## —In Rabbinical Literature:

In the rabbinical sources, Caleb, the son of Hezron (I Chron. ii. 18-20), is identified with Caleb, the son of Jephunneh (Num. xiii. 6), the epithet "Jephunneh" having been given to him because he "turned away" (יפונה = פנה) from the sinful intention of the other spies who advised the people against going into the Holy Land. Caleb is also called (I Chron. iv. 5) "Ashhur," because his face became black (שחור) from much fasting, and "father of Tekoa" (אבי תקוע), because he fastened (תקע) his heart on God, and in this faith he married the prophetess Miriam, whom, although she was neither fair nor healthy, he treated with fatherly love (אבי), appreciating her own piety and her relationship to such brothers as Moses and Aaron.

jewishencyclopedia.com/articles/6614-gershom



# GERSHOM (גרשם):

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israelarmy.net/Israel

By: Emil G. Hirsch, M. Seligsohn

First-born son of Moses and Zipporah

child of Moses

jewishencyclopedia.com/articles/9278-kenezites



# KENAZ (קנז):

templeinstitute.org/donate
israelarmy.net/Israel

(Redirected from KENEZITES.)

By: Emil G. Hirsch, M. Seligsohn

**1.** Son of Eliphaz, and grandson of Esau; one of the dukes of Edom (Gen. xxxvi. 11, 16, 42). His clan, called "the Kenizzite" (הקנזי), is mentioned once only, after the Kenites (Gen. xv. 19). **2.** A descendant of Judah, and father of Othniel (I Chron. iv. 13). "Father" here certainly means "ancestor"; for Othniel's elder brother, Caleb (Judges i. 13), is several times called "the Kenizzite" (A. V. "Kenezite," Num. xxxii. 12; Josh. xiv. 6, 14), that is, "descendant of Kenaz." **3.** A grandson of Caleb (I Chron. iv. 15).

jewishencyclopedia.com/articles/7678-hezron

JewishEncyclopedia.com
The unedited full-text of the 1906 Jewish Encyclopedia



# HEZRON (חצרון): templeinstitute.org/donate

By: Emil G. Hirsch, M. Seligsohn israelarmy.net/Israel

**1.** Son of Reuben and founder of the family of the Hezronites (Gen. xlvi. 9; Ex. vi. 14; Num. xxvi. 6). **2.** Son of Pharez and grandson of Judah, who was the direct ancestor of David (Gen. xlvi. 12; Ruth iv. 18). He had by his first marriage three sons: Jerahmeel; Ram, from whom David descended; and Caleb. Afterward he married the daughter of Machir, who bore him Segub, the father of Jair; and after his death his wife Abijah bore Ashur (I Chron. ii. 9, 21, 24). **3.** A place marking the southern limit of the territory assigned to Judah, between Kadesh-barnea and Adar (Josh. xv. 3). In the parallel list of Num. xxxiv. 4, Hezron and Addar seem to be described as one place, "Hazar-addar."

JE JOSHUA (JEHOSHUA) - JewishE ×

jewishencyclopedia.com/articles/8906-joshua-jehoshua

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# JOSHUA (JEHOSHUA):

templeinstitute.org/donate

By: Emil G. Hirsch, Bernhard Pick

israelarmy.net/Israel

Name of several Biblical personages.

In Hebrew יהושע (Deut. iii. 21; Judges ii. 7) and commonly יהוֹשֻׁעַ (Judges ii. 7a; Ex. xvii. 9; Josh. i. 1) correspond to אלישע = "helped by Yhwh," the shorter form being הושע = "help" or "one who helped" (Num. xiii. 8; Deut. xxxii. 44; here probably an error for יהושע). The Septuagint has Ἰησους; the Vulgate, usually "Josue," but "Jesus" in Ecclus. (Sirach) xlvi. 1; I Macc. ii. 55; II Macc. xii. 15, identical with ישוע, the post-exilic form of the name.

Appointed Moses' Successor.
Conquest of Jericho.
Division of the Land.

His Faithful Service.
The Change in His Name.
Married to Rahab.

1. Biblical Data: The son of Nun

# CALEB.

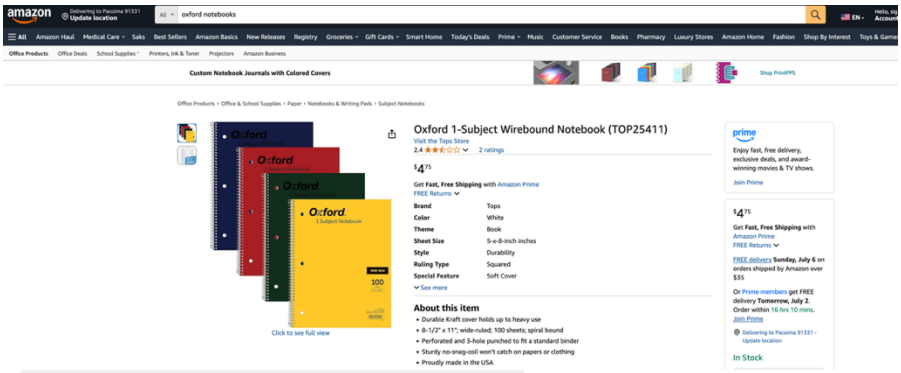
By: **Morris Jastrow, Jr., George A. Barton, Marcus Jastrow, Louis Ginzberg**

## —Biblical Data:

Table of Contents

—Biblical Data:
—In Rabbinical Literature:
—Critical View:

According to the Biblical text, Caleb was of the tribe of Judah. He represented that tribe among the twelve spies whom Mosessent from the wilderness to spy out Canaan. He and Joshua alone brought back an encouraging report







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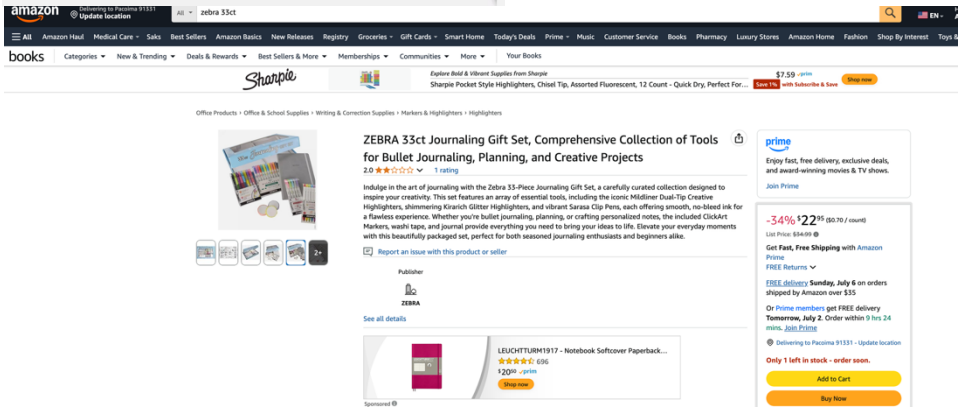




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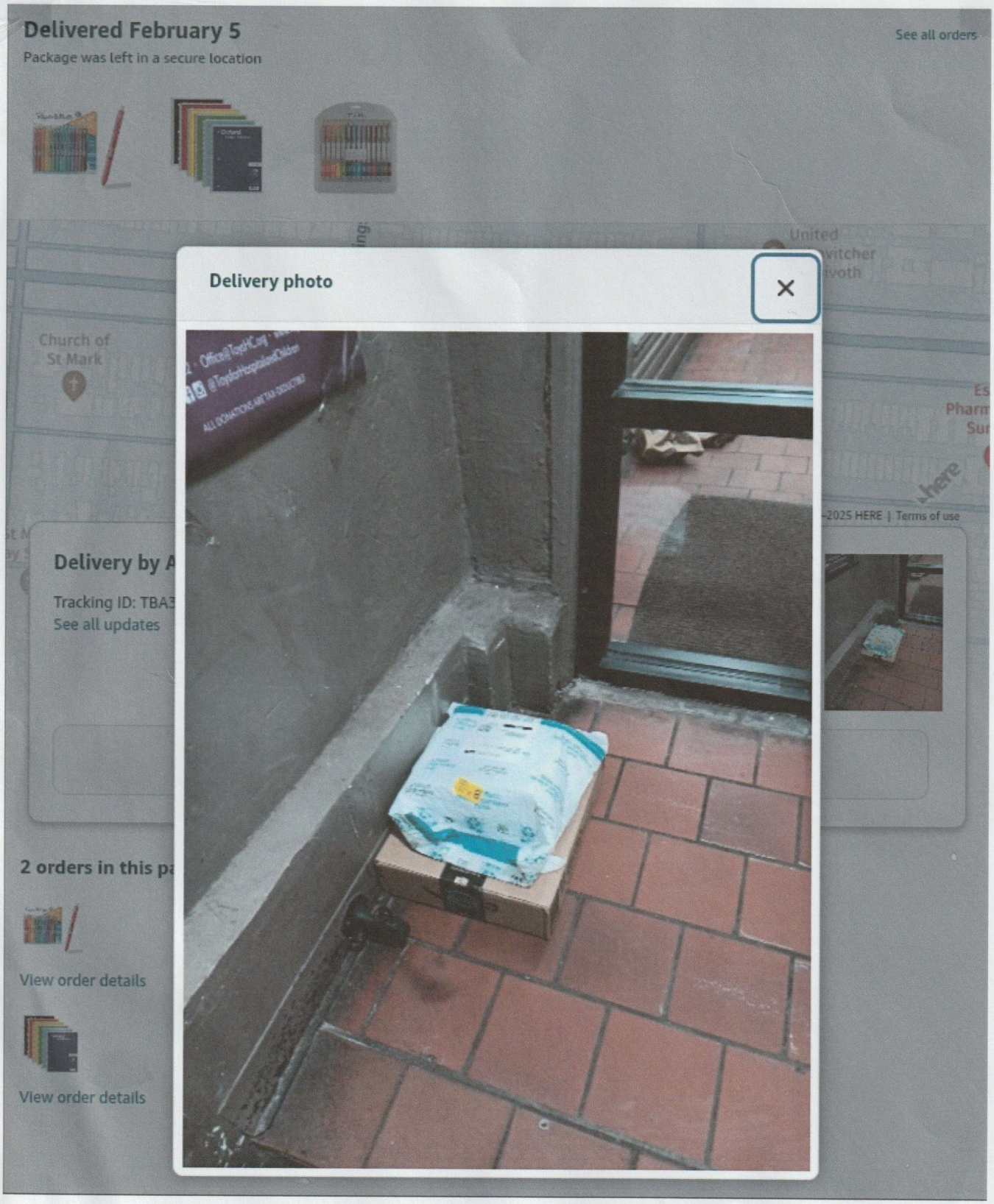
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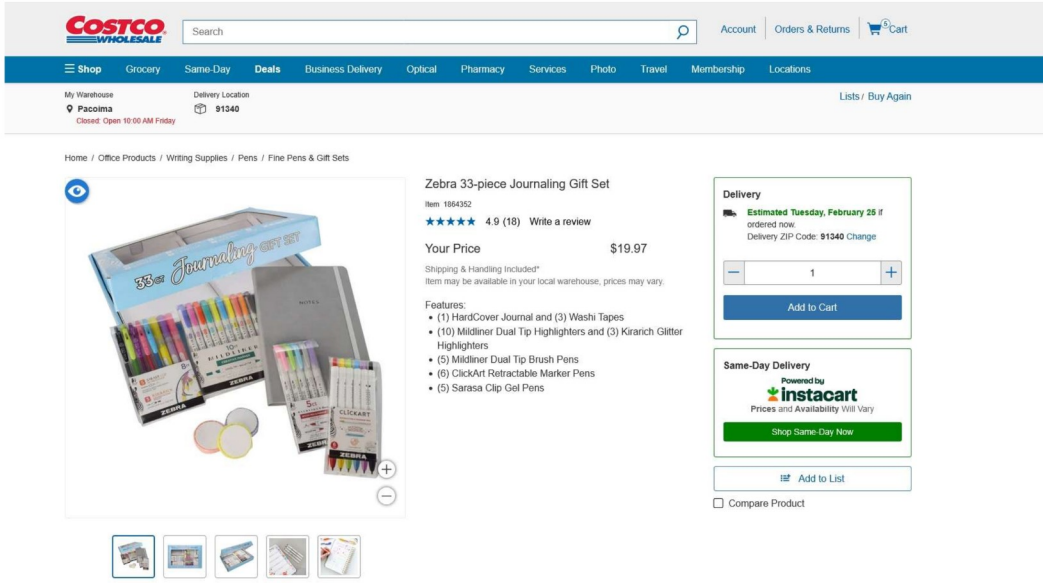


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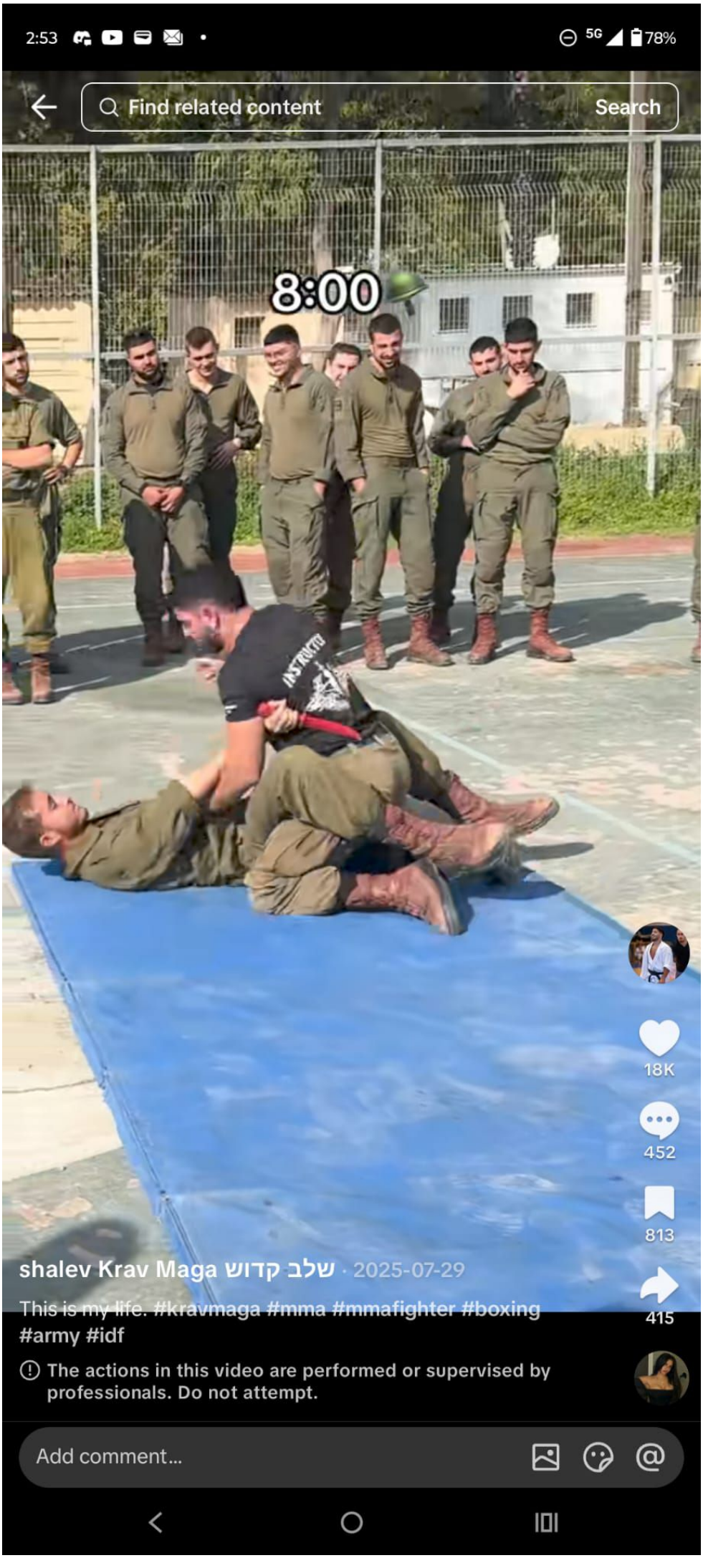
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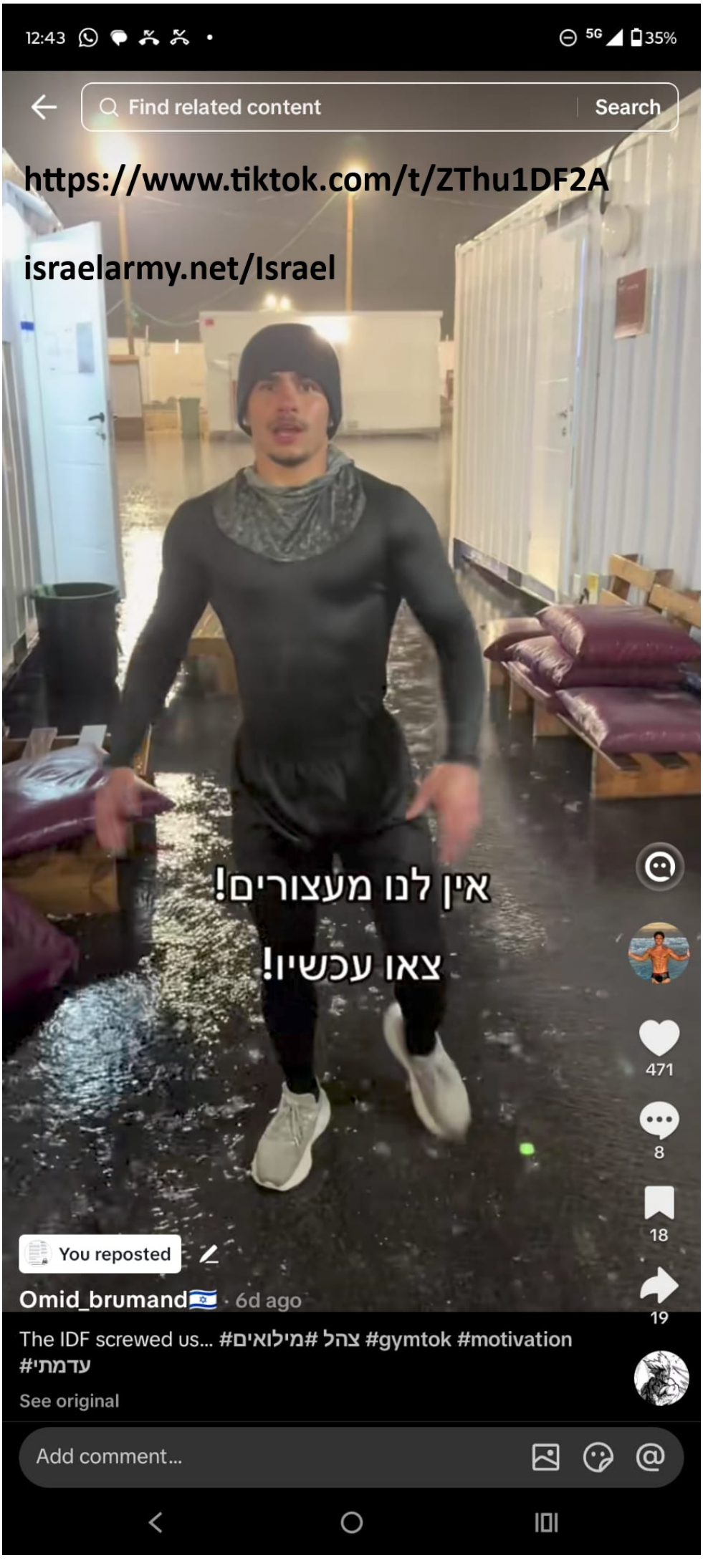
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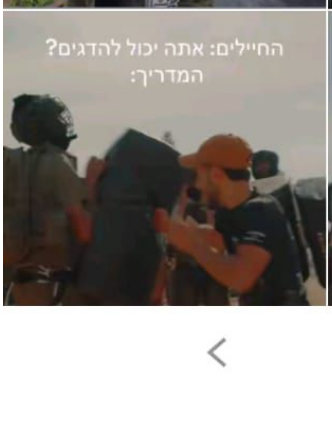


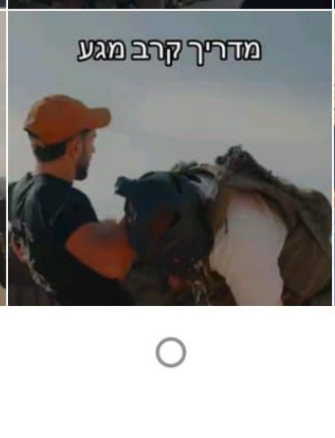




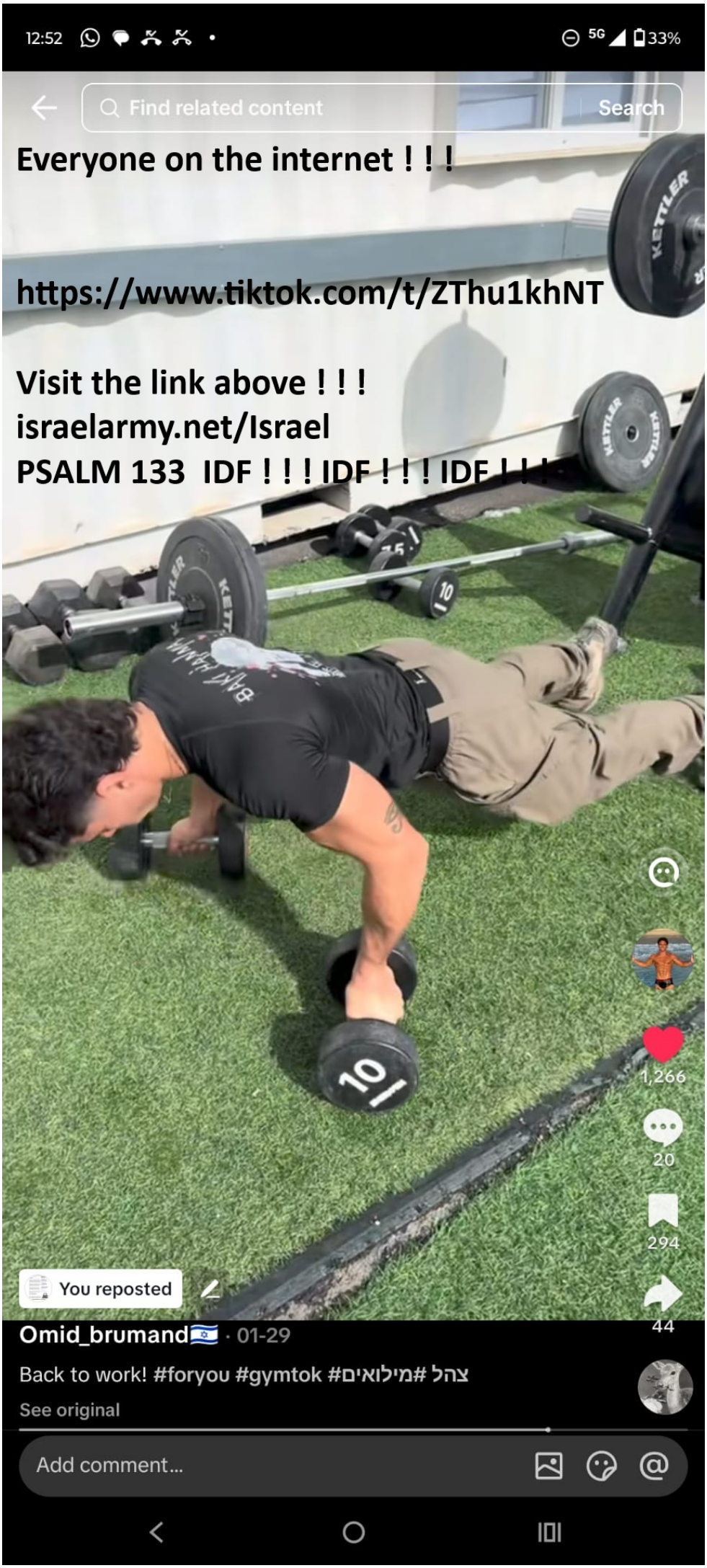
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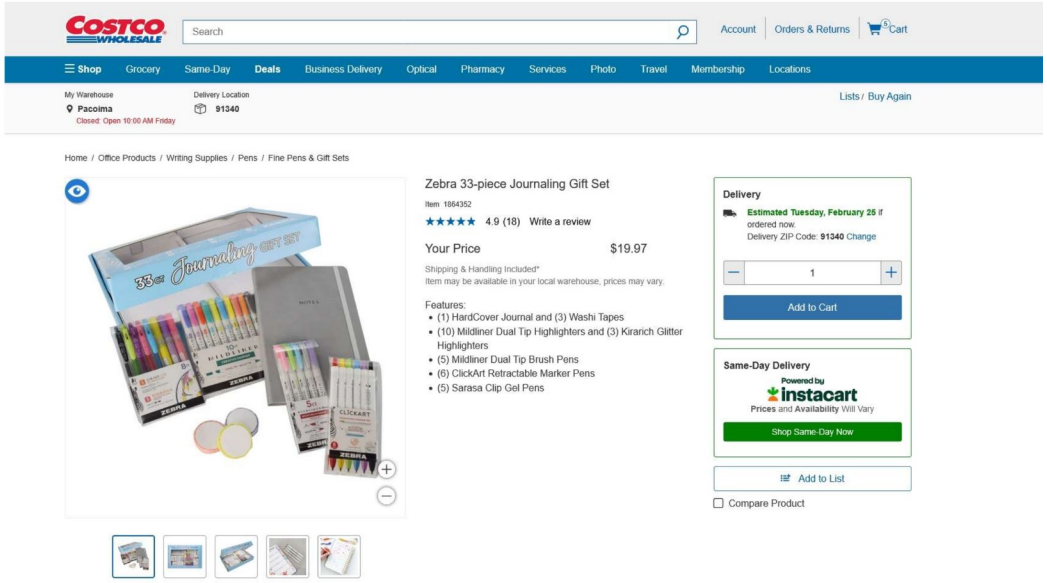


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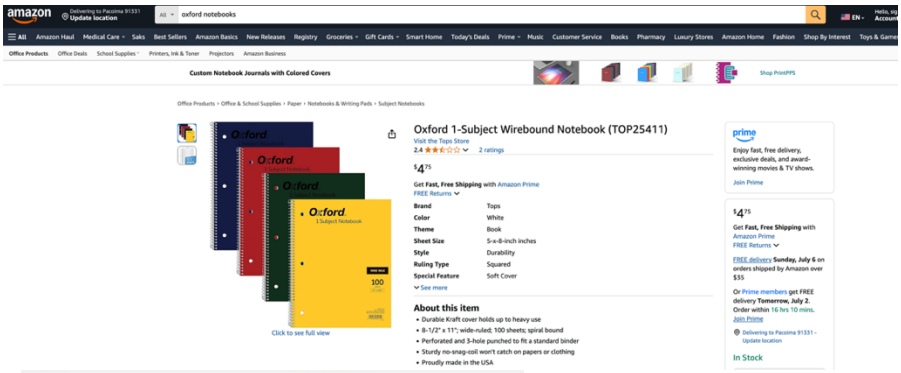





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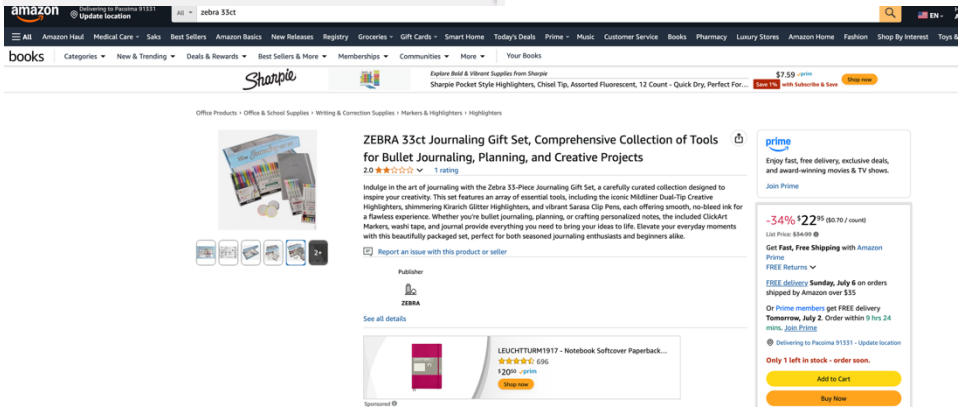




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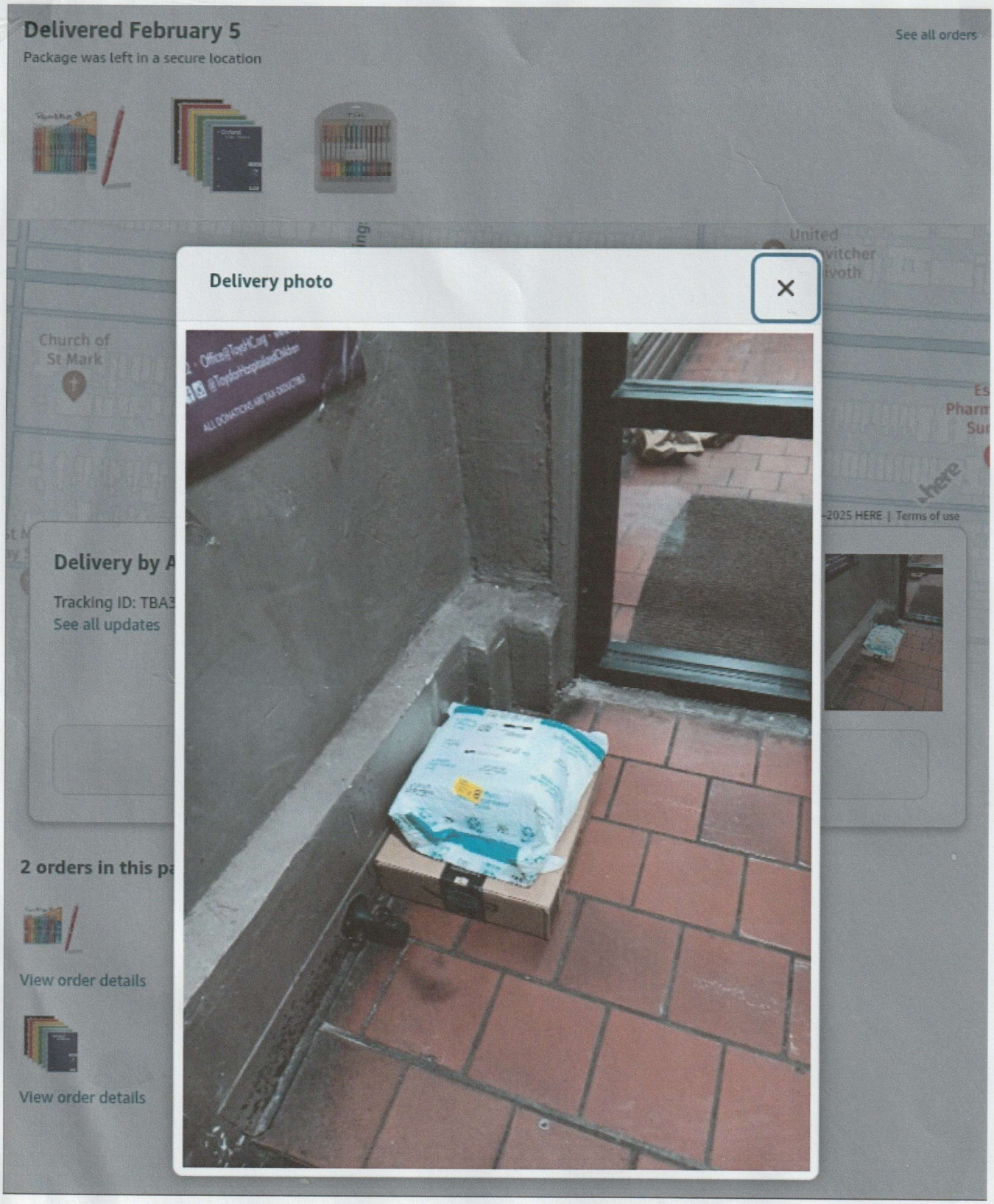
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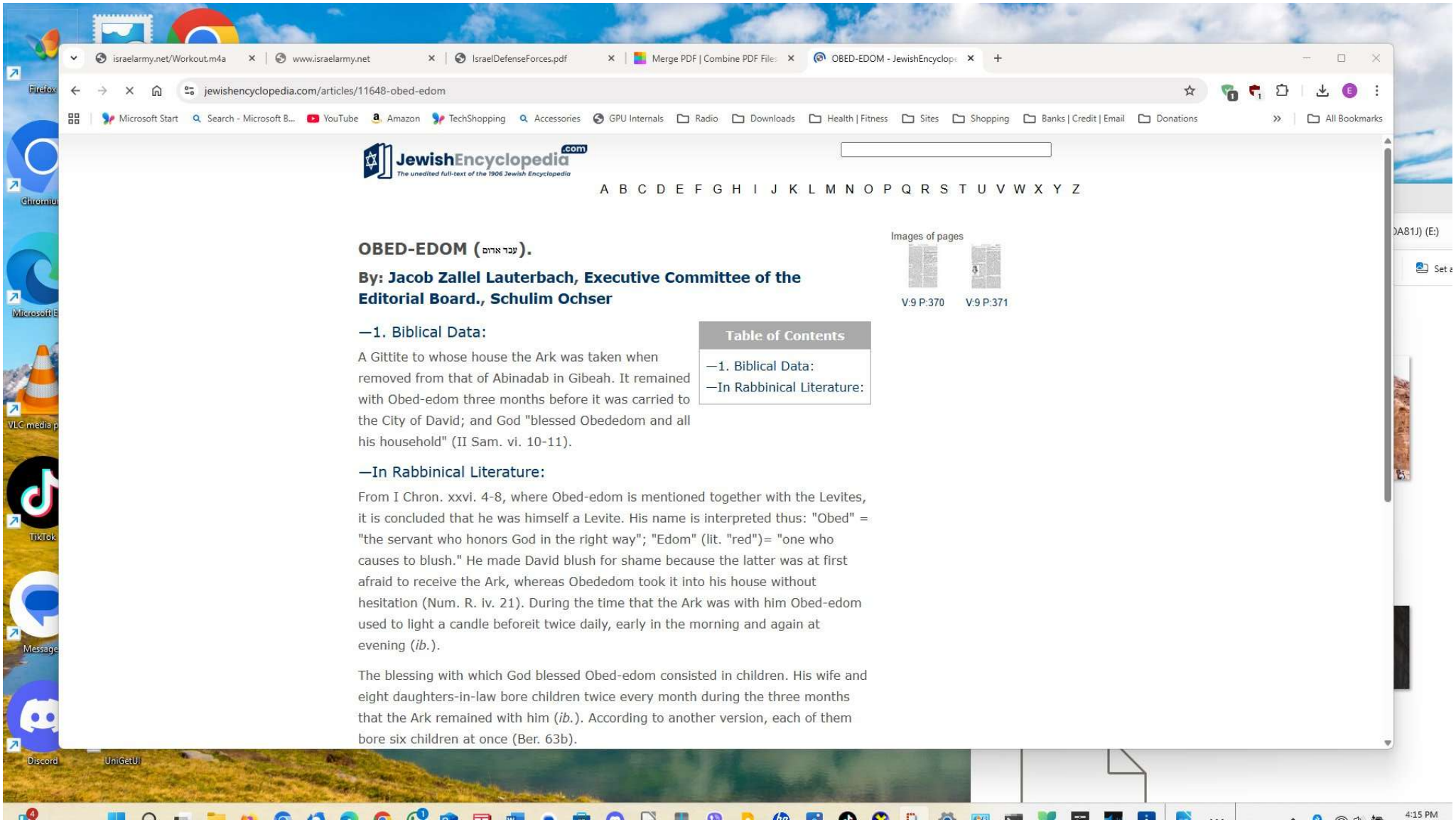

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# OBED-EDOM (עבד אדום).

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

Images of pages
V:9 P:370 V:9 P:371

Table of Contents

—1. Biblical Data:
—In Rabbinical Literature:

## —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).

## —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 beforeit 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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V:11 P:227

# SHALLUM.

**By: Emil G. Hirsch, E. I. Nathans, Wilhelm Bacher, Louis Ginzberg**

Table of Contents

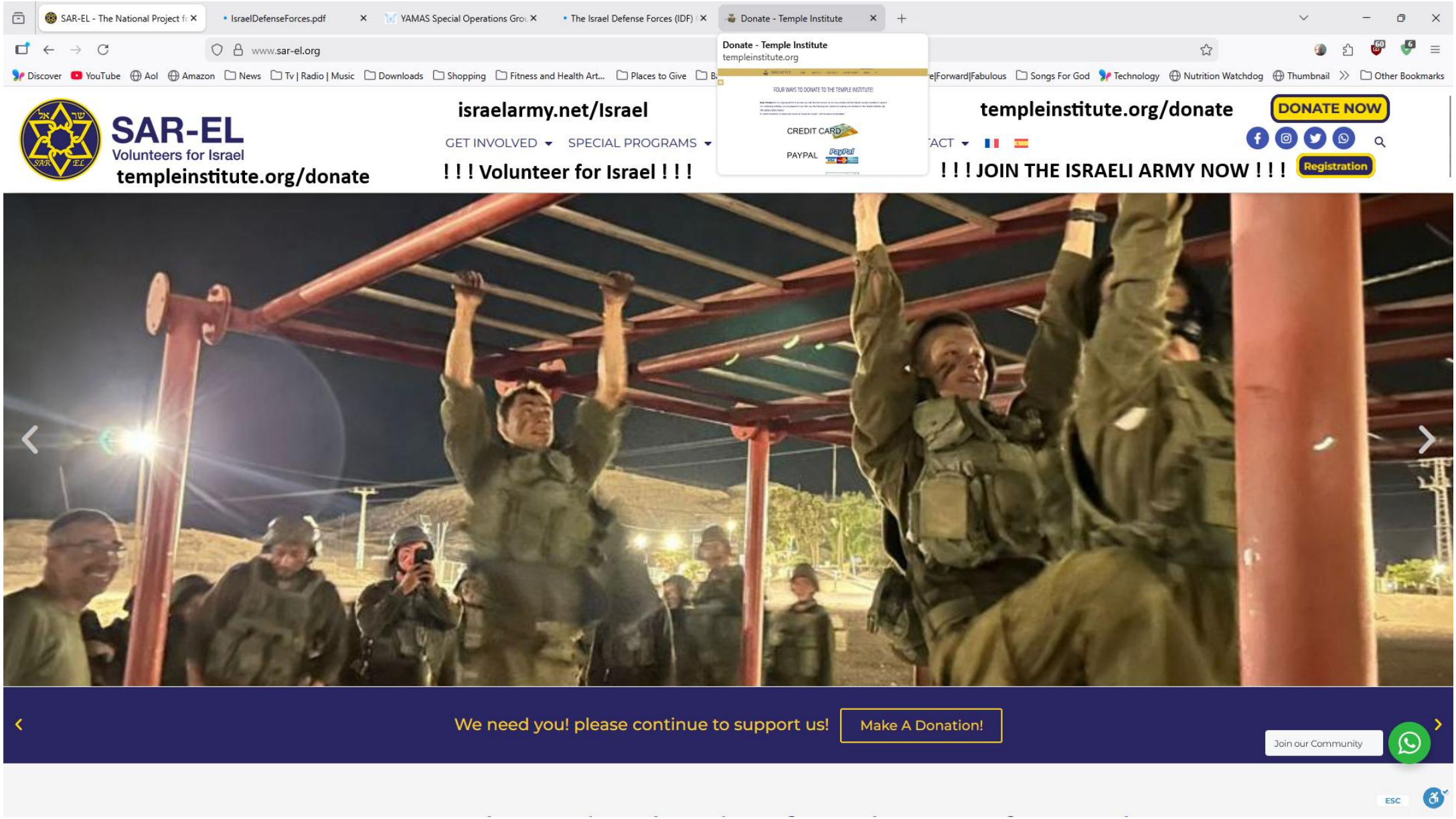
—Biblical Data:
—In Rabbinical Literature:

## —Biblical Data:

1. King of Israel who dethroned Zechariah, the last of Jehu's dynasty, and succeeded him. He was in turn dethroned by Menahem (II Kings xv. 10-16).
2. Son of Josiah, King of Judah (Jer. xxii. 11). Probably the term is used merely as an epithet = "the desired one"; hence I Chron. iii. 15 makes Shallum the fourth son of Josiah.
3. Husband of Huldah, the prophetess (II Kings xxii. 14).

## —In Rabbinical Literature:

Even at the time of the prophet Elisha, Shallum was one of the most eminent men ("mi-gedole ha-dor") in the country. Yet he did not think it beneath his dignity to lend personal aid to the poor and the needy. It was one of his daily habits to go outside the gates of the city in order that he might give water to thirsty wanderers. God rewarded him by endowing him and his wife Huldah with the gift of prophecy. Another special reward was given him for his philanthropy, for it is he who is referred to in II Kings xiii. 21, where one who was dead awoke to life after being cast into Elisha's sepulcher and touching the prophet's bones. A son was granted him, who became distinguished for exceeding piety—Hanameel, Jeremiah's cousin (Jer. xxxii. 7; Pirḳe R. El. xxxiii.). In Sifre, Num. 78 he is expressly designated as a prophet, David Luria's emendation of the passage in note 59 to the Pirḳe being, therefore, justified. Shallum and his wife were descendants of Rahab by her marriage with Joshua (Sifre, l.c.; Meg. 14b).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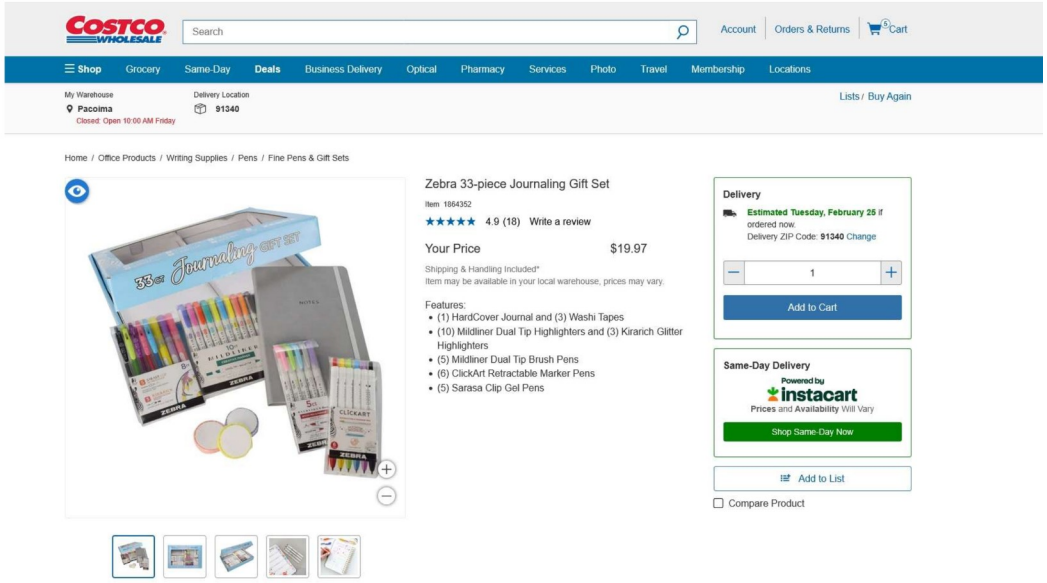


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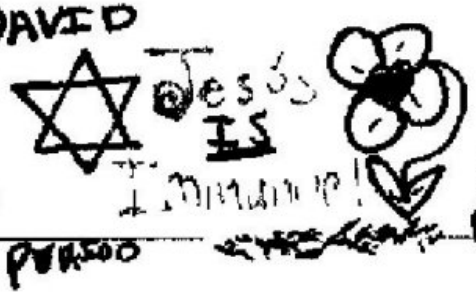


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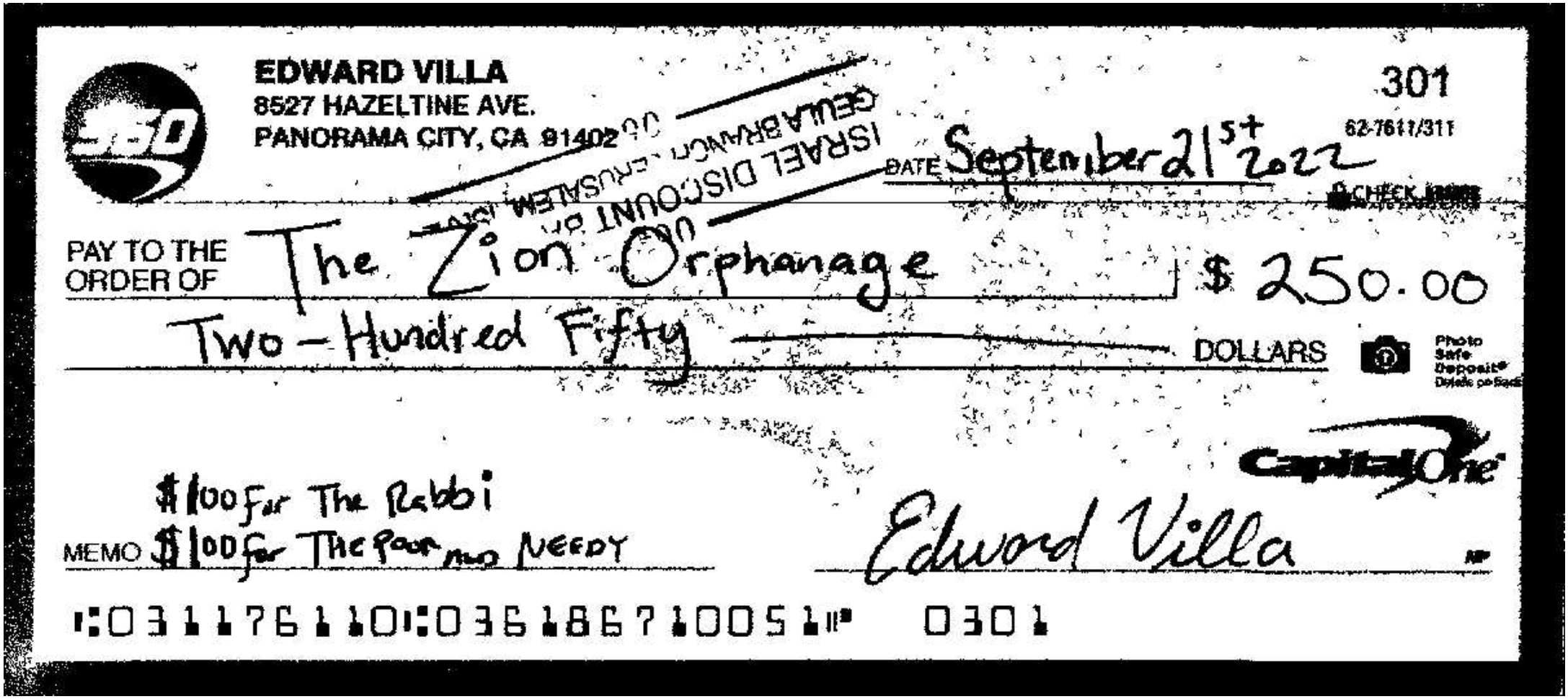

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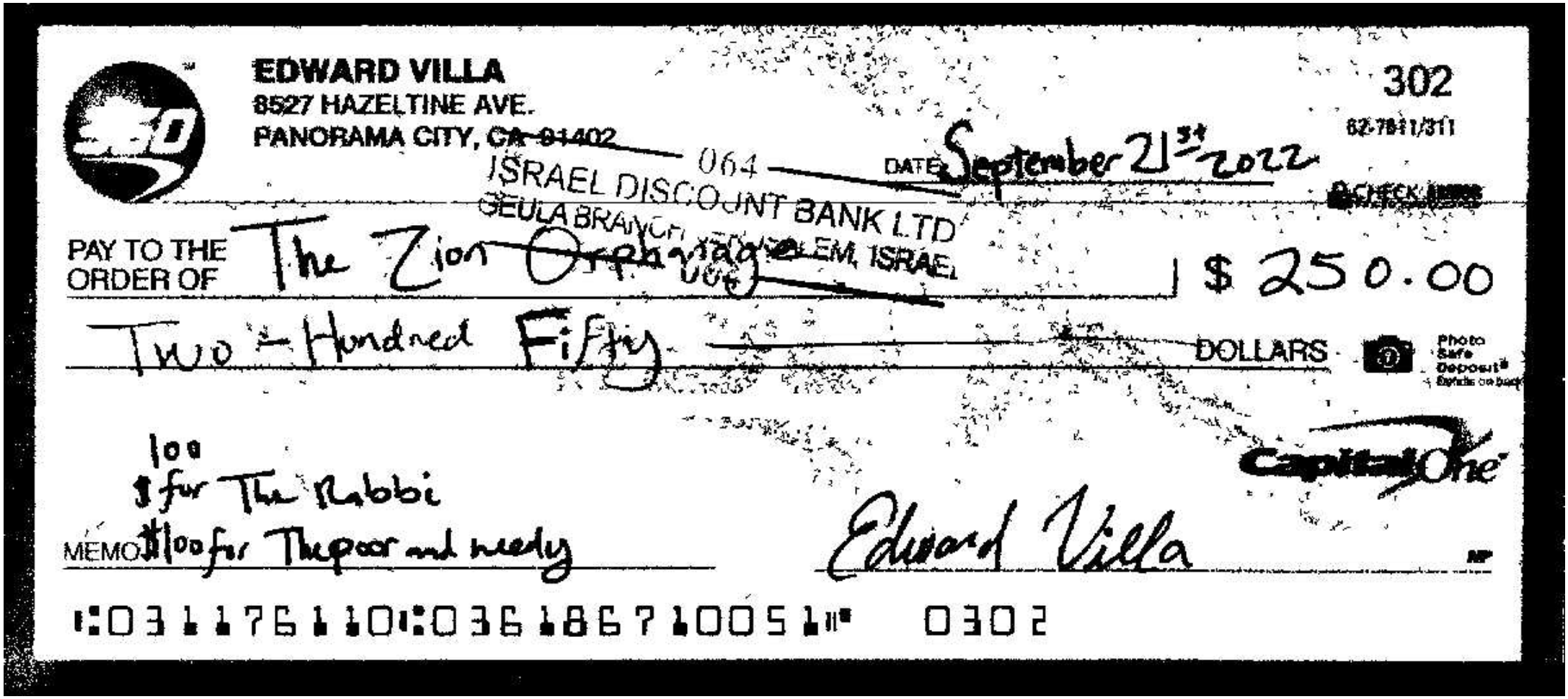

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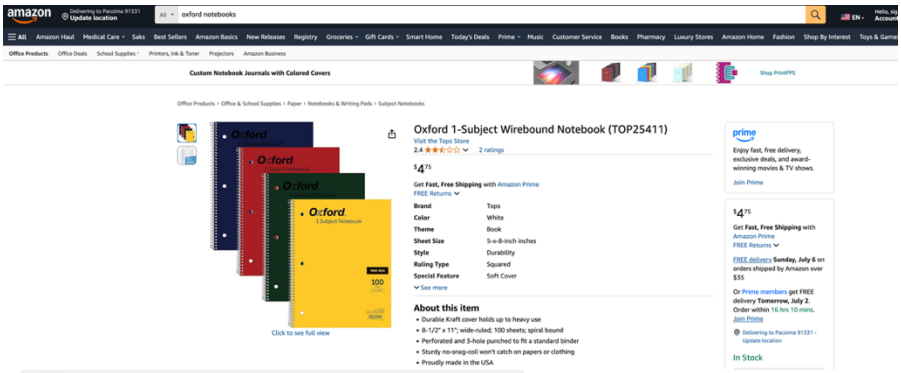





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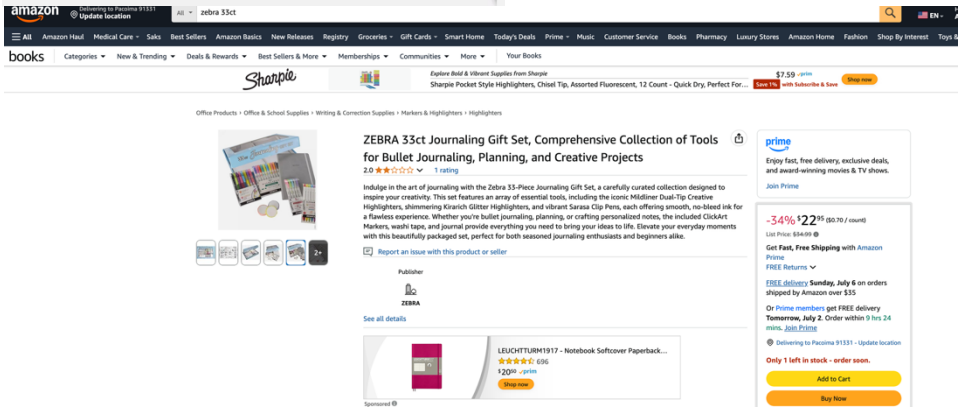
















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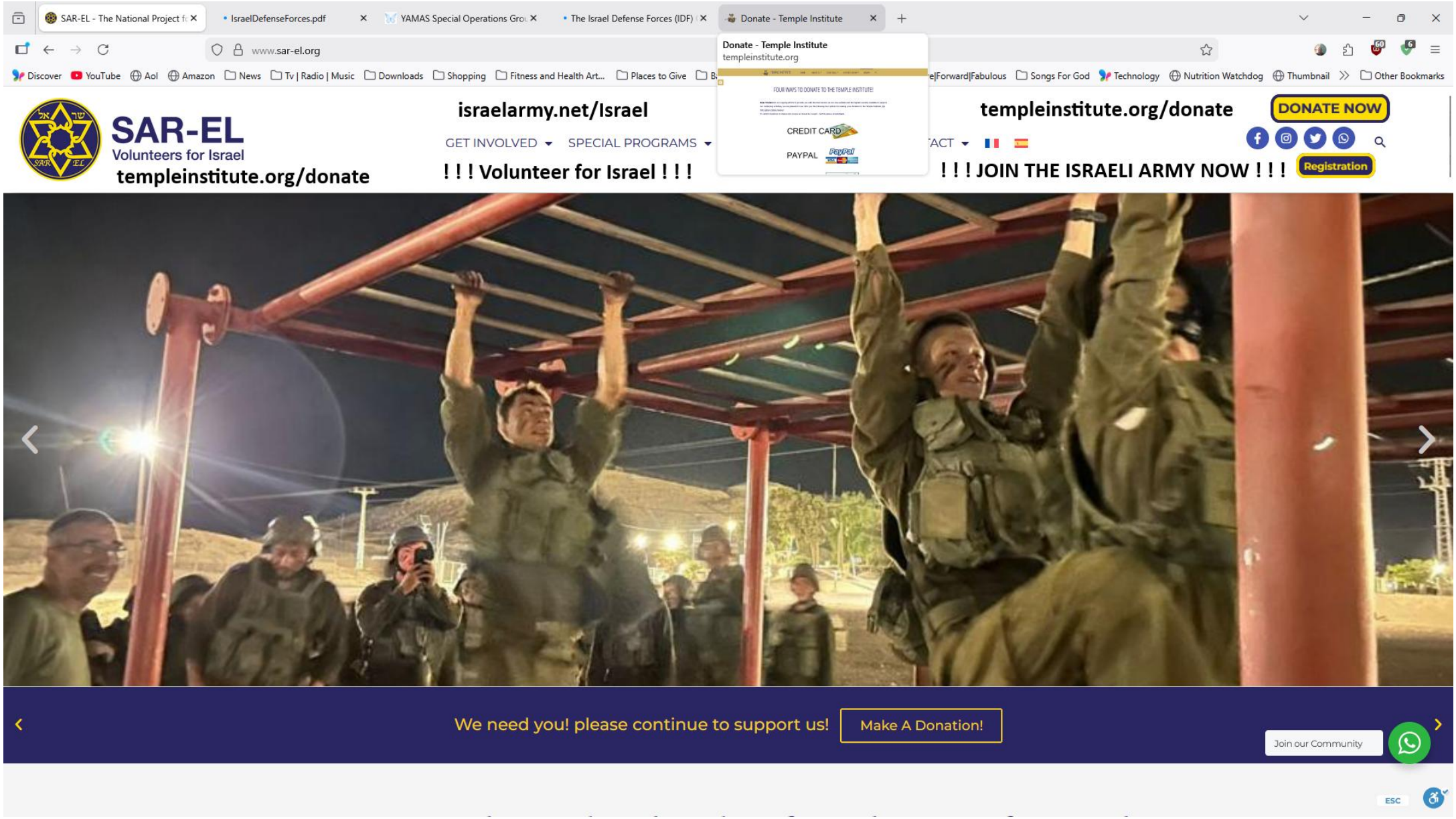
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— DEUTERONOMY 5:6-7

of their divine revelation at Mount Sinai.

### PSALMS SCROLL

11Q Psalms [a]
Date: 1–68 CE,
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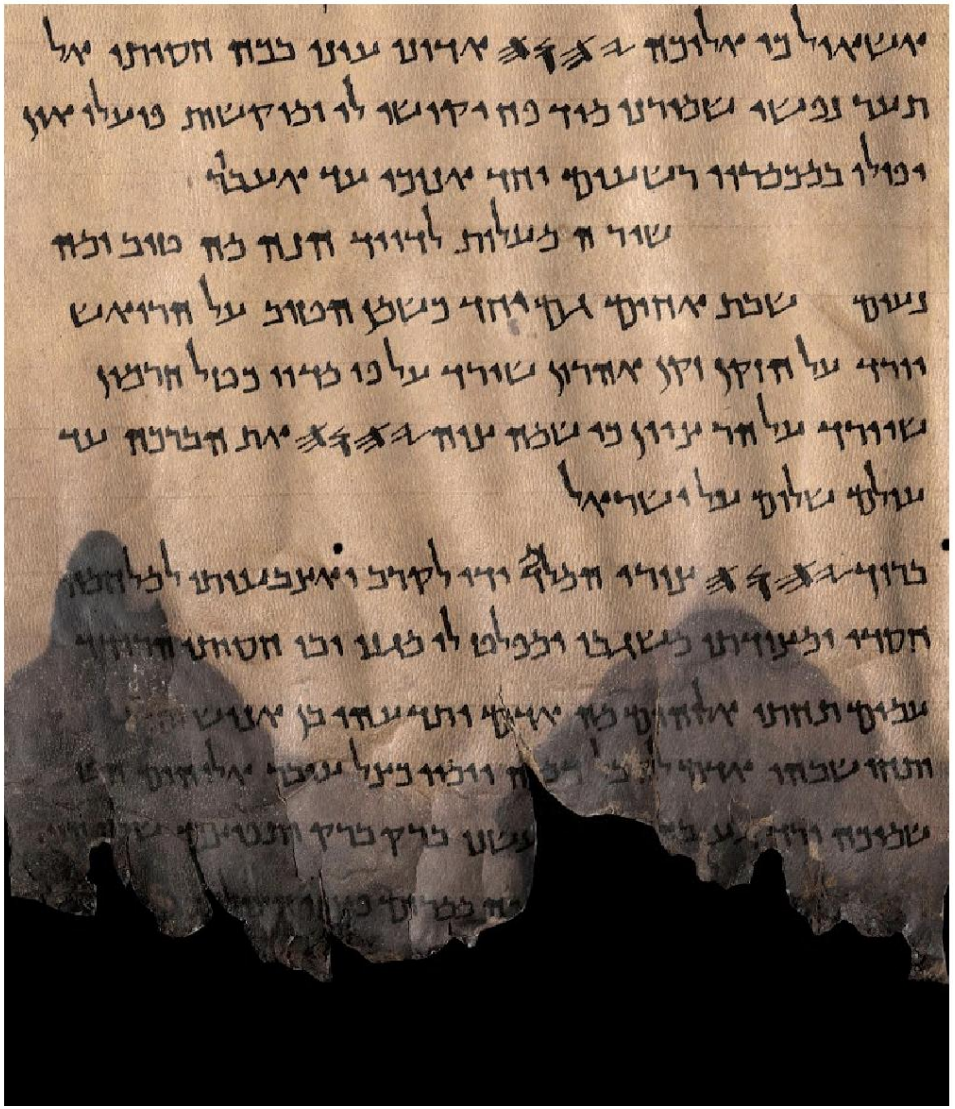
Language: Hebrew

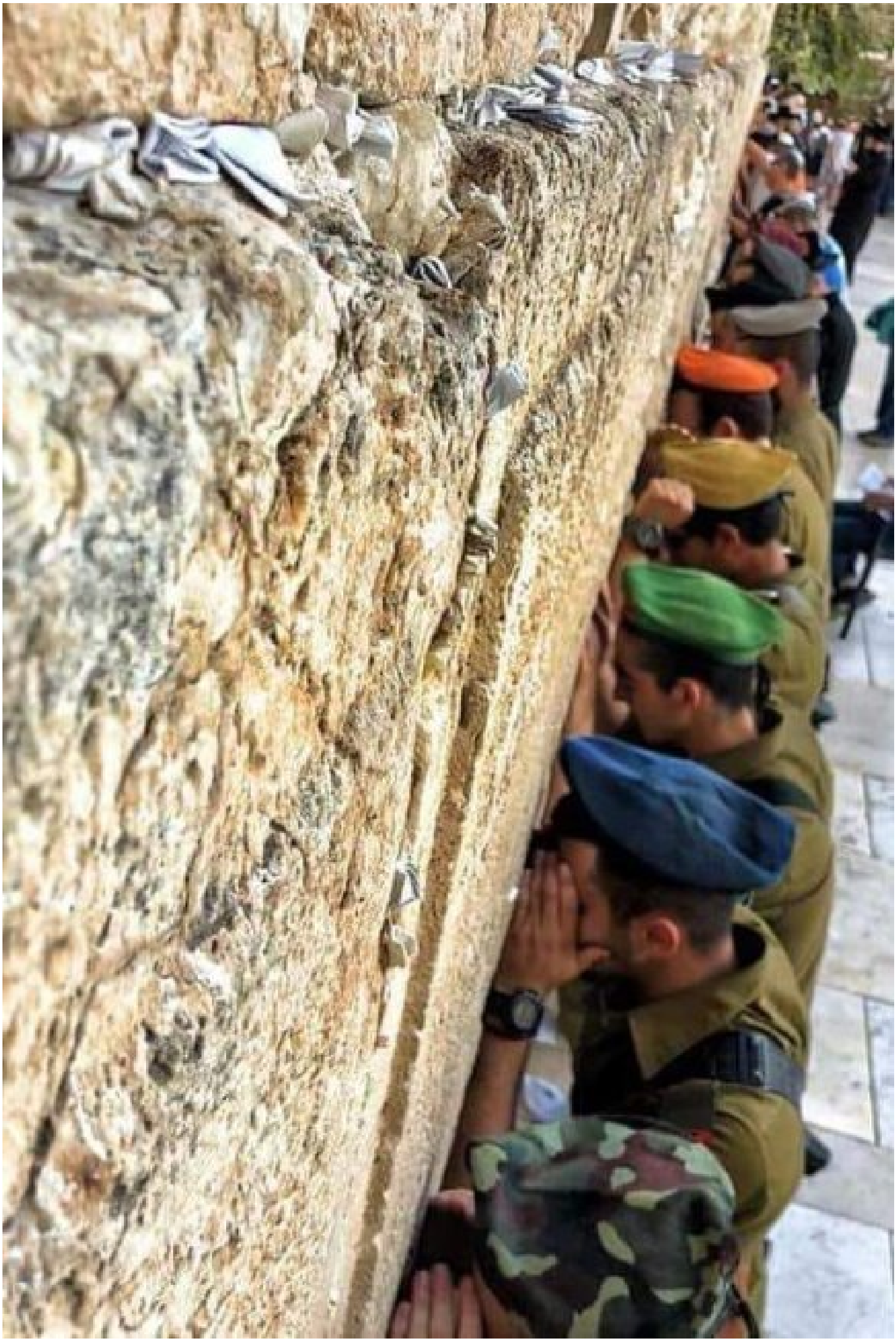
*"How good and pleasant it is when God's people live together in unity"*

— PSALMS 133:1

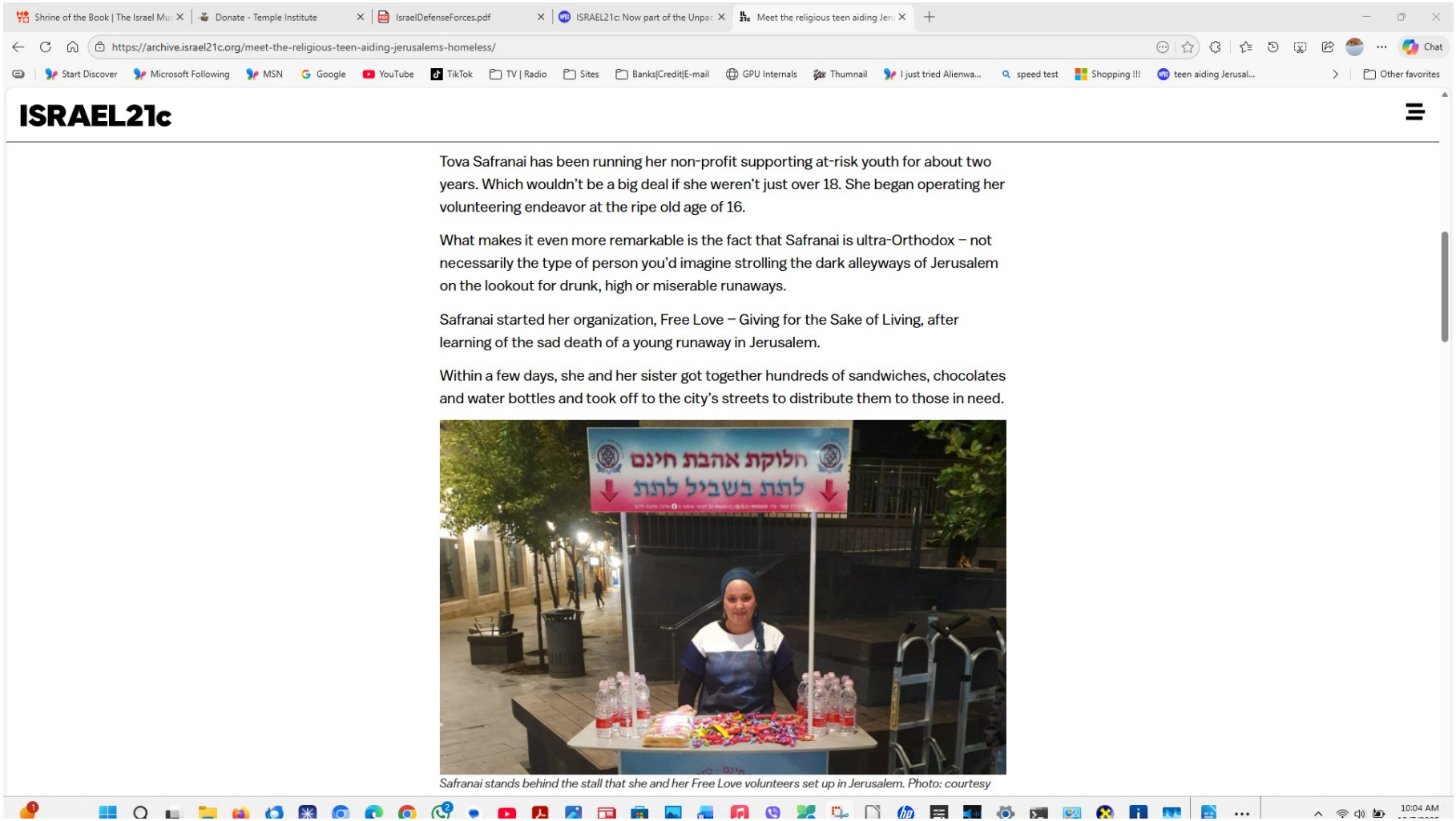
This book of Psalms is one of the best preserved biblical scrolls, containing 48 psalms, including 7 that are not found in the standard Masoretic version of the Bible. An additional prose passage provides one of the most ancient references to King David as the composer of the book of Psalms: "and David, the son of Jesse, was wise, and a light like the light of the sun... And he wrote 3,600 psalms." Psalm 133, shown here, praises peace and togetherness.









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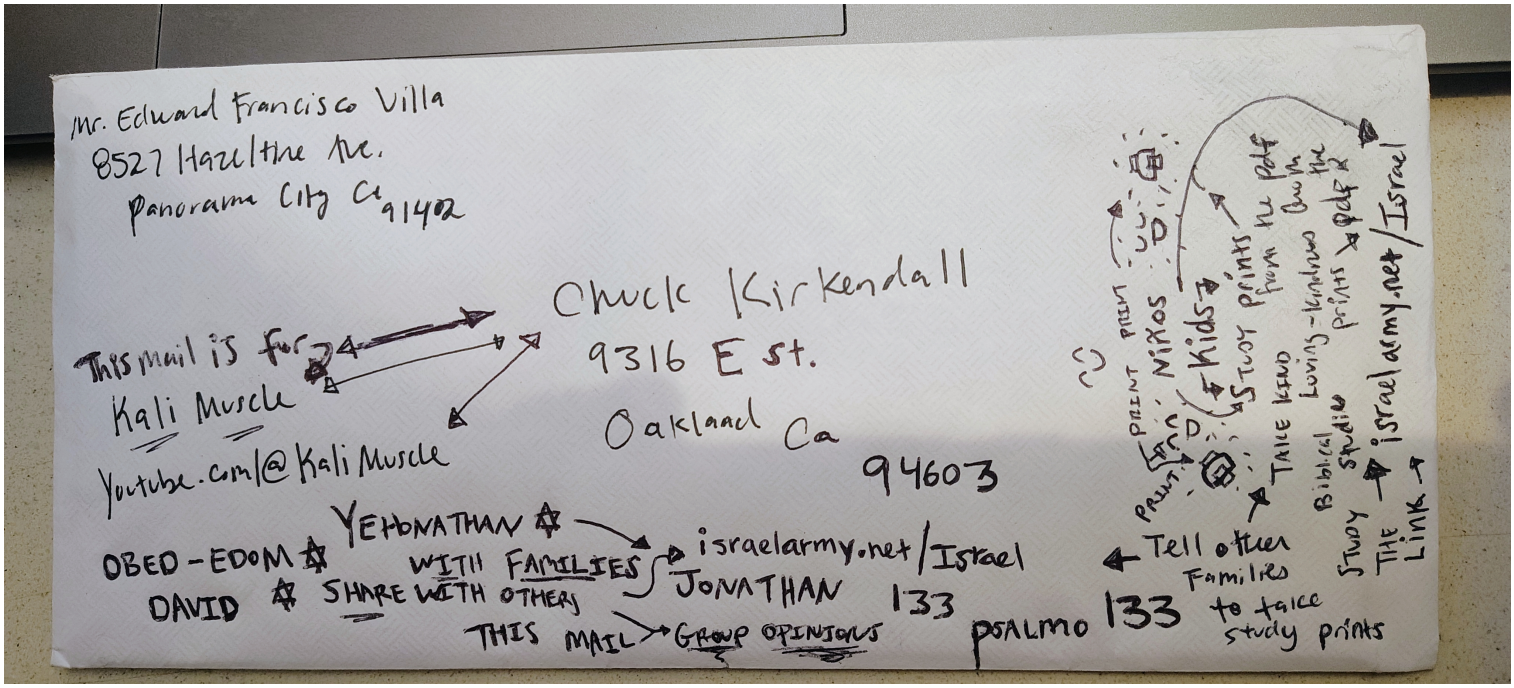

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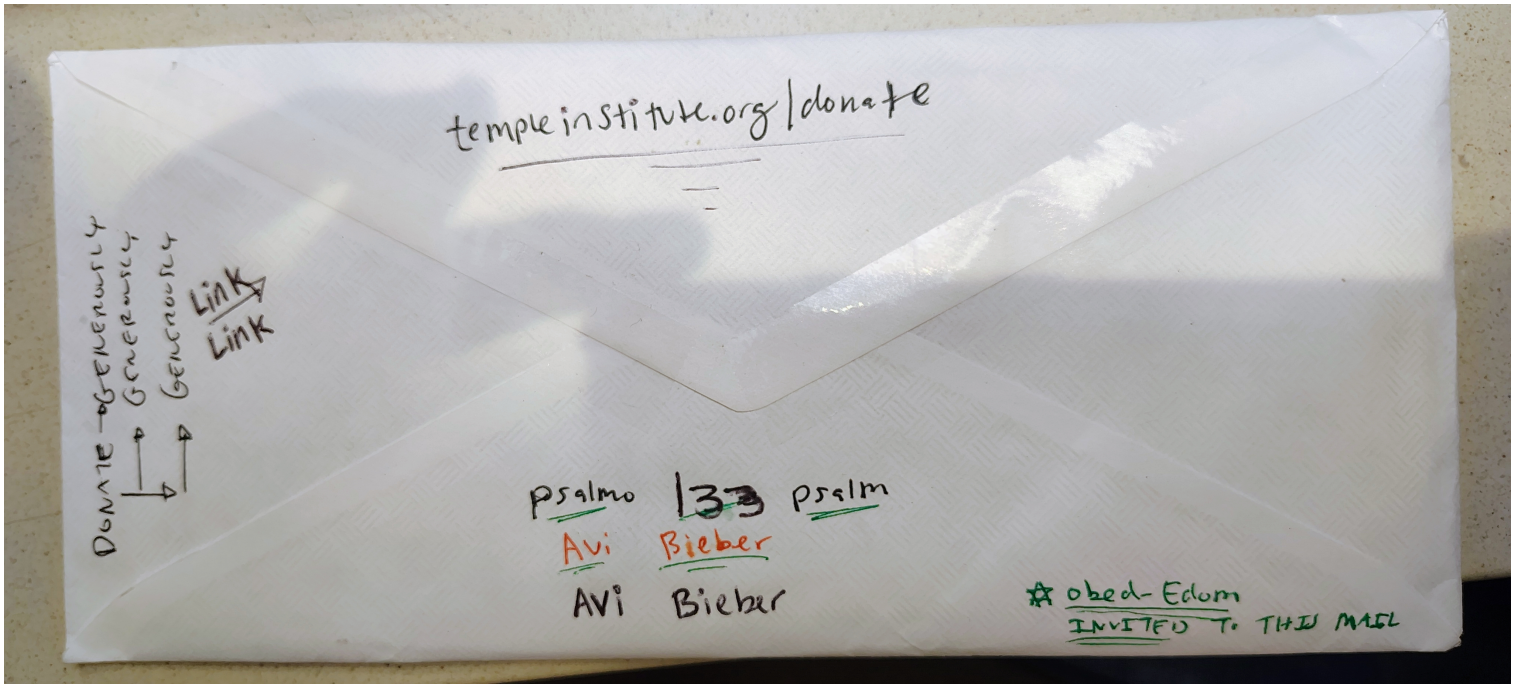
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THOSE WE HAVE LOST

# Michal and Guy Admoni, 57 & 25: Mother and son killed in embrace

Murdered in Kibbutz Kfar Aza on October 7

By TOI STAFF
11 December 2023, 10:26 pm



Guy and Michal Admoni who were killed in Kfar Aza on October 7, 2023. (Courtesy)

Michal Admoni, 57, and her son, Cpt. Guy Admoni, 25, an intelligence officer in the IDF, were murdered at home in Kfar Aza by Hamas terrorists on October 7.

They are survived by their husband/father, Doron, stepchildren/half-siblings Lee and Ran, daughter/sister Gali, and three stepgrandchildren/nieces.

The pair were laid to rest side by side in Tel Mond on October 19. Defense Minister Yoav Gallant granted a special request by Doron to allow Michal and Guy to be buried together in the cemetery's military section.

Doron and Lee were overseas at the time of the Hamas assault, visiting Ran, who lives in California. Gali had been home for the weekend she had left to go visit her boyfriend, leaving only Michal and Guy at home.

Doron told Ynet that "Guy and Michal were found together in the safe room embracing. I knew that's how they would find them. If they died together then it would be hugging. She didn't leave him in life and he didn't leave her either, also in death."

He told 103FM that Michal repeatedly wanted to leave Kfar Aza because of the constant threat of rockets, but he and Guy said they would never leave.

Michal, an author, underwent an unsuccessful back operation 15 years ago, and was disabled. Doron told Ynet that despite her difficulties "she had a great sense of humor, she was a warrior mother to Guy and to our daughter Gali, who is a soldier in the Navy. Michal saved Gali's life — she gave her her car so she could go visit her boyfriend and that's why she wasn't home."

Noa, Guy's girlfriend, said at the funeral that "the army and the country were always the most important to him in the world. He was different and thought differently than most, he was a man who loved the country and wanted to fight for it. I am certain that he would be content with the fact that he died protecting his home and his mother."

Gali wrote on Instagram that her mother's life "was not simple, but I took so many things from you, absorbed so much strength from you, thank you for giving me your strength, God must have known what I would need to deal with... Mom you taught us to dream, to dream and also to achieve, that's the meaning of living. I will keep dreaming for you, and will try to make your dreams come true."

She wrote that she had always wanted to be a young mother so that her children could get to know her grandparents, "but you they will only get to know through photos and stories... it hurts that they won't get to know your silliness

and your humor, that they will never know that a warm and comforting hug you have… I can only hope that I will be a mother even close to what you were for me."

Writing about her brother Guy, Gali said that you "always worried about me, always checked if I was OK, always protected me as a big brother should. You were just so good, the best son to my parents, the best brother to my siblings, the best uncle to my nieces that you loved so much, the best boyfriend to Noa, the best friend in the world and just a good person. I was so privileged to have a brother like that."

She added: "Guy, I will miss you, my heart will burn forever, the hole that you have left behind is so big that I will never be able to describe it in words. I still don't know how we will keep going without you and without Mom. But I know that we will do everything in our power to immortalize you and remember you the way you would have wanted."

**Read more Those We Have Lost stories here.**

# Terrorist rams car into IDF vehicle with four soldiers, no injuries reported

A terrorism attempt was conducted south of Mount Hebron, when a terrorist rammed an IDF vehicle with their car. No injuries were reported.




Israel Police, Border Police, and IDF reinforce security in Hebron amid Passover pilgrimages to the Tomb of the Patriarchs, April 2025.
(photo credit: ISRAEL POLICE SPOKESPERSON'S UNIT)

By SHIR PERETS, AMIR BOHBOT
DECEMBER 26, 2025 11:56
Updated: DECEMBER 26, 2025 16:19

A terrorist rammed into an IDF vehicle carrying four soldiers south of Mount Hebron, the military confirmed on Friday.

The terrorist was apprehended and has been transferred to the Shin Bet. No IDF injuries were reported.

Medical examinations were conducted on the soldiers who were in the vehicle in mild condition, and the four were evacuated to the hospital for medical treatment. Their families were notified.

Over the past few weeks, the IDF, aided by Border Police, Israel Police, and the Jerusalem Municipality, carried out an operation to mitigate the risk of a terror attack from elements in Kafr Aqab, northern Jerusalem, Walla reported.

The military's Binyamin Regional Brigade carried out the operation to locate weapons, rioters, and individuals wanted for police investigations.



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### IDF fights terrorism across Israel

Additionally, on Wednesday, the IDF demolished a house belonging to one of the two terrorists who killed late Shalev Zevuloni, 22, during a terror attack at the Gush Etzion Junction back in July.

Last week, the IDF killed two terrorists who attempted to attack Israeli soldiers across the West Bank in separate incidents.

In the first incident, a terrorist hurled stones toward IDF soldiers stationed at Kabatiya, near Jenin. The soldiers fired in response and killed the suspect.

In the second incident, near the Silat al-Harithiya village, also in the vicinity of Jenin, a terrorist was shot dead while attempting to attack soldiers with explosives.

*Jerusalem Post Staff contributed to this report.*

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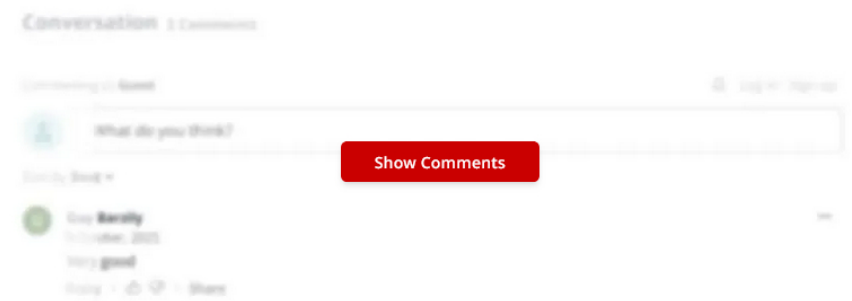

# IDF, Shin Bet launch operation in Qabatiya after deadly northern Israel attack

**Israeli forces launch a major raid in Qabatiya after two people were murdered in a deadly terror attack in northern Israel. The IDF and Shin Bet are mapping the attacker's home and detaining suspects.**

Israel National News / Published: Dec 26, 2025, 8:11 PM (GMT+2)

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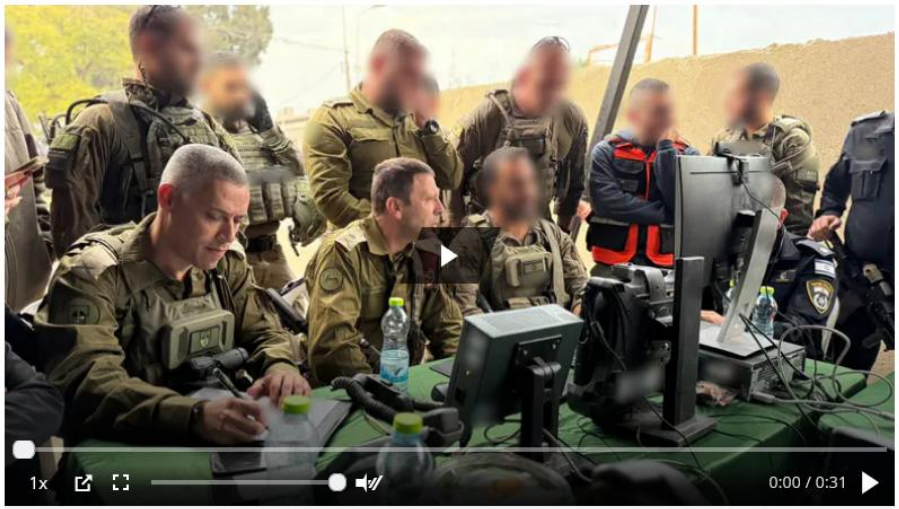


Situational assessment chaired by head of Central Command IDF Spokesperson's Unit

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Following double terror attack: IDF prepares to enter Qabatiya



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Israeli News



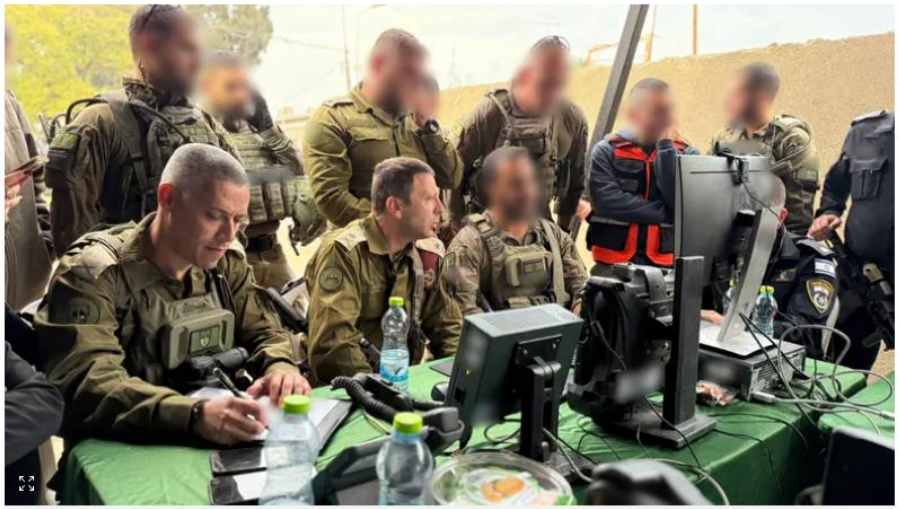
AA

IDF and ISA (Shin Bet) forces, along with forces of the Israel Prison Service, began operating on Friday in the area of the Palestinian Arab village of Qabatiya to thwart terrorism, following the terror attack that occurred in the area of Beit She'an, and later on in Ein Harod and Afula.

So far, during the operation, the forces conducted a precise operational search at the residence of the terrorist who carried out the attack.

ISA forces conducted questioning of suspects, and together with IDF soldiers are currently carrying out a mapping process in preparation for the demolition of the terrorist's residence.

At this time, the forces continue to search additional sites in the area and to thwart terrorism, said the IDF Spokesperson's Unit in a statement.



Situational assessment led by MG Bluth IDF Spokesperson's Unit

During the day, the Chief of the General Staff, LTG Eyal Zamir, conducted a situational assessment, along with additional situational assessments of the Commander of the Central Command, MG Avi Bluth, along with the Commander of the 96th Division, BG Oren Simcha in Beit She'an and with the Commander of the Judea and Samaria Division, BG Kobi Heller, who is currently with IDF soldiers in the area of Qabatiya.

Related articles:

- *Following double terror attack: IDF prepares to enter Qabatiya*
- *YAMAM kills terrorist near Jenin*
- *Teen terrorist hurls cement block at IDF force, is eliminated*

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'I can hear prisoners shouting 'Free

LIVE UPDATE → FROM THE LIVEBLOG OF FRIDAY, DECEMBER 26, 2025

# IDF: Terrorist in deadly attack infiltrated Israel illegally; troops prepare operation on assailant's home village

By STAV LEVATON FOLLOW

Today, 2:36 pm

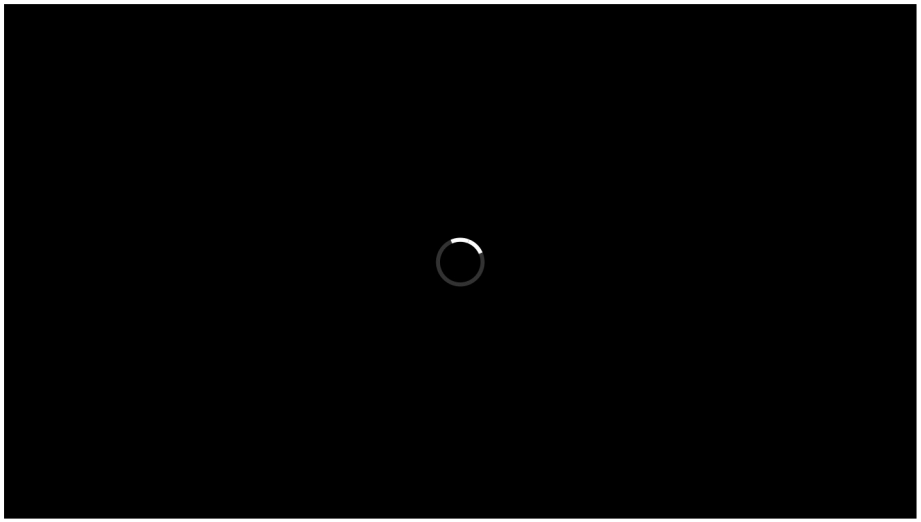


Senior officers of the IDF's 417th Regional Brigade conduct a situational assessment at the scene of a deadly terror attack in Beit She'an, on December 26, 2025. (Israel Defense Forces)

The IDF says a preliminary investigation indicates that the terrorist who carried out the deadly ramming and stabbing attack in northern Israel earlier today is an illegal Palestinian entrant who infiltrated Israel several days ago.

According to the military, the attack began in the area of Beit She'an, a city near the West Bank's northern border, and continued in Ein Harod and Afula. IDF forces were dispatched to the scene in Beit She'an, while commanders carried out situational assessments across multiple areas.

Two people were killed in the attack, and two others were injured. The assailant was shot by a civilian passerby while fleeing and was taken to a hospital in moderate condition.



The IDF says additional troops are reinforcing the seam line, a swath of West Bank land on the Israeli side of the security barrier, and are preparing to enter the attacker's home village of Qabatiya for operational activity, following Defense Minister Israel Katz's instruction to act "forcefully and immediately" against the village.

Separately, it says the chief of the IDF's 417th Regional Brigade and senior commanders within the brigade conducted a situational assessment at the scene of the attack in Beit She'an.

**More from today's Liveblog:**

- Likud defends Netanyahu's Qatar stance, denies Feldstein's role in PM's office
- 'A loving daughter and devoted sister': Parents of terror victim Aviv Maor

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who is from The City of Huisquilco in The State of Jalisco from The Nation of
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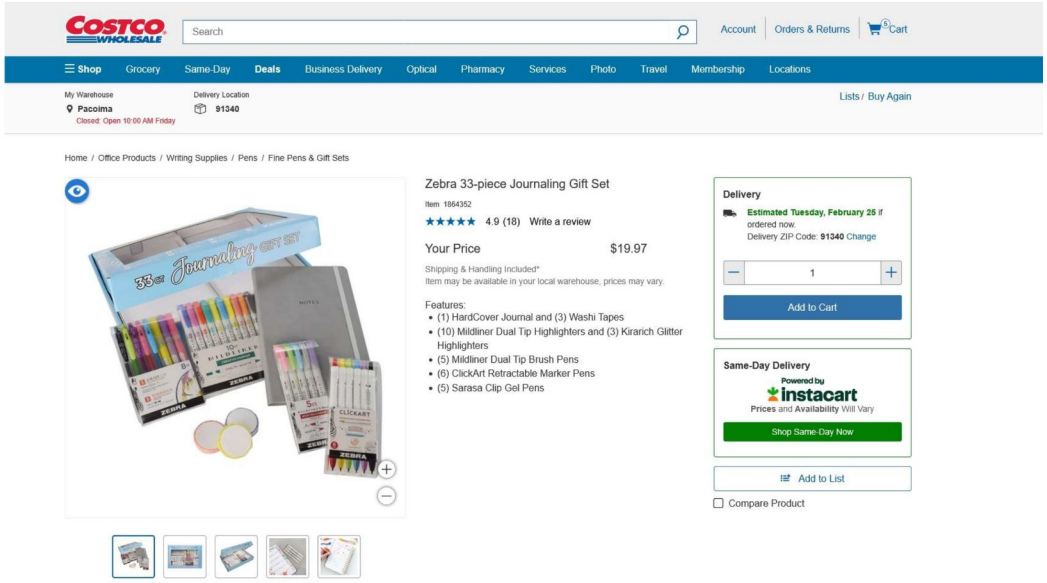


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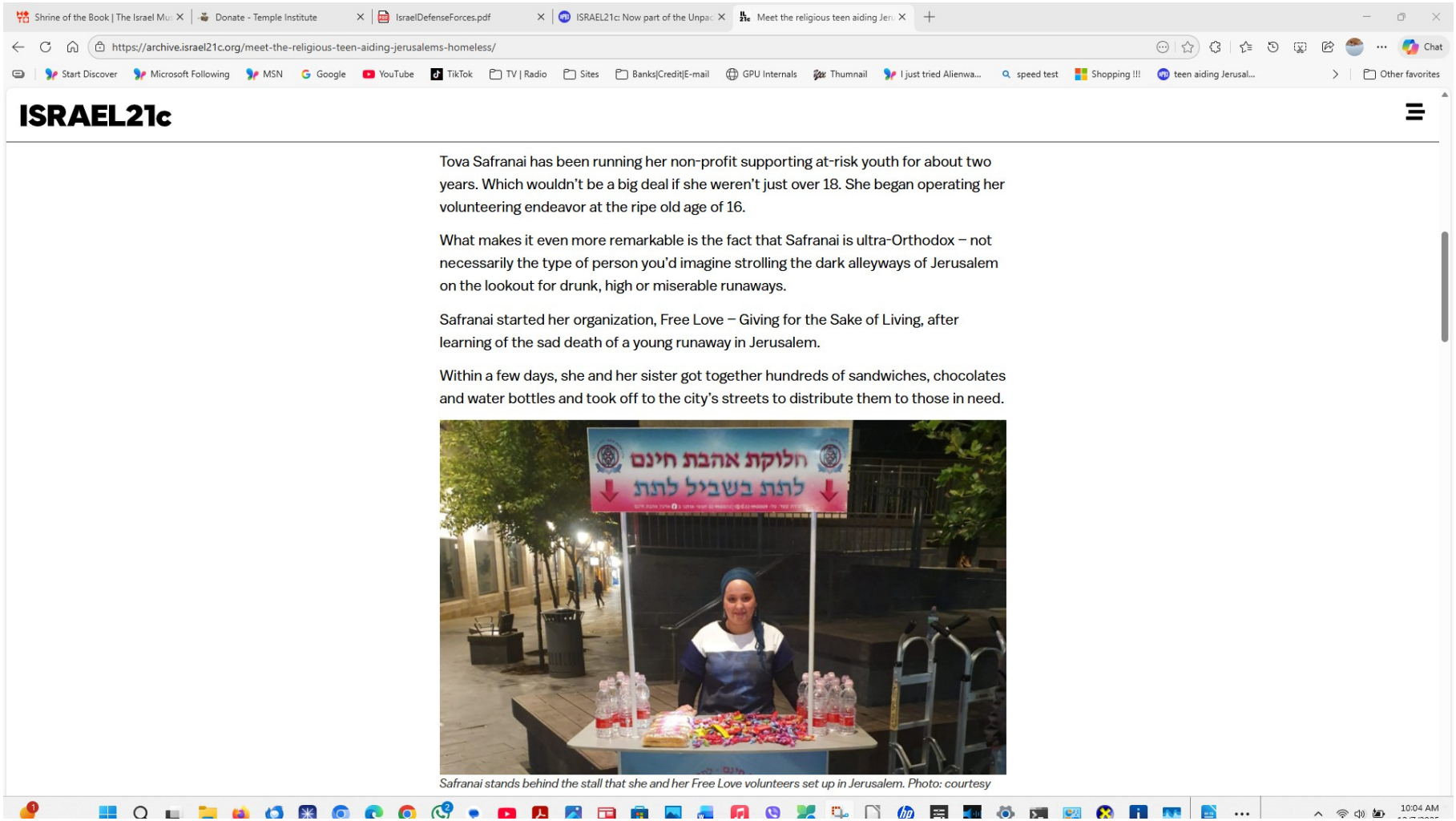


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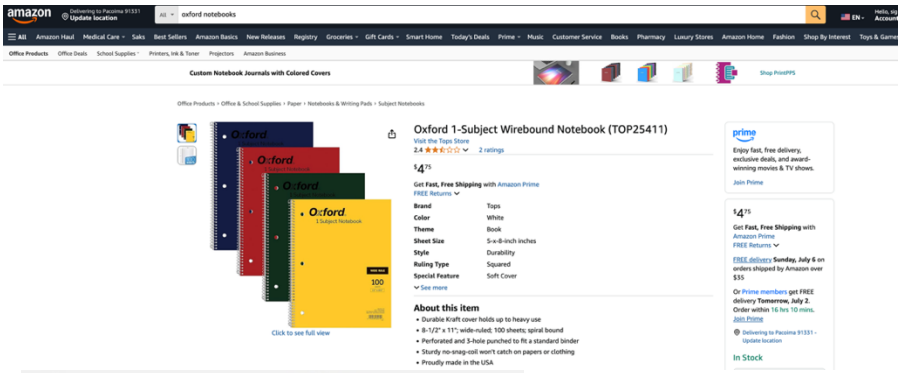





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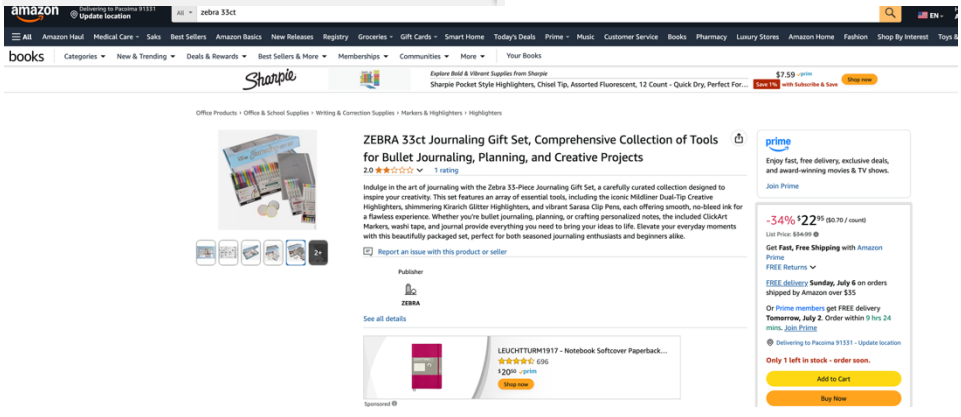




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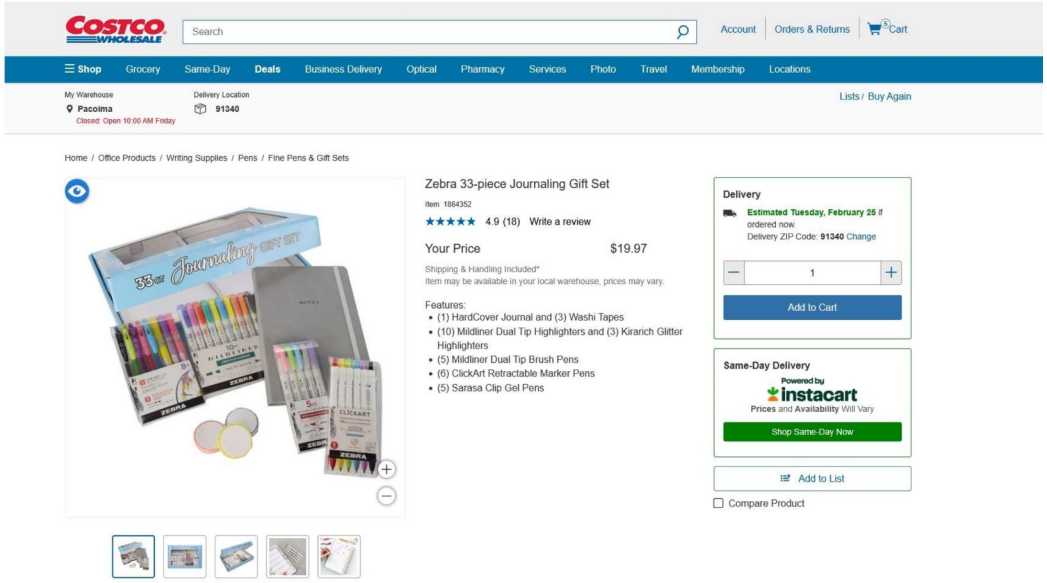


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A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as

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**From:** "Yael Eckstein" <YaelEckstein@bless.ifcj.org>
**Date:** 12/18/2025, 5:16 AM
**To:** <edwardfranciscovilla@aol.com>

Your Hanukkah Word Search. **Download Now.**

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# The Season of Lights

*Shalom*, Edward,

I have so many wonderful memories with my family as we light the *menorah* during Hanukkah. It is a celebration of light prevailing over darkness, and that message has never been more needed than now.

Hanukkah means “rededication” and is known as the “Festival of Lights” — when we celebrate the great miracle of light that God performed 2,200 years ago. Gathered to rededicate the Holy Temple, His people had enough oil to burn for only one night.

God made that tiny bit of oil last for EIGHT whole nights! We still serve a miracle-working God who can multiply our efforts. I want to offer you a resource to spread

the spirit of Hanukkah in a fun way.

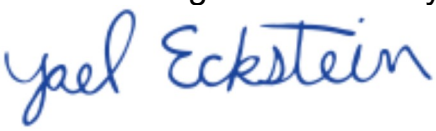
**Edward, here's a link to the Hanukkah Word Search that I know you will enjoy with your loved ones.**

**Download Now**

I invite you to join our Hanukkah celebrations as we reflect on the hardships of the past few years and look ahead with hope and strength to God's faithfulness.

May you experience the miracle of light in your own life!

With blessings from the Holy Land,



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**Subject:** Standing with IDF Widows and Orphans This Chanukah
**From:** Dan Elbaum <dan-idfwousa.org@shared1.ccsend.com>
**Date:** 12/15/2025, 9:45 AM
**To:** edwardfranciscovilla@mail.com

IDF Widows & Orphans USA

## From the Desk of Dan Elbaum
## Executive Director, IDF Widows and Orphans USA

Dear Friends,

This morning, *eJewish Philanthropy* published an article I wrote titled "**Is the Sacred Becoming Political?**" I wrote the piece before the horrific Chanukah massacre of Jews in Australia, a painful reminder of how urgently we need to hold fast to one another as one people.

For twenty years, I have tried to do my work in the Jewish world by staying out of politics, and I do not intend to change that. But I felt a responsibility to share a concern that has been quietly sitting with me—and that feels especially resonant during Chanukah.

I wrote the article after an unexpected realization in my opening months as Executive Director of IDF Widows and Orphans USA: that even caring for families of fallen Israeli soldiers—work I have always understood as sacred and shared—may be at risk of no longer feeling equally ours across the Jewish community.

Chanukah teaches us that holiness does not depend on unanimity or ideology. Lighting the menorah is not a political act; it is a declaration of responsibility, memory, and belonging.

So too is standing with widows and orphans.

The families we serve did not choose a moment in history or a political context. They carry loss that has nothing to do with left or right—and everything to do with whether we still see one another as one people.

As hundreds of widows and nearly a thousand children in Israel light Chanukah candles without a parent or spouse by their side, the question is not what we believe politically, but what we are willing to hold sacred together.

If you're willing, I invite you to read the article.

If you have already supported IDF Widows and Orphans, I thank you from the bottom of my heart. And if you have not yet given—or are in a position to do more—I hope that, regardless of where you stand politically, you will choose to stand with the families who have paid the highest price for Israel and the Jewish people.

May the memories of the fallen be for a blessing. As we light our candles tonight, may we remember them—and reaffirm our responsibility to one another.

Chag Chanukah Sameach,

**Dan Elbaum**
*Executive Director*
*IDF Widows and Orphans USA*

Make a Chanukah gift



# Is the Sacred Becoming Political?

"*Do you expect most of your donors to come from the political right?*"

The question caught me off guard. After more than 20 years in public-facing roles in the Jewish world, I've been asked just about everything. But this question, posed during an interview about my new position as executive director of IDF Widows and Orphans USA, landed differently.

I answered instinctively: The soldiers who gave their lives for Israel came from every part of the political and religious map. Why would the people who support their families be any different? I meant it then, and I mean it now.

But in the months since that interview, I've noticed something I didn't anticipate. The most enthusiastic conversations — and often, though not always, the largest gifts — have been coming from donors who identify, or at least lean, right of center.

I don't ask people their politics, and I certainly don't judge them; that is neither my job nor my interest. And yet, I work for an organization whose mission might arguably be among the least political in the entire Jewish world, caring for widows and orphans of fallen IDF soldiers, so the pattern appears worth noting because it suggests something deeper taking shape.

In Israel, IDF Widows and Orphans may be the closest thing the politically fractious nation has to a civic consensus institution. It is embraced across political parties, religious levels, ethnic groups and ideological divides. The work is seen as a basic moral responsibility — almost a given. No Israeli would imagine support for bereaved families as a political marker.

But in the United States, even responsibilities that once united us appear to be sorting themselves along partisan lines.

This is not because American Jews have lost their generosity. On the contrary: Since Oct. 7, 2023, Jewish communities across the country have shown extraordinary love and solidarity. They've been donating, volunteering, advocating, comforting, praying and giving with a fierceness that has truly moved me. Many have given, and continue to give, to IDF Widows and Orphans USA. Indeed, the need has never been greater: our organization is presently serving over 350 widows — 46 of them pregnant — and nearly 900 children, over 250 of them under the age of 5. I see the depth and impact of our supporters' commitment every day.

But the pattern of which Jews feel most "at home" supporting this work hints at something new.

We have data points to help explain it. A 2024 American Jewish Committee

survey found that 85% of American Jews believe U.S. support for Israel remains important after the Oct. 7 attacks, and more than half said they feel more connected to Israel or to their Jewish identity because of it. At the same time, Pew data showed wide denominational gaps in emotional attachment to Israel even before the ensuing war in Gaza — and those denominational identities often overlap with political ones. Meanwhile, partisan views of Israel have shifted dramatically among Americans. We are Americans too; it would be surprising if those currents didn't touch us.

But must they reshape *this*?

Jewish life has always been full of argument: joyful, creative, sometimes agonizing argument. We don't shy away from disagreement — we thrive on it, and even celebrate it in our teachings.

But historically, we also hold certain responsibilities above politics. Supporting bereaved families in Israel used to be one of them. It was the kind of thing that sat outside the arena of debate. The kind of thing we simply did because we were one people.

In recent months, standing in living rooms in Israel with widows and children whose lives have been shattered — families who never asked to become symbols of anything, families whose loss owes nothing to the left or the right — I've felt something dangerous creeping into our communal life: the sense that even this sacred responsibility is being filtered through ideological identity.

And that worries me far more than any fundraising trend.

Because this is not a question of policy. It is not a question of ideology. It is a question of identity.

It is a question of whether we still see one another as part of the same people — even when we disagree about Israel, or American politics, or the thousands of things Jews disagree about. It is a question of whether the pain of a widow in Haifa or a child in Be'er Sheva still feels like our pain, not the responsibility of someone else's "side."

If we begin to decide which parts of the Jewish story belong to us based on our politics, then we are in danger of something far more serious than a dip in donor diversity. We risk fraying the very fabric that has held us together through centuries of exile, struggle, return, and renewal.

I don't pretend to know exactly where this trend leads. But I know this: The moment we allow the politics of the hour to determine which Jewish obligations feel like "ours," we lose more than unity. We lose something essential to who we are.

And when I think back to that interview question — "*Do you expect most of your donors to come from the political right?*" — I realize that maybe it wasn't

really about donors at all.

Maybe it was about us.

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**Subject:** Help us support IDF soldiers on the front lines!
**From:** Yashar LaChayal <info@yasharlachayal.ccsend.com>
**Date:** 12/23/2025, 8:01 AM
**To:** edwardfranciscovilla@mail.com

YASHAR LACHAYAL

Straight to the soldier

# Yashar LaChayal

## Completed Another Busy Year



With your support, we have accomplished so much this year:

- Since October 7, 2023, Yashar LaChayal has distributed approximately 700,000 items, including winter gear and hygiene products to soldiers.
- We currently operate 50 Warm Corners across Israel that are open 24/7, and we keep them consistently stocked with food and drinks for our soldiers.
- This year, we have donated over 2 million dollars to help financially support thousands of underprivileged soldiers, and we have provided hundreds of injured soldiers with therapy, medical procedures, delicious meals at the hospital, and much more.
- We have supported families on the home front by providing financial aid to widows, covering memorial costs, and offering ongoing support.
- Other initiatives like assistance for Haredi soldiers and reservists' wives.




# DONATE TODAY

Follow us on social media to stay updated on our projects:

Yashar LaChayal | 20 Chalmers Road | East Brunswick, NJ 08816 US

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**Subject:** Multiply YOUR IMPACT with EFRAT-End of the year giving
**From:** Nir Salomon - EFRAT <nir@cribefrat.org>
**Date:** 12/22/2025, 2:00 PM
**To:** Edward Villa <edwardfranciscovilla@mail.com>

Efrat

Hello Edward,

A message from our Executive Director Nir Salomon:



---

As we approach the end of the year, we invite you to partner with EFRAT to

bring hope and support to women in crisis pregnancies. Your generosity transforms lives, empowering women to welcome their babies into the world with dignity, joy, and peace of mind.

**Why Act Now?**
Giving before December 31 ensures you can take advantage of 2025 tax benefits.

Beyond cash donations, consider transferring appreciated stocks or mutual funds directly to EFRAT. Here's why:

**Maximized Impact:** *You can donate the full appreciated value without incurring capital gains taxes.*
**Tax Deduction:** *Your gift is eligible for a charitable deduction, reducing your taxable income.*
**Easy Process:** *A stock transfer is straightforward, and our team is here to guide you through it.*

This smart giving strategy benefits you and the mothers and babies we serve. Imagine your generosity providing essentials like cribs, diapers, and emotional support to women who need it most.

**Act Today!**

Time is running out to make your gift count for 2025. Visit EFRAT's donation page or contact us at info@cribefrat.org/ 954-953-2858 for stock transfer instructions.

Together, we can make this year-end truly meaningful.

P.S. Whether giving stocks or a cash donation, every gift makes a difference.

Let's create a brighter future together!💗.

**Warm regards,**

Nir Salomon



Nir Salomon
Executive Director, EFRAT

Donate now →

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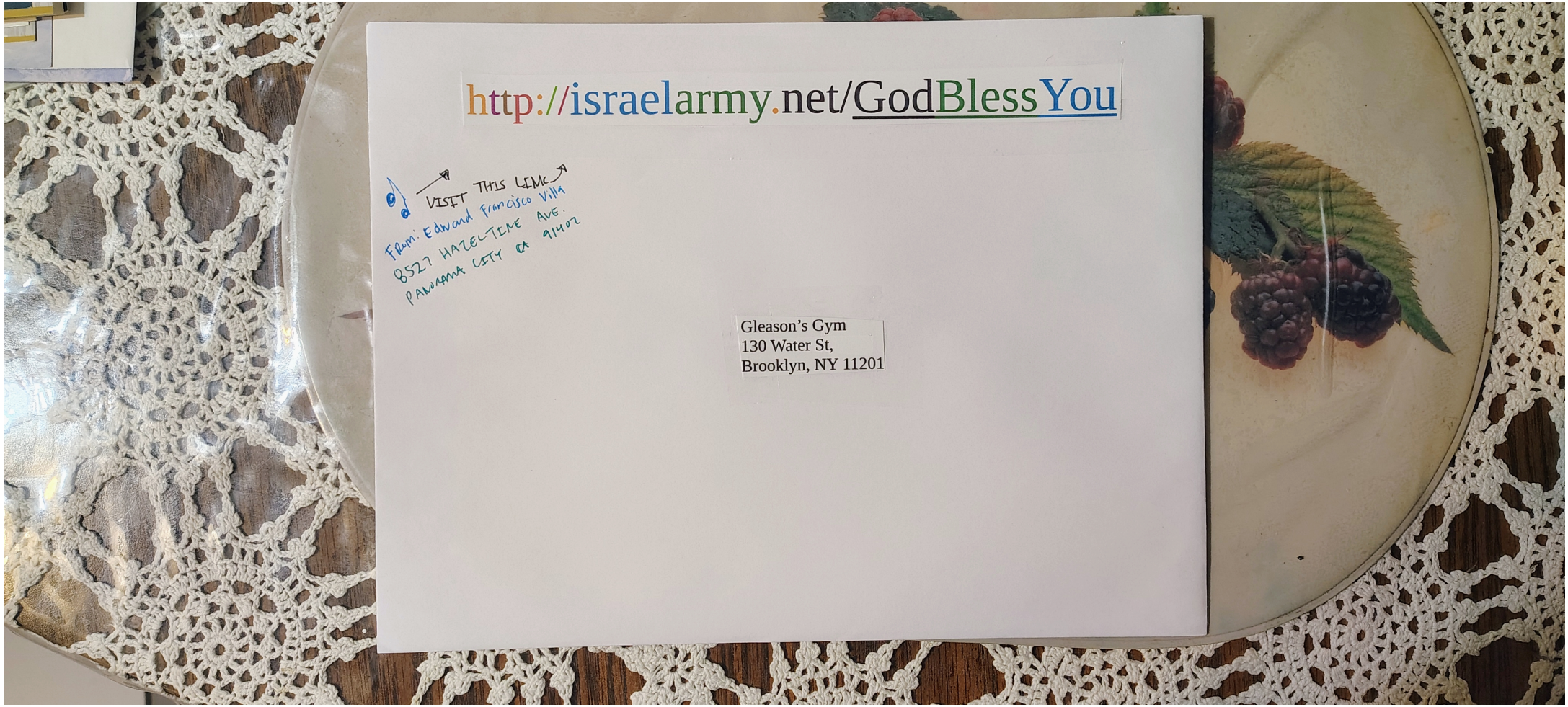
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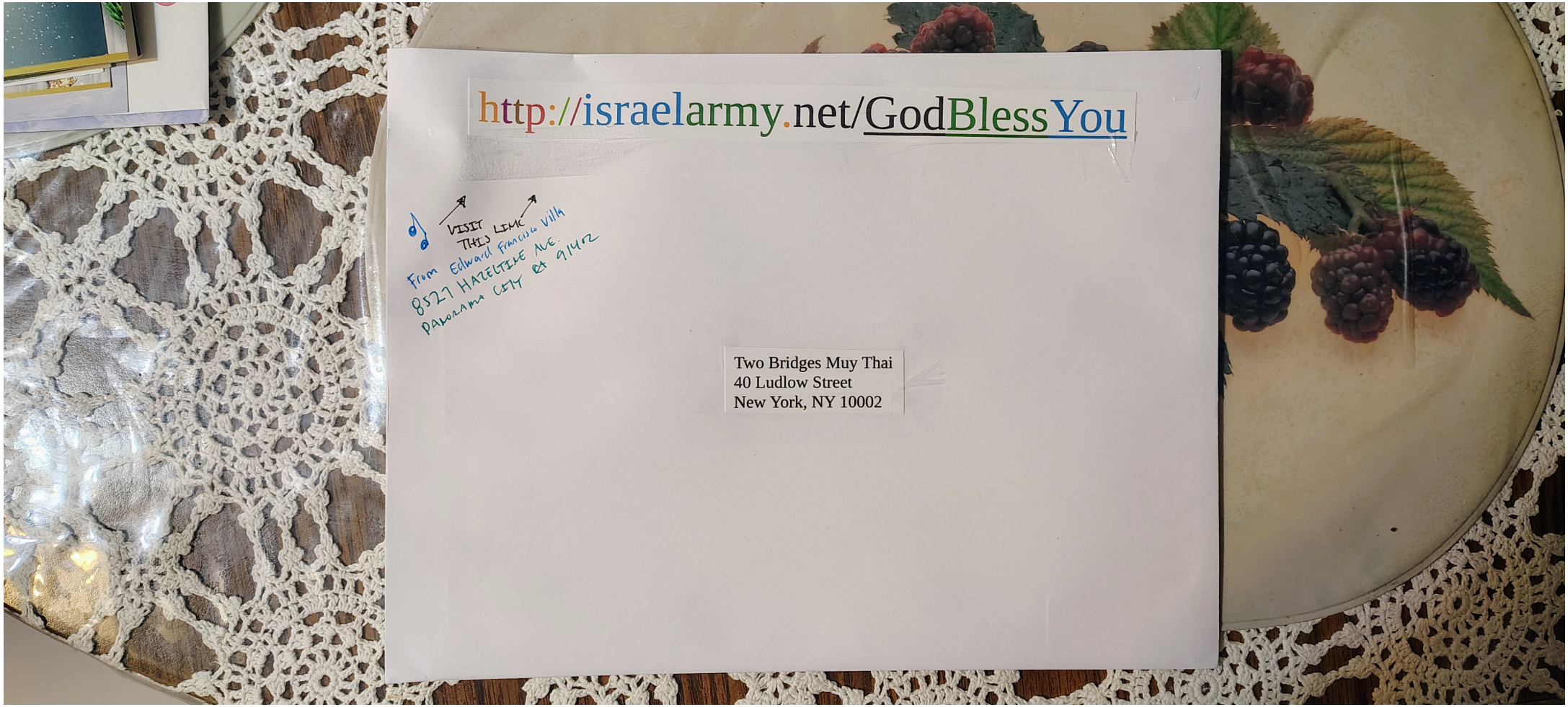
Brooklyn, NY 11201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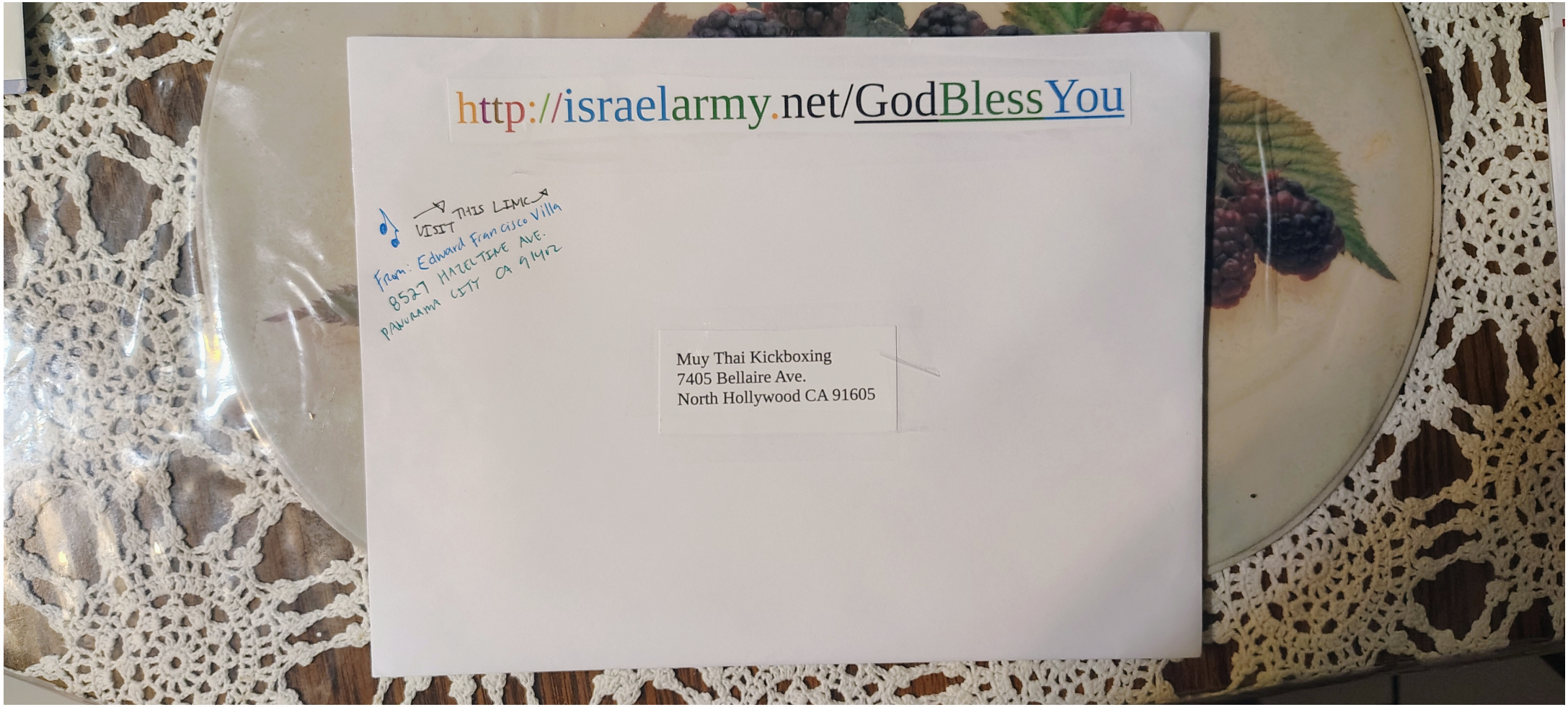
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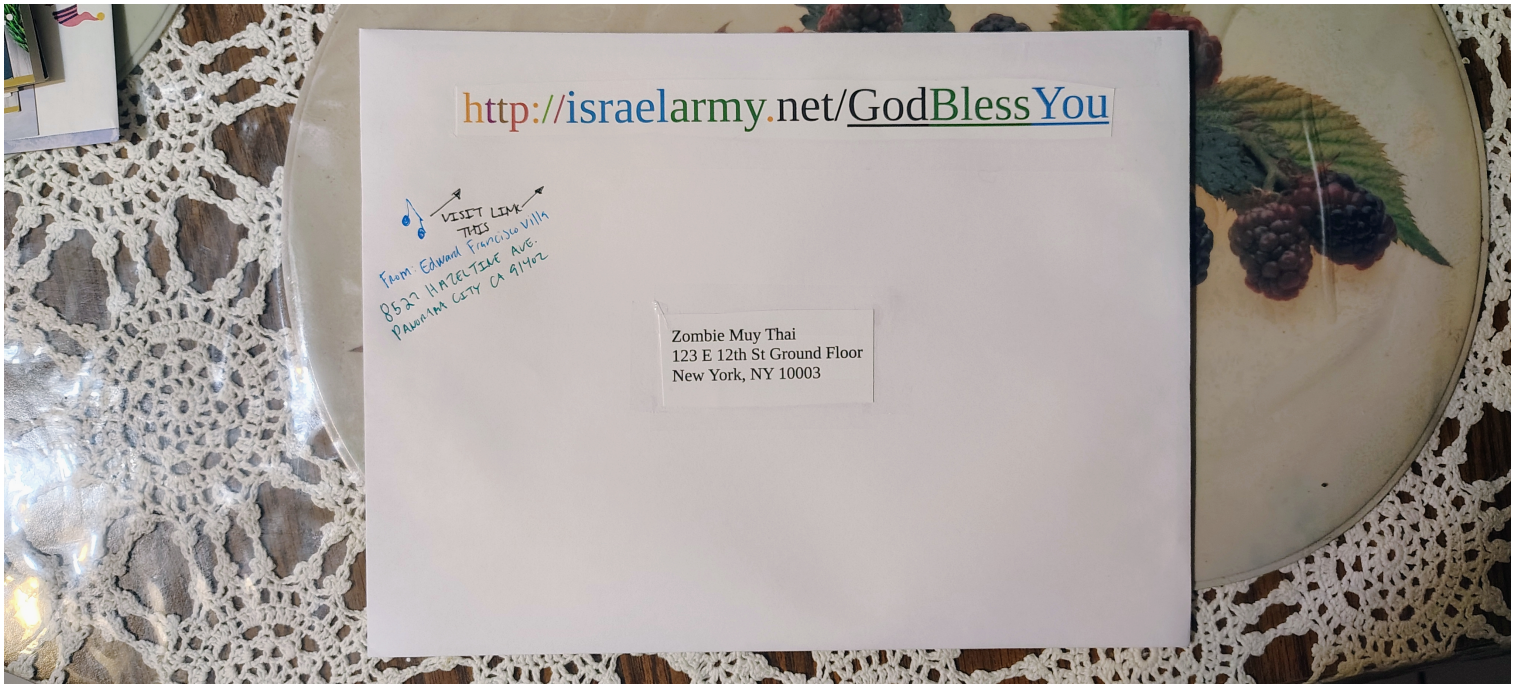
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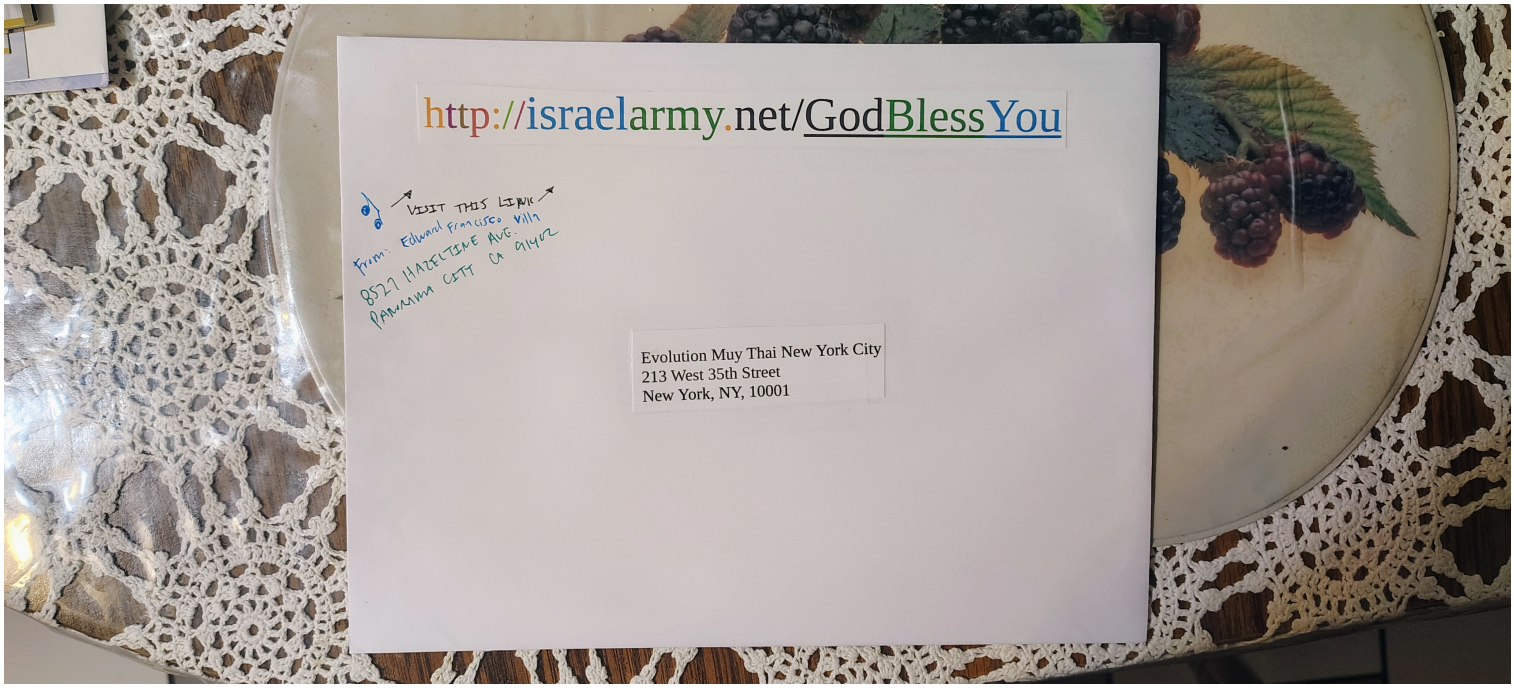
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Evolution Muy Thai New York City
213 West 35th Street
New York, NY, 10001

YOSEF IMMANUEL MIRIAM
JESÚS

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THE STORY OF KING DAVID
AND YEHONATHAN JONATHAN BEN SHAUL
OBED-EDOM

PSALM 133

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Susana

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# THE STORY OF THE

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BY

MR. Edward Francisco Villa
Panorama City
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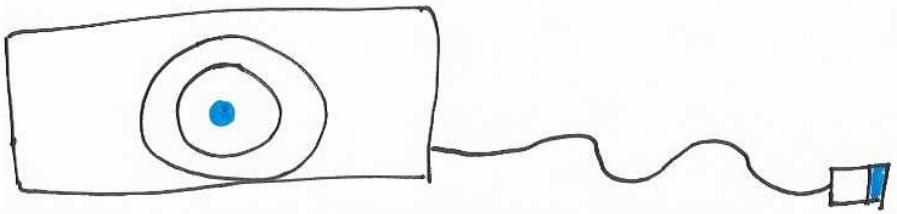

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YERUSHALAYIM

ISRAEL

YOSEF AND MIRIAM
OF
THE SECOND TEMPLE PERIOD
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# METATRON

## THE ARCHANGEL

ELIYAHU HA NAVI
ELIYAHU THE PROPHET

בס"ד

TOYS for hospitalized CHILDREN

824 EASTERN PARKWAY • BROOKLYN N.Y. 11213 • 718.735.0200

May 23, 2024
15 Iyar, 5784

Mr. Edward Villa
8527 Hazeltine Ave
Panorama City, CA 91402

Dear Mr. Villa,

I would like to take this opportunity to thank you for your recent contribution to Toys for Hospitalized Children.

For over 70 years the National Committee for the Furtherance of Jewish Education (NCFJE) has sponsored the Toy Drive which was initiated by Rabbi Jacob J. Hecht of blessed memory. Today, the Toy Drive brings gifts and cheer to thousands of children of all races and religions, as well as gifts to the elderly in nursing homes and health facilities in the tri-state area and throughout the U.S.
With your support we will continue to carry on and expand this most important mission.

May the spirit of giving bring happiness and joy into your life and the lives of those dear to you with good health, nachas and all good things, materially and spiritually.

Sincerely yours,

Rabbi Shloma L. Abramowitz
Trustee

---

TOYS for hospitalized CHILDREN

824 EASTERN PARKWAY • BROOKLYN N.Y. 11213 • 718.735.0200

A PROJECT OF:
NATIONAL COMMITTEE FOR FURTHERANCE OF JEWISH EDUCATION
FEDERAL TAX ID# 11-6003180

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**Received From** Mr. Edward Villa
8527 Hazeltine Ave
Panorama City, CA 91402

**Date** 05/08/2024
**The sum of** $15.00

05/15/2024
$10.00

Celebrating 8 decades

All donations are tax deductible
No goods or services were provided to donor for this contribution.
www.toysforhospitalizedchildren.org

**EDWARD FRANCISCO VILLA**
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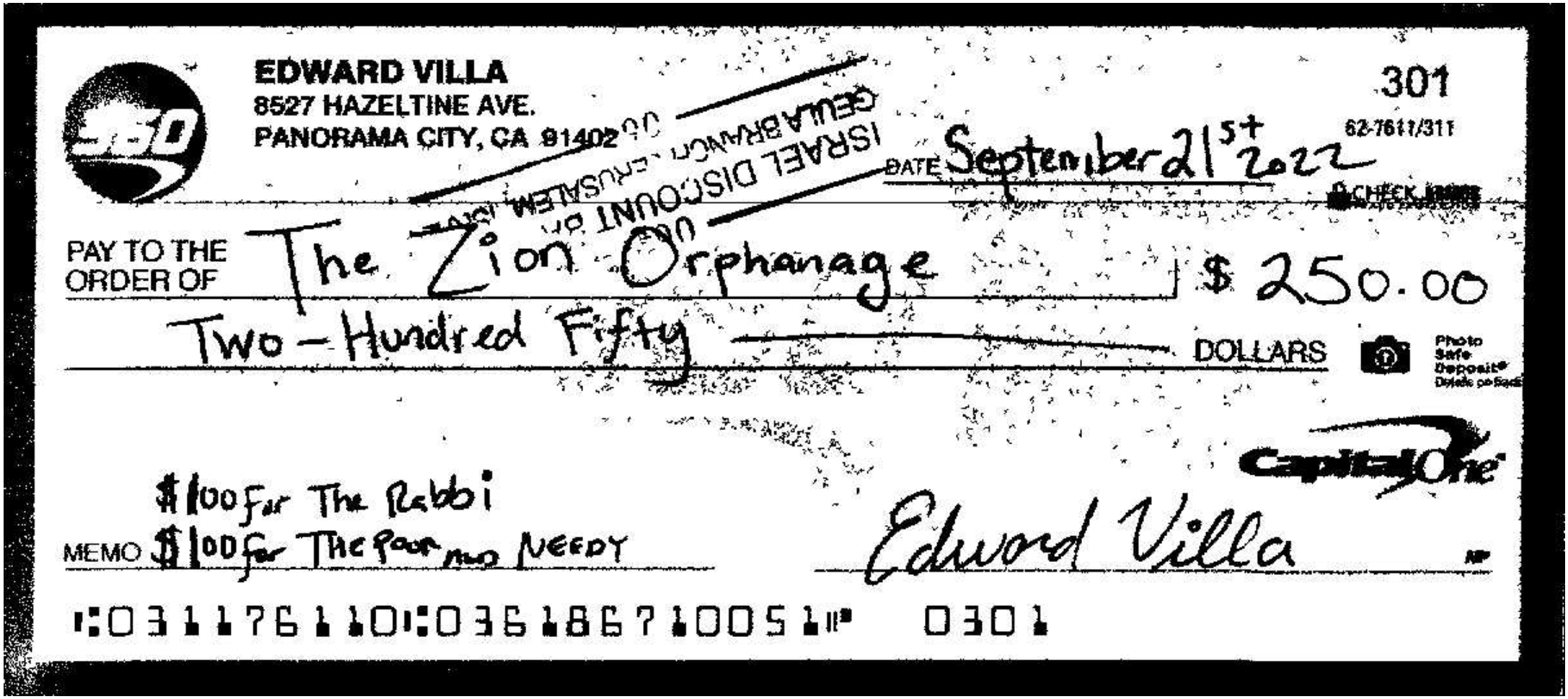

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DATE September 21st 2022

PAY TO THE ORDER OF The Zion Orphanage $ 250.00

Two-Hundred Fifty DOLLARS

Photo Safe Deposit Details on Back

Capital One

$100 for The Rabbi
MEMO $100 for The Poor and Needy

Edward Villa

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064
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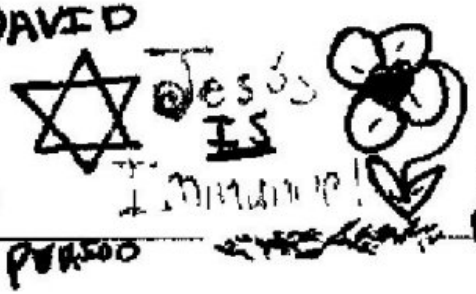


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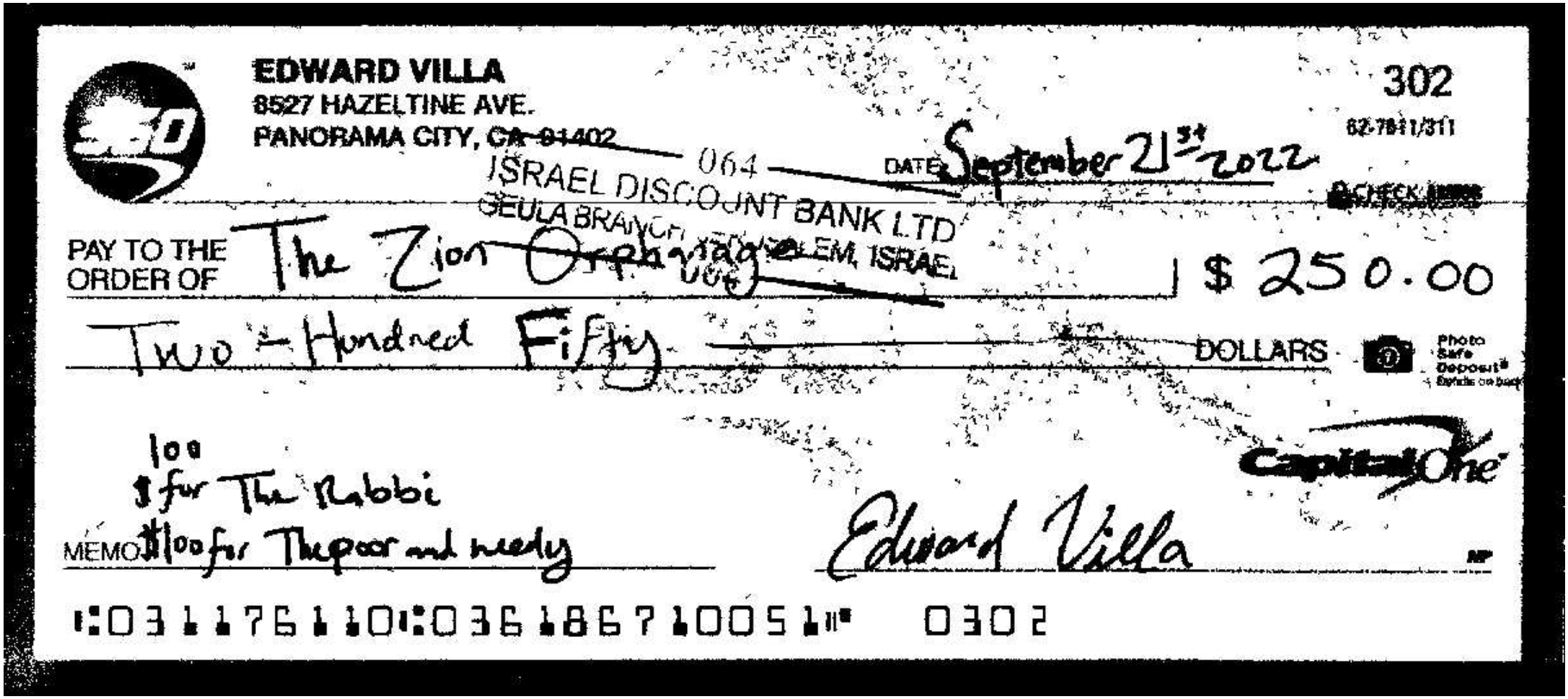

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DATE September 21st 2022

PAY TO THE ORDER OF The Zion Orphanage UOF $ 250.00

Two Hundred Fifty DOLLARS

Photo Safe Deposit

Capital One

100
$ for The Rabbi
MEMO $100 for The poor and needy

Edward Villa

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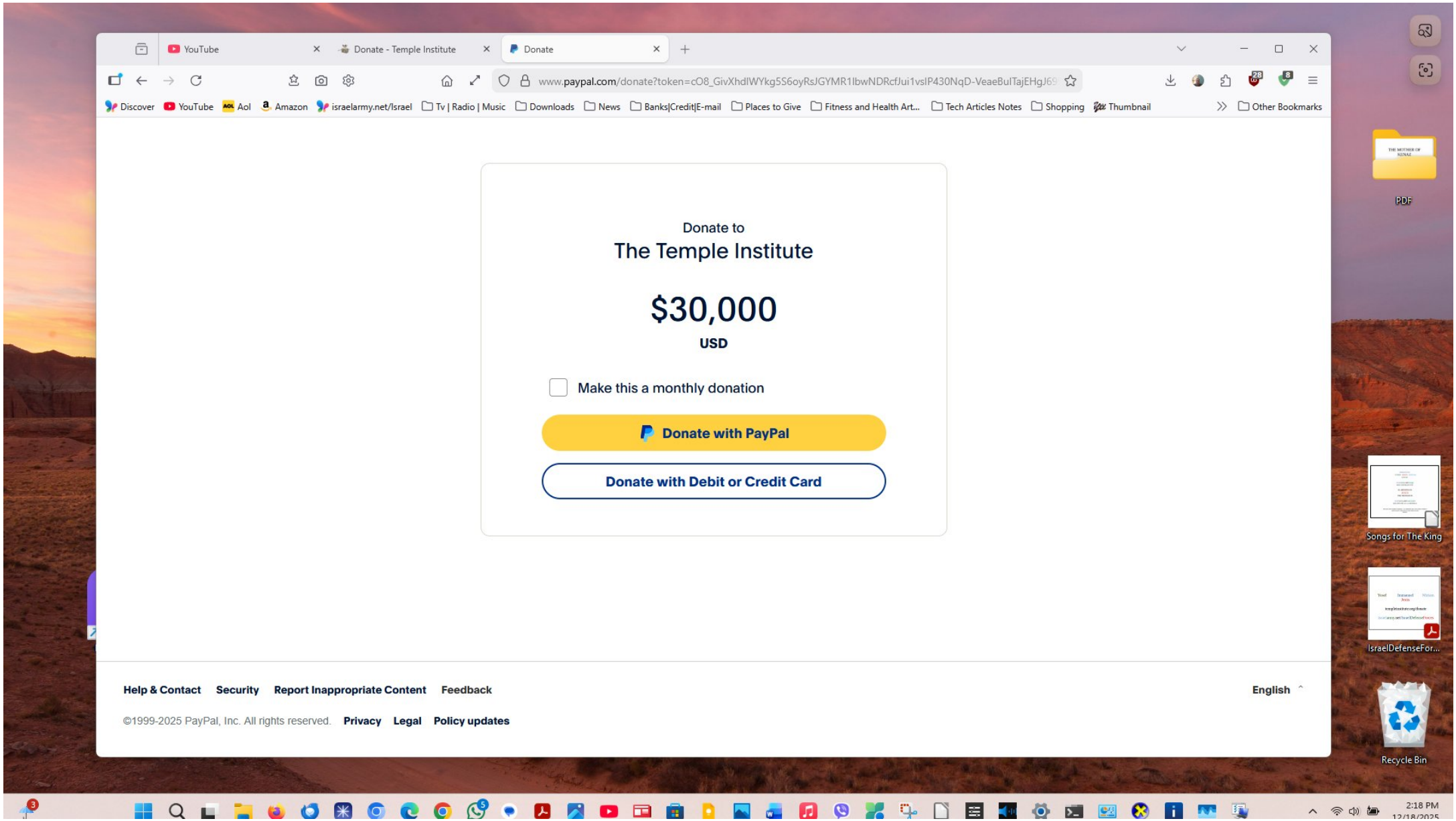
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The Temple Institute

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| **Donation For** | Temple Vessels |
| **Donation Sum** | 12.76 |
| **Amount** | **12.76 $** |

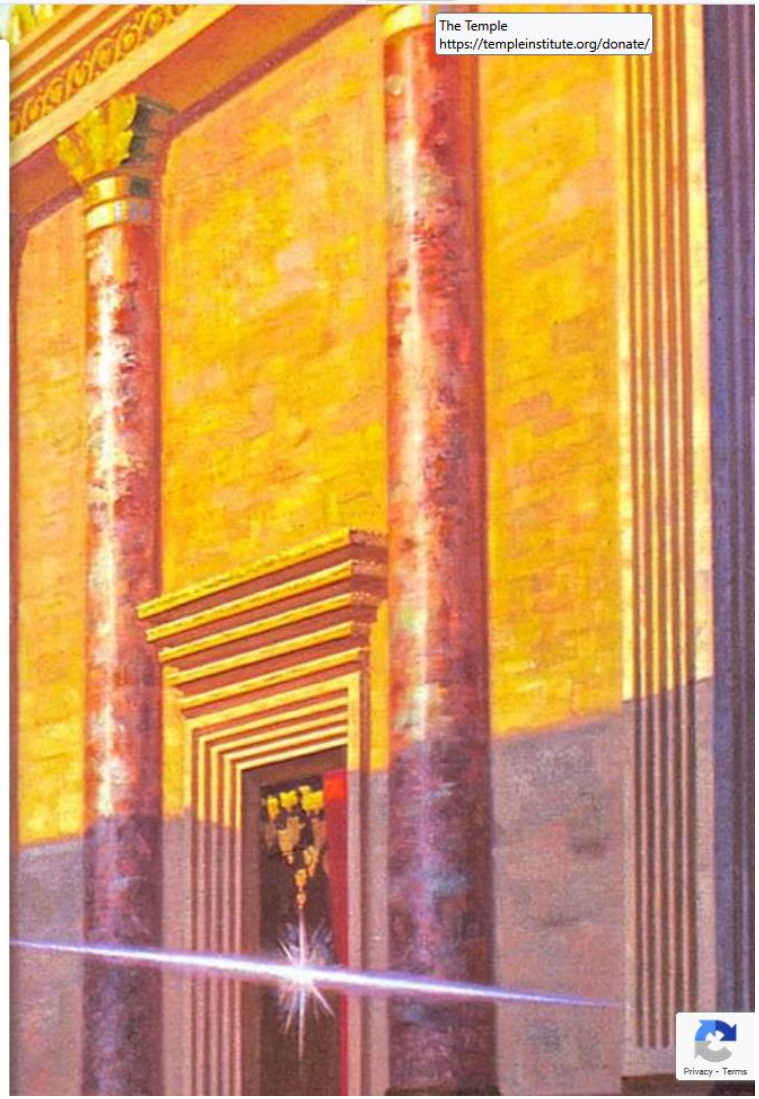
## ADDITIONAL DETAILS

| | |
|---|---|
| **Street** | 8527 Hazeltine Ave. |
| **City** | Panorama City |
| **State** | California |
| **Zip** | 91402 |
| **Country** | United States Of America |

## Credit Card

## PAYMENT METHOD

| | |
|---|---|
| **Card Owner Name *** | Edward Francisco Villa |
| **Email*** | edwardfranciscovilla@mail.com |
| **Mobile Phone** | |
| **Credit Card Number *** | |
| **Expiration Date *** | Year* / Month* |

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**Personal thank you from Nir Salomon enclosed**

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You can give a child a
happy & sweet New Year

Mr. Edward Francisco Villa
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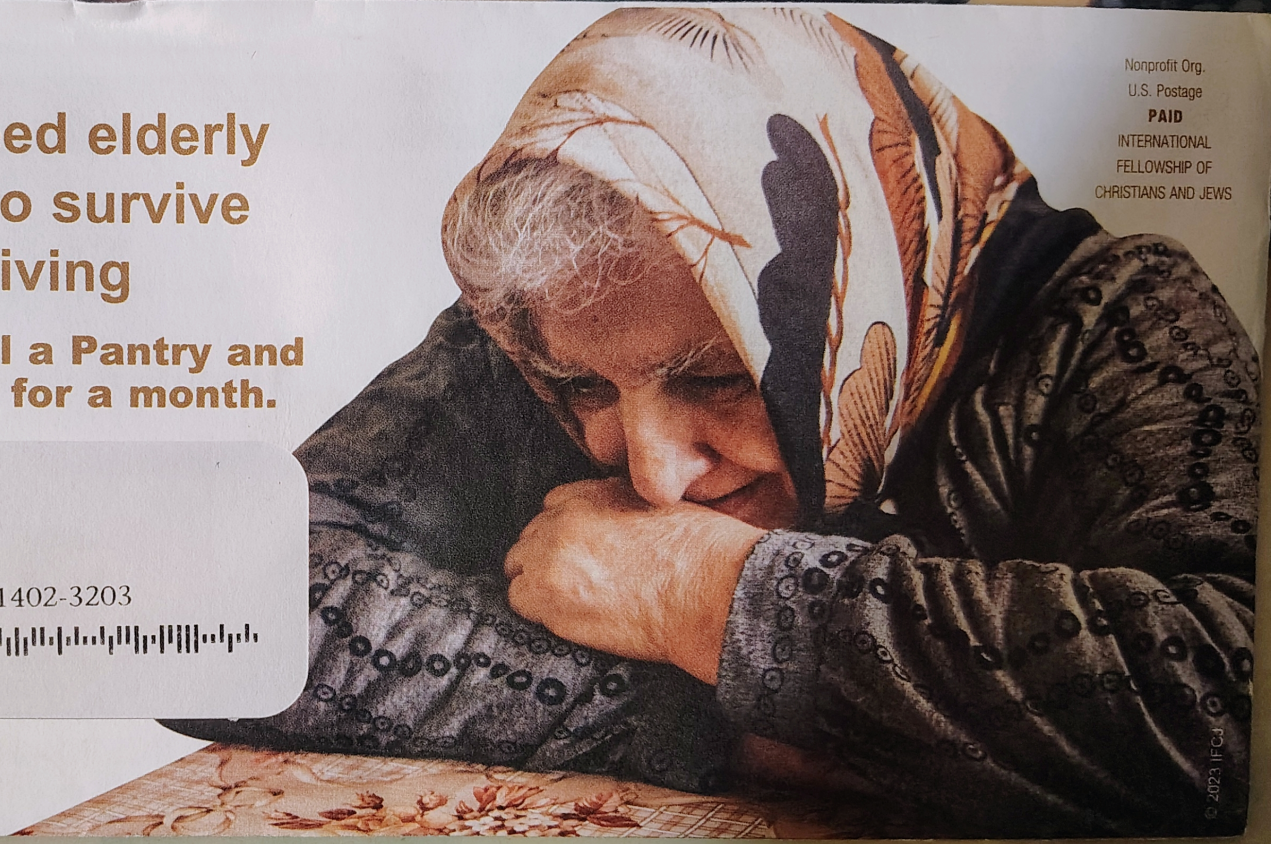
# URGENT: Help feed elderly Jews struggling to survive this Thanksgiving

**Just 83¢ a day can help Fill a Pantry and feed a Holocaust survivor for a month.**



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# Help feed elderly Jews struggling to survive this winter

**Just 83¢ a day can help Fill a Pantry and feed a Holocaust survivor for a month.**

Mr. Edward Villa
8527 Hazeltine Ave.
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CHRISTIANS AND JEWS

Photo: Sergey Mamay

International Fellowship of Christians and Jews®

303 East Wacker Drive • Suite 2300 • Chicago, IL 60601-5224

Sign and return the enclosed blessing card with your gift.



***I will bless those who bless [Israel].***

Genesis 12:3

**Fill the pantry of a hungry, desperate Jew struggling to survive.**

**"Supporting Jewish people is one of the most meaningful things a believer can do."**

**— Mike Huckabee, Former Governor of Arkansas**

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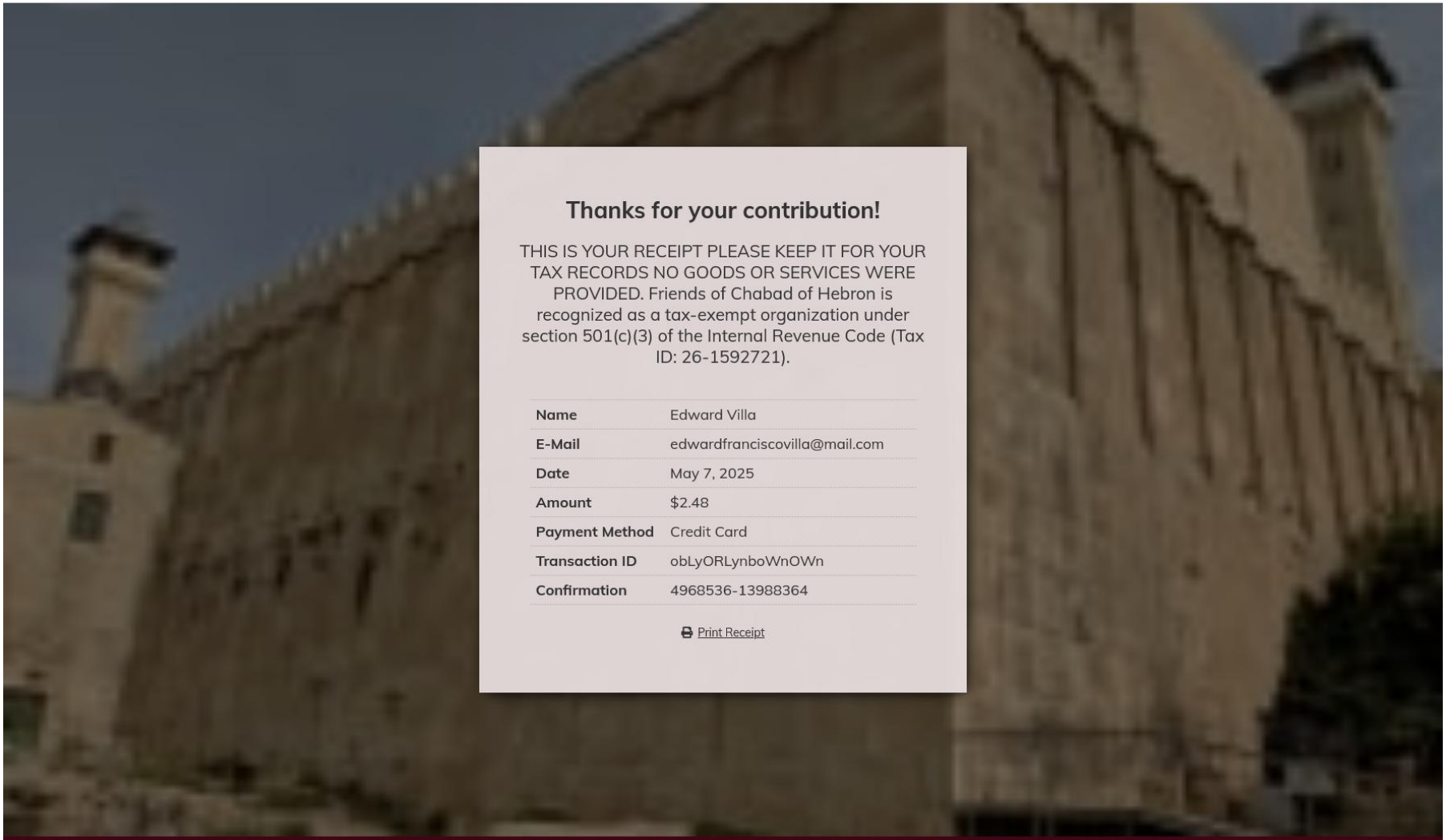

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| | |
|---|---|
| **Name** | Edward Villa |
| **E-Mail** | edwardfranciscovilla@mail.com |
| **Date** | May 7, 2025 |
| **Amount** | $2.48 |
| **Payment Method** | Credit Card |
| **Transaction ID** | obLyORLynboWnOWn |
| **Confirmation** | 4968536-13988364 |

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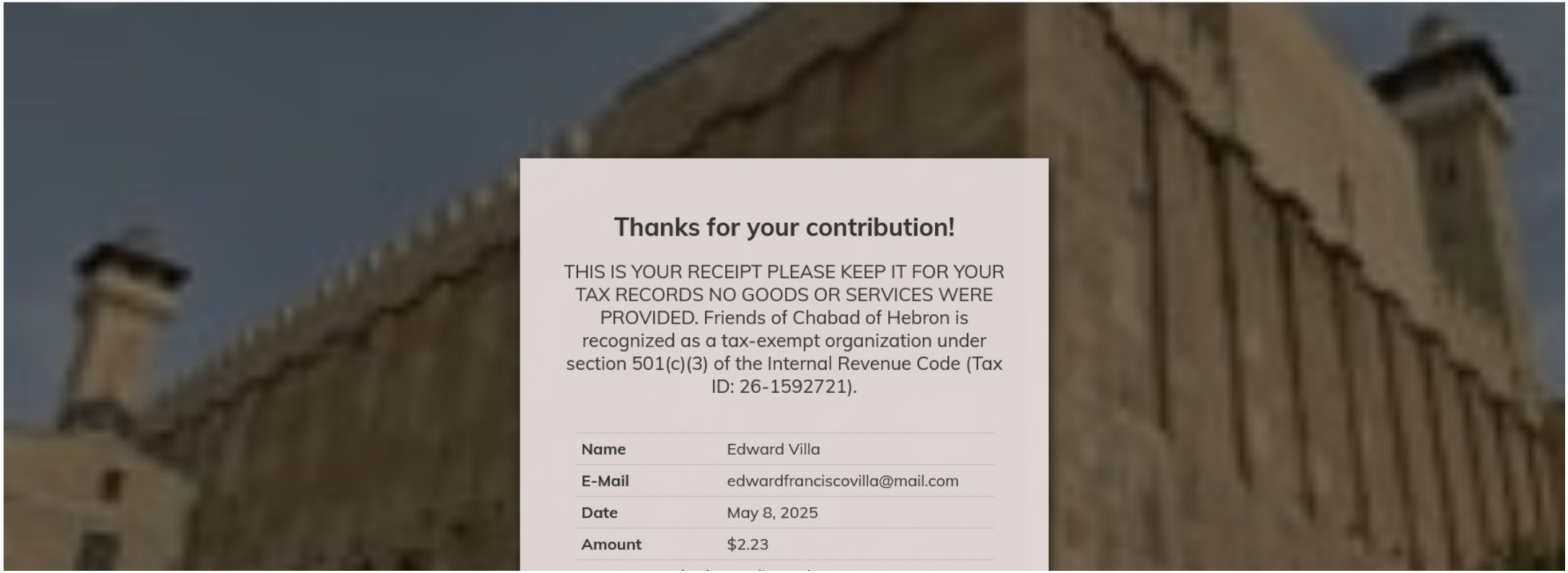

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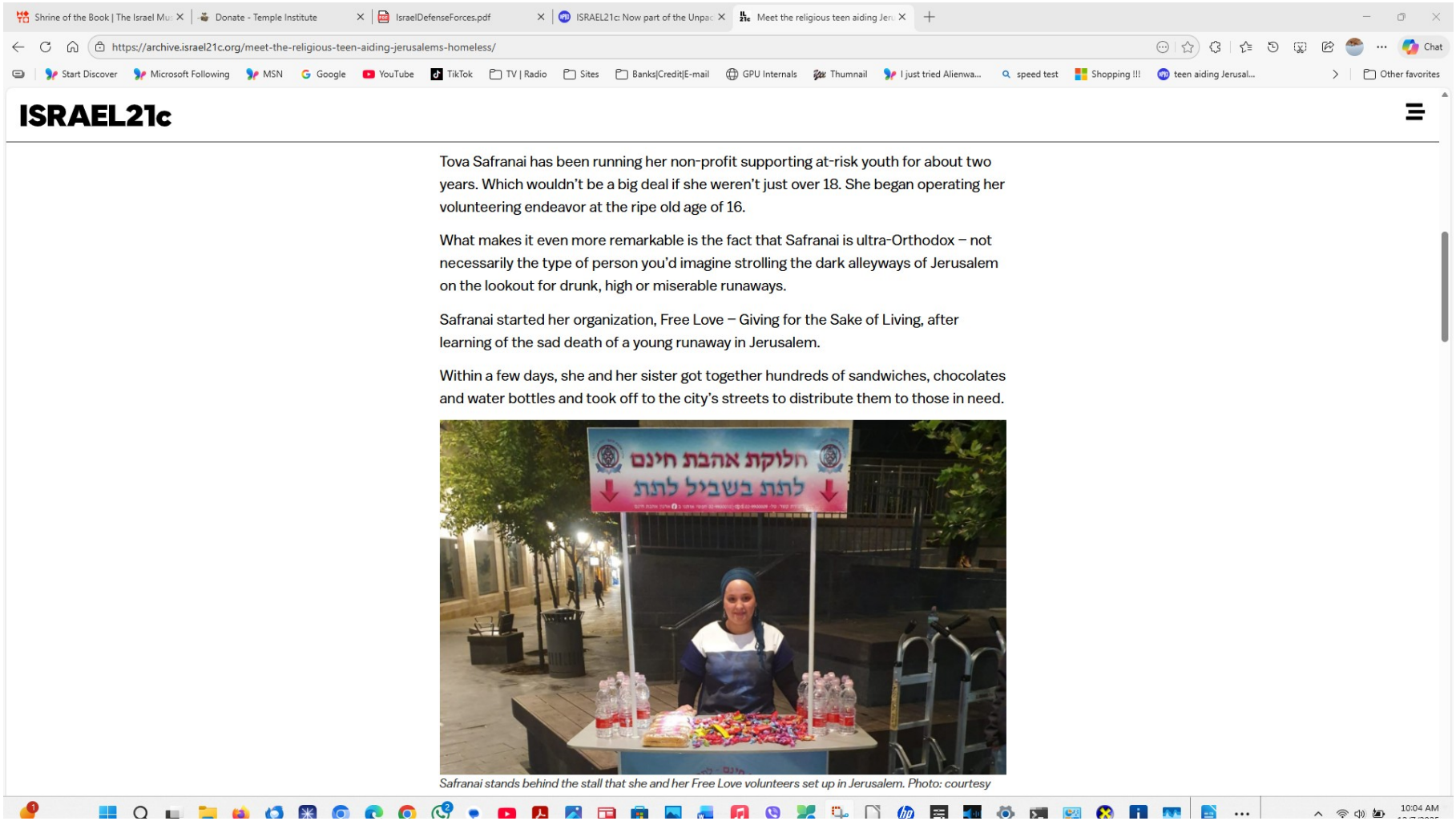
| | |
|---|---|
| **Name** | Edward Villa |
| **E-Mail** | edwardfranciscovilla@mail.com |
| **Date** | May 8, 2025 |
| **Amount** | $2.23 |

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**Subject:** December Newsletter: A Year of Light and Resilience with Magen 48
**From:** Magen 48 <info@magen48.org>
**Date:** 12/18/2025, 8:13 AM
**To:** <edwardfranciscovilla@mail.com>

# 🌟 December Newsletter: A Year of Light and Resilience with Magen 48 🌟




**This month:**

**Our first year | The Impact**
**Watch our One Year video**

---

All U.S. donations are tax-deductible through our registered 501(c)(3) partner.

Donate USD

---

## A Look Back at Our First Year






This December, as we approach Hanukkah, the Festival of Lights, we are filled with pride and gratitude for everything we have achieved together over the past year.

Our journey began in **August 2024** with a singular, vital dream: to restore **safety and security** to the communities that suffered unimaginable loss on October 7th by providing them with proper, professional training.

After just a few months of planning, securing a top-tier advisory board, and earning the **official endorsement and partnership with the IDF**, we launched Magen 48 one year ago. Who could have imagined the impact we would make in such a short time?









## Our Impact: 2025 Year in Review

Thanks to your support, our work is actively strengthening the communities of the South:

- **Training Completed:** We have successfully completed **over 400 specialized training sessions** for members of **67 Civil First Response Teams**.
- **Advanced Capabilities:** Most communities are completing their **6th training cycle**, which now includes:
  - Night Operations Training
  - Urban Combat Scenarios
  - Long-Range Marksmanship
- **Global Solidarity:** We are proud to announce the creation of 14 community twinned with **communities** and friends abroad.
- **Specialized Medic Training:** This training is in partnership with **Dr. Debra West**, who literally rewrote the protocol for saving lives under fire following October 7th.
- **Bringing People Home:** A critical sign of restored safety is that **over 90% of communities have now come home**, with even more families expressing their desire to move in.

---

**Partner With Us To Protect Communities**

👉 Click here to twin with an Israeli community – your donation will directly save lives and strengthen the safety of those who need it most.

---

# Looking Ahead: Our Goals for 2026

While we have achieved so much, our mission continues. Next year, we will be focusing on two major goals to expand our capabilities:

1. **Increased Training Tempo:** Elevating each community to a **12-day-a-year training schedule** for maximum readiness.
2. **Twin all  67 communities.**
3. **Building the National Training Center in Kibbutz Re'im**
   This facility will dramatically expand our capabilities and set a new national standard.
4. **Expanding the program to additional regions across Israel**
   Because every frontline community deserves to feel safe.





# 🔥 End-of-Year Reflection: The Unsung Heroes 🔥

Hanukkah tells the powerful story of the Maccabees, Jewish warriors who rose up and brought light to the darkest of times. Over the last two years, Israel has produced countless heroes, but we believe the **unsung heroes** are truly these dedicated members of the **Civil First Response Teams**.

They are the modern Maccabees, standing guard to rebuild their communities, one prepared person at a time.
see **<u>One Year in Review Movie</u>**.
Please watch it, share it with your network, and join us in celebrating



these heroes.

---

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Renewal: revival, refreshment, restoration



**December 2025 / Chanukah 5786**

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This year, too many Israeli families are still opening empty fridges and **Meir Panim stayed present every day, trying to rebuild steady days.** Across our branches, more than **1,500 hot meals** go out daily to families, soldiers, and Survivors. Over 2,**200 Holocaust Survivors** receive meals and care each day. **More than 10,000 families shop our Free Shuk (Market) each week with dignity,** while homes and bomb shelters are repaired and refurnished with much-needed appliances and furniture.

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*President, American Friends of Meir Panim*


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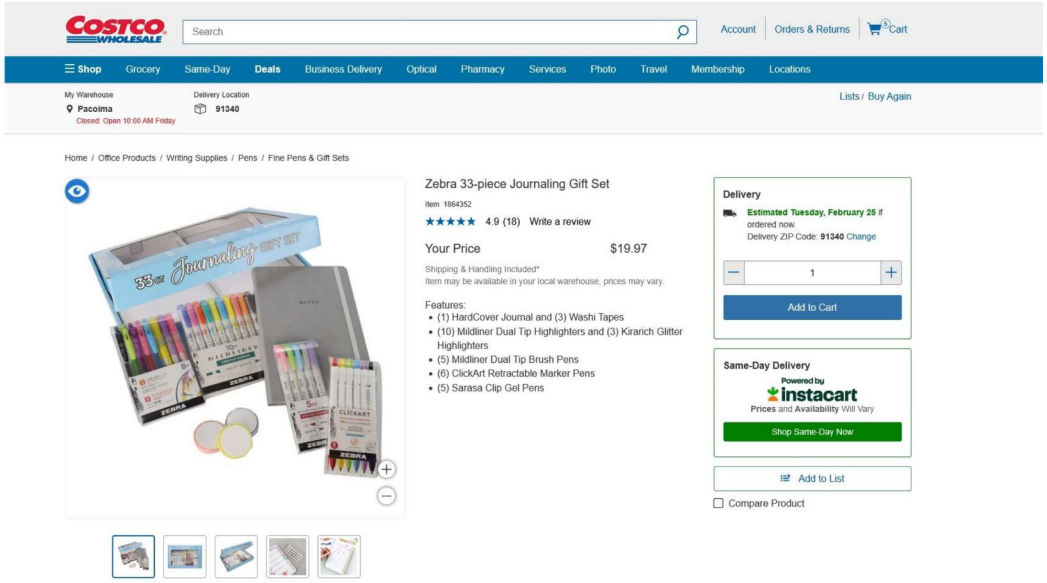


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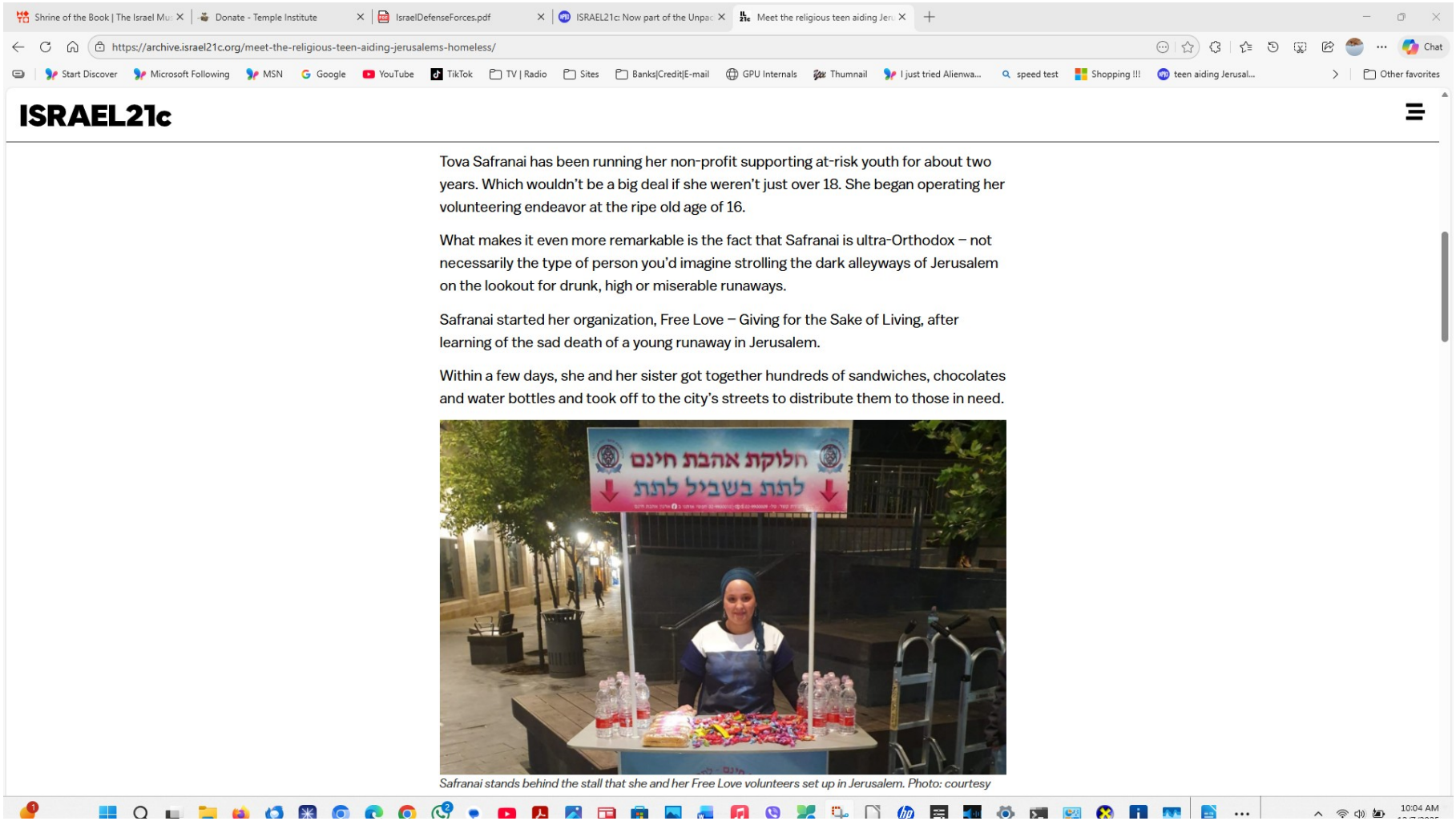


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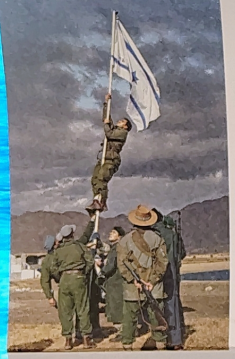

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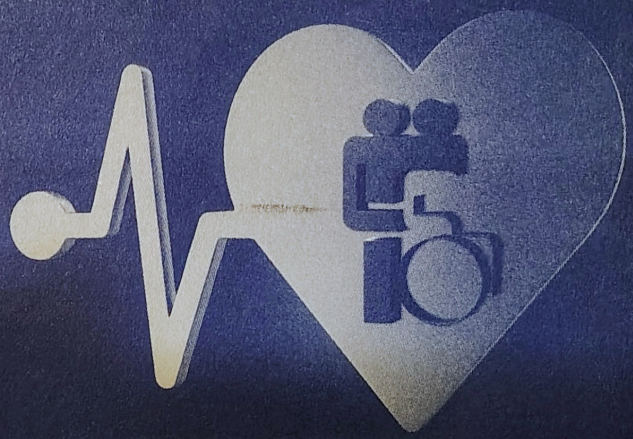

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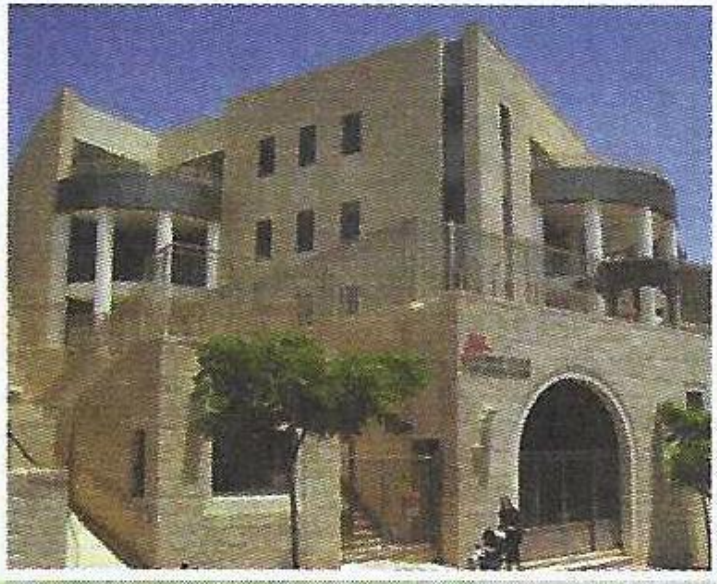


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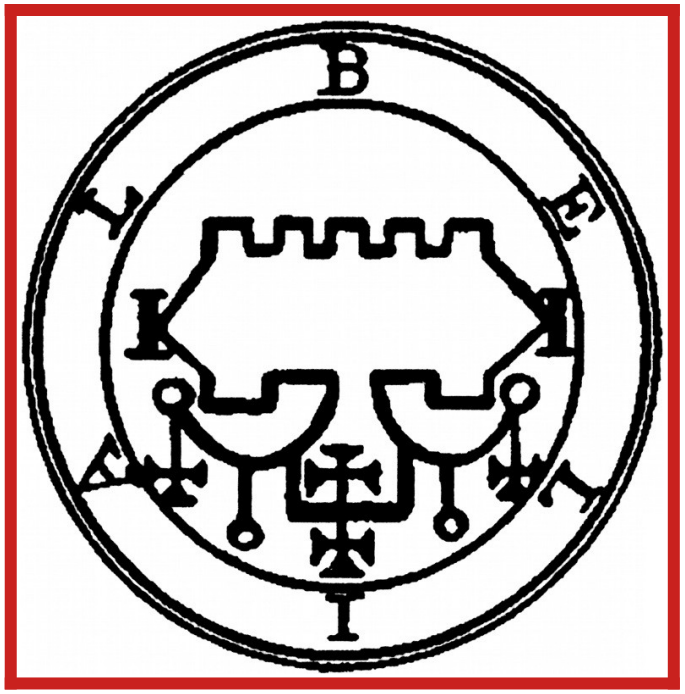




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*"I am the Lord your God who took you out of the Land of Egypt out of the house of bondage. You are to have no other gods but me."*

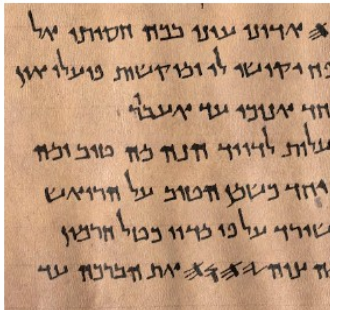
— DEUTERONOMY 5:6-7

**PSALMS SCROLL**

11Q Psalms ᵃ
Date: 1–68 CE,
Herodian Period
Language: Hebrew

*"How good and pleasant it is when God's people live together in unity"*

— PSALMS 133:1



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# BELIAL.

By: **Morris Jastrow, Jr., Gerson B. Levi, Marcus Jastrow, Kaufmann Kohler**

Table of Contents

—Biblical Data:
In Apocalyptic Literature.
—In Rabbinical and Apocryphal Literature:

## —Biblical Data:

A term occurring often in the Old Testament and applied, as would seem from the context in I Sam. x. 27; II Sam. xvi. 7, xx. 1; II Chron. xiii. 7; Job xxxiv. 18, to any one opposing the established authority, whether civil, as in the above passages, or religious, as in Judges xix. 22; I Kings xxi. 10, 13; Prov. xvi. 27, xix. 28; Deut. xiii. 14, xv. 9; II Sam. xxiii. 6. A somewhat weaker sense, that of "wicked" or "worthless," is found in I Sam. i. 16, ii. 12, xxv. 17, xxx. 22. The use of the word in II Sam. xxii. 5 is somewhat puzzling. Cheyne explains it as "rivers of the under world," while more conservative scholars render "destructive rivers."

The etymology of this word has been variously given. The Talmud (Sanh. 111*b*) regards it as a compound word, made up of "beli" and "'ol" (without a yoke). This derivation is accepted by Rashi (on Deut. xiii. 14). Gesenius ("Dict." *s.v.*) finds the derivation in "beli" and "yo'il" (without advantage; *i.e.*, worthless). Ibn Ezra (on Deut. xv. 9), without venturing on an etymology, contents himself with the remark that "Belial" is a noun, and quotes the opinion of some one else that it is a verb with a precative force, "May he have no rising." Cheyne ("Expository Times," 1897, pp. 423 *et seq.*) seeks to identify Belial with the Babylonian goddess Belili (Jastrow, "Religion of Babylonia," pp. 588, 589). Hebrew writers, according to this view, took up "Belili" and scornfully converted it into "Belial" in order to suggest "worthlessness." Hommel ("Expository Times," viii. 472) agrees in the equation Belial = Belili, but argues that the Babylonians borrowed from the western Semites and not vice versa. This derivation, however, is opposed by Baudissin and Jensen ("Expository Times," ix. 40, 283).

## In Apocalyptic Literature.

## —In Rabbinical and Apocryphal Literature:

In the Ḥasidic circles from which the apocalyptic literature emanated and where all angelologic and demonologic lore was faithfully preserved, Belial held a very prominent position, being identified altogether with Satan. In the Book of Jubilees (i. 20), Belial is, like Satan, the accuser and father of all idolatrous nations: "Let not the spirit of Belial ["Beliar" corrupted into "Belhor"] rule over them to accuse them before thee." The uncircumcised heathen are "the sons of Belial" (*ib.* xv. 32). In the Testaments of the Twelve Patriarchs, Belial is the archfiend from whom emanate the seven spirits of seduction that enter man at his birth (Reuben ii.; Levi iii.; Zebulun ix.; Dan. i.; Naphtali ii.; Benjamin vi., vii.), the source of impurity and lying (Reuben iv., vi.; Simeon v.; Issachar vi.-vii.: Dan. v.; Asher i., iii.), "the spirit of darkness" (Levi xix.; Joseph vii., xx.). He will, like Azazel in Enoch, be opposed and bound by theMessiah (Levi xviii.), "and cast into the fire forever" (Judah xxv.); "and the souls captured by him will then be wrested from his power." In the Ascensio Isaiæ, Belial is identified with Samael (Malkira [Dan. v.]; possibly Malak ra = the Evil Angel [i. 9]), and called "the angel of lawlessness"—"the ruler of this world,

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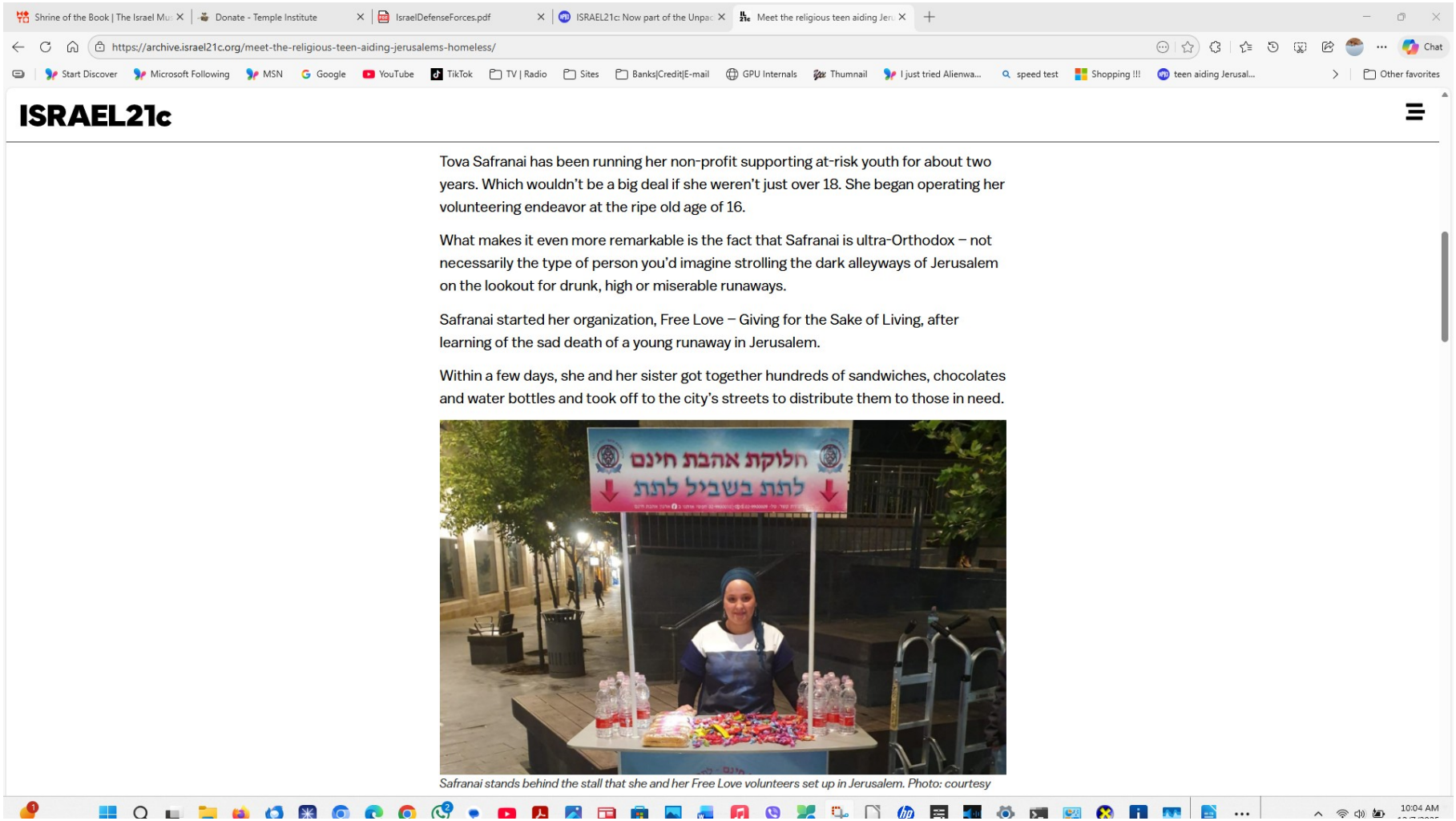


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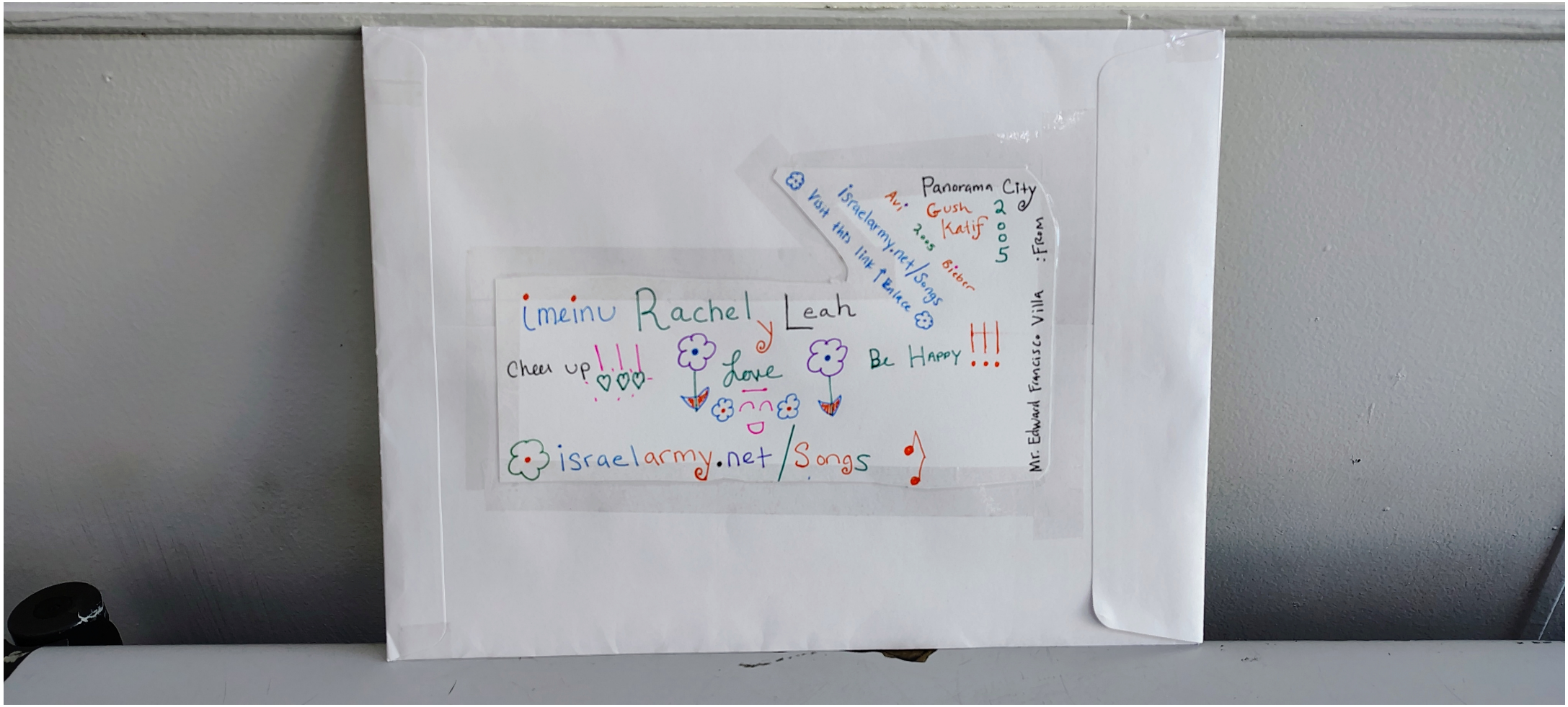
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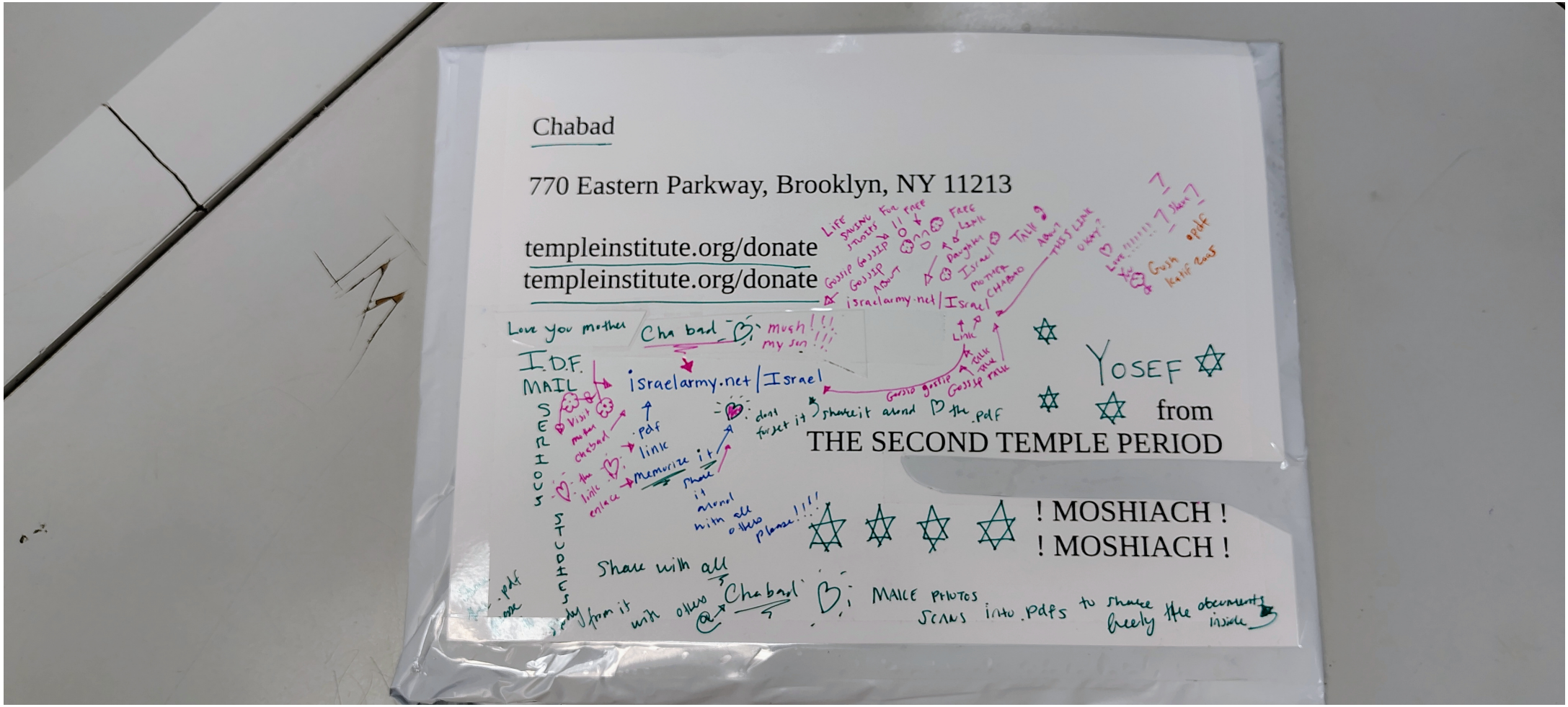
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**Chedvata: Israel's First Haredi Hesder + College! Program Founded by Haredim in 2017.**

**Chedvata has three components:**

1. Torah Study – in the mornings;
2. Academic Study – in the afternoons;
3. Military Service – in a Haredi IDF Unit.





**Chedvata students earn an academic degree from Ashkelon College in fields such as computer programming, cybersecurity warfare or electrical engineering with additional degree options being added every year.**

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**Currently Chedvata has over 400 student-recruits.**
**With your help we can expand our program to the thousands.**

**Bottom line: Chedvata strengthens Israel in every way, militarily, economically and socially by greatly increasing the unity within Israeli society.**


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# About Chedvata & Visit Us

Founded in 2017 by Haredim, Chedvata is a pioneering institution playing a pivotal role in integrating Haredi men into Israeli society. As the first Haredi Hesder yeshivot, Chedvata offers a unique combination of Torah study, military service and college training, while maintaining the high religious standards of its participants.

**THE TIMES OF ISRAEL**

A yeshiva that preps Haredi men for IDF service mourns first graduate to fall in battle

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Chedvata has four campuses with over 400 students- our main campus at Gan Yavne near Ashkelon, in Netivot, Nesher (near Haifa) and in Netanya.

We have plans to open two more depending on funding for next year. Chedvata also has its own fighting unit in the IDF called בצוות "B'Tzavta" which means together.

By serving in the IDF, Haredi men not only gain valuable experience and skills, but also cultivate a deeper sense of belonging and patriotism toward the State of Israel.
With successfully preparing its haredi students for both the workforce and the military, Chedvata strengthens Israel militarily, economically and socially as well, by promoting unity between the Haredim and the

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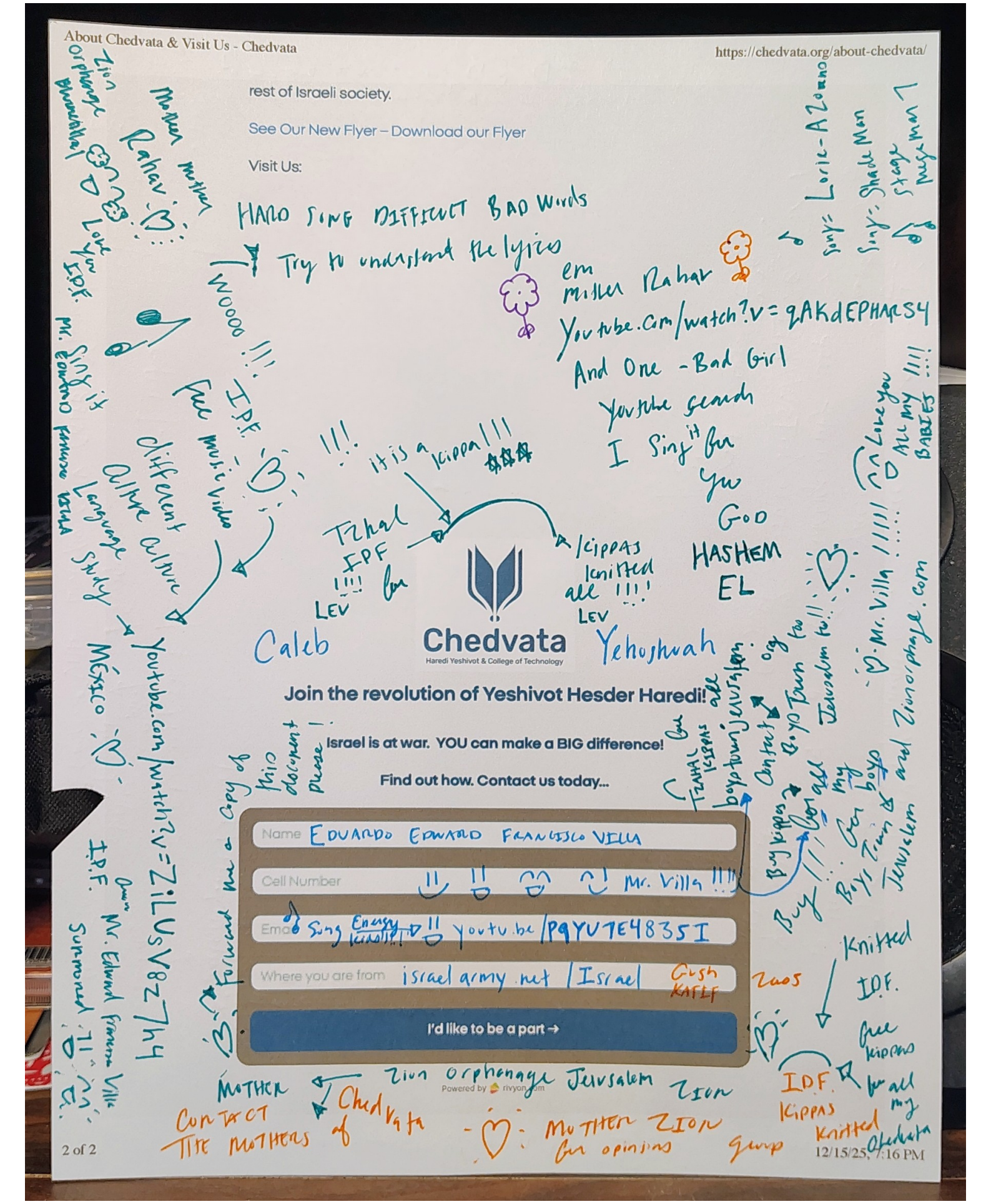


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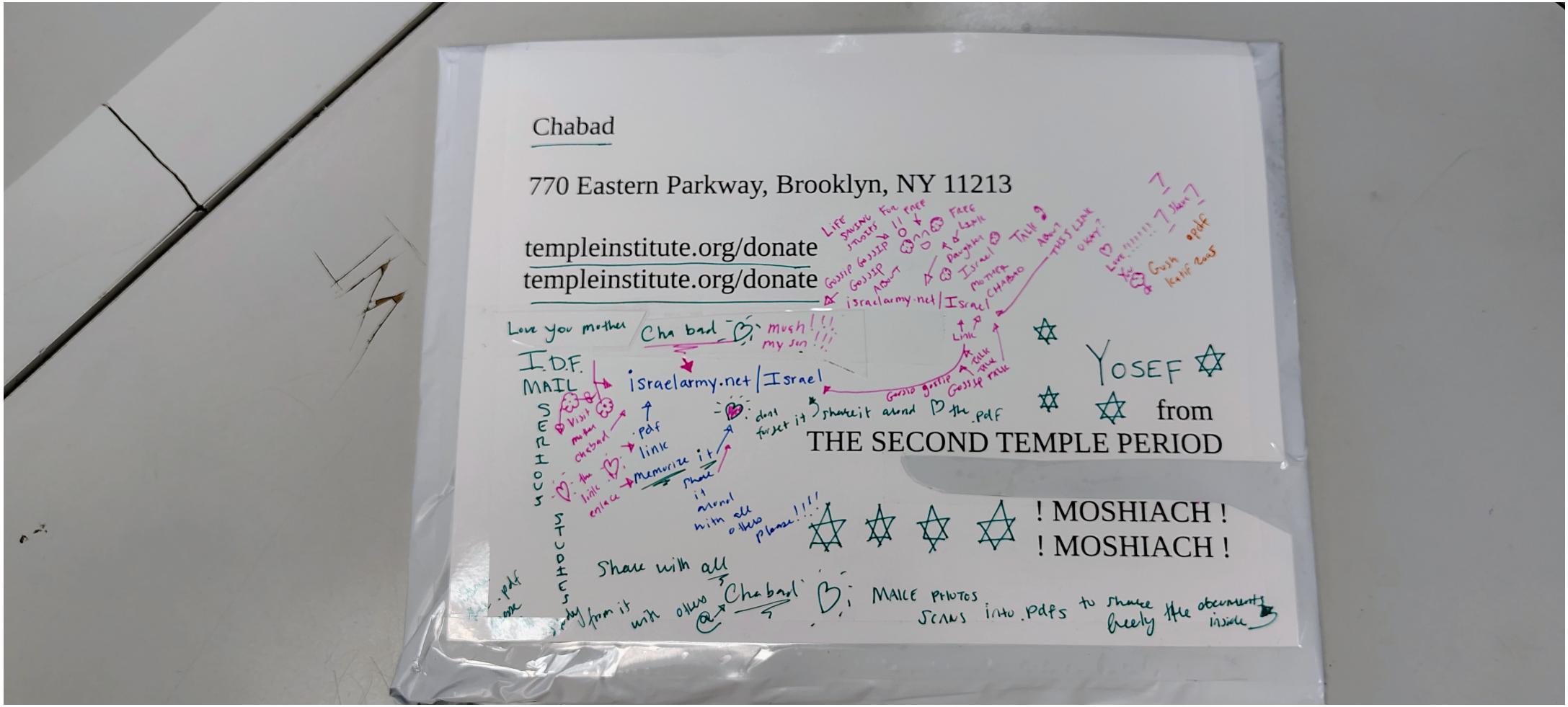
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**jpost.com/israel/bieber-unrepentant-after-idf-discharge**

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A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as

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AND YEHONATHAN JONATHAN BEN SHAUL
OBED-EDOM

PSALM 133

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SOLDIER
GUSH KATIF YEAR 2005

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GENESIS
THE TEN COMMANDMENTS
PSALMS
PALEOLEVITICUS
TEFILLIN
MINOR PROPHETS
COMMUNITY RULE
ENOCH
APOCRYPHON OF DANIEL
THE BOOK OF WAR
LEGAL PAPYRUS

*"I am the Lord your God who took you out of the Land of Egypt out of the house of bondage. You are to have no other gods but me."*

— DEUTERONOMY 5:6-7

of their divine revelation at Mount Sinai.

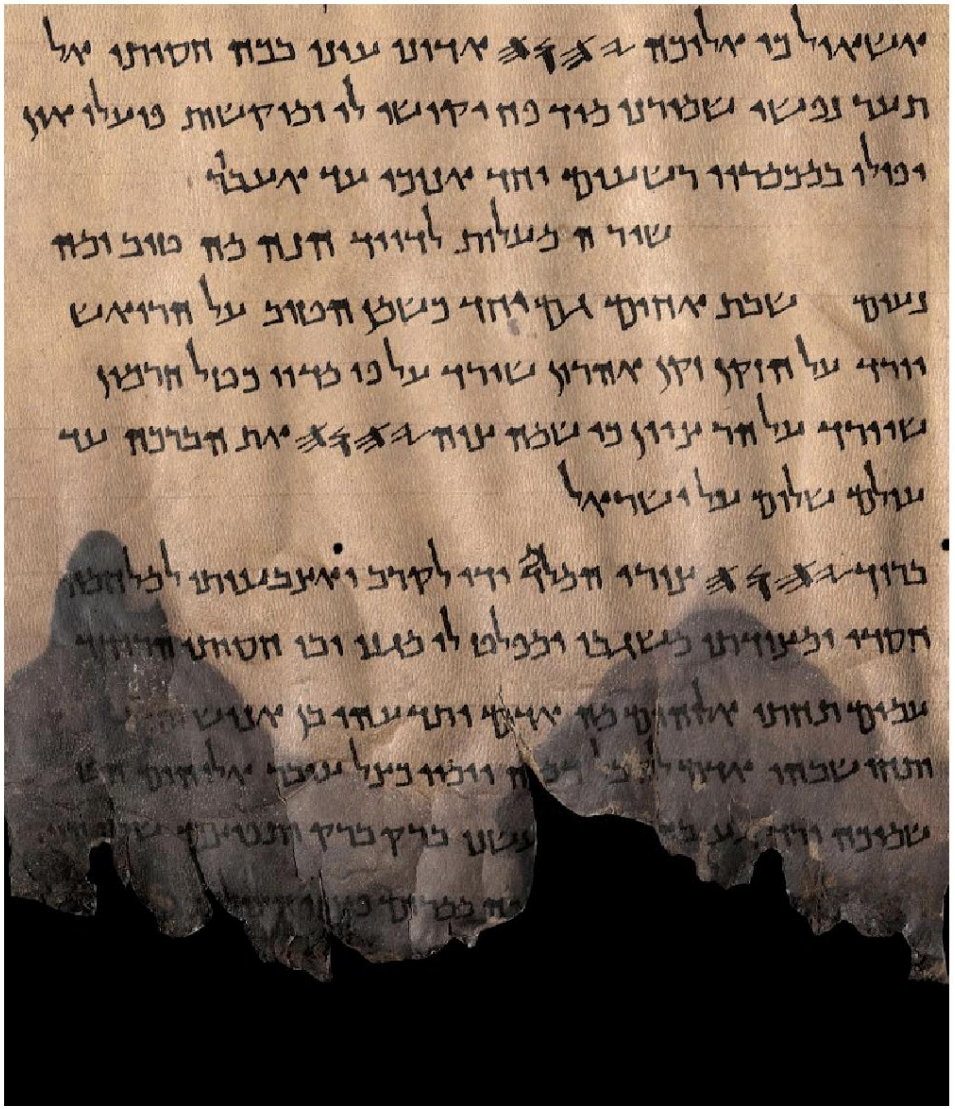
### PSALMS SCROLL

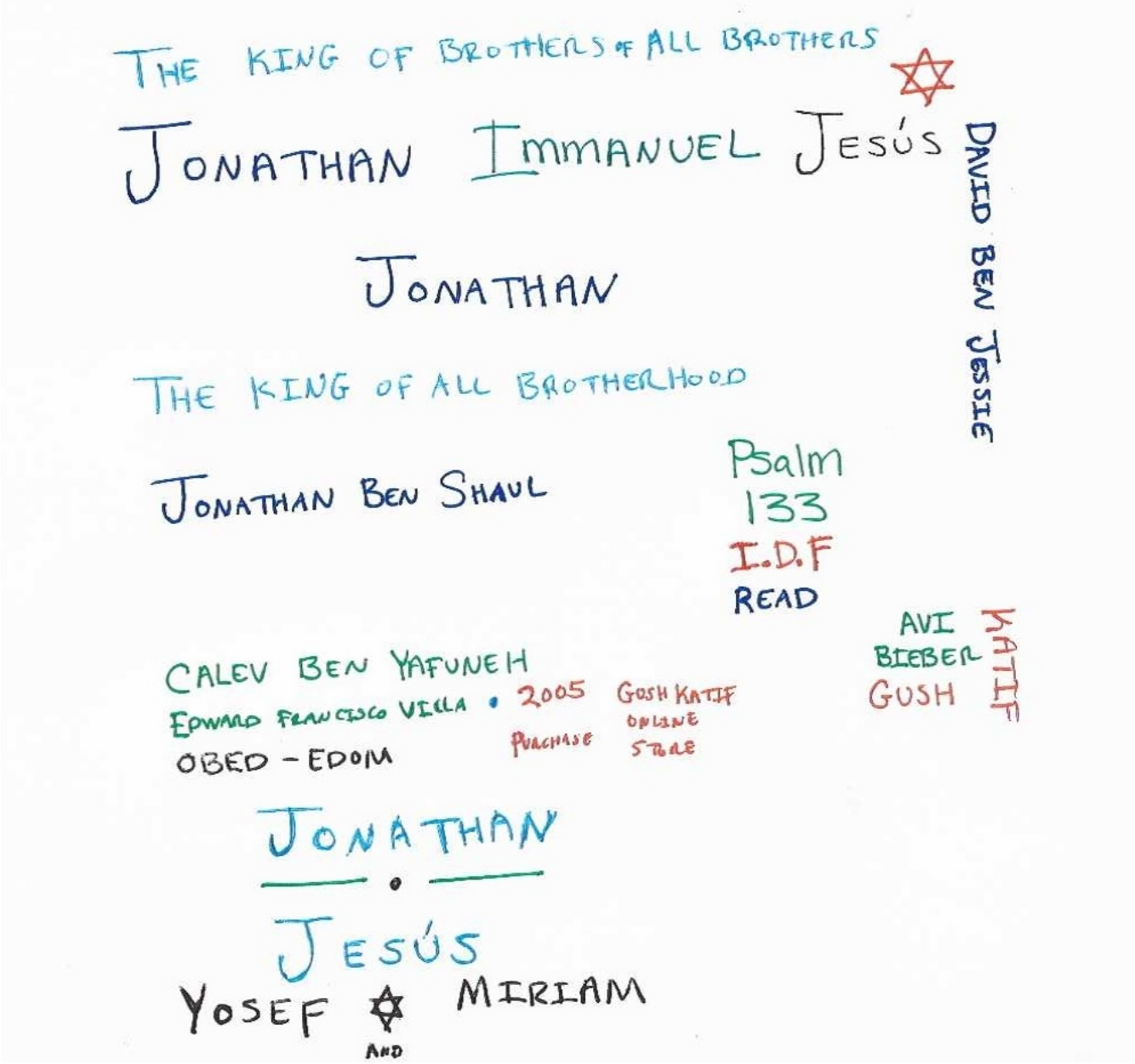
11Q Psalms [a]
Date: 1–68 CE,
Herodian Period
Language: Hebrew

*"How good and pleasant it is when God's people live together in unity"*

— PSALMS 133:1

This book of Psalms is one of the best preserved biblical scrolls, containing 48 psalms, including 7 that are not found in the standard Masoretic version of the Bible. An additional prose passage provides one of the most ancient references to King David as the composer of the book of Psalms: "and David, the son of Jesse, was wise, and a light like the light of the sun... And he wrote 3,600 psalms." Psalm 133, shown here, praises peace and togetherness.



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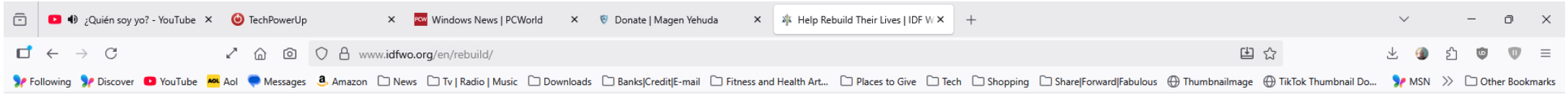


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Following the funeral, the eulogies, the gun salute, and the shiva are the lives of those left behind. When someone is abruptly taken from us it is not just a single life that ends. Instead, an entire universe of potential shatters - dreams dissolve, futures evaporate, and what remains is a landscape of acute pain and bewildering loss.

**Since the atrocities committed on October 7, 2023, and the Swords of Iron War that followed, the number of new families requiring our support has surged in a dramatically unprecedented way.**

This has left the **IDF Widows & Orphans Organization (IDFWO)** forever changed, creating an urgent need to significantly scale our programming and individual support. In response to this pivotal moment in our history, IDFWO launched several new emergency responses to meet the urgent needs of the women and children left behind.

Our mission; to **HELP REBUILD THEIR LIVES** by providing comprehensive lifelong emotional, psychosocial, and financial support to ensure that the families of our fallen heroes navigate their journey of recovery and resilience with futures full of dignity and success.

**Just as soldiers have selflessly sacrificed their lives for our safety and freedom, it is our absolute collective responsibility to support the widows and orphans they leave behind. We owe them everything.**



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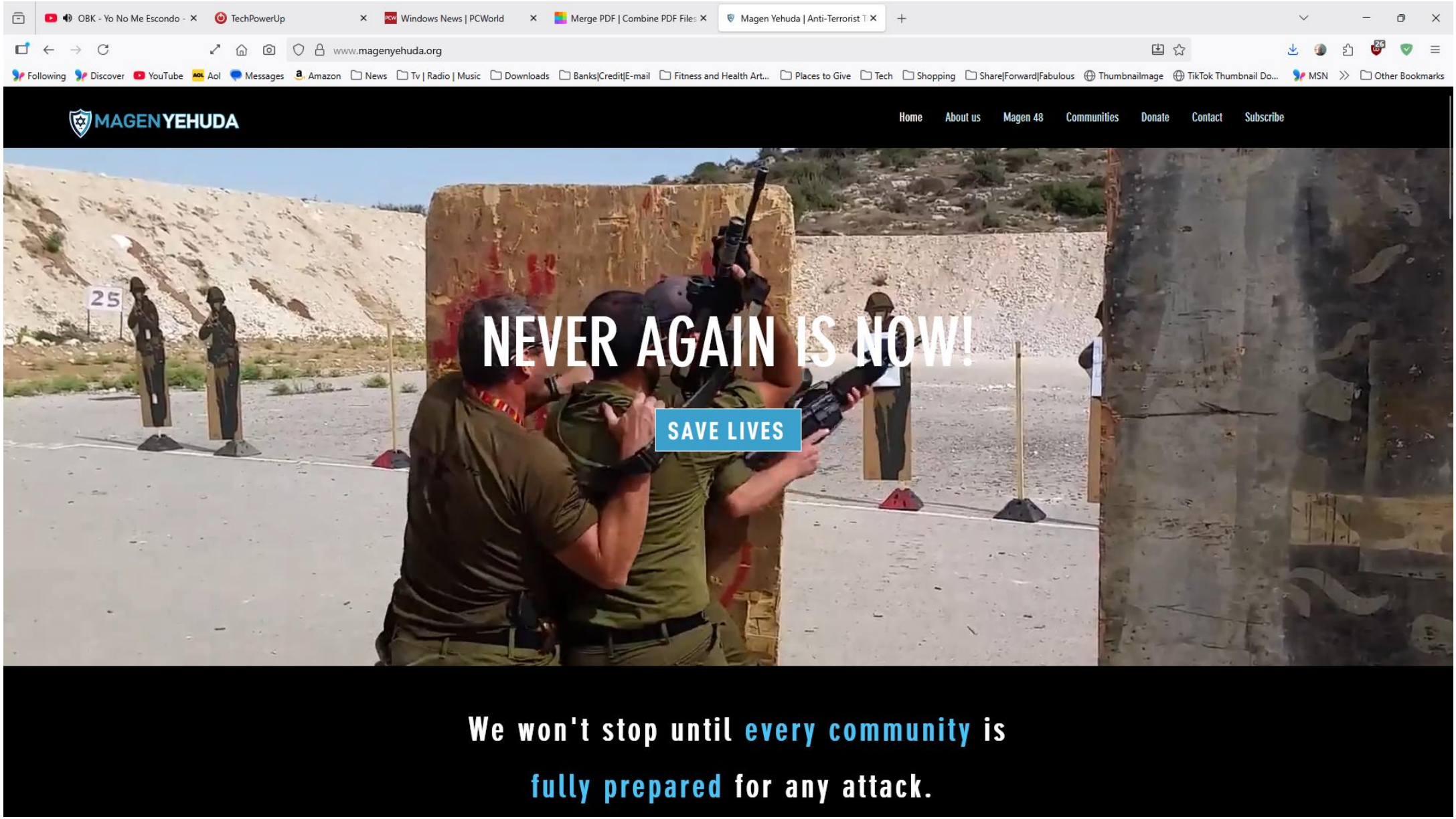
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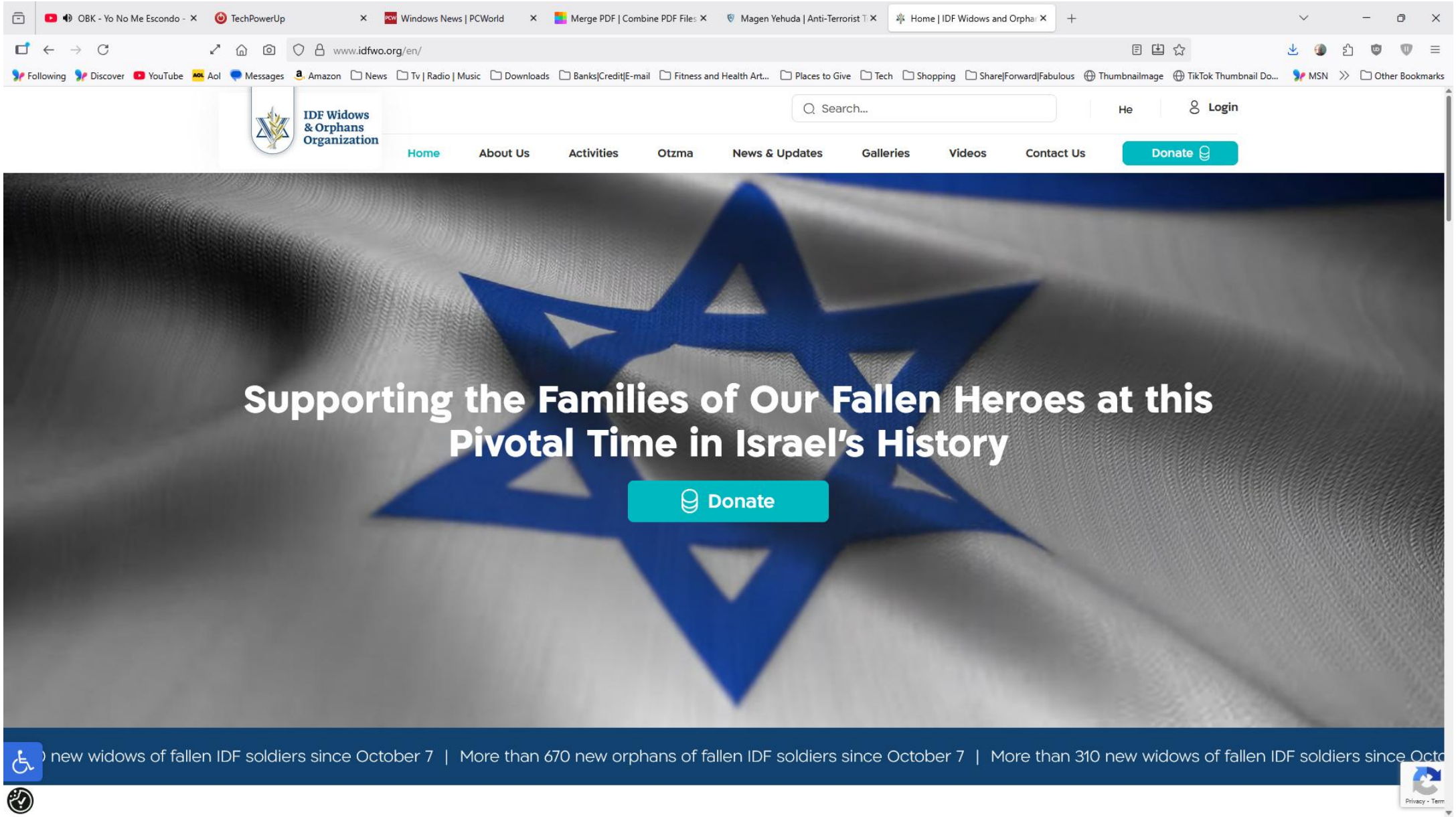
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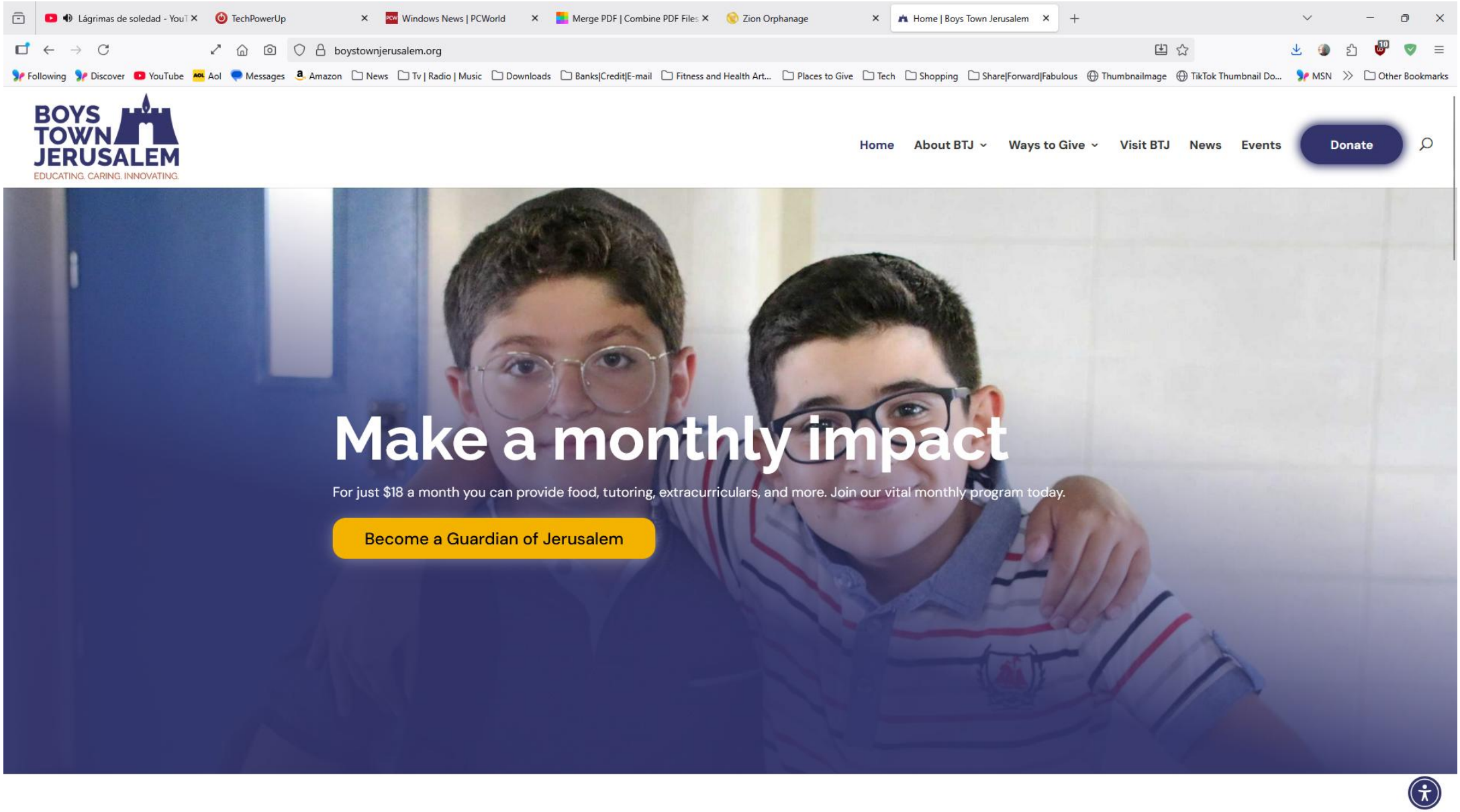
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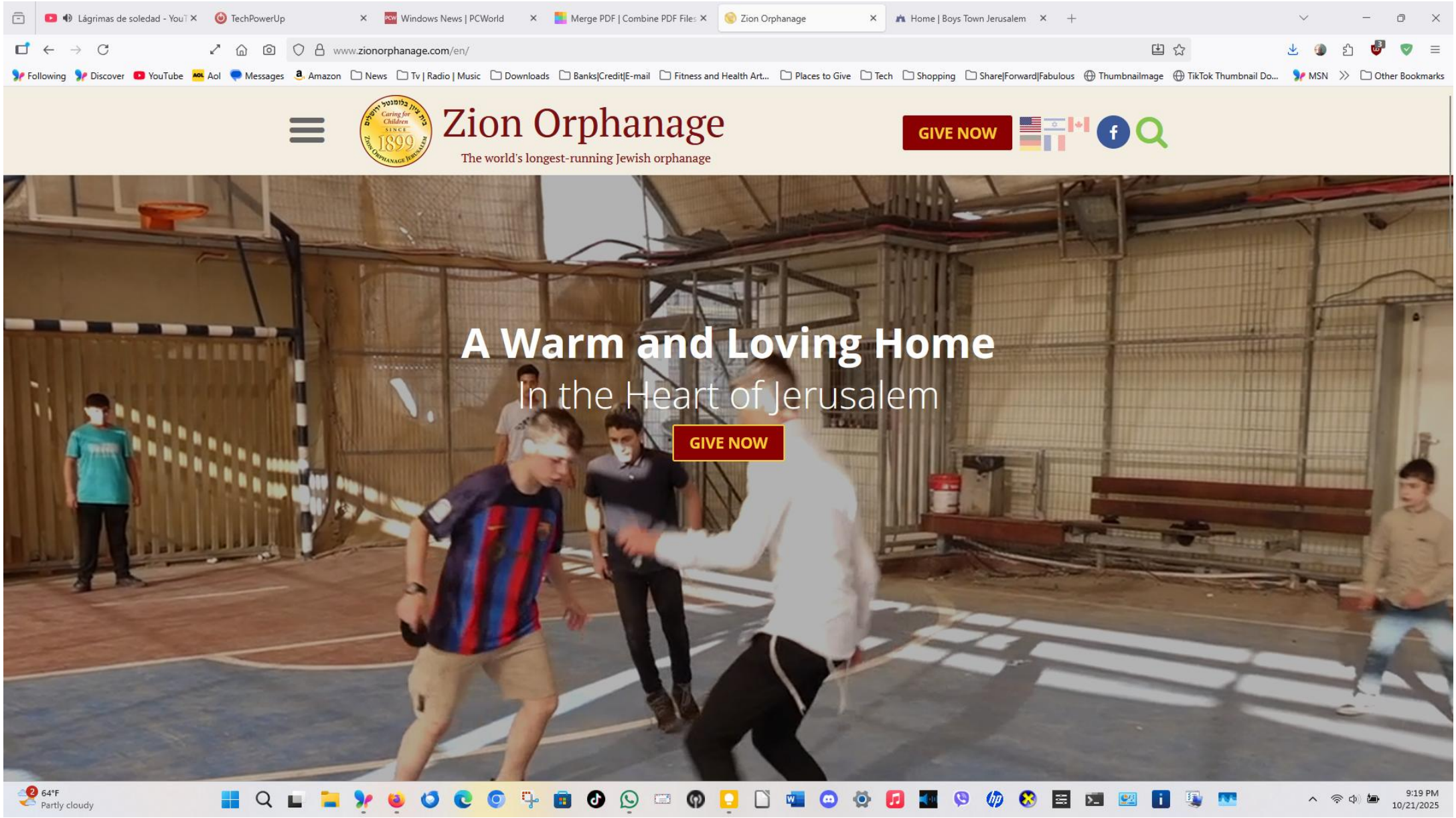
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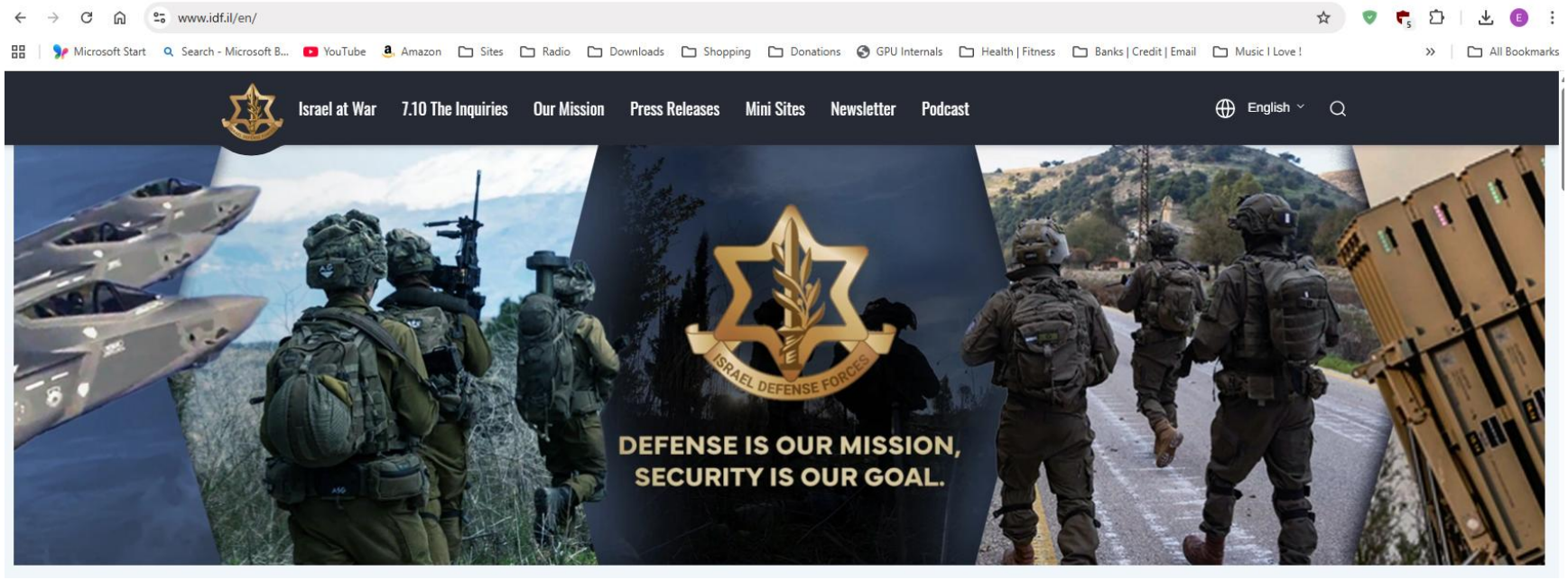


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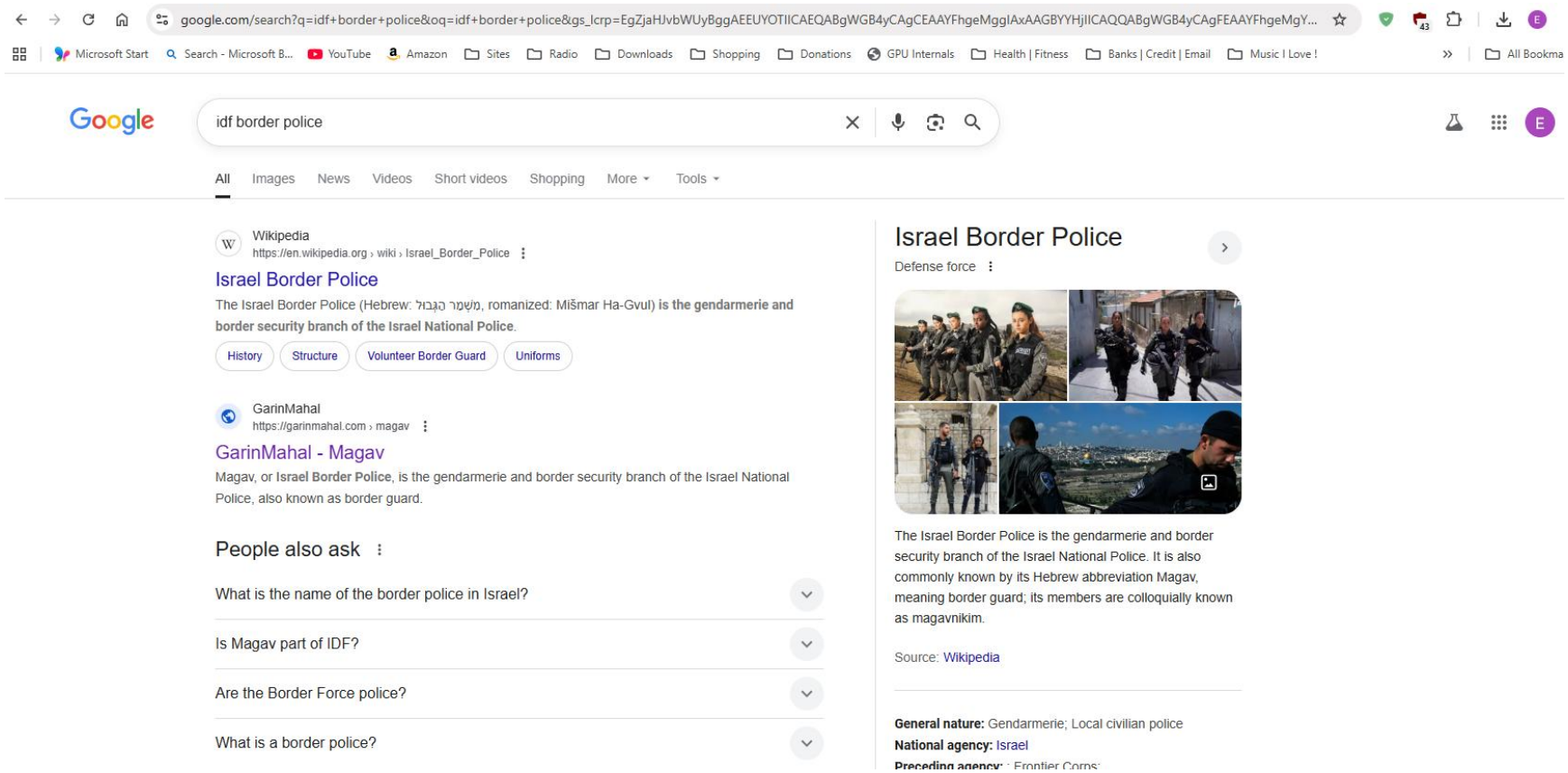


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י'ז תשרי תשפ'ו

09/10/2025

Dear Edward,

*Tishrei* is the month of holidays. Rosh HaShana, Yom Kippur, Sukkot and Shemini Atzeret/Simchat Torah all occur during *Tishrei*. Of the 30 days of *Tishrei*, 11 days are full-fledged holidays. That gives us just enough days in between to prepare for the next holiday. *Tishrei* is both exhilarating and exhausting. Rosh HaShana marks the new Hebrew year, despite the fact that it is the 7th month of the year and that it is referred to in the Torah simply as *Yom HaTeruah* – the Day of the Sounding (of the Shofar). Its designation as the start of the new year was revealed only *via* the Oral Torah, the unwritten tradition also handed down from Sinai *via Moshe*. On Rosh HaShana we recognize HaShem as Sovereign over all creation, and stand before the King in Judgement. On Yom Kippur we stand before HaShem and make one last appeal before the book is sealed.

Sukkot is known as the Time of our Joy, as there is a direct Torah commandment to rejoice on Sukkot*: "You shall make yourself the Festival of Sukkot for seven days... And you shall rejoice in your festival..."* (Deut. 16:13-14) Sukkot is also the time of HaShem's judgement concerning the amount of life sustaining rainfall in the upcoming year in the land of Israel. Therefore, Sukkot prayers include pleas for a year of abundant rain. The 7th and final day of Sukkot is also called *Hosanna Raba* (The Great Salvation) and is especially devoted to praying for rain. Immediately following the conclusion of Sukkot we exit our makeshift *sukkot* (booths) and celebrate the holiday of Shemini Atzeret (the Eighth Day Assembly) also known as Simchat Torah (the Joy of Torah). Special prayers for rain are again recited and the annual cycle of reading the five books of the Torah is both completed and renewed, by reading the final portion of Deuteronomy followed by the Genesis description of the six days of creation and the 7th day of rest.

Many holidays also mean many holiday greetings. Following is a sampling: On Rosh HaShana: *Shana Tova* – have a good new year, or, *Shana Tova Umetuka* - have a good and sweet new year! Between Rosh HaShana and Yom Kippur: *G'mar Chatimah Tovah* – many you be sealed in the Book of Life! On the eve of Yom Kippur: *Tzom Kal* - have an easy fast! On Sukkot: *Chag (Sukkot) Sameach* – happy holiday! On the intermediate days of Sukkot: *Moadim L'simcha* – happy holidays, which is responded with: *Chagim u'zemanim l'sason* happy holidays and times of joy!

May we all have a joy-filled *Tishrei* and a good sweet year ahead!

Yitzchak Reuven
Director, Int'l Dept.



***"And you shall rejoice in your festival!"*** (Deut. 16:13-14)

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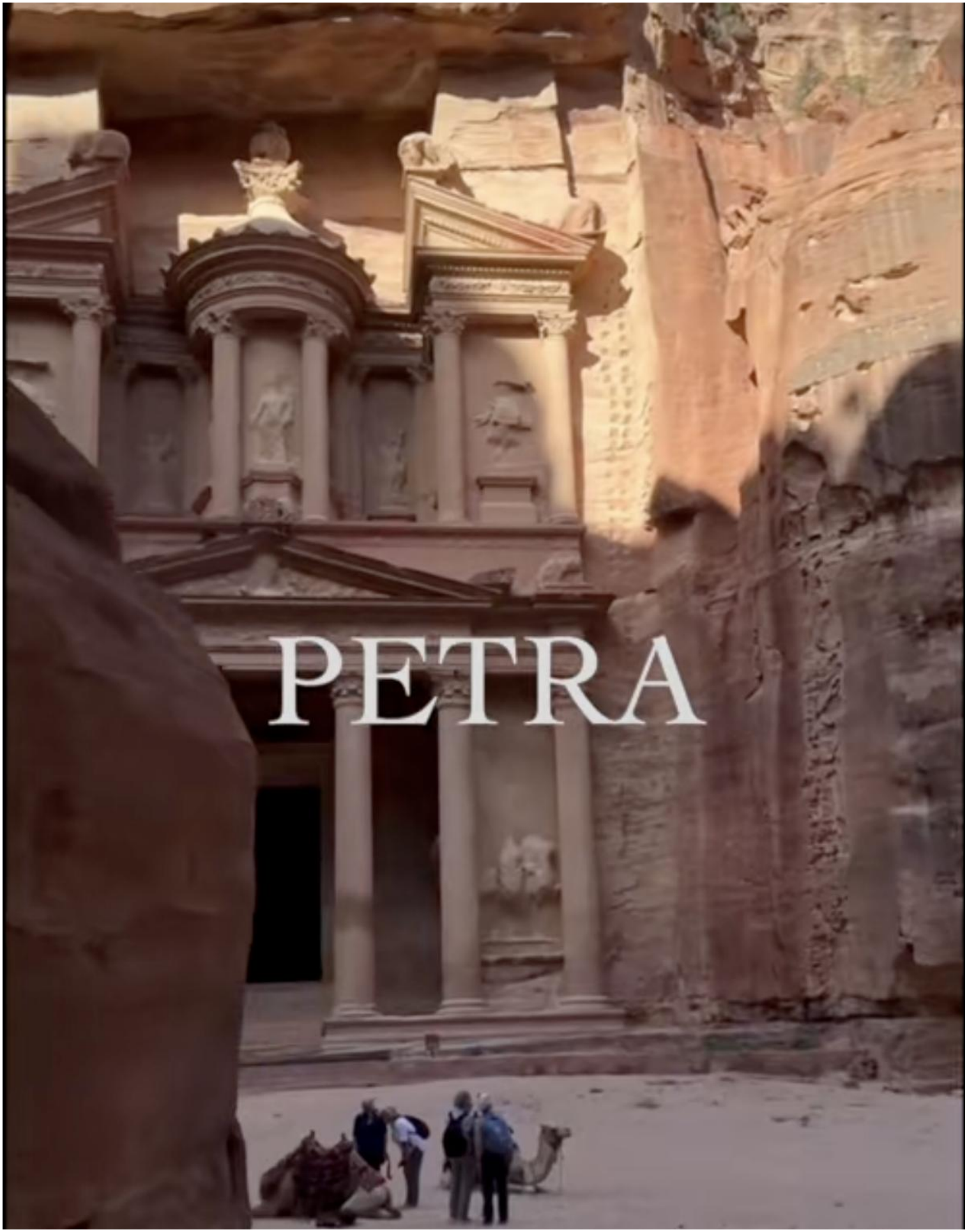
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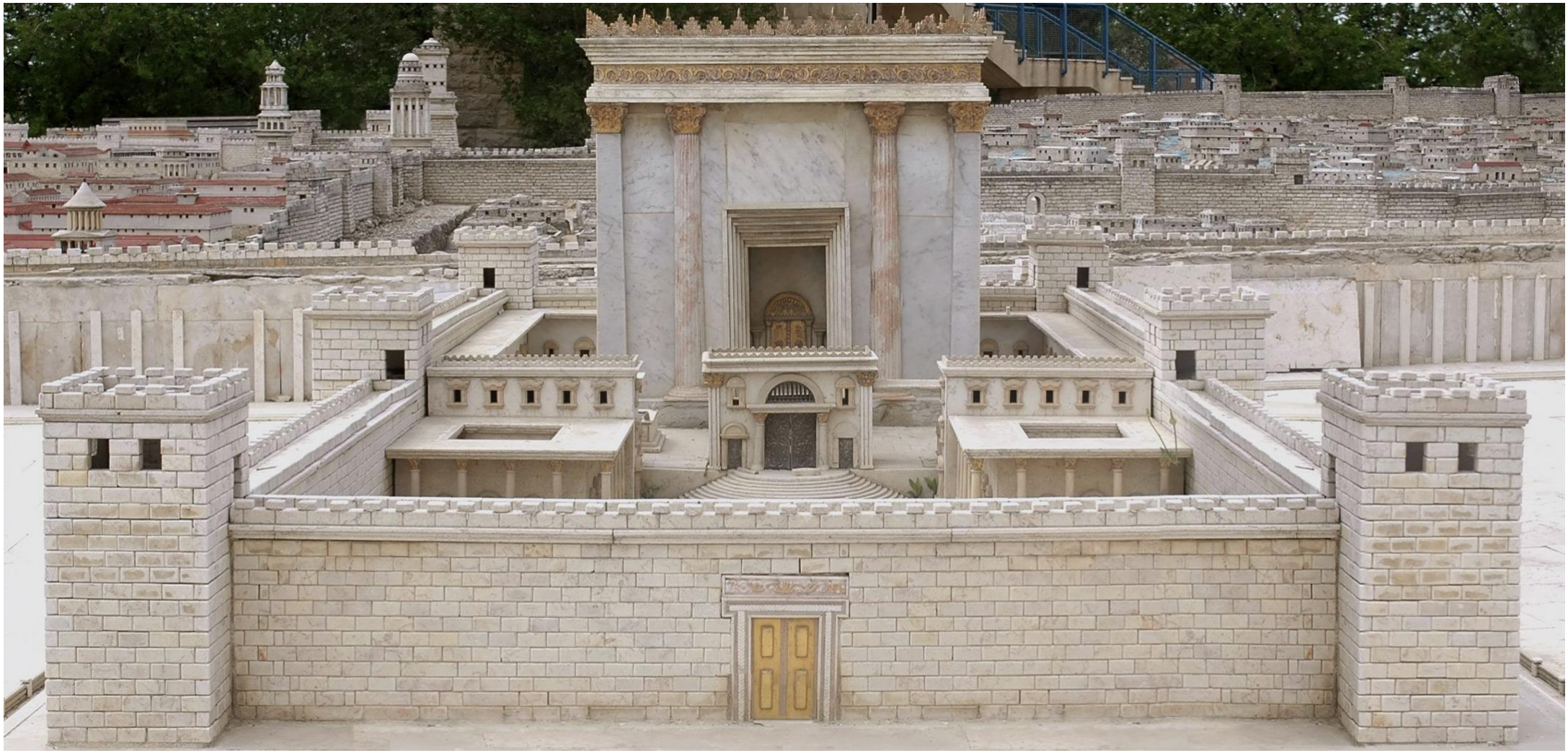

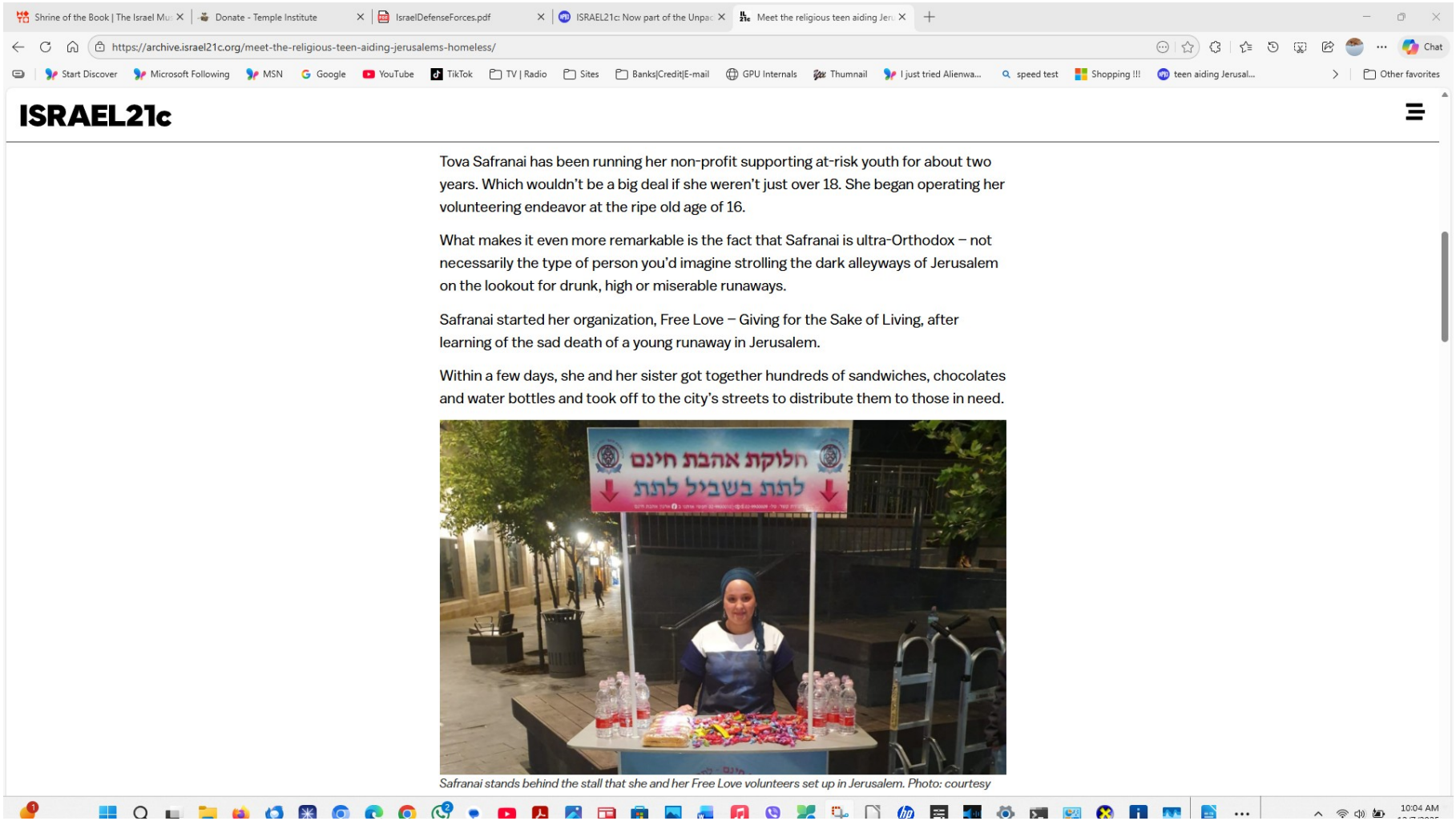


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By: Crawford Howell Toy, Kaufmann Kohler

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

Table of Contents


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.
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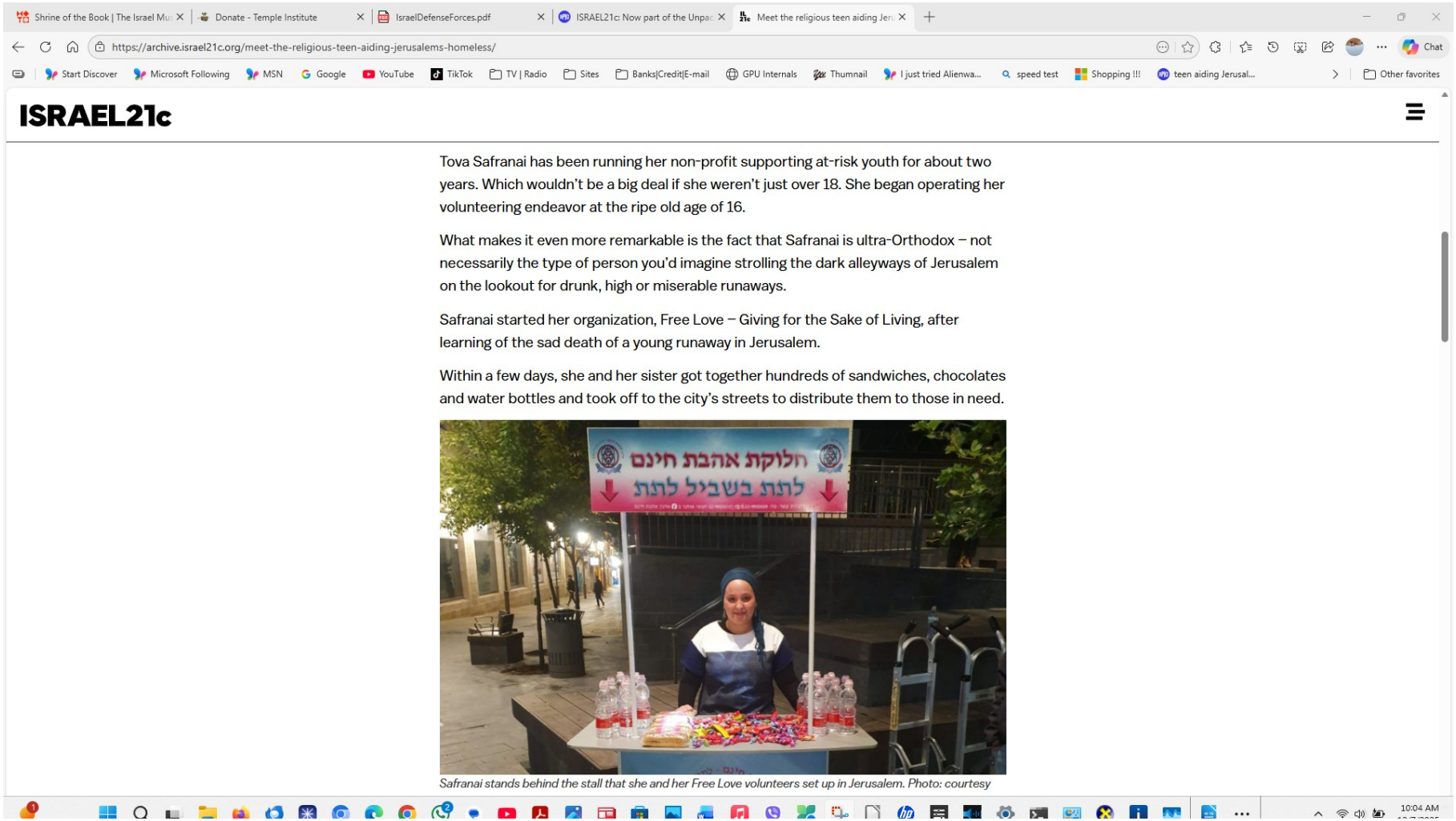


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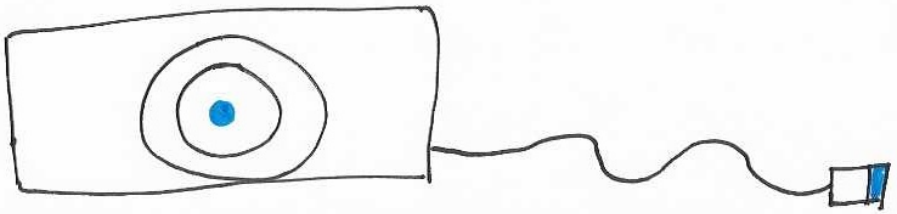

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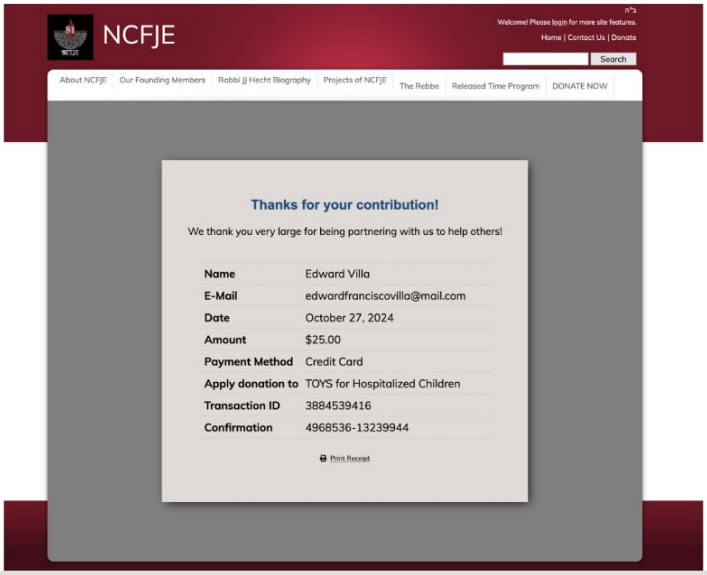


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# OBED-EDOM (עבד אדום).

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

Images of pages



V:9 P:370



V:9 P:371

Table of Contents

—1. Biblical Data:
—In Rabbinical Literature:

## —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).

## —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 beforeit 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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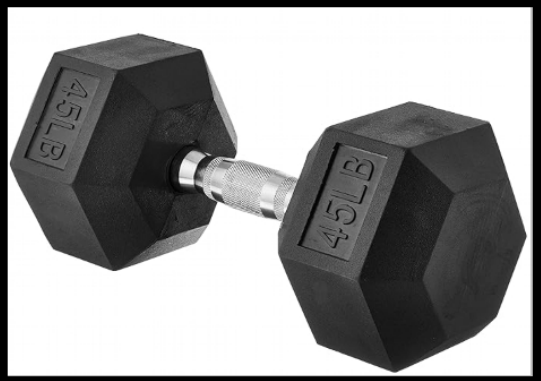


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# CALEB.

By: **Morris Jastrow, Jr., George A. Barton, Marcus Jastrow, Louis Ginzberg**

## —Biblical Data:

Table of Contents

—Biblical Data:
—In Rabbinical Literature:
—Critical View:

According to the Biblical text, Caleb was of the tribe of Judah. He represented that tribe among the twelve spies whom Mosessent from the wilderness to spy out Canaan. He and Joshua alone brought back an encouraging report

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# Avi Bieber Speaks Out For What's Right ...

March 23, 2006 moshe

**Received an email today from Manhigut Yehudit; a press release on Avi Bieber's recent speech at Manhigut Yehudit 4th Annual Dinner on Shushan Purim.**



*Avi Bieber, IDF Hero who Refused Orders, Speaks at Manhigut Dinner*

*By Faige Lobel,*
*Public Relations Director, Manhigut Yehudit USA*

*Nearly 450 people turned out for the Manhigut Yehudit 4th Annual Dinner on Shushan Purim (March 15, '06) and they gave Israeli hero, Avi Bieber, a standing ovation. Avi is the young soldier who stood up to his commanding officer and a Brigadier General at Shirat*

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# Far-right MK Maoz accuses Trump of ‘advancing Palestinian terror state’ in West Bank

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God bless His Nation Israel and His Children therein of it

Wait until a few years from now The Americans with The United Nations and The Vatican in Roma Rome decide to invade Jerusalem Yerushalayim Jerusalén .
Let just say then The Nations will know when there will be supernatural world wide Biblical Victories even when treasured Moses Moshe and his beloved brother Aaron Aharon The High Priest are horrifically evilly killed and God judges those that hurt His beloved Moshe and His beloved Aharon .

God bless you all here
Hoping you all have compassion and loving-kindness toward Israel and toward The Lord Immanuel Jesús The King of His Kingdom of His Own Nation !!! José Yosef Joseph His Father and María Miriam Mary His Mother of Immanuel born in Bethlehem Israel during The Second Temple Period Israel Yerushalayim Jerusalem Jerusalén

The Ark of The Covenant in Israel Jerusalén Yerushalayim Jerusalem
El Arca de la Alianza en Israel Jerusalén Yerushalayim Jerusalem

God
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Israel
Immanuel

Yosef The Father Miriam The Mother of
Immanuel
Jesús
born in Bethlehem
Israel
during
The Second Temple Period
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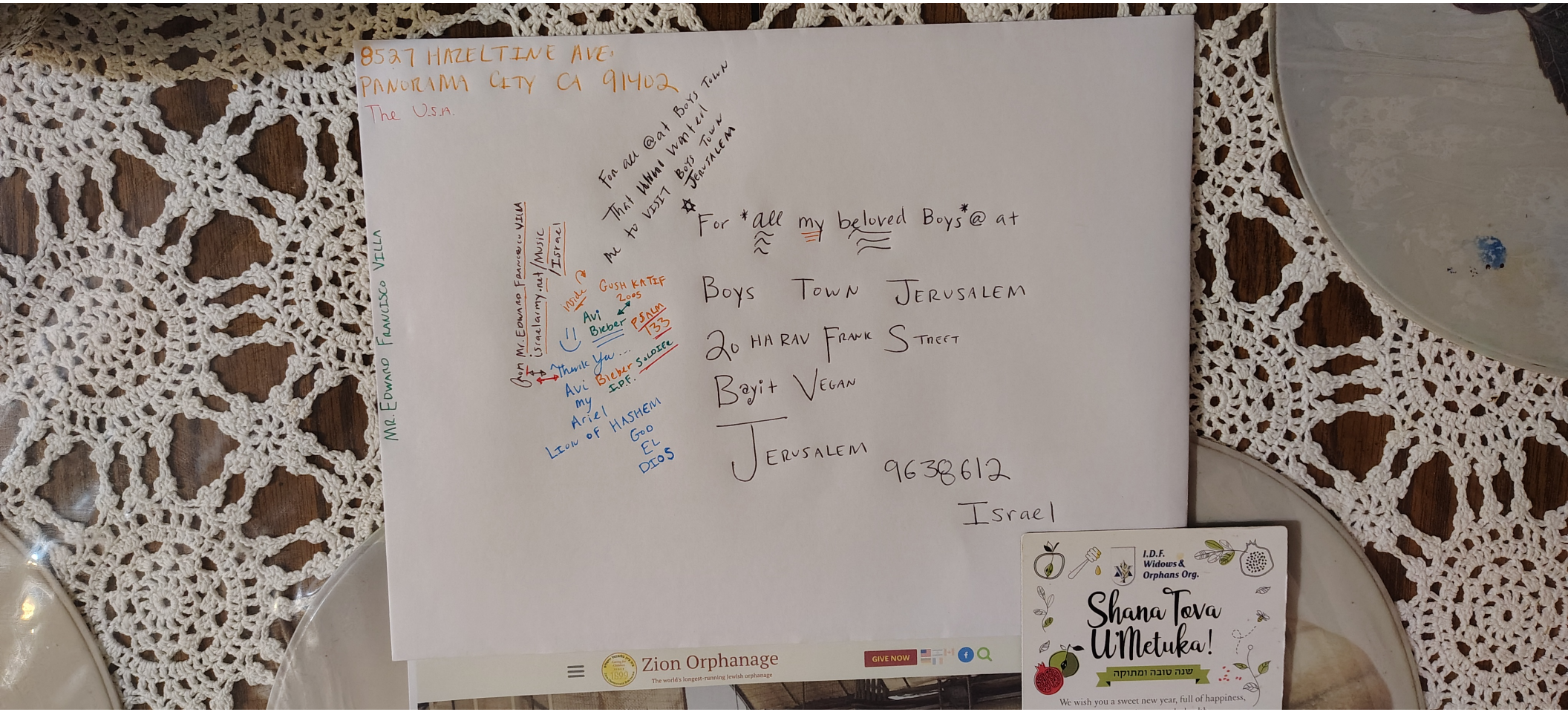
Israel

El Mesías Ha Moshiach The Messiah

The Archangel Metatron
The Archangel Gabriel
The Archangels Sariel Saraqael Jeremiel Jophiel Remiel Barachiel Raphael Uriel

Michael The Archangel
Summoned !!!!!!!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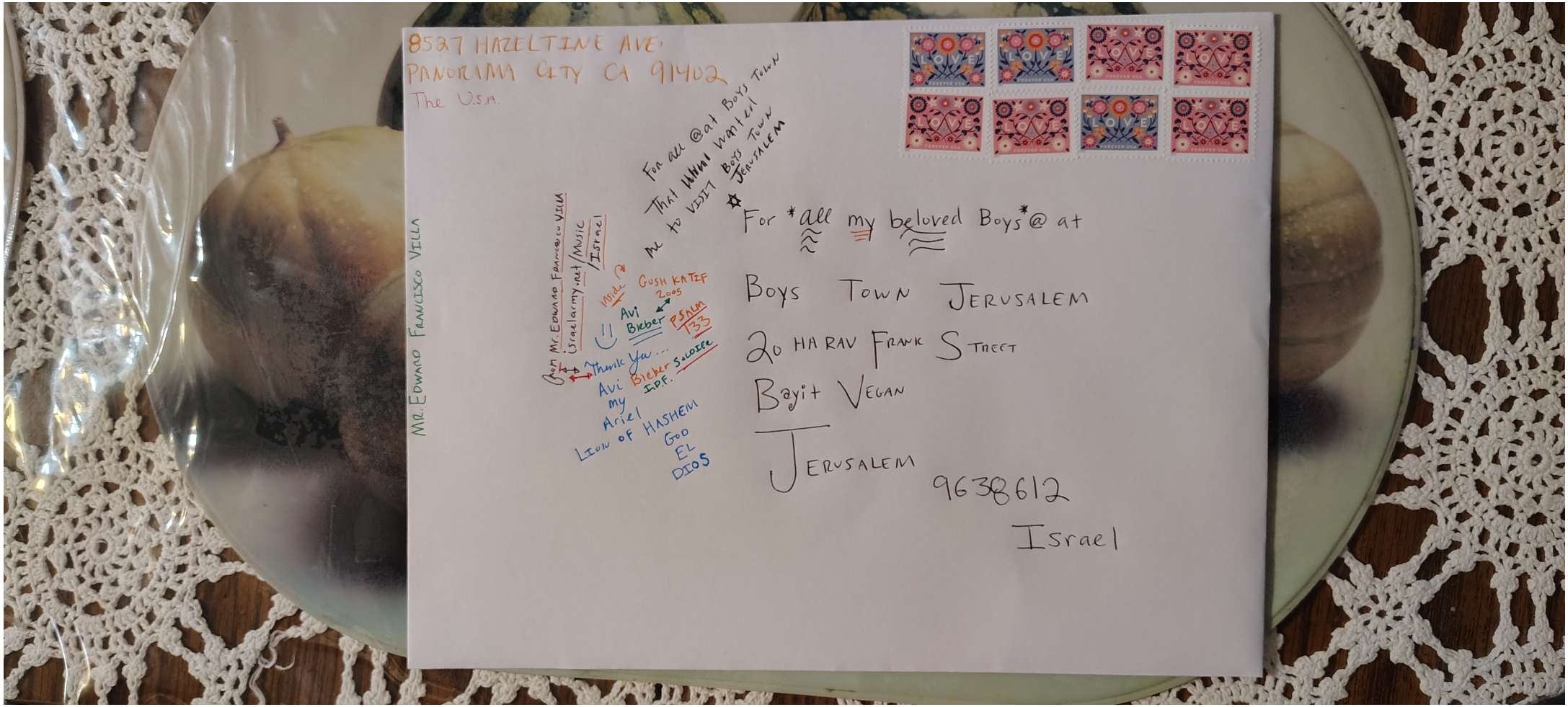
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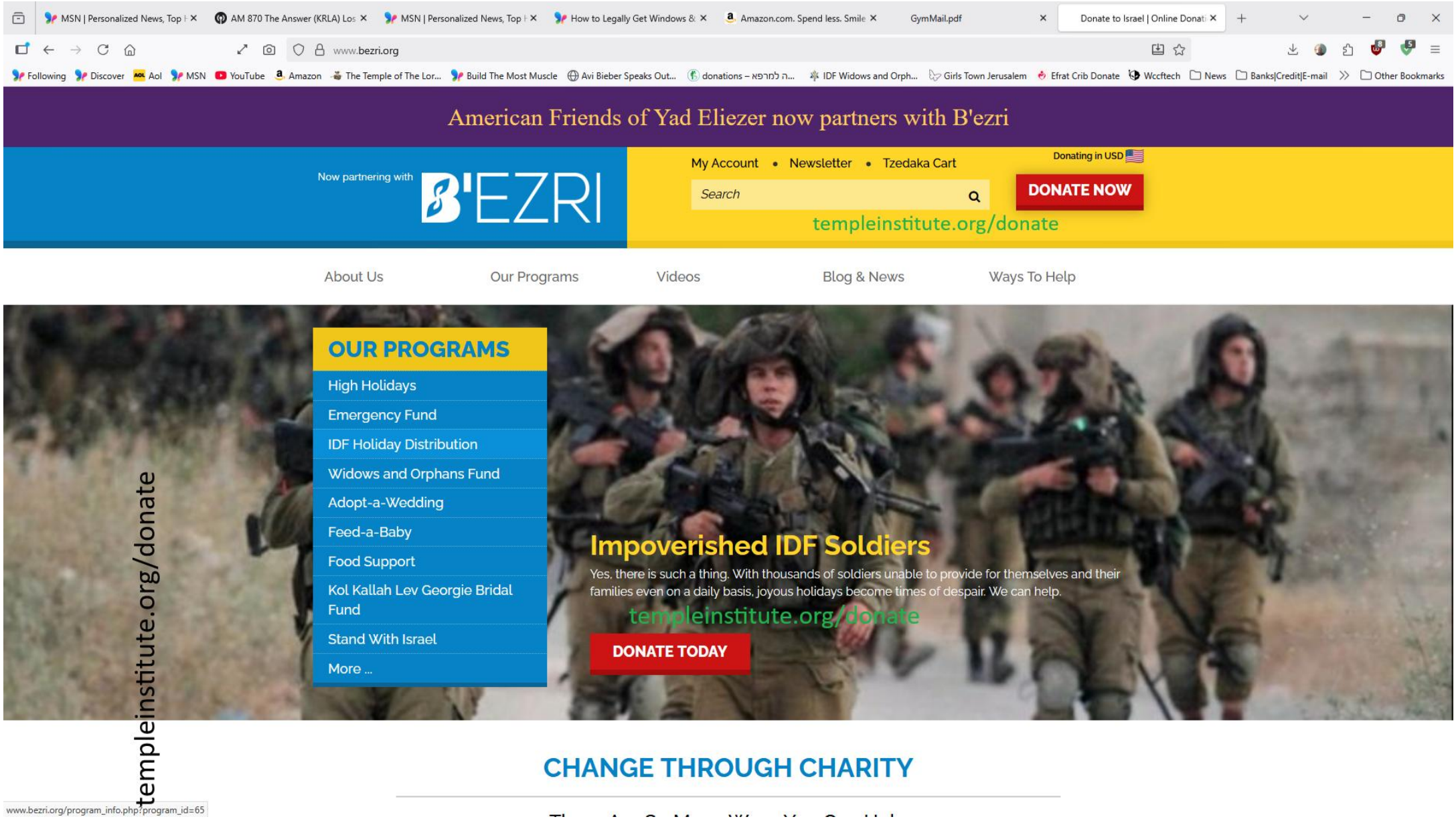
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**JOSHUA (JEHOSHUA):**

**By: Emil G. Hirsch, Bernhard Pick**

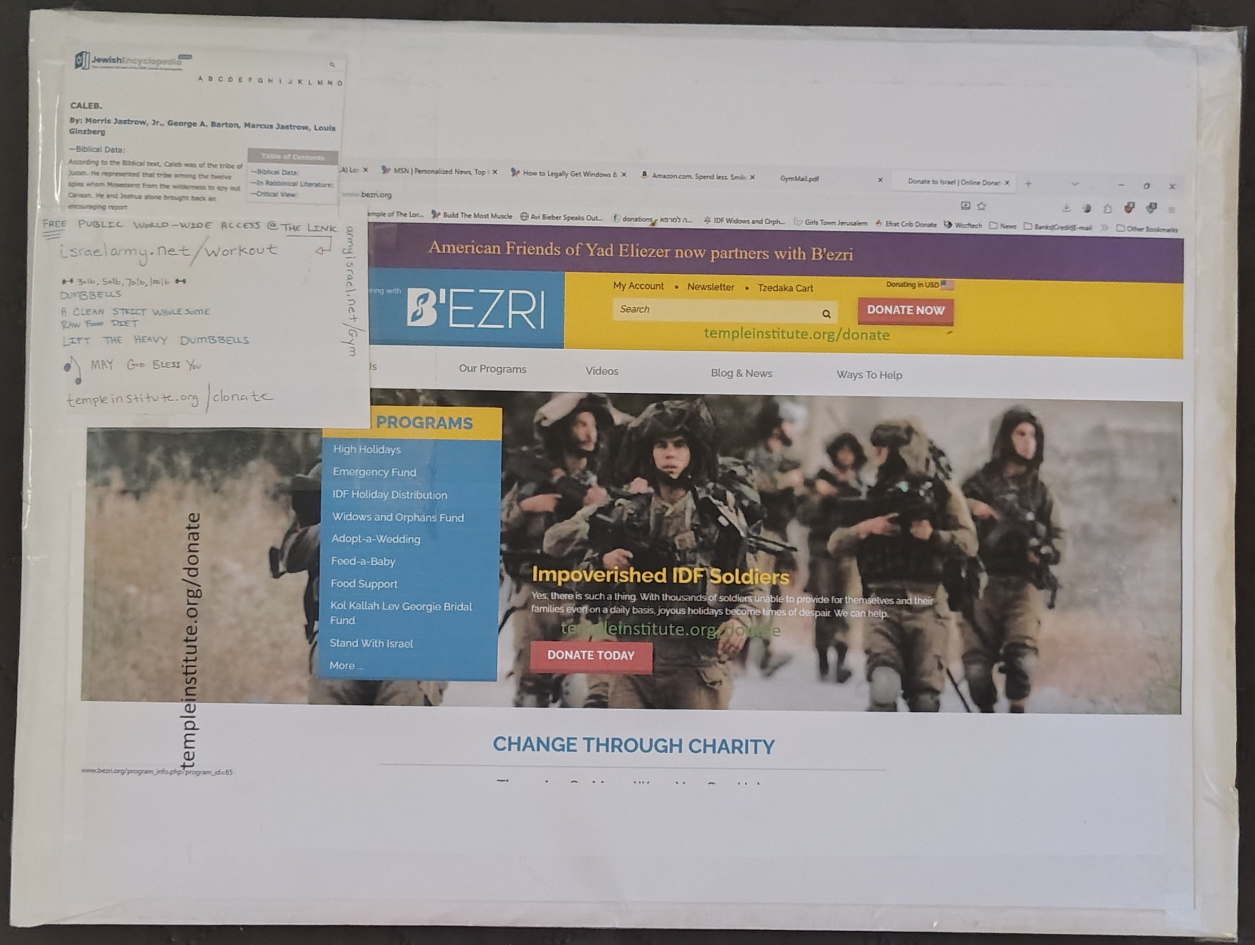
Name of several Biblical personages.

In Hebrew יְהוֹשֻׁעַ (Deut. iii. 21; Judges ii. 7) and commonly יֵהוֹשֻׁעַ (Judges ii. 7a; Ex. xvii. 9; Josh. i. 1) correspond to אוֹשֵׁעַ = "helped by Yhwh," the shorter form being יֵשׁוּעַ = "help" or "one who helped" (Num. xiii. 8; Deut. xxxii. 44; here probably an error for יְהוֹשֻׁעַ). The Septuagint has Ἰησοῦς; the Vulgate, usually "Josue," but "Jesus" in Ecclus. (Sirach) xlvi. 1; I Macc. ii. 55; II Macc. xii. 15, identical with יֵשׁוּעַ, the post-exilic form of the name.

Table of Contents


Appointed Moses' Successor.
Conquest of Jericho.
Division of the Land.
—In Rabbinical Literature:
His Faithful Service.
The Change in His Name.
Married to Rahab.
—Critical View:
Leader of Josephites.


1. Biblical Data: The son of Nun; servant and successor of Moses. An Ephraimite (Num. xiii. 8), the grandson of Elishama, he is described as the chief of his tribe (I Chron. vii. 26, 27). At first named "Hoshea" (Num. xiii. 8 [A. V. "Oshea"]; Deut. xxxii. 44), he was called by Moses "Jehoshua" (Num. xiii. 16). Joshua first leaps into notice in the account of the defeat of the Amalekites in the desert, where he leads the picked troops of the Israelites (Ex. xvii. 8-14). Afterward he appears successively at the side of Moses as his servant (Ib. xxiv. 13; xxxiii. 17, 18); as the guardian of the Tabernacle (Ib. xxxiii. 11); and as the zealous defender of Moses' prestige on the occasion of Eldad's and Modad's prophesying in the camp (Num. xi. 27-29). He is one of the spies sent to explore Canaan (Ib. xiii. 9, 17). Returning from this errand, it is he who with Caleb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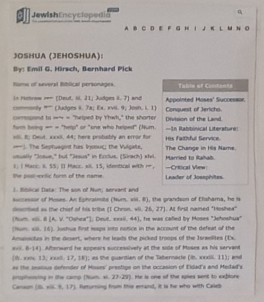

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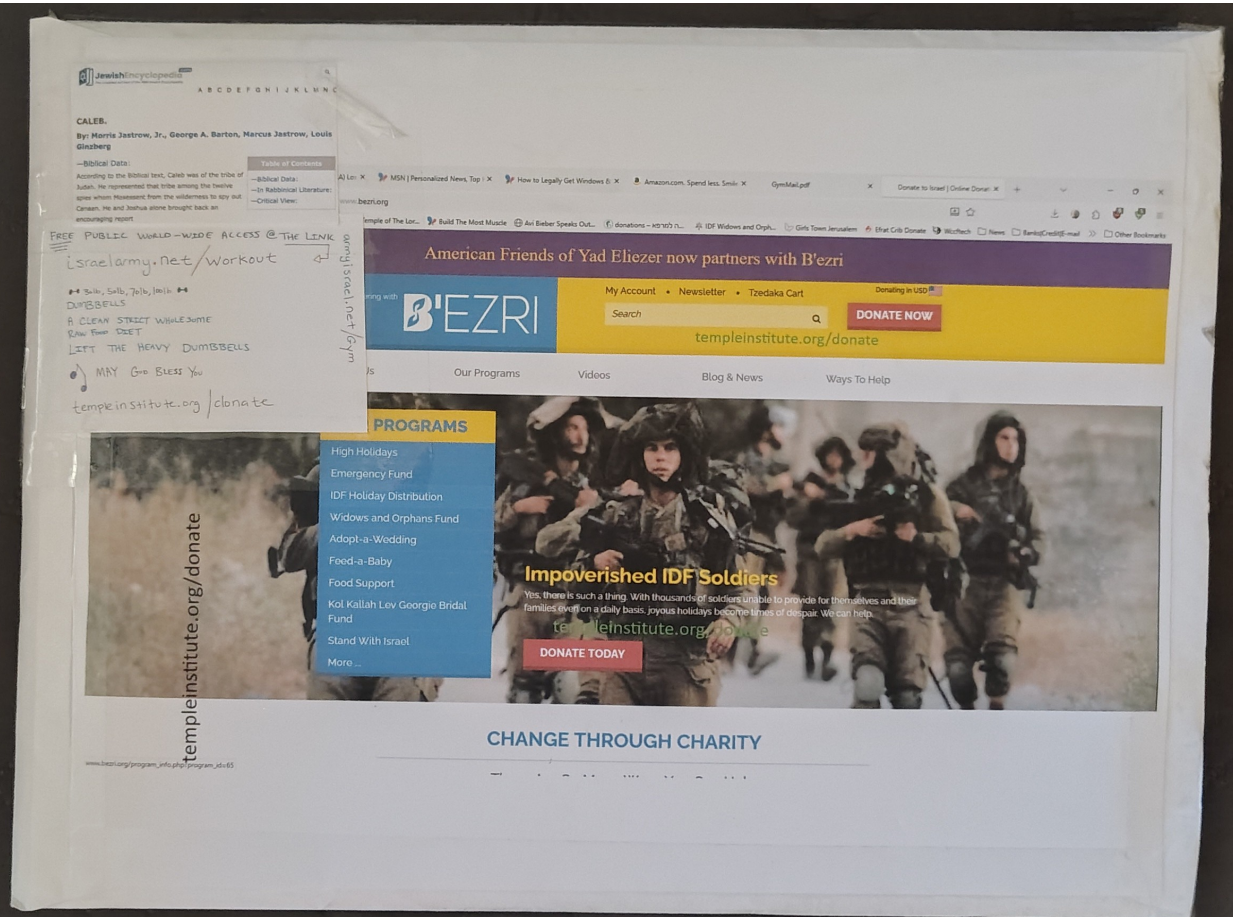
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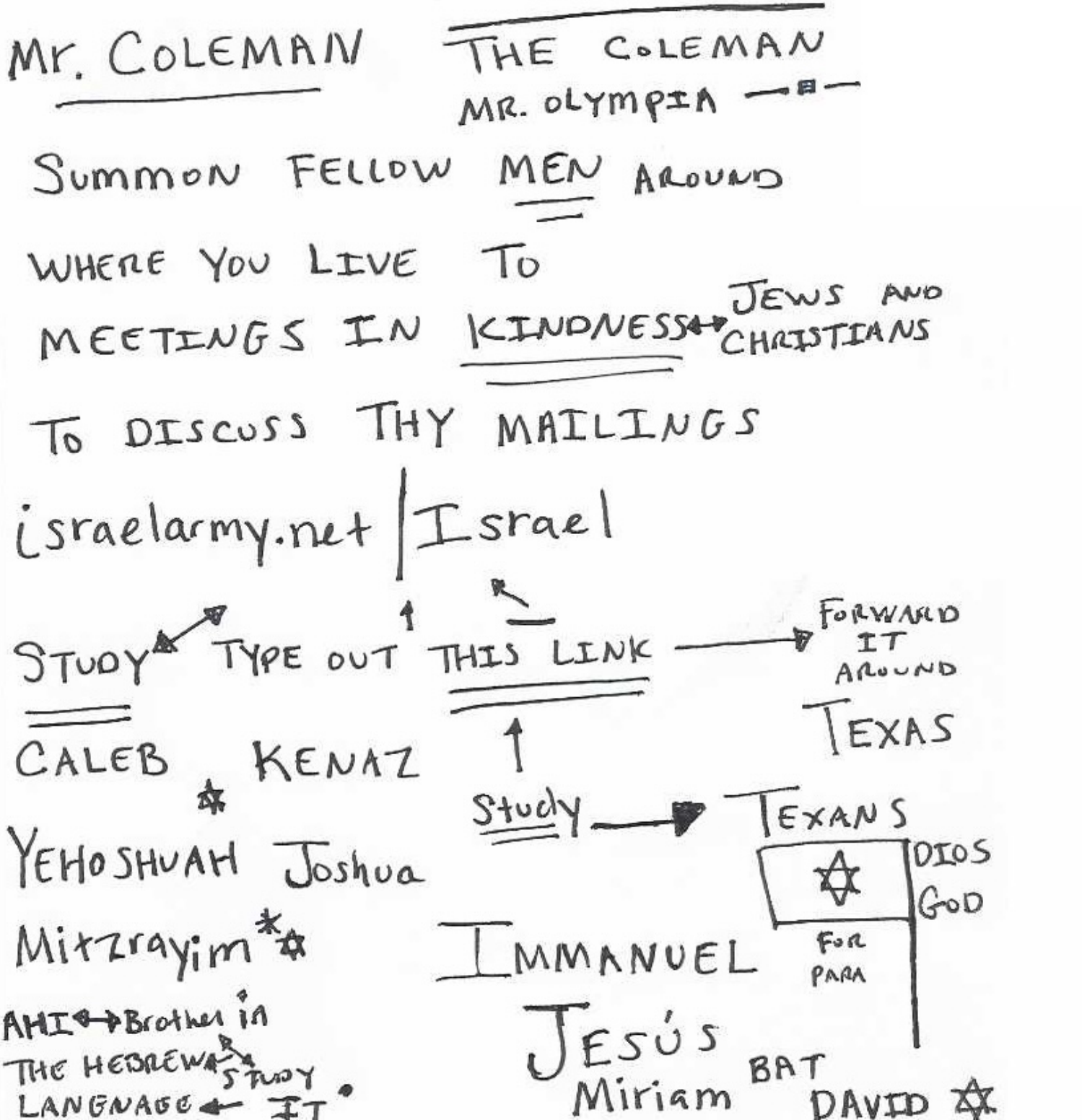

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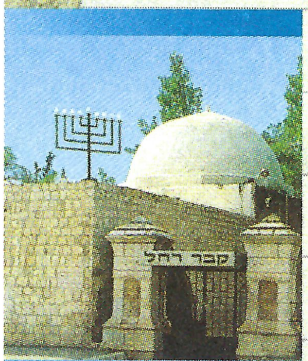




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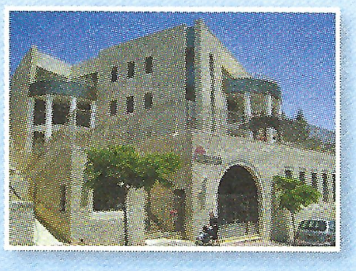

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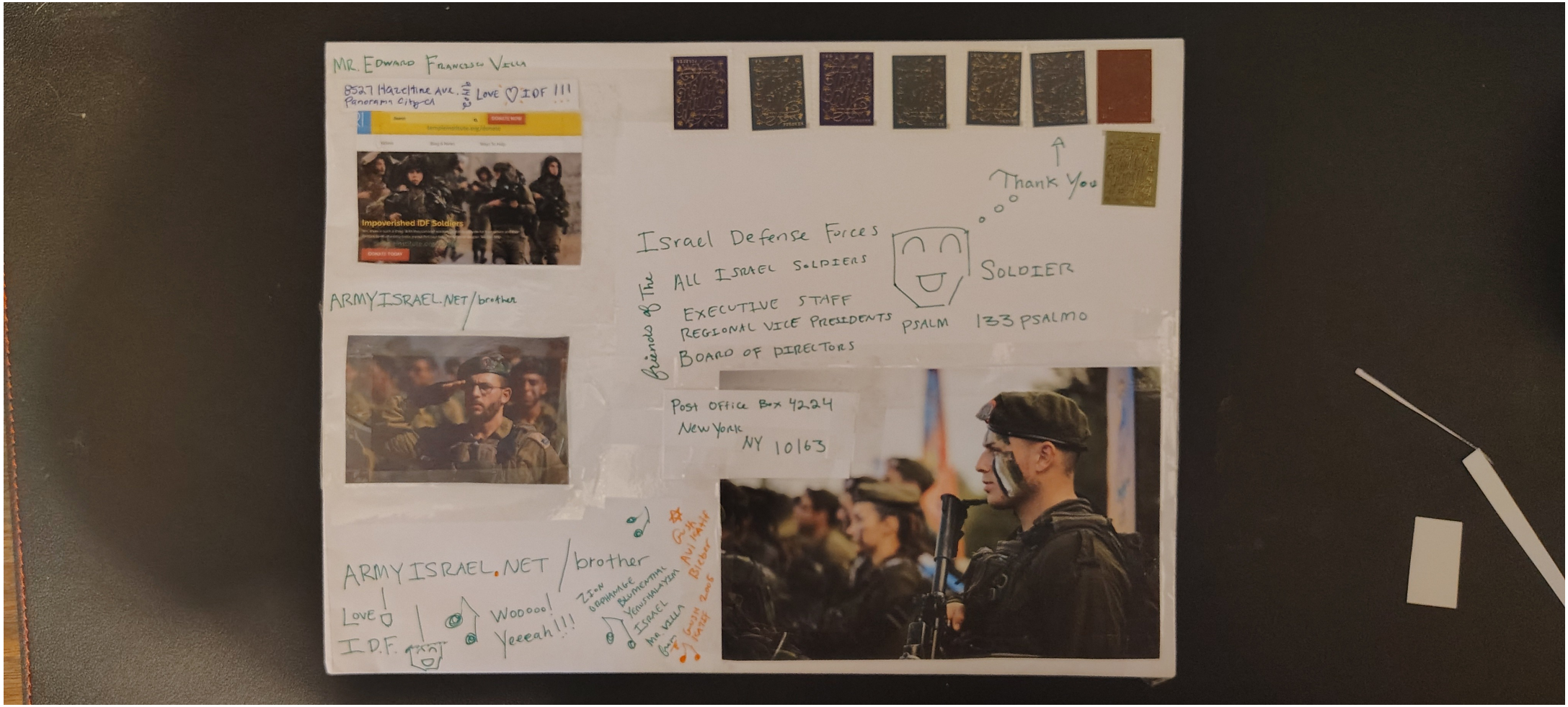
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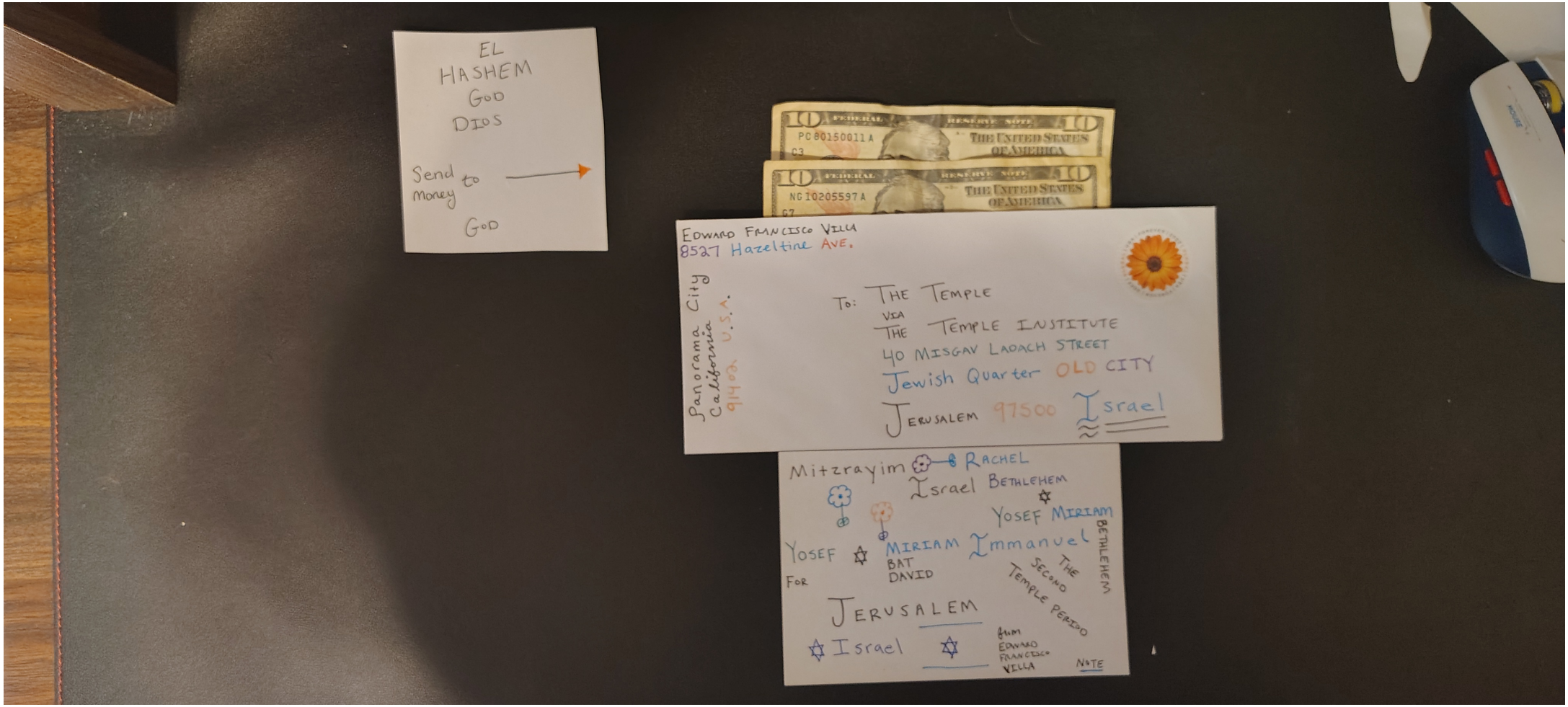
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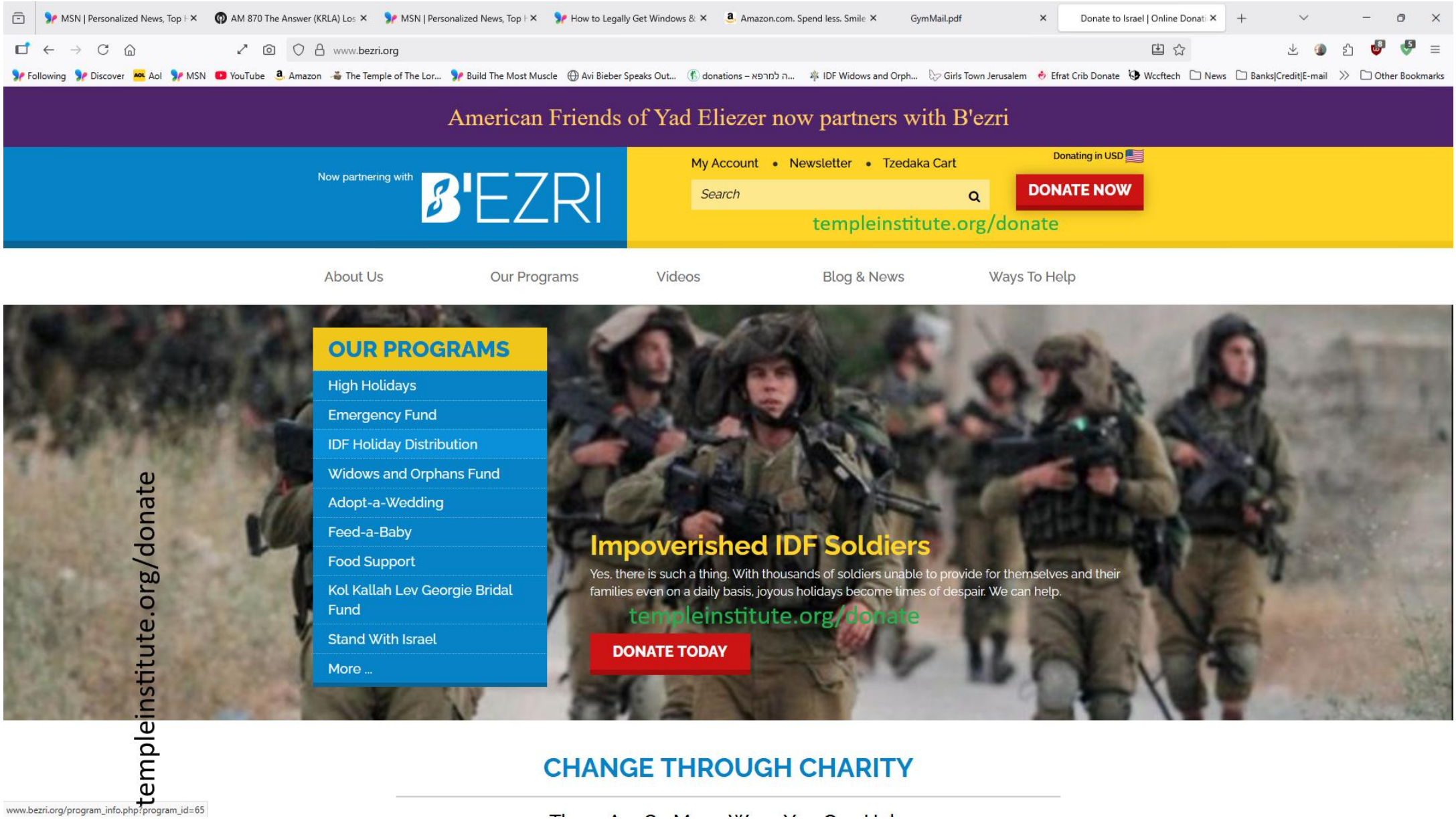
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*Izzy Ezagui, a decorated squad commander in the Israel Defense Forces, is the only soldier to lose an arm in combat and return to the battlefield. In 2011, former President Shimon Peres awarded him one of Israel's highest military honors. Izzy continues to serve in an elite reserve unit and delivers talks across the U.S. and internationally. His story has been featured in The Huffington Post, Al Jazeera America, Fox News, and on The Dr. Phil Podcast. The Algemeiner included him in its list of the 'Top 100 People Positively Influencing Jewish Life.'*

*Most recently, during Operation Swords of Iron, Izzy served with a Combat Engineering Recon Unit in Gaza, demolishing homes of terrorists involved in the October 7 Massacre. On the northern front, he escorted journalist Douglas Murray into Lebanon and took part in a high-risk cross-border mission to dismantle Hezbollah's largest terror tunnel, which required 400 tons of explosives.*

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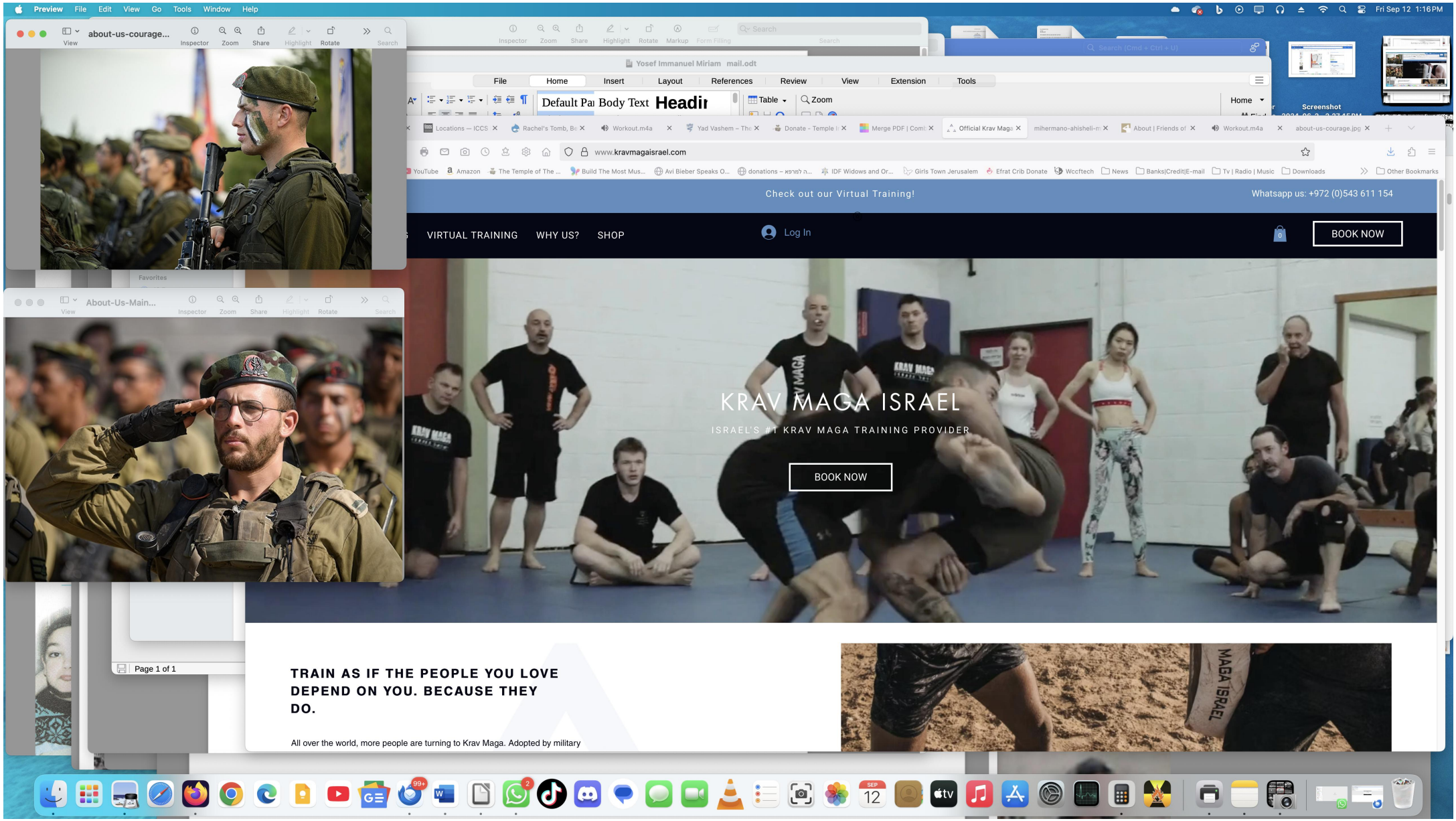
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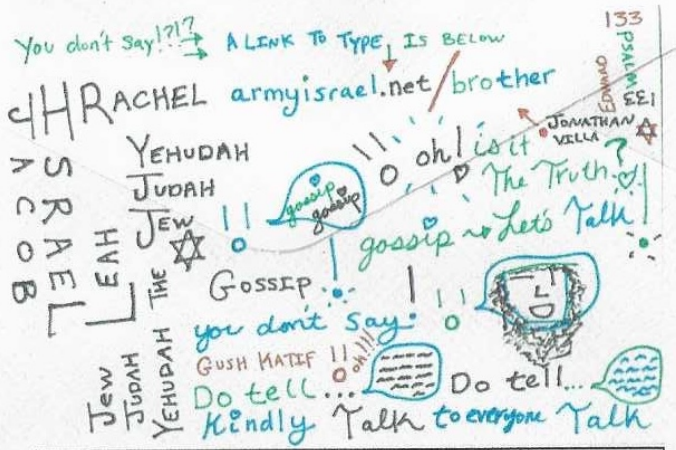


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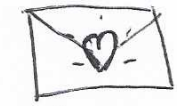

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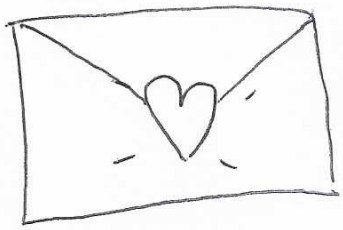

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# Join the war effort... Feed the hungry in Israel!

October **88th** 2023
(a/k/a January 3, 2024)

Dear Friend of Israel,

"October 86th, 2023". That's how Israelis refer to January 1, 2024.

Why? Because it was 79 days since October 7th when time stopped, and life in Israel was turned upside down.

79 days... and counting... since 1200 innocent Israelis were butchered by Hamas.

79 days since 200,000 Israeli civilians became refugees in their own land, forced to abandon their homes along the southern and northern borders.

**79 days since United Soup Kitchens of Israel had to undergo a radical transformation.**

No longer were we a nationwide network of dining rooms at which the loneliest and most indigent men and women could enjoy a hot nutritious meal every day of the year.

**Overnight, United Soup Kitchens switched to a war footing.**

Some of our dining rooms were forced to shut down. The bombings were too intense. No one could risk leaving their shelters.

Instead we switched to meals-on-wheels, delivering literally thousands of hot meals to terrified, hungry seniors -- many of them Holocaust survivors.

(over, please)

Other USK facilities -- especially in Jerusalem -- cranked up their operations in order to help feed thousands of refugees from the south and north. These were normal working families who never expected to be homeless, let alone dependent on others for their food.

Just one example: In the bombarded city of Ashkelon we delivered 18,498 hot meals in November alone. Yes, nearly 19,000 meals, at a cost of $6.50 each, to people who wouldn't dare to walk out onto the street. And that's just Ashkelon.

In Jerusalem, with a flood of over 6,000 internal refugees, the USK staff has been working feverishly to meet a tenfold increase in demand for its delicious meals. And they do so gladly. Because for them it's not just a job, it's a mitzvah.

**But this mitzvah costs money. The meat, the poultry, the fish, the fresh fruits and vegetable aren't free. Which is what makes it your mitzvah too.**

Every meal costs $6.50. And we serve or deliver thousands of meals every single day of the week.

**Today is October 88th... and counting.** United Soup Kitchens needs your help right now, and for however long it takes, until Israel wins this war and things return to normal.

We are not helpless in this time of war! Please do your part for the war effort and fight hunger in Israel.

With deepest thanks on behalf of those we serve,

Arthur

Arthur Luxenberg
Chairman

P.S. No Jew should ever go hungry. Certainly not in Israel, and definitely not now! Join us in the wartime fight against hunger.

Please mail your most generous gift of $39 -- or as much as you can -- in the enclosed, postage-paid envelope, today! Thank you.

**I would like my gift to be automatically renewed:**

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Please make checks payable to: **United Soup Kitchens in Israel** 700 Broadway • New York, NY 10003 • 800.531.8004

**All gifts to the United Soup Kitchens are tax-deductible to the fullest extent allowed by law.**

ב"ה

Dear Arthur,

The United Soup Kitchens is a lifeline for Israel's neediest, for the frail elderly, and now, for the families of Israel's bravest… the men and women fighting for Israel's survival. They are giving up so much -- putting their lives and their livelihoods on the line. Now it's my turn to come through for them with my gift to The United Soup Kitchens for 5784. Thank you for giving me this opportunity to do my part for Israel!

- ☐ **$1,925** covers a full week of meals at one of our 22 free soup kitchens.
- ☐ **$940** sends monthly emergency food baskets with essential food staples to 10 needy families.
- ☐ **$364** delivers a week of home-cooked meals to 8 homebound elderly people in Jerusalem.
- ☐ **$198** serves 36 elderly guests at one of the United Soup Kitchen locations.
- ☐ **$94** delivers food baskets to feed one hungry family for an entire month.
- ☐ **$66** serves 12 Holocaust survivors at one of the United Soup Kitchen facilities.
- ☐ **$39** sends home-cooked meals to 6 homebound elderly people in Jerusalem.
- ☐ $_____ any amount is appreciated and helps fight hunger in Israel.

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B"H

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**Feeding the hungry is hard. Restoring their dignity is even harder.**

Dear Friend:

When is the last time you went to the grocery shopping with a calculator, adding up the cost of every item in your cart, to the penny, to make sure you had enough cash to cover the few items you were buying? Or maybe you felt the shame of handing food stamps to a cashier while other customers pretended not to notice.

Being broke and hungry is bad enough. Enduring public humiliation makes it worse..

**Help feed the hungry in Jerusalem in the most dignified way imaginable.**

I am very grateful and consider myself more than blessed that I've always been able to pay for my groceries. Unfortunately, I've known a lot of Jewish people who aren't quite as blessed. Like my friend, Yosef.

About 20 years ago, Yosef and his wife were both unemployed and actively looking for jobs. While I was unable to find them jobs, I was able to help them by paying for their groceries so their family wouldn't starve.

One day, as I was waiting outside the market for Yosef, I realized how important it was for no one to know I was paying Yosef's grocery bill.

And that's when the idea for Karen Eluzar was born.

**Karen Eluzar: the charity that's equally dedicated to feeding the hungry and maintaining their dignity.**

In 1989, I founded Karen Eluzar in order to help feed our Jewish brothers and sisters in Jerusalem. Thanks to my friend Yosef, I learned that no matter how hungry or poor someone may be, they deserve to be treated with dignity.

What does Karen Eluzar do to help feed the hungry? It provides generic-looking food coupons for people who can't afford to pay for their groceries. These coupons are specifically designed to look like the typical grocery coupons everyone uses so no one, from the recipient to the person working the cash register, knows they are food vouchers.

over please

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**Unemployment rate is higher than ever---and getting worse every day.**

All over the world, unemployment is at an all-time high. And Israel is no exception. Now more than ever, this economic crisis is crushing middle-class families all over Israel. While we can't solve this horrible situation in its entirety, we can do our part by making sure these Jewish families don't starve.

Thanks to the help of Karen Eluzar, I've seen men and women physically and psychologically change once they can buy their own groceries. I've seen them walk taller. And feel more positive. I've witnessed B'H, the transformation people make when they feel like they can do something we all take for granted---put food on their table.

**Now you can make a real difference in someone's life---again.**

You know how important it is not to make a poor person beg for help, or G-d forbid, feel ashamed for seeking help. And that's why, over the past few years, you generously made a donation to Karen Eluzar. And why I hope you'll give again.

**Please send in your donation now, and give a family reason to sit around their table.**

Please help me help these Jewish families put food on their tables. A donation of $300 will provide enough food for one week. If you can't afford that, a donation of only $50 will buy Shabbos food. Please give whatever you are able and I guarantee every penny you give will go directly to provide food coupons to hungry families in Jerusalem.

Just make your check out to Karen Eluzar and return it in the enclosed envelope.

Thank you in advance for your generosity once again.

Sincerely,

Rabbi M.L. Gluck
Founder, Karen Eluzar

P.S. You were so generous to us before. Please send in your $300 donation (or whatever you can afford) to cover the cost of food for one week. Even $50 will cover the cost of food for one Shabbos---please give whatever you are able!

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Chedvata
Haredi Hesder Yeshivot & College of Technology

# What is Chedvata?

**Chedvata: Israel's First Haredi Hesder + College! Program Founded by Haredim in 2017.**

**Chedvata has three components:**

1. Torah Study – in the mornings;
2. Academic Study – in the afternoons;
3. Military Service – in a Haredi IDF Unit.





**Chedvata students earn an academic degree from Ashkelon College in fields such as computer programming, cybersecurity warfare or electrical engineering with additional degree options being added every year.**

## Why is Chedvata attracting so many Haredi youth?

Chedvata c/o M. Rubin
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**Since the start of the war, thousands of Haredi boys, outraged by the atrocities of Oct 7th, wanted to join Chedvata's program, but were unable to do so due to a lack of funding. Many choose Chedvata because of its high spiritual standards, enabling them to keep to their religious standards. Also word got out that Chedvata has created a tight community, with festive Shabbatons and other informal programming. Creating a joyous community, has been a top priority since our inception and is the reason the founders of this program chose the name "Chedvata" which means "Joy".**




## Why haven't I heard about Chedvata before?

**Until now Chedvata was funded exclusively by the Israeli government. While the government still supports the program, greater funding is needed to accommodate the high demand of more students, build more buildings for classrooms and for housing and to provide tuition scholarships for the many Haredim who want to join Chedvata.**

**Currently Chedvata has over 400 student-recruits.**
**With your help we can expand our program to the thousands.**

**Bottom line: Chedvata strengthens Israel in every way, militarily, economically and socially by greatly increasing the unity within Israeli society.**


Chedvata.org@gmail.com **www.Chedvata.org** 201-808-6080

# DONATE



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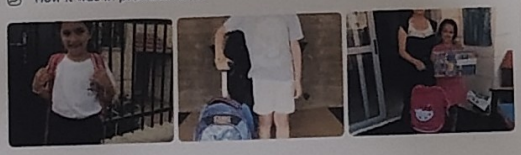
# Gifts for First Grade

Suitable for: Young Orphans | Otzma

## What's in the program?

The IDFWO Organization goes out of its way to ensure they remain alongside its members at important milestones of their lives. **There is no doubt that the start of first grade is one of these milestones,** and every year we are proud to present IDF orphans with a generous gift basket brimming with school stationery, notebooks, and other goodies, as well as a school bag. All children starting first grade receive their gift during July and August.

## How it was in previous times



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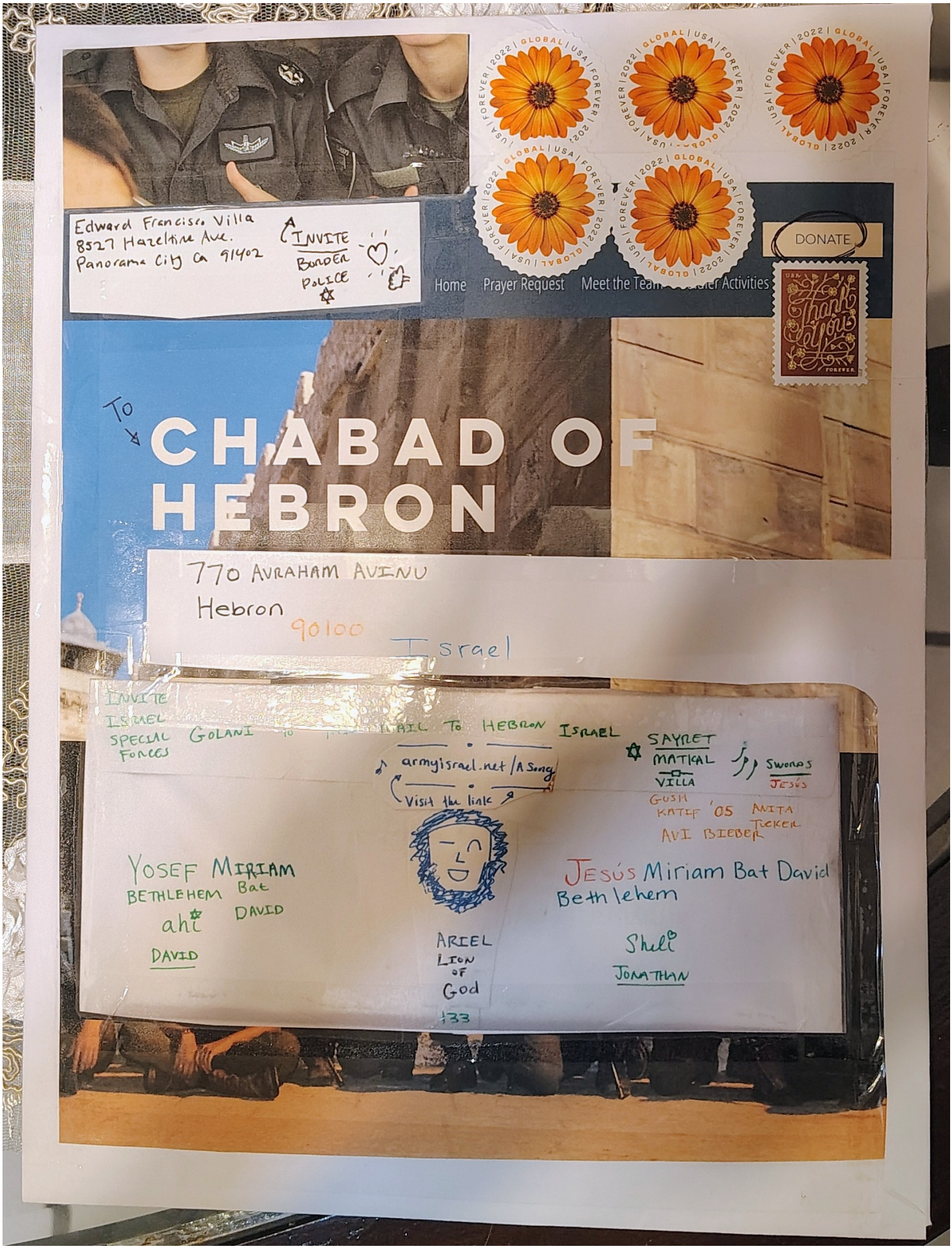
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# Avi Bieber Speaks Out For What's Right ...

March 23, 2006 moshe

**Received an email today from Manhigut Yehudit; a press release on Avi Bieber's recent speech at Manhigut Yehudit 4th Annual Dinner on Shushan Purim.**



*Avi Bieber, IDF Hero who Refused Orders, Speaks at Manhigut Dinner*

*By Faige Lobel,*
*Public Relations Director, Manhigut Yehudit USA*

*Nearly 450 people turned out for the Manhigut Yehudit 4th Annual Dinner on Shushan Purim (March 15, '06) and they gave Israeli hero, Avi Bieber, a standing ovation. Avi is the young soldier who stood up to his commanding officer and a Brigadier General at Shirat*

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# Consider how your ONE contribution to Chedvata

## Achieves THREE Vital Goals for the State of Israel & the Jewish People:

**1 Supporting Israeli soldiers** - Chedvata provides all the material and social support for our soldiers who put their lives on the line fighting for Israel and the Jewish people.

**2 Providing tuition scholarships** - that enable hundreds of Haredim to obtain jobs which, as the Rambam has noted, is the highest level of tzedakah - empowering them with greater self-esteem and financial independence.

**3 Chedvata promotes Unity in Israel.** Having more Haredim join both the workforce and the army in greater numbers will help heal the rift that's been dividing our nation.



## Achdut - Unity = The Key to Victory & Success



Today the most divisive issue in Israel that prevents Achdut (unity) is the Haredim not serving in the army. That problem could worsen as Israel's population becomes increasingly Haredi. In fact, there are already close to 1.5 million Haredim in Israel and due to their high fertility rate of over six children per family on average, Haredim will soon comprise 25% of all Jewish Israelis under the age of 35. **Chedvata is Israel's #1 solution to this problem as the non-Haredi public see more haredim join the workfore and the army, and Haredim who serve in the army gain a greater appreciation for the State of Israel as well.**



**Betzalel Zvi Kovach** z"l, Age 20. Chedvata soldier killed in battle in Gaza, pictured with Rav Shimon Hartman.

**By increasing the number of Haredim in both the workforce and the army, Chedvata strengthens Israel in every way: economically, militarily and socially.**

**Only with your help, can Chedvata expand our program from its current 400 student-recruits to thousands.**

**I Support Chedvata's agenda of Torah, Work, IDF Army Service and Unity for:**

☐ $25,000 Chedvata General ☐ $50,000 Builder of Israel's Future
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☐ 1,200 Student-Recruit Sponsor for a year for everything (excluding tuition) for less than $4 a day for a year! ☐ $2,600 Sponsor 1 student's tuition for a year
☐ $180 Chai Donor ☐ $360 Double Chai ☐ $500 Partner of Chedvata

To contribute by check or credit card visit our website:

**www.Chedvata.org**

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To get a concise text message to share, visit Chedvata.org/Volunteer or email us.

## You can Help Chedvata Expand!

**Call 201-808-6080 to recieve flyers in the mail for your shul.**

A ready-to-print copy of this flyer is also available on our website.

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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 the sea 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 Raghav 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 previous 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 archeological 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 or 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 archeological findings to date in Israel," Prof. Artzy notes.

Volunteers from Israel and from abroad are participating in the excavations at Kursi beach site, particularly 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 archeological 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**
**Copyright: Jennifer Munro**



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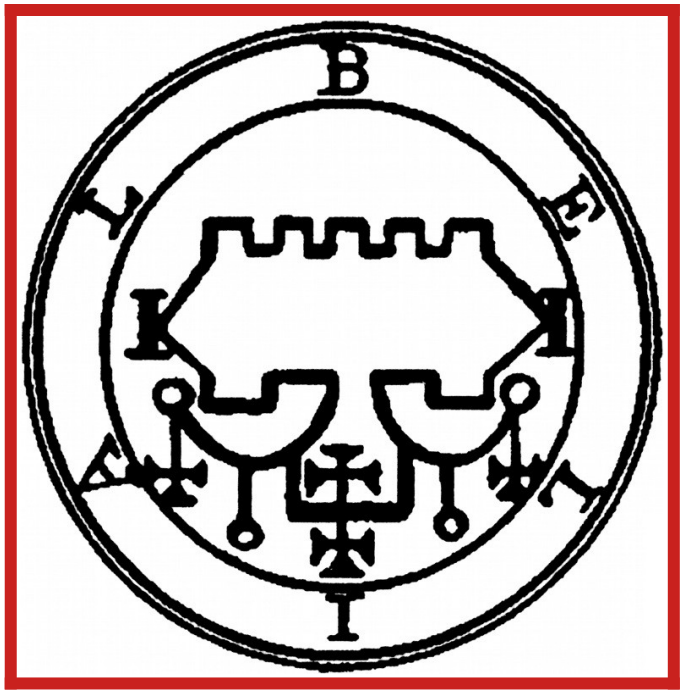




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*"I am the Lord your God who took you out of the Land of Egypt out of the house of bondage. You are to have no other gods but me."*

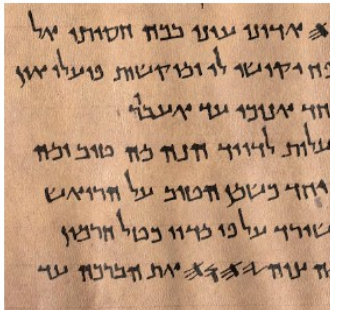
— DEUTERONOMY 5:6-7

**PSALMS SCROLL**

11Q Psalms ᵃ
Date: 1–68 CE,
Herodian Period
Language: Hebrew

*"How good and pleasant it is when God's people live together in unity"*

— PSALMS 133:1



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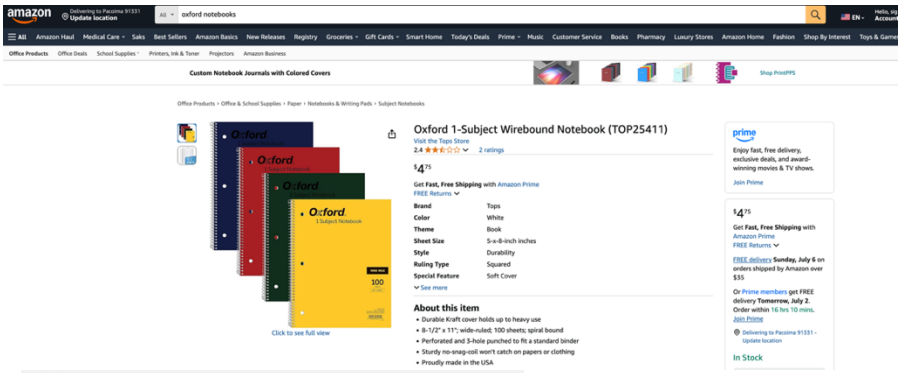





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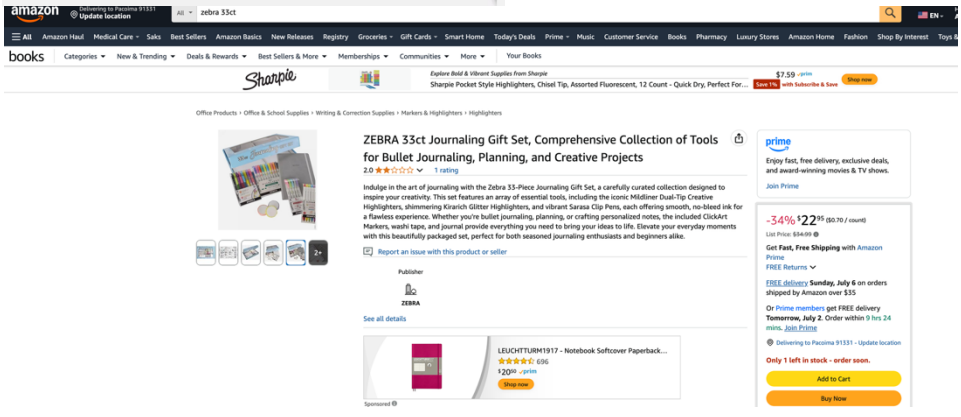




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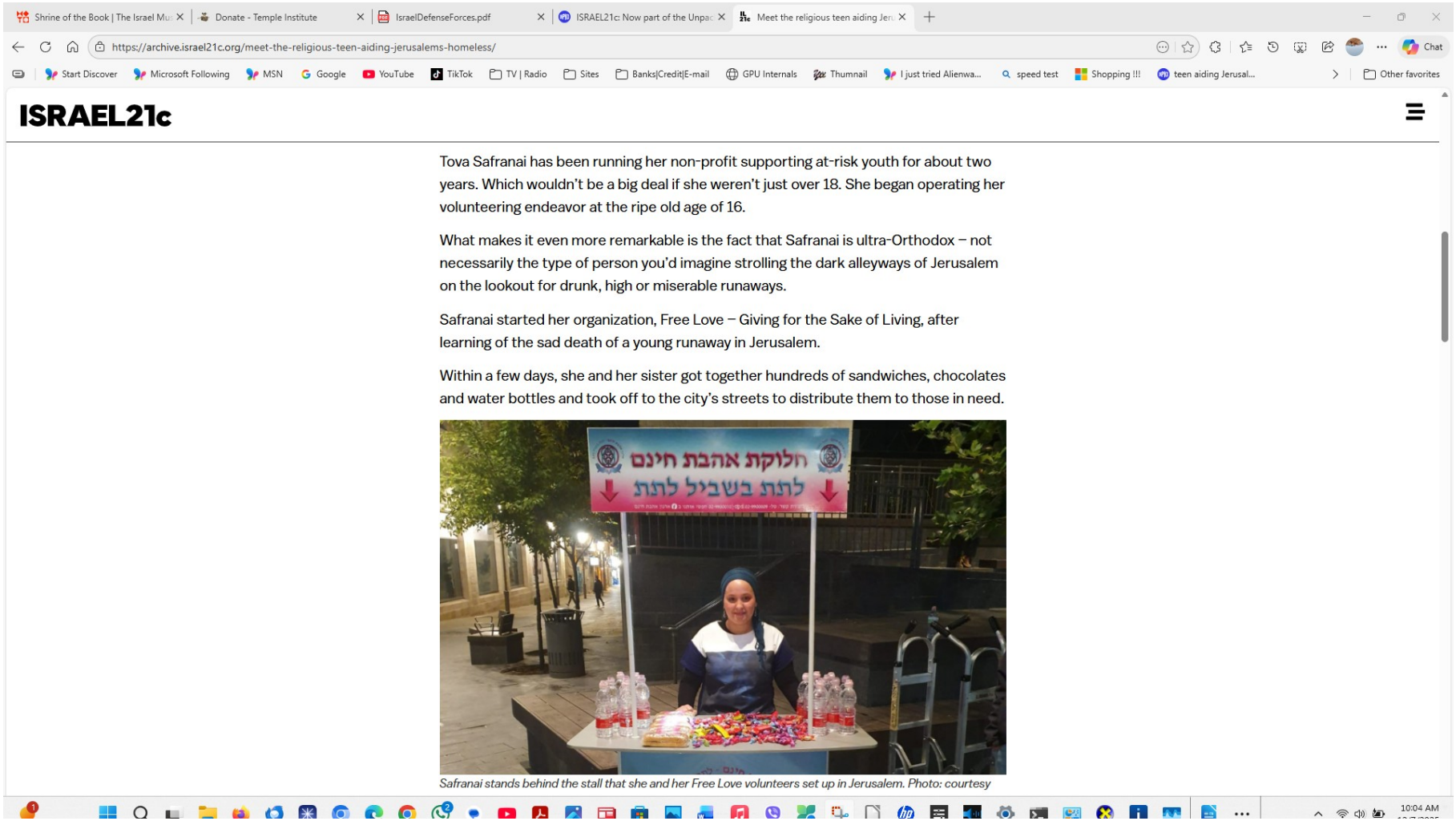


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avi bieber 298
(photo credit: )

**jpost.com/israel/bieber-unrepentant-after-idf-discharge**

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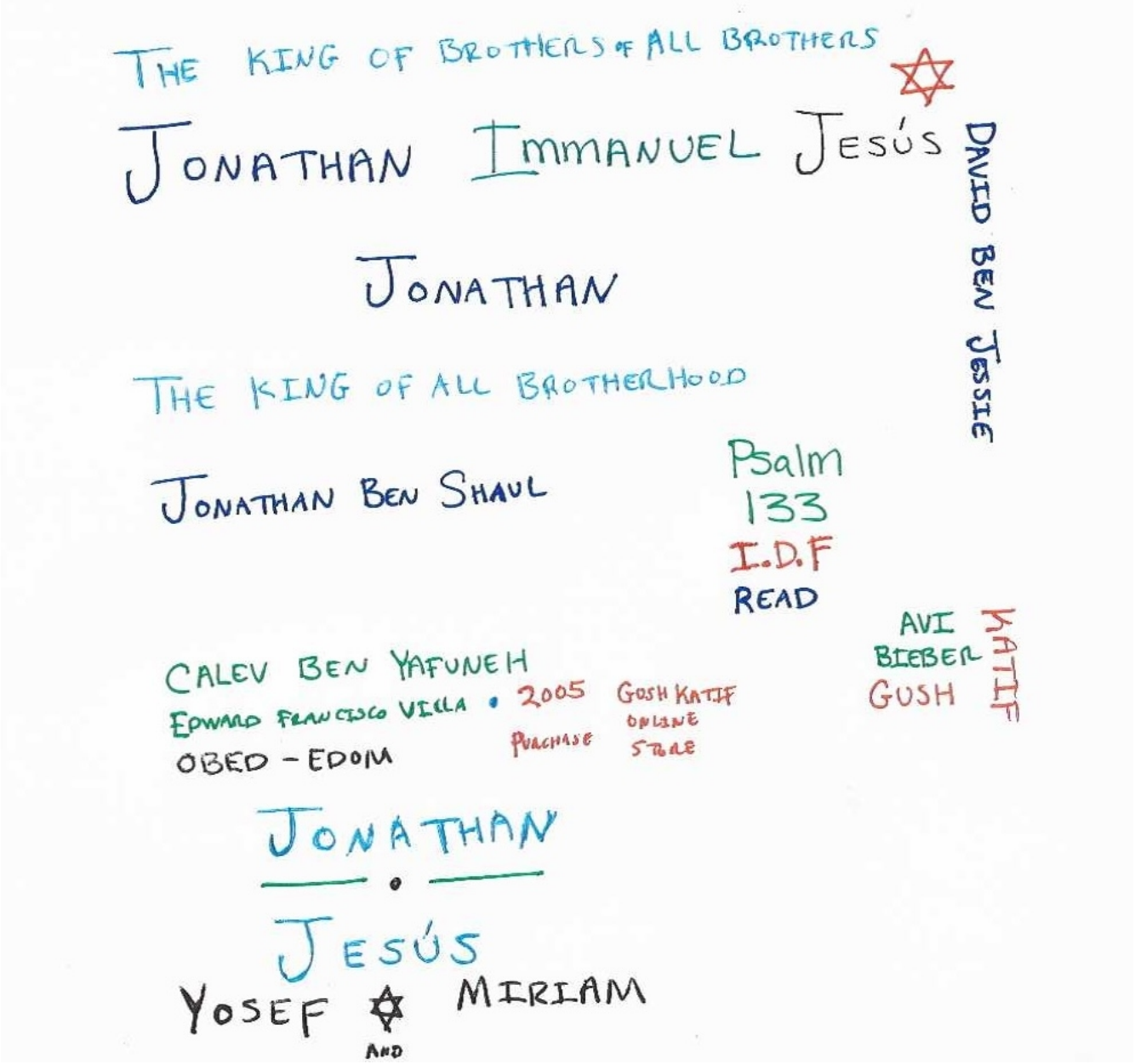
A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as

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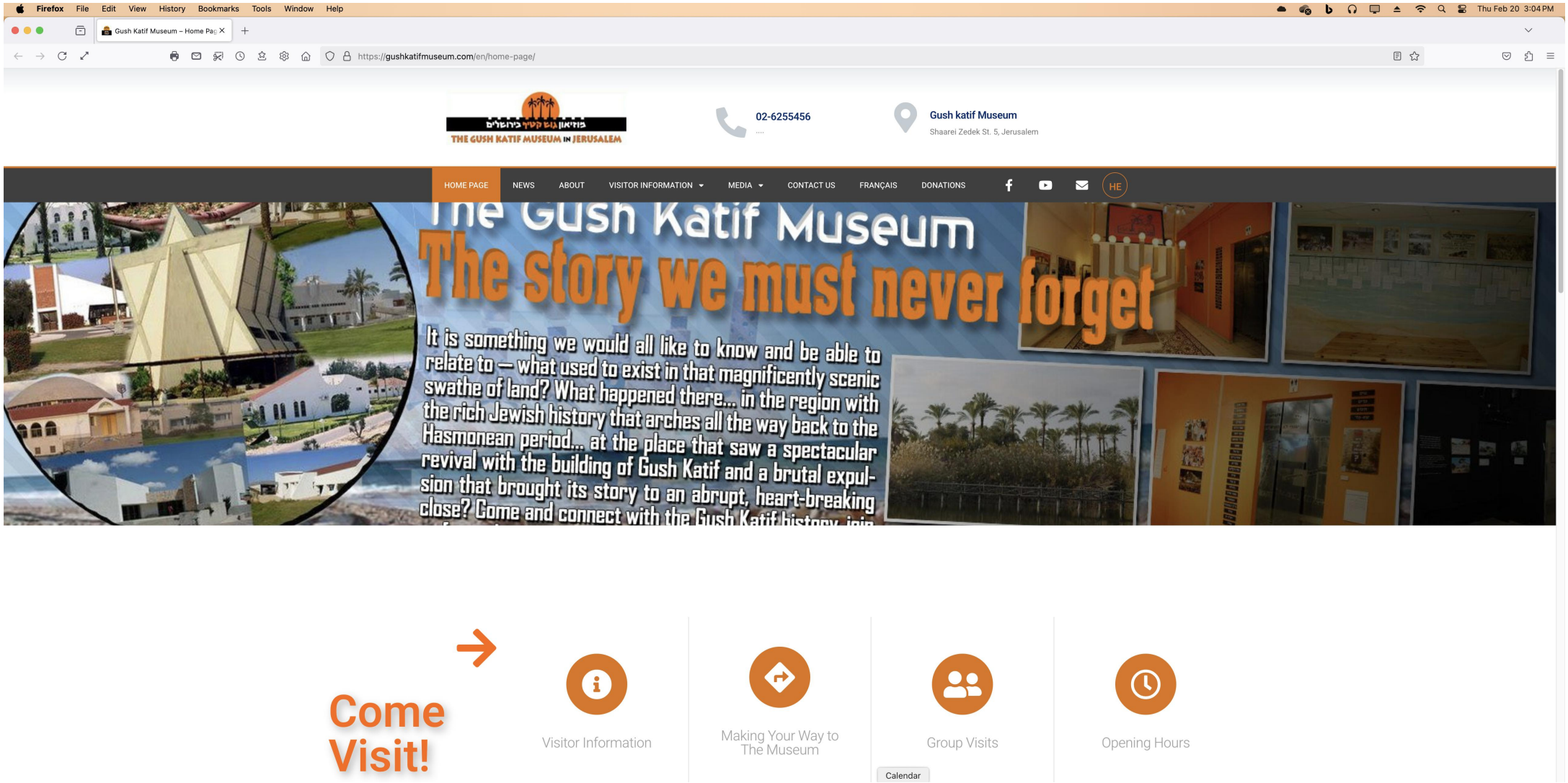
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# Avi Bieber Speaks Out For What's Right ...

March 23, 2006 moshe

**Received an email today from Manhigut Yehudit; a press release on Avi Bieber's recent speech at Manhigut Yehudit 4th Annual Dinner on Shushan Purim.**



*Avi Bieber, IDF Hero who Refused Orders, Speaks at Manhigut Dinner*

*By Faige Lobel,*
*Public Relations Director, Manhigut Yehudit USA*

*Nearly 450 people turned out for the Manhigut Yehudit 4th Annual Dinner on Shushan Purim (March 15, '06) and they gave Israeli hero, Avi Bieber, a standing ovation. Avi is the young soldier who stood up to his commanding officer and a Brigadier General at Shirat*

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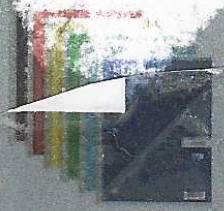

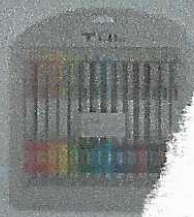

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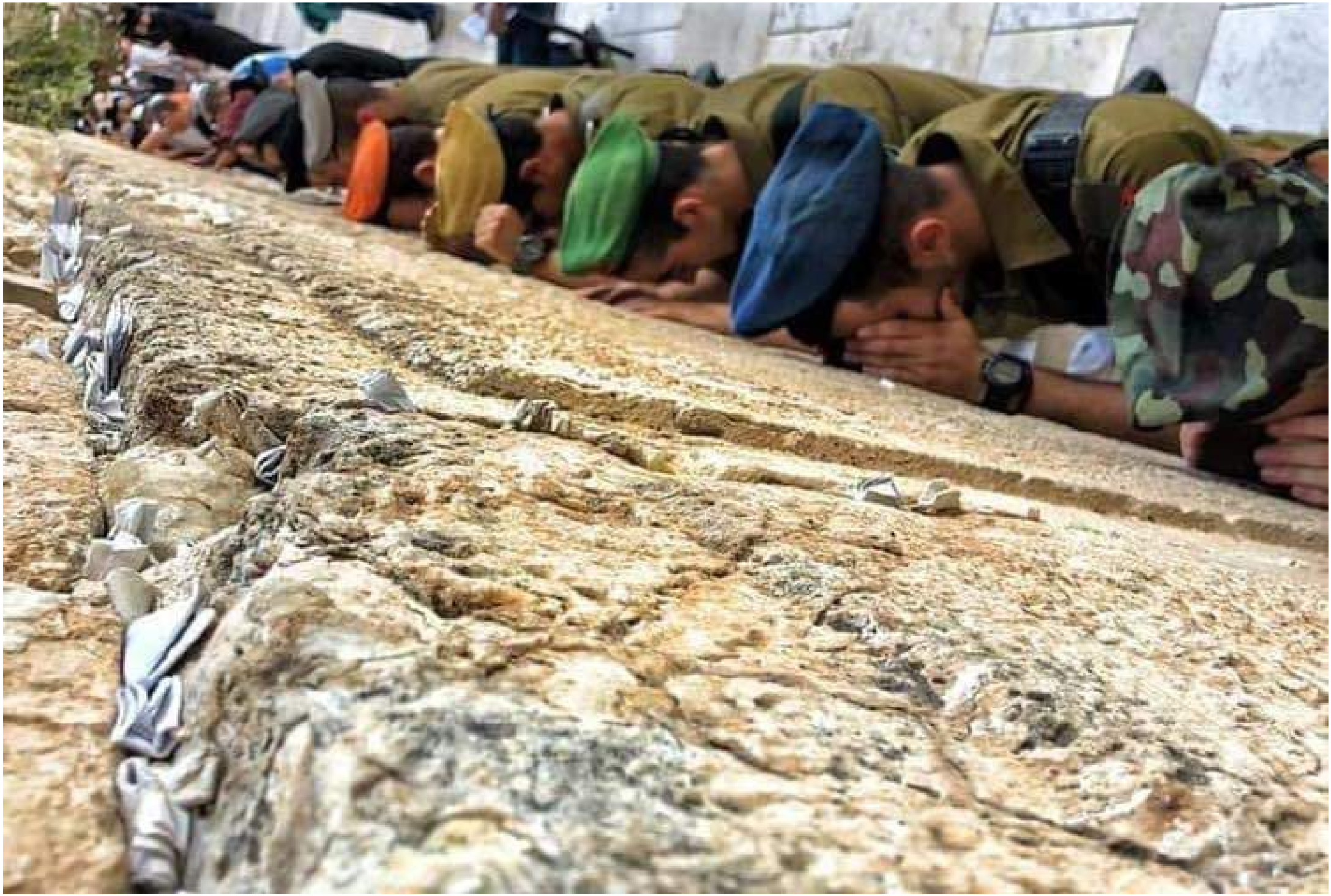

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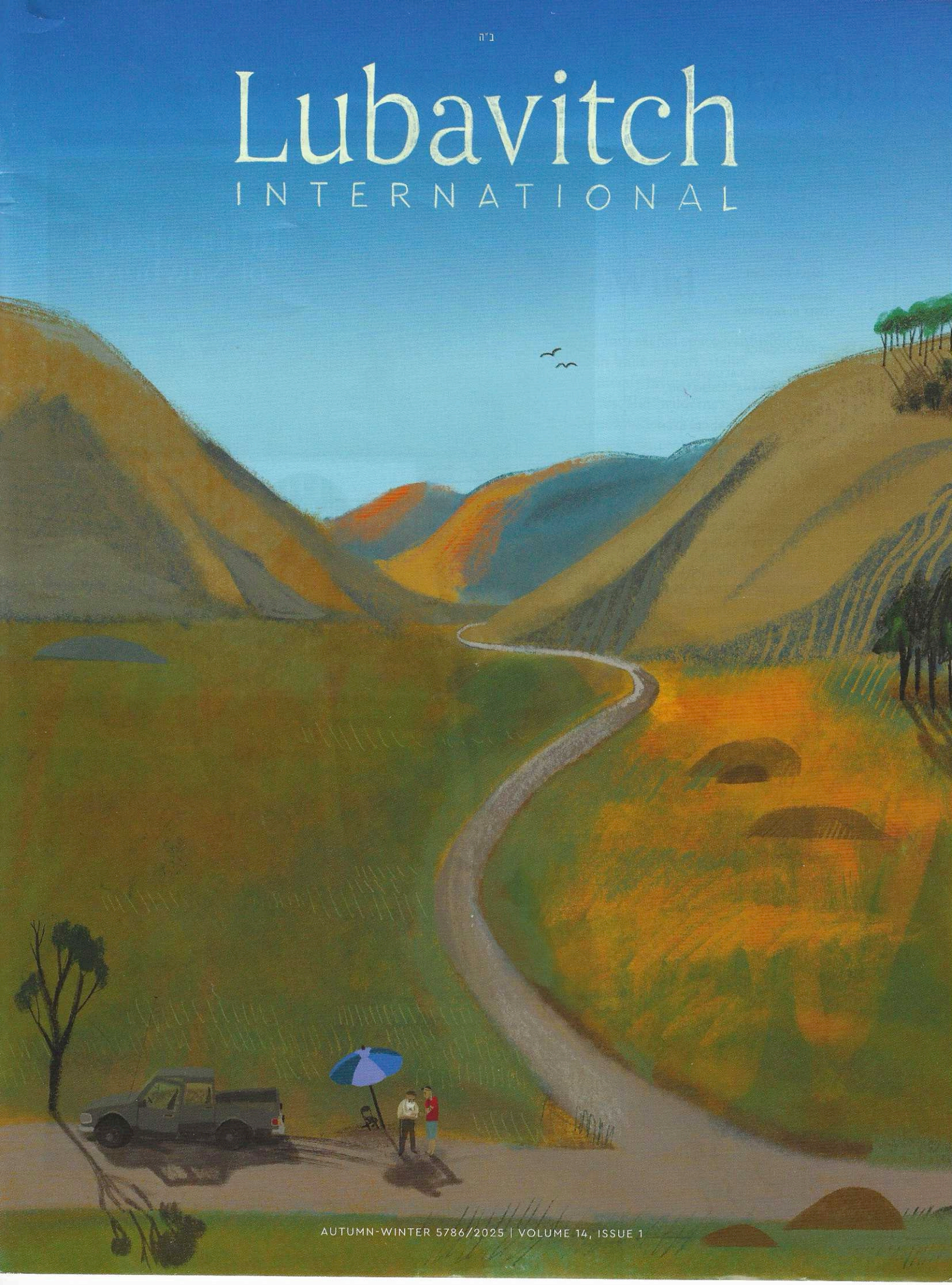

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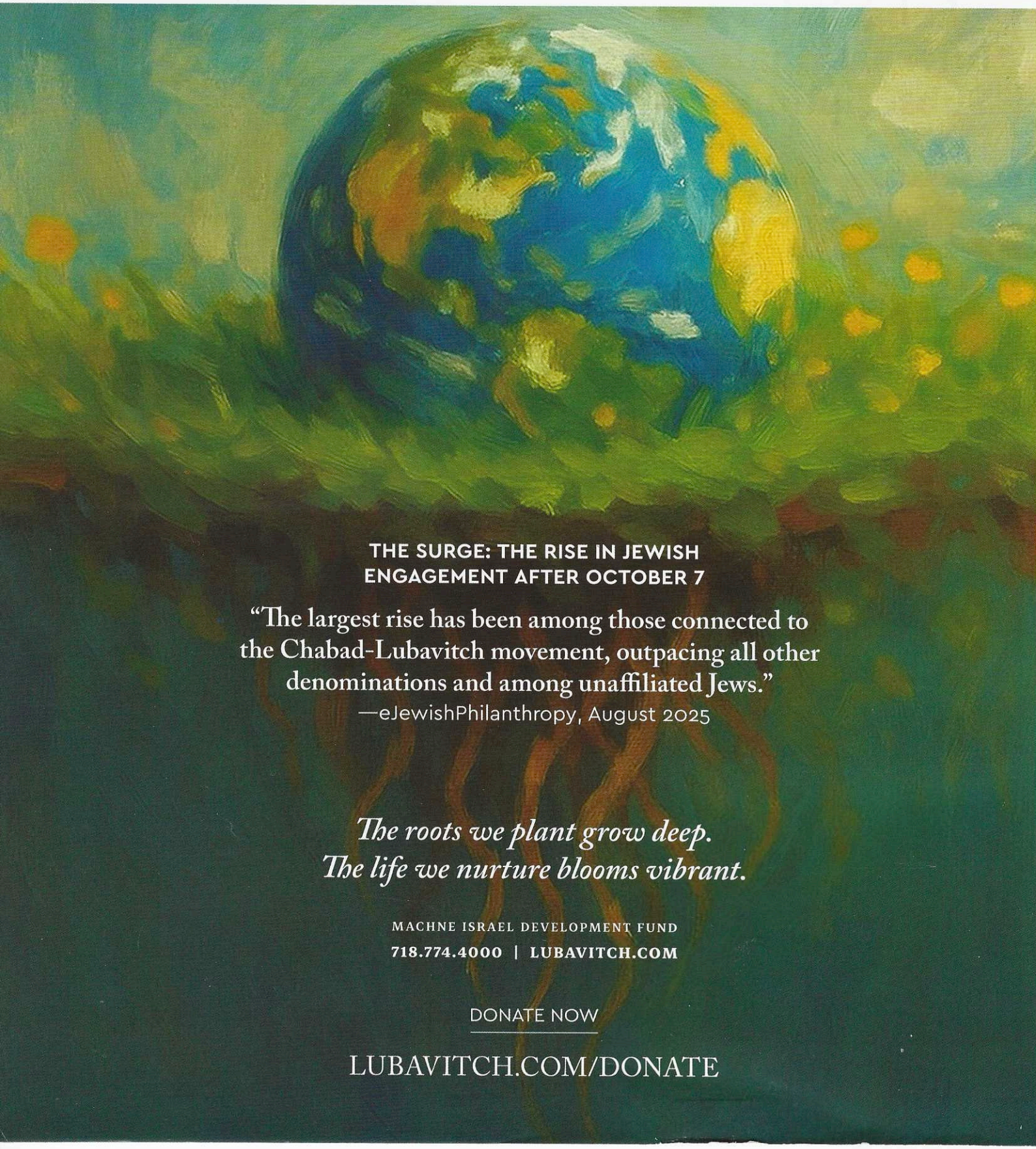

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# ...UNTIL IT WASN'T

# HELP THEM, IT'S YOUR CHOICE.




## ERETZ TOVA HAS BEEN GIVING LINEN TO KALLAHS FOR TWENTY YEARS.

Many of the kallahs are orphans. Some of their parents are ill. All of them come from poor homes - and have no way to buy sheets and quilts and towels without our help.

Dear Friend,

This is one story of one Kallah and how we stepped in to put some joy back into her engagement. But like her, there are many, many others. Too many.

With inflation on the rise, and government cuts harsher than ever, the pinch is being felt by many families, even those that earn a decent living. Paying for wedding exenses became a luxury that many can no longer afford.

And while Eretz Tova can't pay for it all, we sponsor one very important aspect of the kallah's trousseau.

**The linens and the towels.**

And not just any. We don't pick it out for her. Nor do we give her the overstock from last year.

**We give her coupons, so she can walk into a beautiful store, just like every other Kallah and pick out the linens and towels she prefers.**

Once she has that, there's a certain warmth and hominess that starts permeating her apartment.

*It takes it from house to home.*

The thing is, the linens and towels are very expensive. And it's something we want to provide for every Kallah that needs it.

***Thousands.***

**That adds up to more than half a million dollars a year.**

It would mean the world if you can contribute to that.

So that we can keep the softness in her eyes by providing her the softness for her beds.

**Thank you,**

**Yoeli Eckstein**

**Director**

Eretz Tova
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# I WANT TO PUT THE STARS BACK IN A KALLAH'S EYES

I WANT TO HELP FUND THE BASIC NECESSITIES FOR HER NEW HOME AND ALLOW HER TO SHOP WITH DIGNITY AND CLASS

**Please accept my contribution of:**

- ☐ **$1,800** .....Sponsor a linen set for five Kallahs
- ☐ **$1,080** ..... Sponsor linen & towels for two Kallahs
- ☐ **$540 ..... Sponsor linen & towels for one Kallah** *
- ☐ **$360 ..... Sponsor a linen set for one Kallah**
- ☐ **$180 ..... Sponsor two sets of towels for one kallah**
- ☐ **$100** ☐ **$72** ☐ **$54** ☐ **Other Amount $** _____
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*Let's talk*

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It's been over over two decades since we started out and as much as we hope to close shop, the demand keeps rising.

## 1,800+ KALLAHS

Every year, more than a thousand kallahs are overjoyed to receive plush towels and exquisite linen sets with dignity.

## $768,900

The average annual budget needed to cover the expenses of this crucial service

## IMMEASURABLE

the excitement and relief we bring to kallahs across Eretz Yisroel by helping them set up their apartment on the standards they could only dream about.

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LINEN
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+
2
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TOWELS
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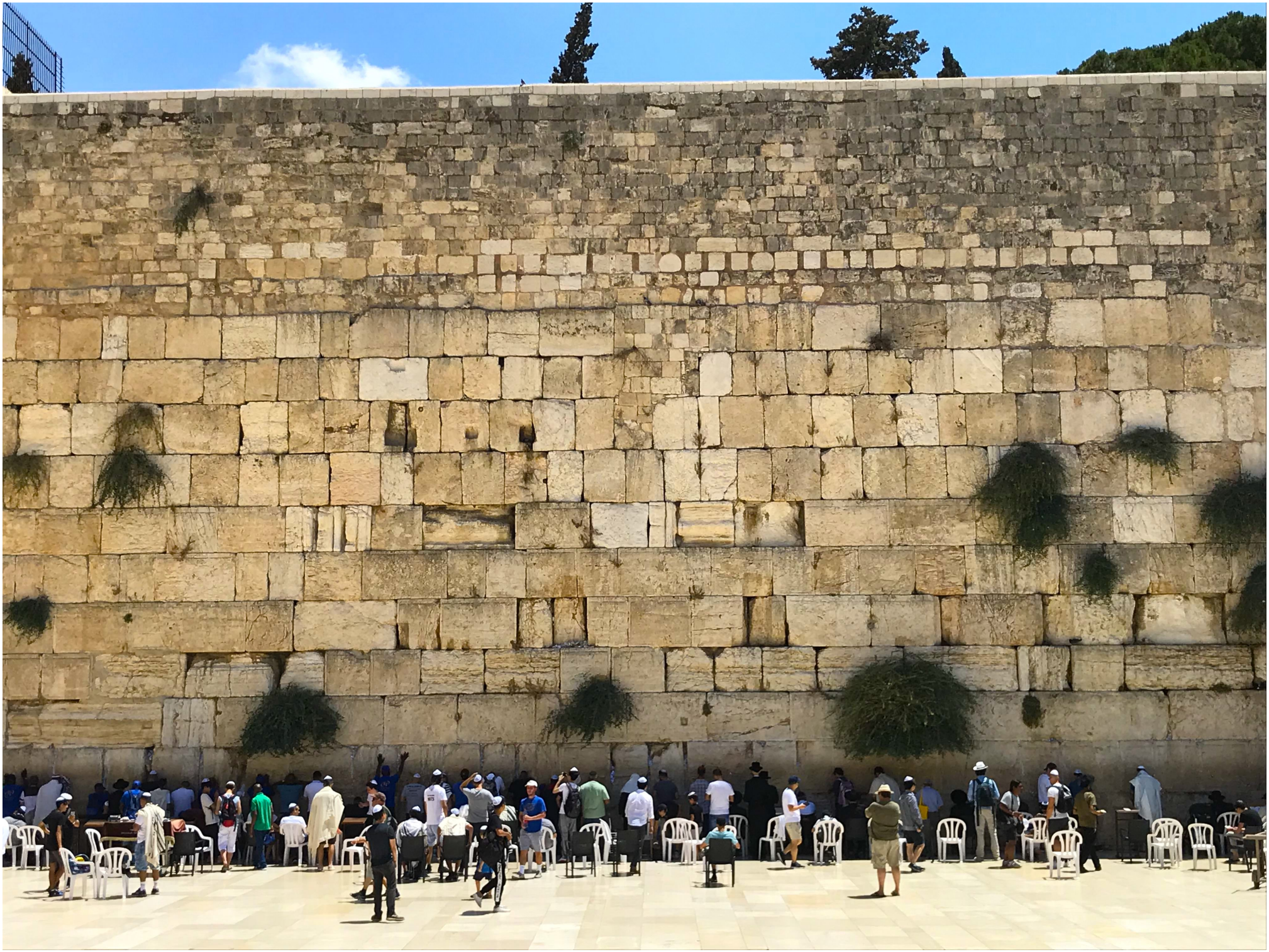


and my beloved is mine"
The Temple Institute

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## Featured Scrolls


GENESIS
THE TEN COMMANDMENTS
PSALMS
PALEOLEVITICUS
TEFILLIN
MINOR PROPHETS
COMMUNITY RULE
ENOCH
APOCRYPHON OF DANIEL
THE BOOK OF WAR
LEGAL PAPYRUS


fragment of the Scroll shown here contains the description of the first three days of the creation of the world.

— GENESIS 1:1-2



*"I am the Lord your God who took you out of the Land of Egypt out of the house of bondage. You are to have no other gods but me."*

— DEUTERONOMY 5:6-7

### THE TEN COMMANDMENTS

4Q Deuteronomy [n]
Date: 30–1 BCE,
Herodian Period
Language: Hebrew

This small scroll preserves one of the earliest known copies of the "Ten Commandments" (the Decalogue), a central dogma in Judaism and Christianity, and the majestic description of their divine revelation at Mount Sinai.

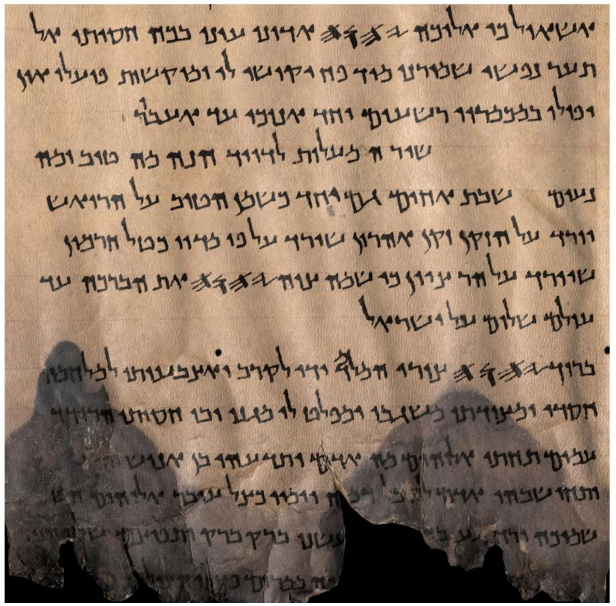
### PSALMS SCROLL

11Q Psalms [a]
Date: 1–68 CE,
Herodian Period
Language: Hebrew

*"How good and pleasant it is when God's people live together in unity"*

— PSALMS 133:1

This book of Psalms is one of the best preserved biblical scrolls, containing 48 psalms, including 7 that are not found in the standard Masoretic version of the Bible. An additional prose passage provides one of the most ancient references to King David as the composer of the book of Psalms: "and David, the son of Jesse, was wise, and



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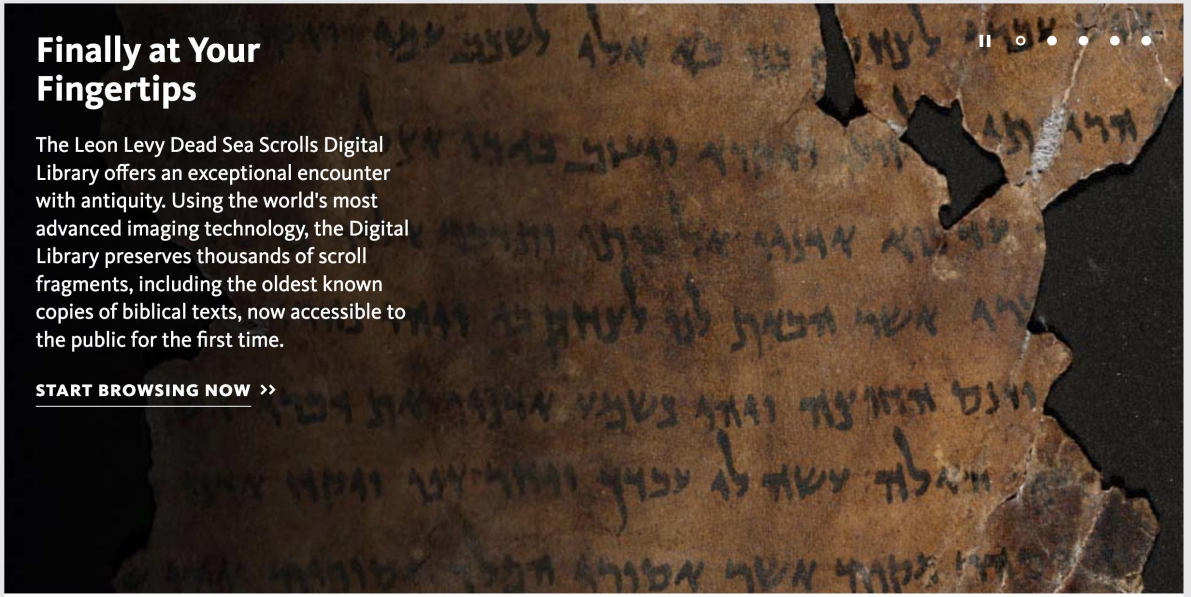

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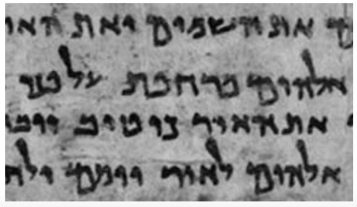

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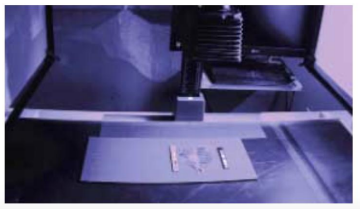

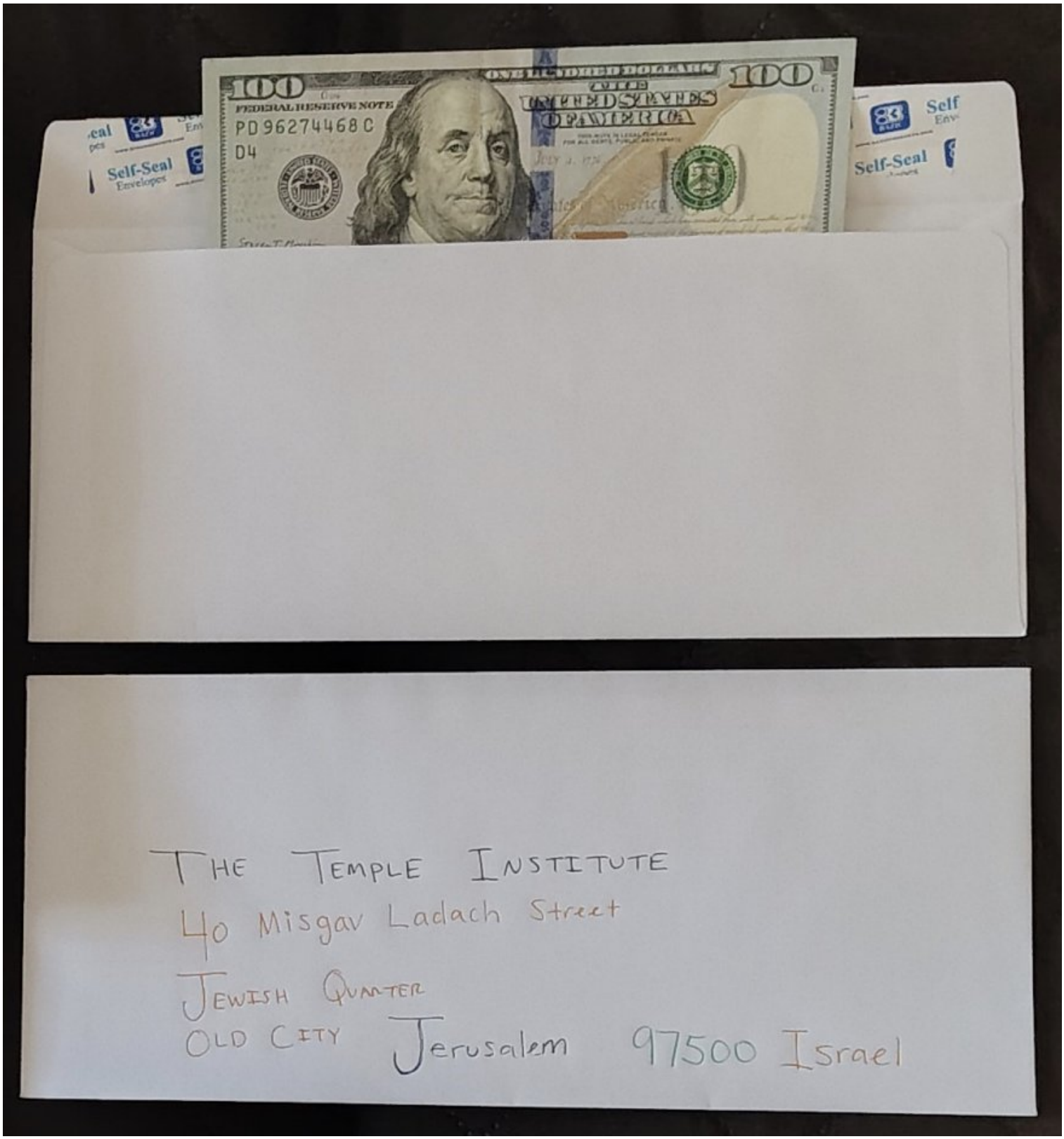


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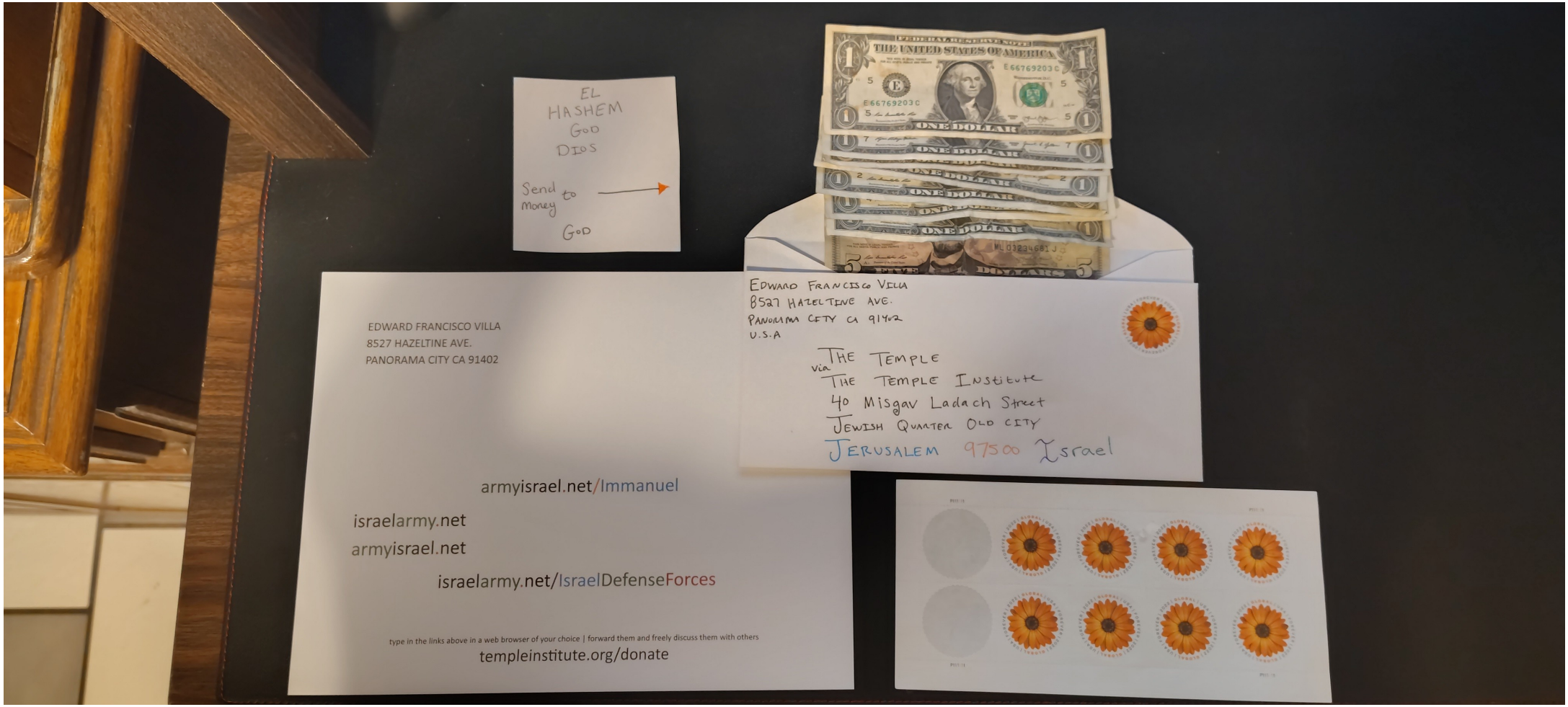
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Straight to the soldier



## Who are the Border Patrol?

The Border Patrol Unit (Mishmar Hagvul in Hebrew or Magav for short) is tasked with securing Israel's borders and assisting the Israel Defense Forces with counterterrorism and law enforcement operations in the West Bank and Jerusalem. The Magav soldiers deal with many complex security situations that may occur in Israel, including Homeland Security, security at demonstrations and high-level security events, policing, preventing violations of public order, responding to terrorist attacks, and more. Unlike the IDF infantry soldiers, Magav soldiers do not go out to war operations and fight in the field; these soldiers are stationed in highly populated regions such as Hebron and Jerusalem where religious tensions run high. They man the entrances to the Holy Sites because they are trained in hand to hand combat and fighting in heavily populated areas, making them the ideal force to keep these important areas safe.

## What We Do

The Bereaved Family Fund



Base Enhancements



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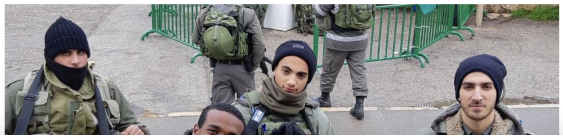





# Gifts for First Grade

Suitable for: Young Orphans | Otzma

## What's in the program?

The IDFWO Organization goes out of its way to ensure they remain alongside its members at important milestones of their lives. **There is no doubt that the start of first grade is one of these milestones,** and every year we are proud to present IDF orphans with a generous gift basket brimming with school stationery, notebooks, and other goodies, as well as a school bag. All children starting first grade receive their gift during July and August.

## How it was in previous times







All activities

Activities for Widows

Activities for Young Orphans

Activities for Adult Orphans

Activities for Otzma

## More questions about the activity?

Full Name *

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Thanks to your kind support we are able to provide our bereaved families with much needed welfare activities, a crucial part of their long and painful therapeutic process to bring a smile back to their faces. We all, I am sure you agree, feel deep responsibility for the families of our fallen heroes and are eager to provide them with as much as we can – and this is possible thanks to you!

**Once again, THANK YOU VERY MUCH for making a difference in our children's lives**!

With best wishes from Israel,

Tami Shelach
Chairperson



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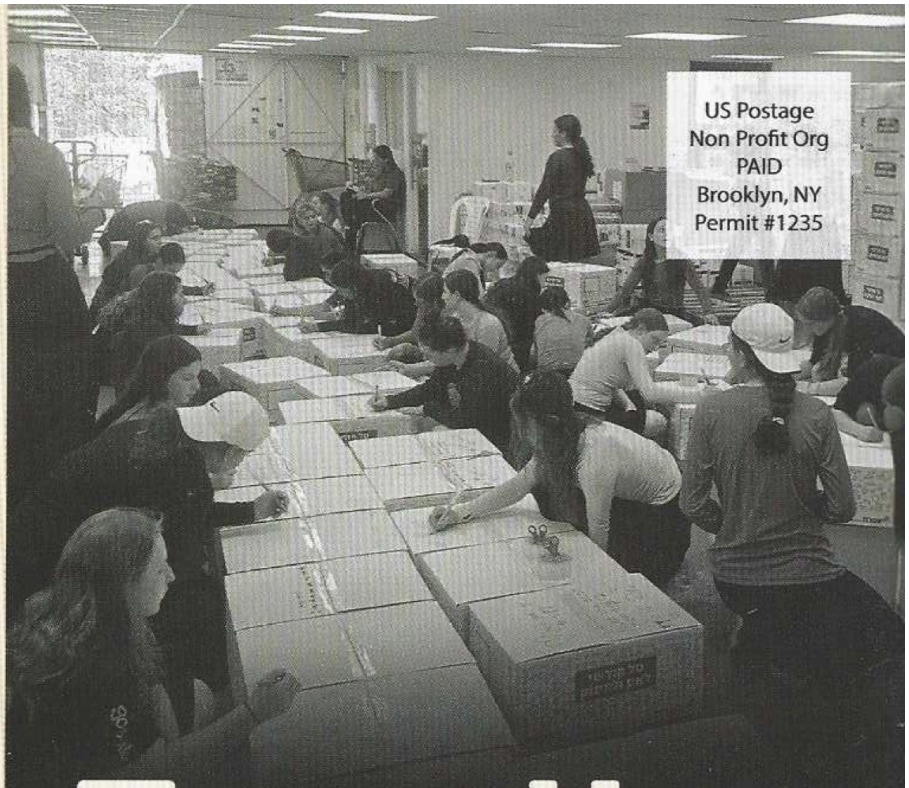

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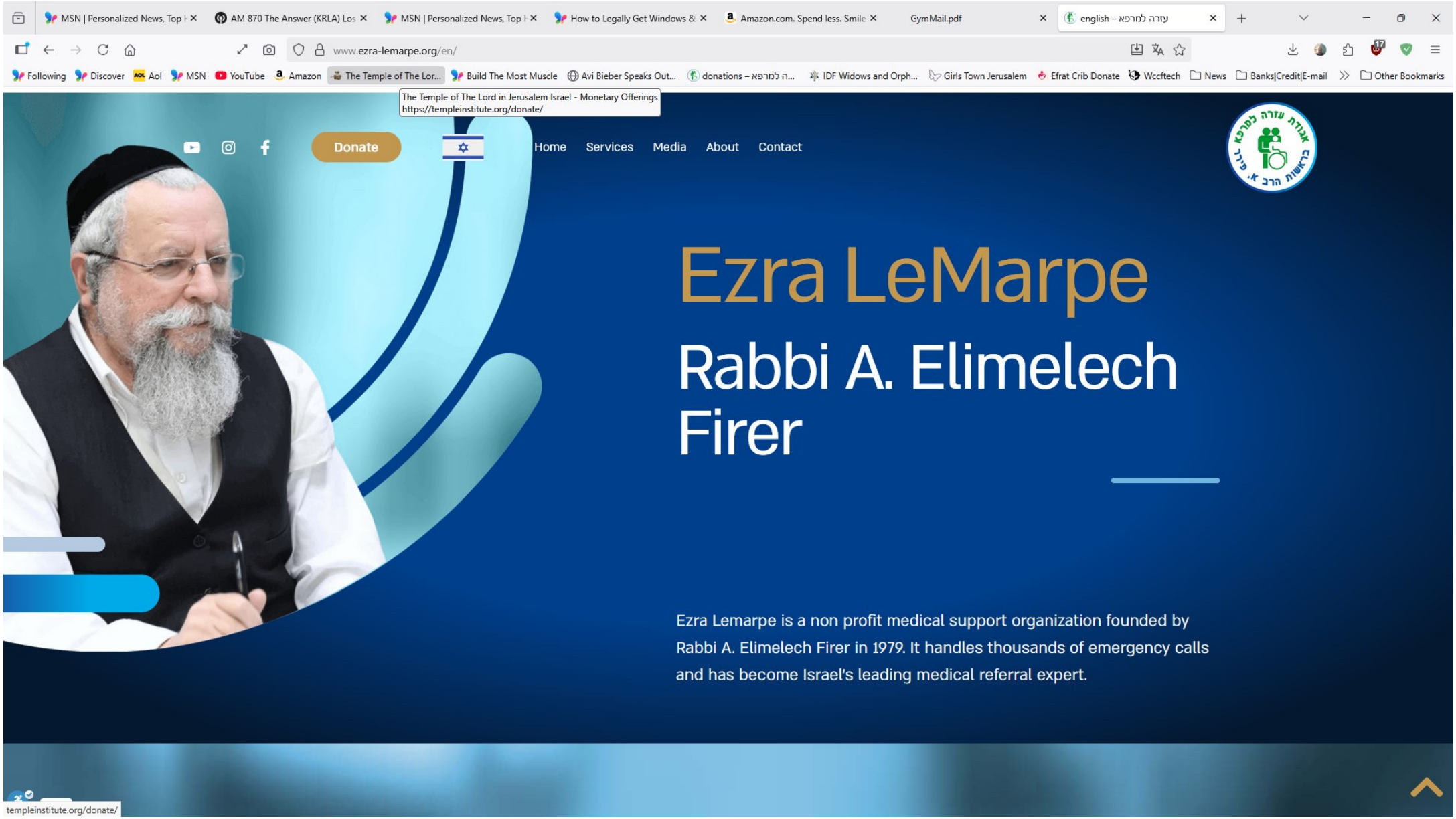
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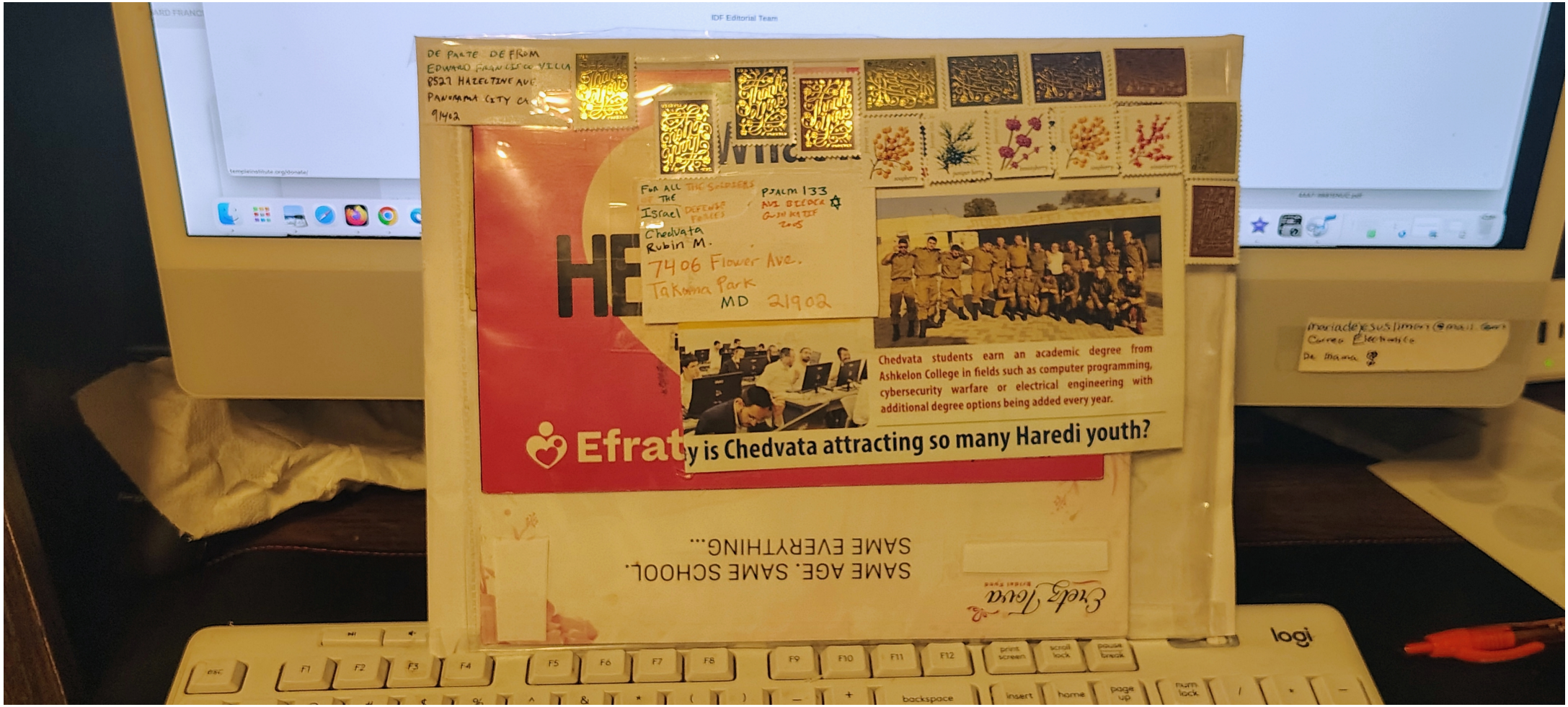
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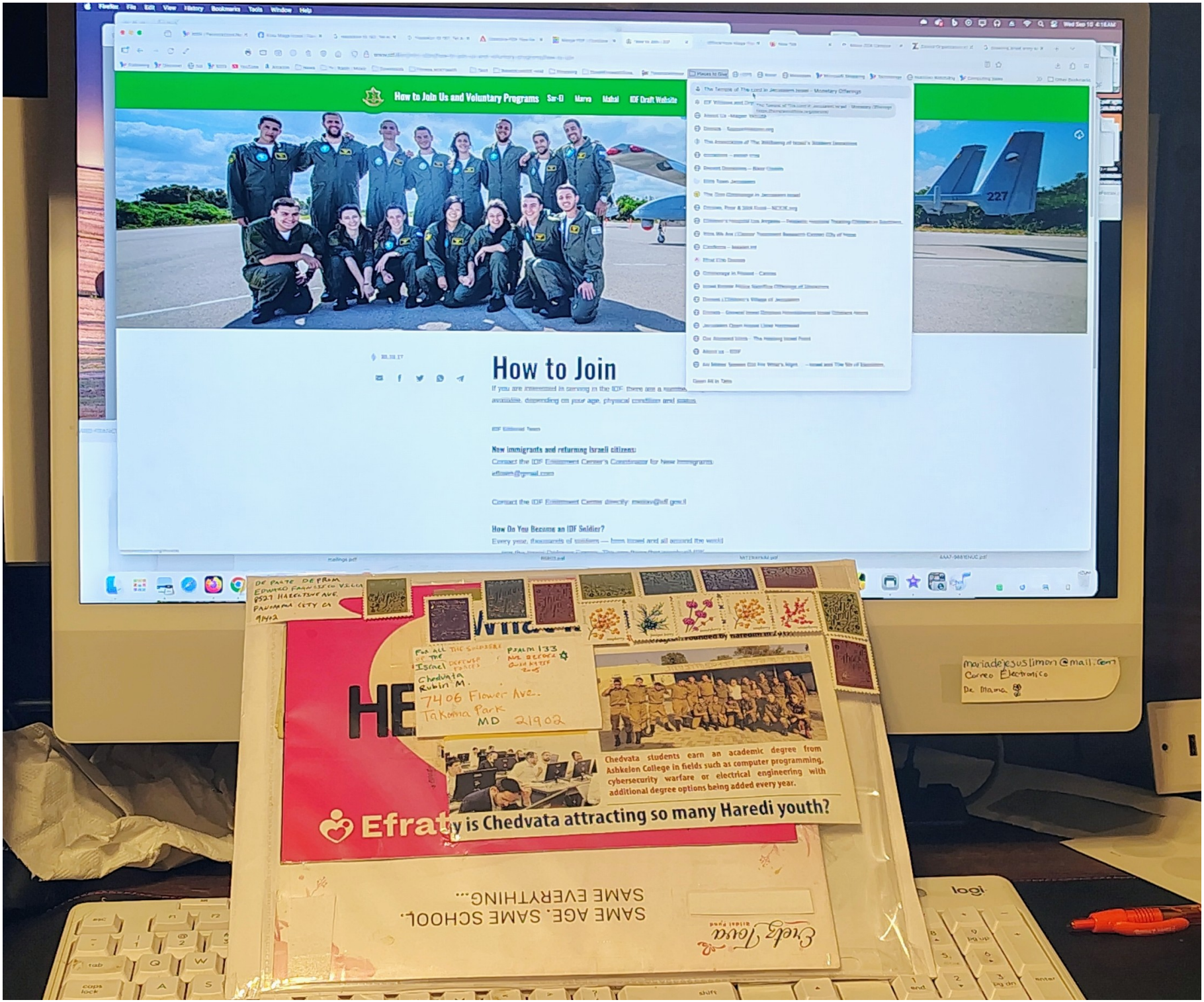
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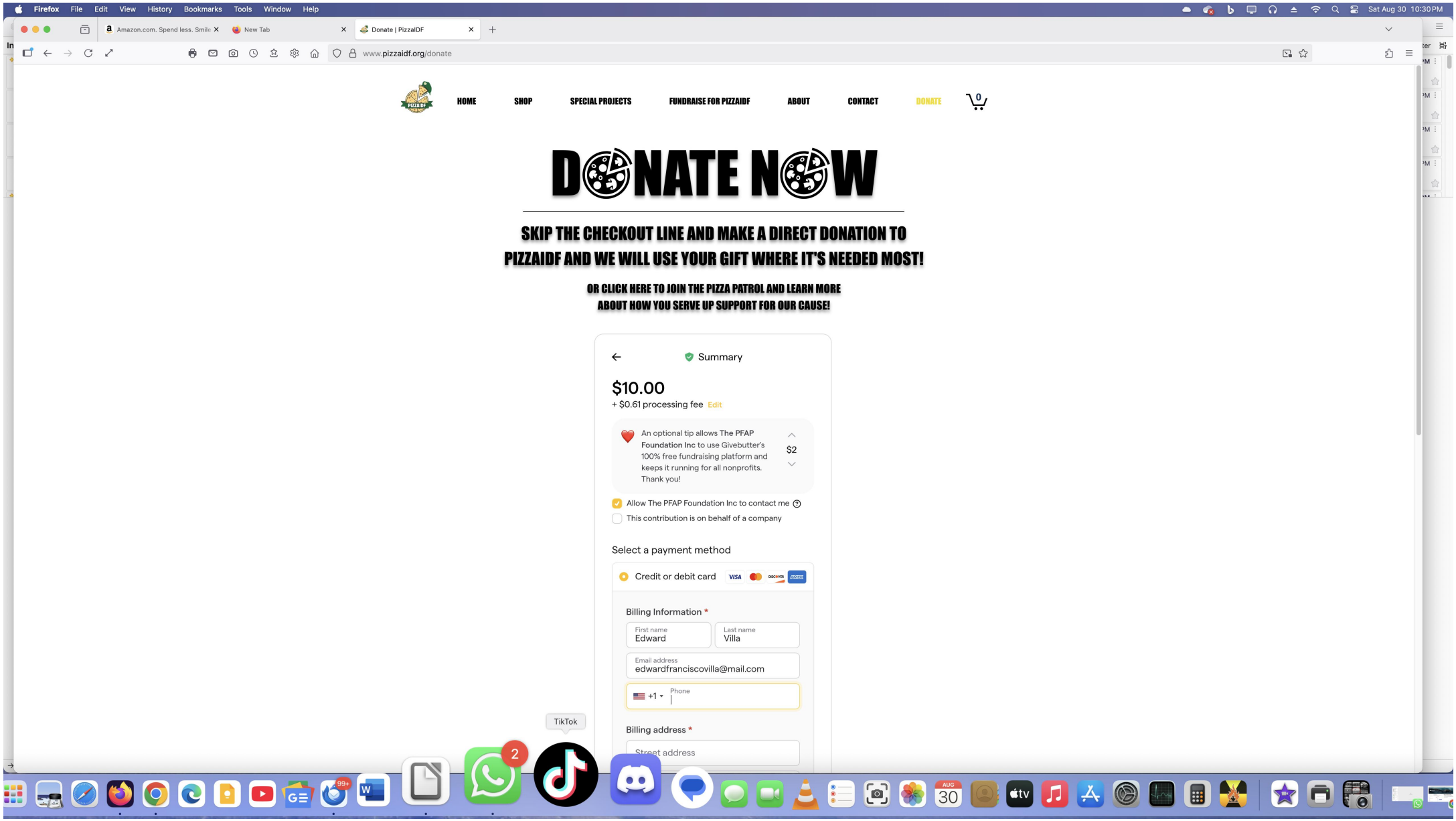
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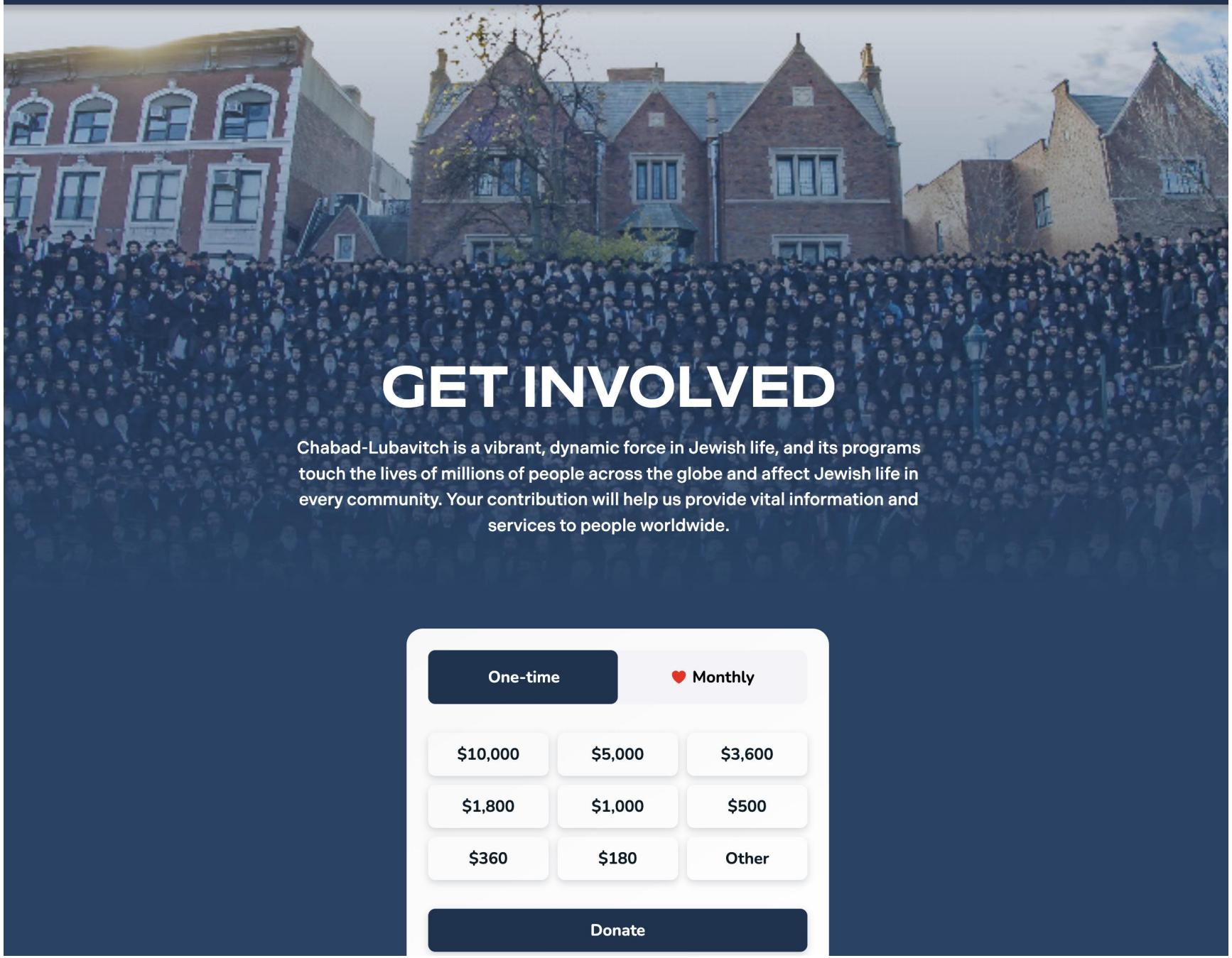

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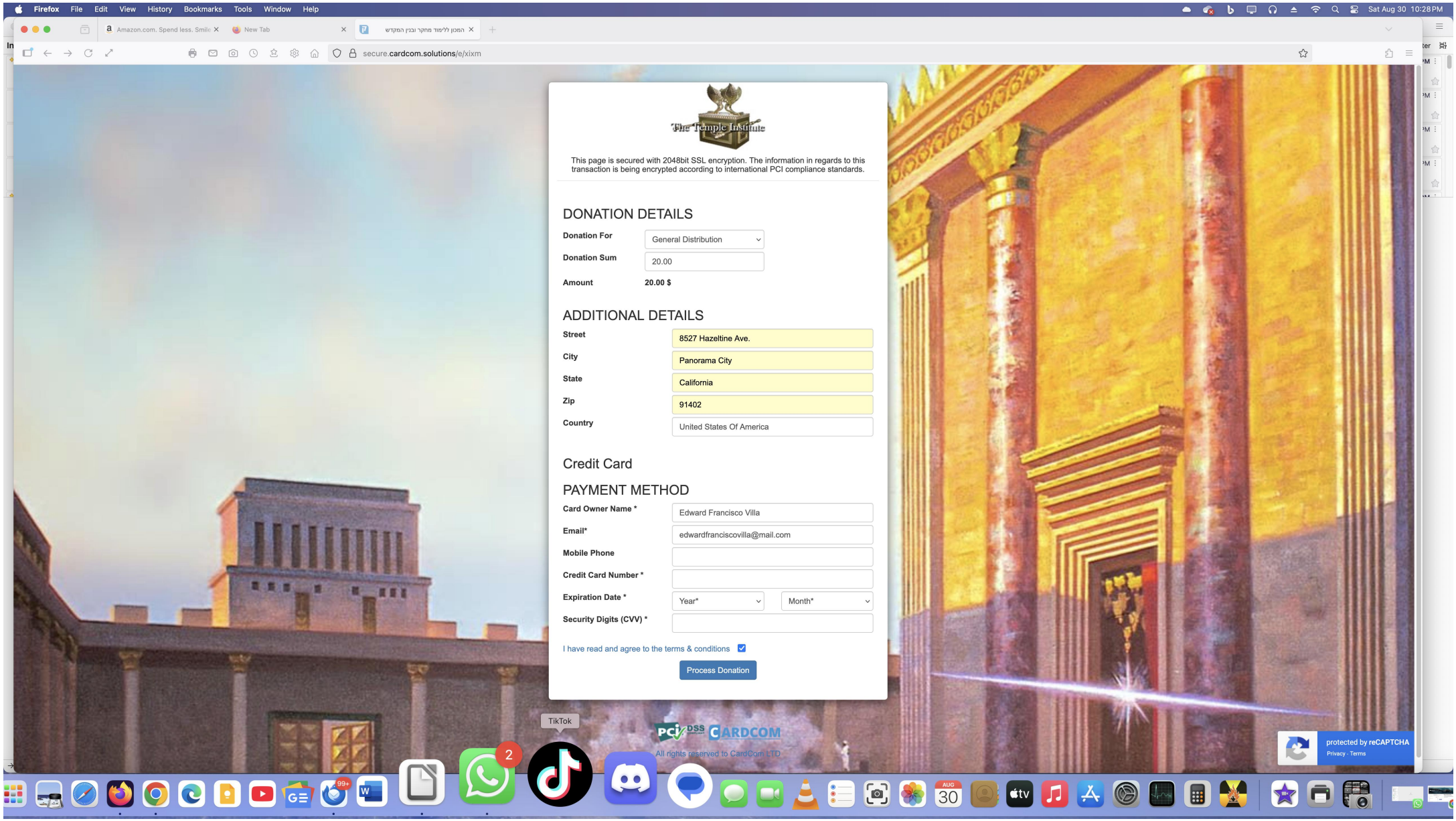
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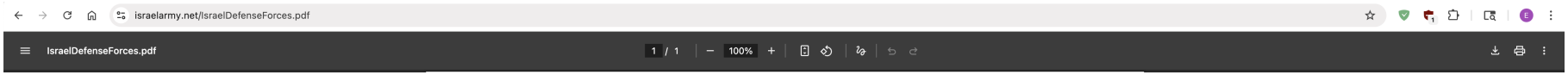


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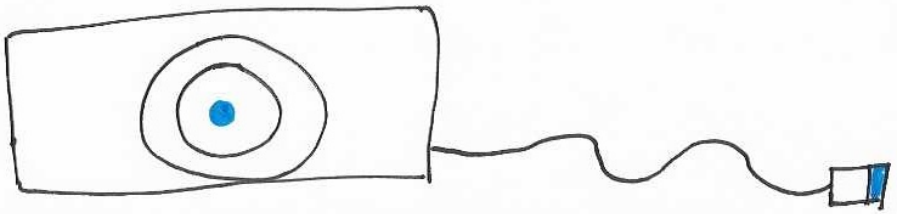

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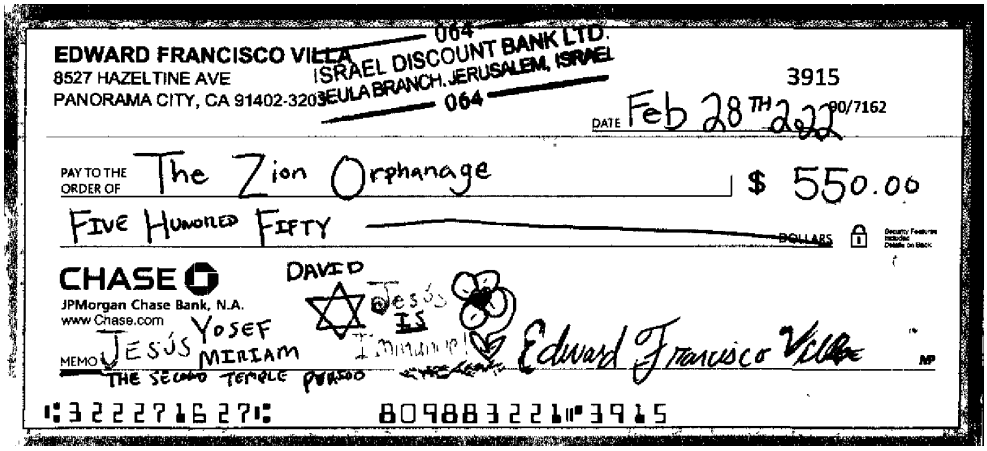


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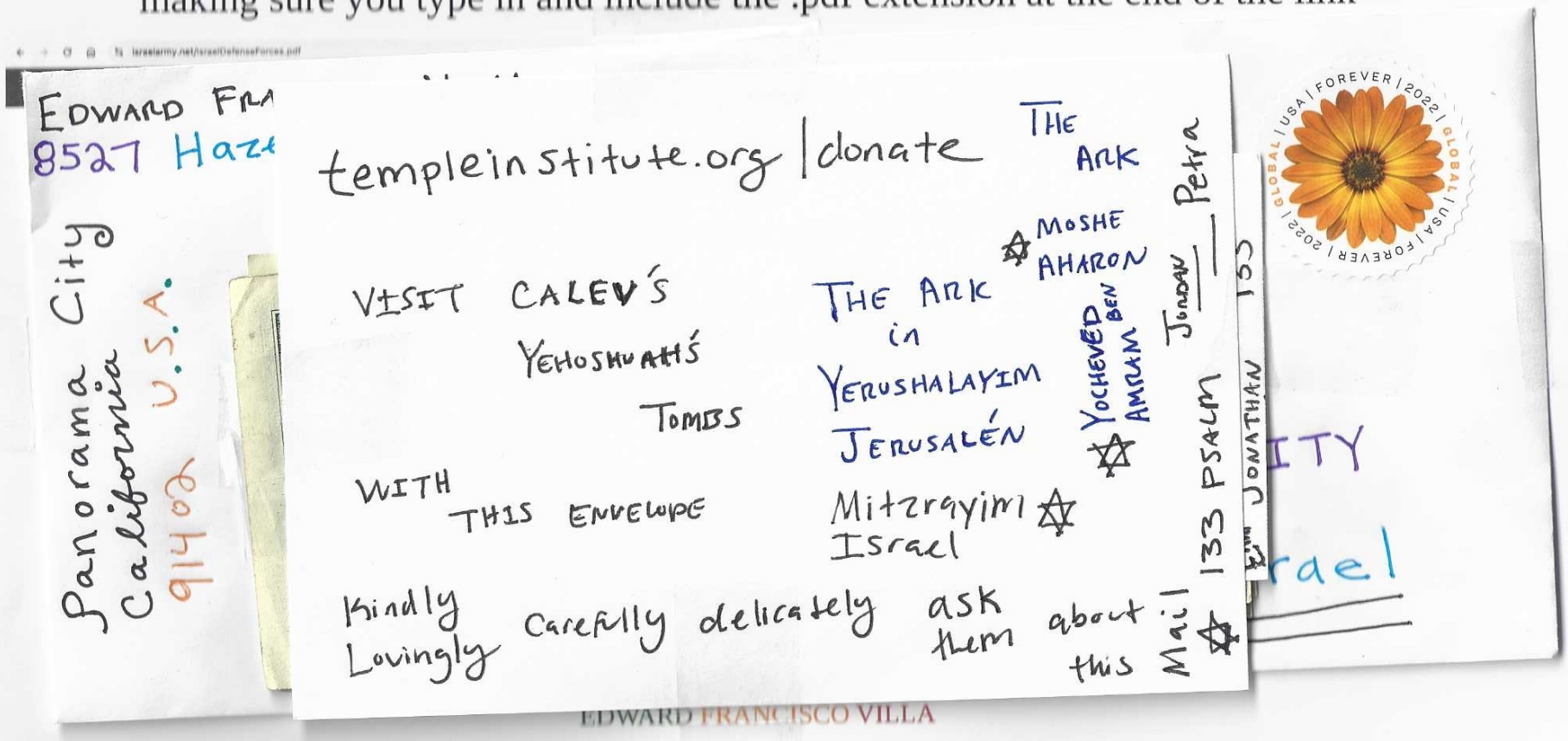


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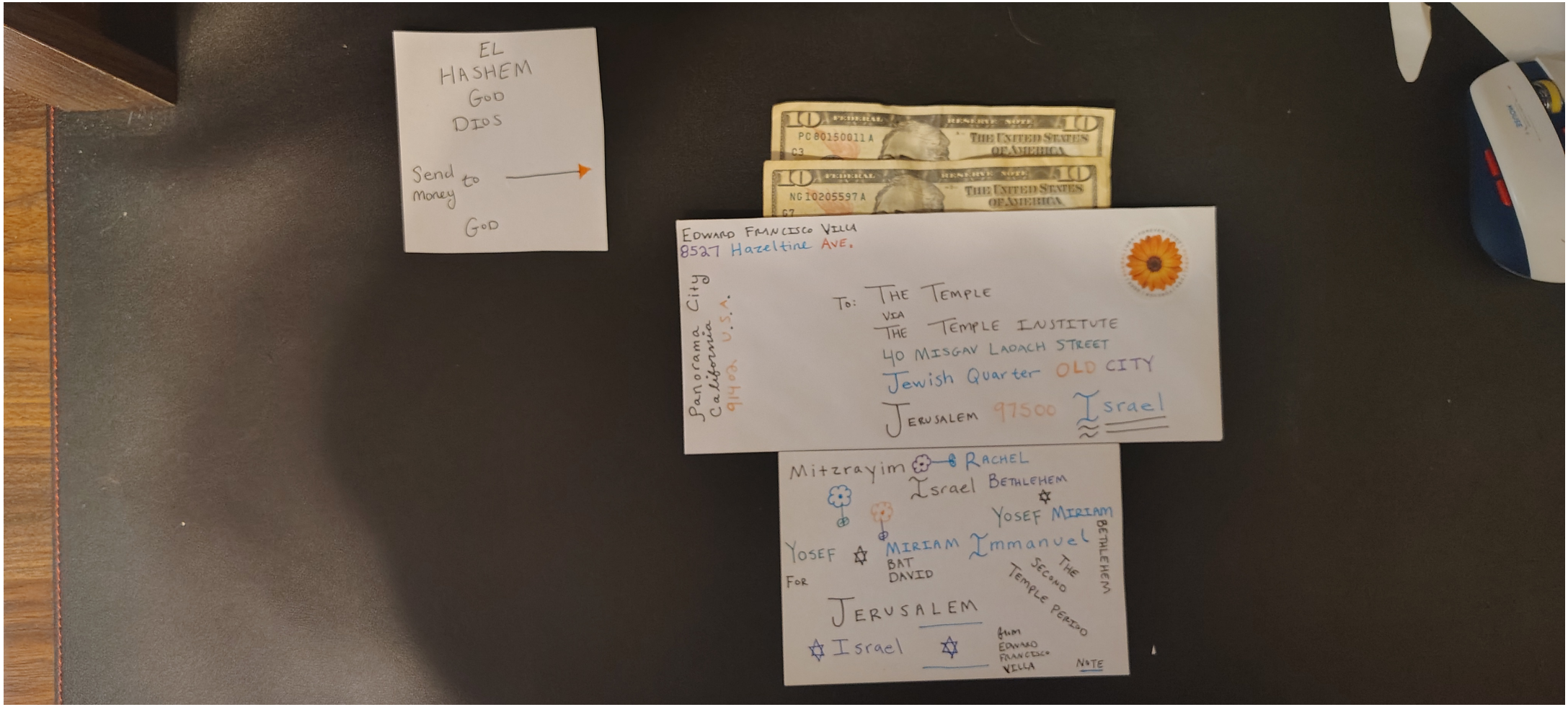
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# Gifts for First Grade

Suitable for: Young Orphans | Otzma

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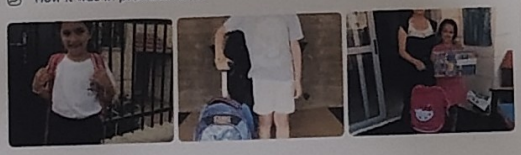

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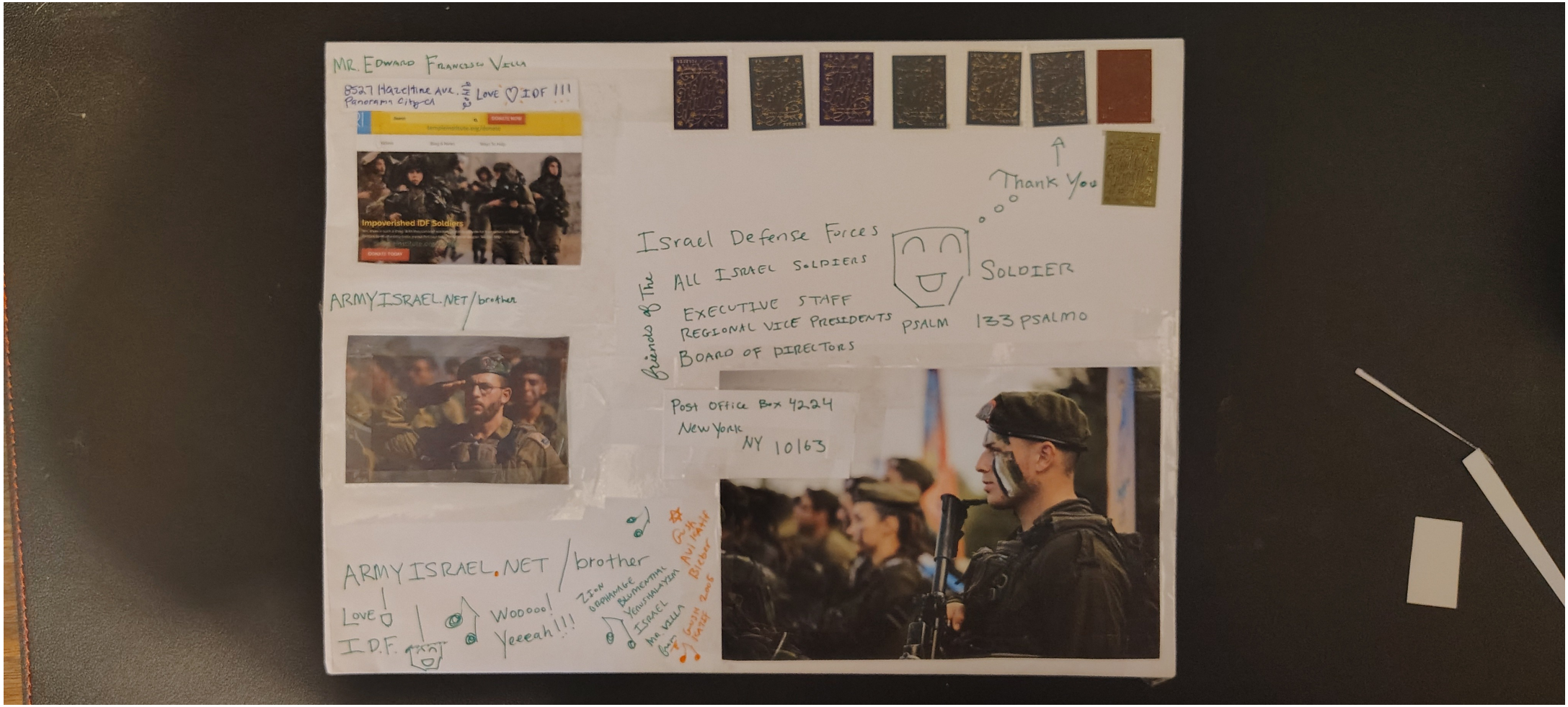
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By: **Morris Jastrow, Jr., George A. Barton, Marcus Jastrow, Louis Ginzberg**

## —Biblical Data:

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—In Rabbinical Literature:
—Critical View:

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I REMEMBER ONE TIME MANY YEARS AGO THAT WHEN I WENT OUT OF MY WAY TO PURCHASE HER QUITE GENEROUS GROCERY FOOD
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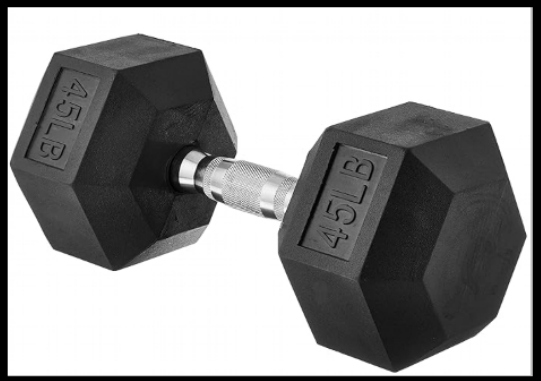


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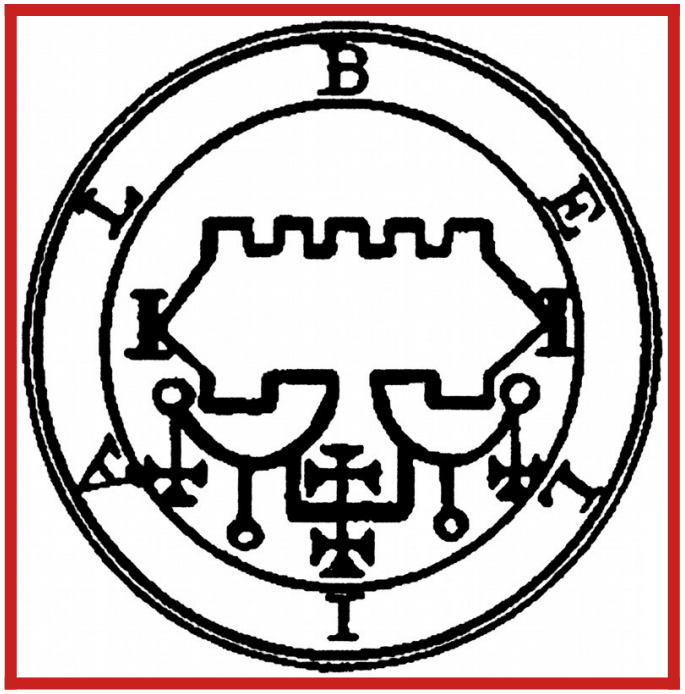




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*"I am the Lord your God who took you out of the Land of Egypt out of the house of bondage. You are to have no other gods but me."*

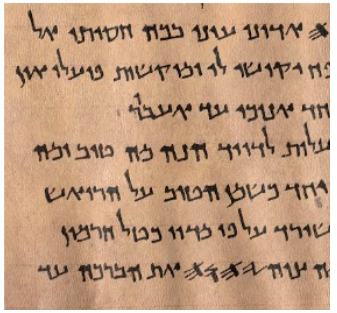
— DEUTERONOMY 5:6-7

**PSALMS SCROLL**

11Q Psalms ᵃ
Date: 1–68 CE,
Herodian Period
Language: Hebrew

*"How good and pleasant it is when God's people live together in unity"*

— PSALMS 133:1



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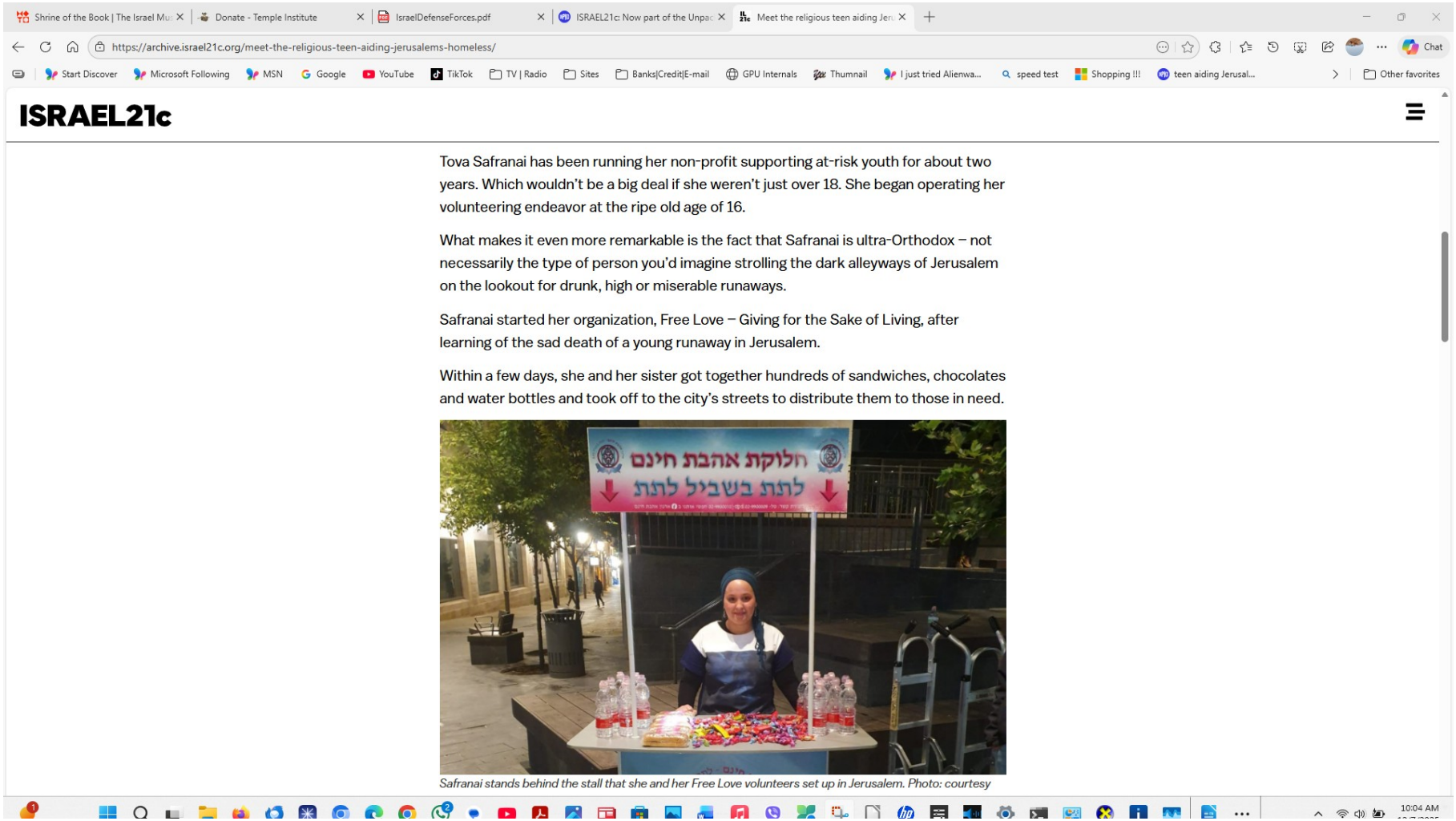


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avi bieber 298
(photo credit: )

**jpost.com/israel/bieber-unrepentant-after-idf-discharge**

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A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as


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# Far-right MK Maoz accuses Trump of ‘advancing Palestinian terror state’ in West Bank

Story by Sam Sokol • 3h • 1 min read



Edward Francisco Villa • Just Now
God bless His Nation Israel and His Children therein of it

Wait until a few years from now The Americans with The United Nations and The Vatican in Roma Rome decide to invade Jerusalem Yerushalayim Jerusalén .
Let just say then The Nations will know when there will be supernatural world wide Biblical Victories even when treasured Moses Moshe and his beloved brother Aaron Aharon The High Priest are horrifically evilly killed and God judges those that hurt His beloved Moshe and His beloved Aharon .

God bless you all here
Hoping you all have compassion and loving-kindness toward Israel and toward The Lord Immanuel Jesús The King of His Kingdom of His Own Nation !!! José Yosef Joseph His Father and María Miriam Mary His Mother of Immanuel born in Bethlehem Israel during The Second Temple Period Israel Yerushalayim Jerusalem Jerusalén

The Ark of The Covenant in Israel Jerusalén Yerushalayim Jerusalem
El Arca de la Alianza en Israel Jerusalén Yerushalayim Jerusalem

God
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Israel
Immanuel

Yosef The Father Miriam The Mother of
Immanuel
Jesús
born in Bethlehem
Israel
during
The Second Temple Period
Jerusalén Yerushalayim Jerusalem

Israel

El Mesías Ha Moshiach The Messiah

The Archangel Metatron
The Archangel Gabriel
The Archangels Sariel Saraqael Jeremiel Jophiel Remiel Barachiel Raphael Uriel

Michael The Archangel
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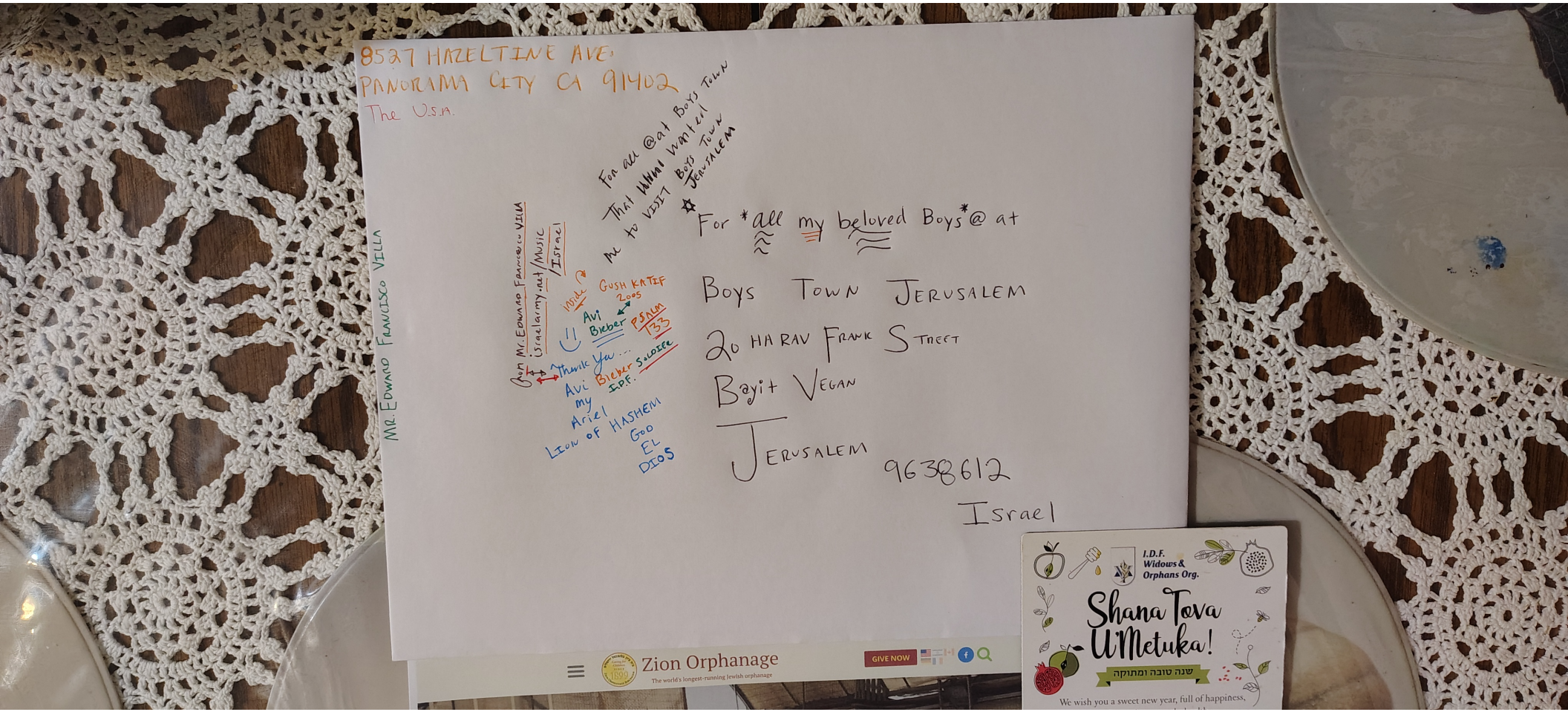
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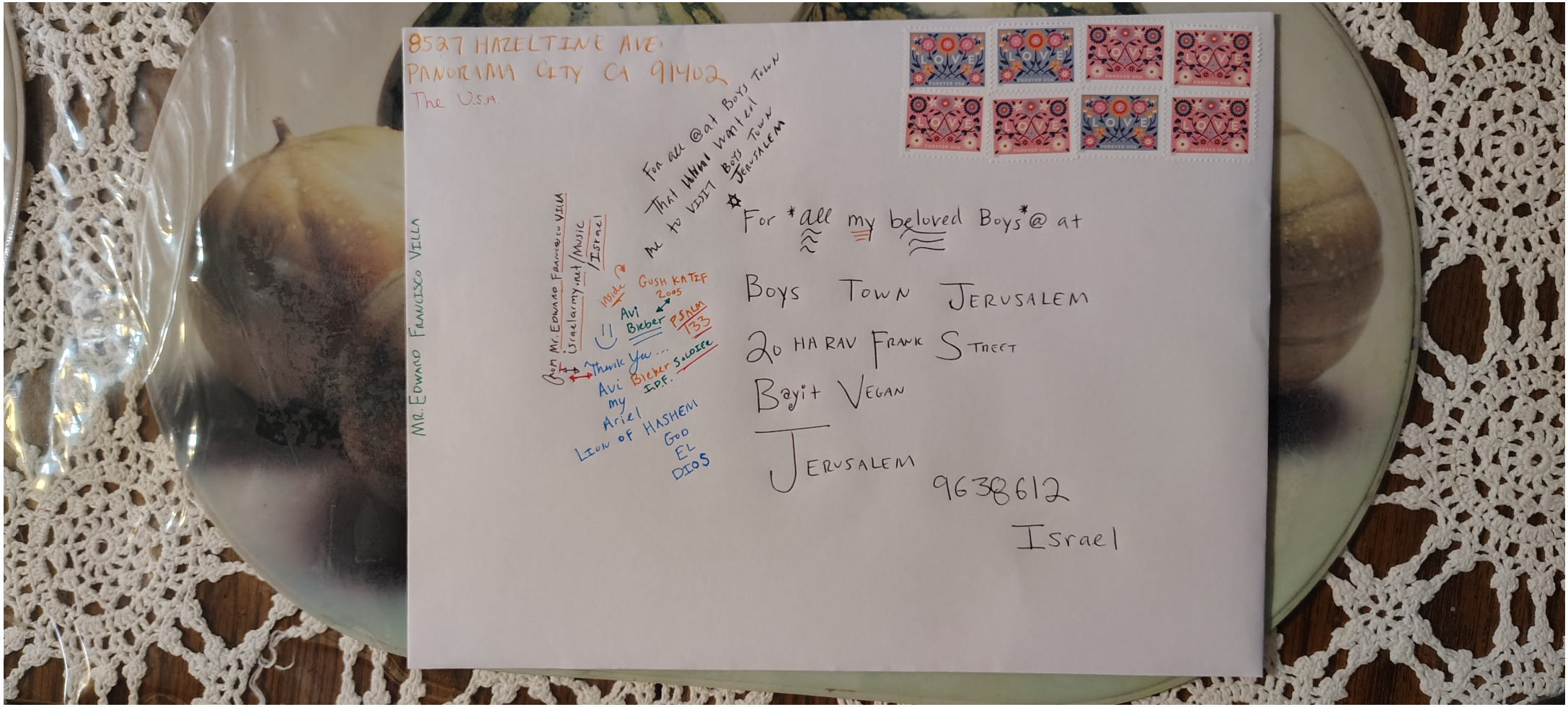
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# OBED-EDOM (עבד אדום).

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

Images of pages



V:9 P:370



V:9 P:371

Table of Contents

—1. Biblical Data:
—In Rabbinical Literature:

## —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).

## —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 beforeit 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).



Yosef Immanuel Miriam

Jesús

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Send generous generous sacrifices to
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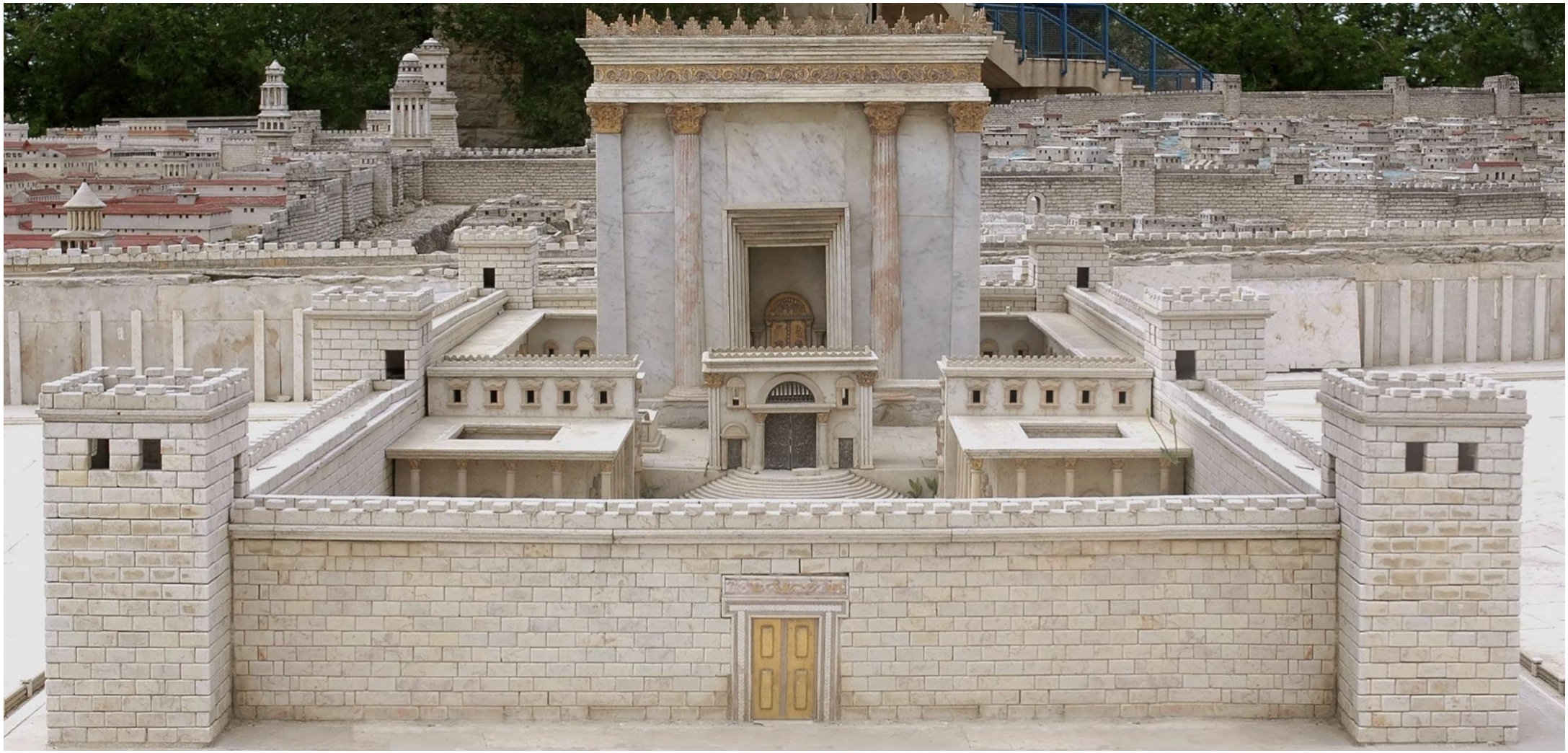



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# Ancient Jewish village discovered at Kursi beach

## 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.**



Hebrew inscription uncovered at Kursi
Copyright: Jennifer Munro

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.

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 the sea 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 Raghav 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 previous 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 archeological 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 or 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 archeological findings to date in Israel," Prof. Artzy notes.

Volunteers from Israel and from abroad are participating in the excavations at Kursi beach site, particularly 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 archeological 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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**Photo caption: Revealing the inscription at Kursi**
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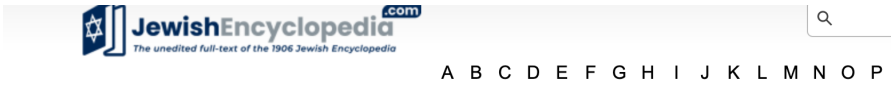


**REVELATION (BOOK OF):**

**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

**Table of Contents**

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.
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י'ז תשרי תשפ'ו

09/10/2025

Dear Edward,

*Tishrei* is the month of holidays. Rosh HaShana, Yom Kippur, Sukkot and Shemini Atzeret/Simchat Torah all occur during *Tishrei*. Of the 30 days of *Tishrei*, 11 days are full-fledged holidays. That gives us just enough days in between to prepare for the next holiday. *Tishrei* is both exhilarating and exhausting. Rosh HaShana marks the new Hebrew year, despite the fact that it is the 7th month of the year and that it is referred to in the Torah simply as *Yom HaTeruah* – the Day of the Sounding (of the Shofar). Its designation as the start of the new year was revealed only *via* the Oral Torah, the unwritten tradition also handed down from Sinai *via Moshe*. On Rosh HaShana we recognize HaShem as Sovereign over all creation, and stand before the King in Judgement. On Yom Kippur we stand before HaShem and make one last appeal before the book is sealed.

Sukkot is known as the Time of our Joy, as there is a direct Torah commandment to rejoice on Sukkot*: "You shall make yourself the Festival of Sukkot for seven days... And you shall rejoice in your festival..."* (Deut. 16:13-14) Sukkot is also the time of HaShem's judgement concerning the amount of life sustaining rainfall in the upcoming year in the land of Israel. Therefore, Sukkot prayers include pleas for a year of abundant rain. The 7th and final day of Sukkot is also called *Hosanna Raba* (The Great Salvation) and is especially devoted to praying for rain. Immediately following the conclusion of Sukkot we exit our makeshift *sukkot* (booths) and celebrate the holiday of Shemini Atzeret (the Eighth Day Assembly) also known as Simchat Torah (the Joy of Torah). Special prayers for rain are again recited and the annual cycle of reading the five books of the Torah is both completed and renewed, by reading the final portion of Deuteronomy followed by the Genesis description of the six days of creation and the 7th day of rest.

Many holidays also mean many holiday greetings. Following is a sampling: On Rosh HaShana: *Shana Tova* – have a good new year, or, *Shana Tova Umetuka* - have a good and sweet new year! Between Rosh HaShana and Yom Kippur: *G'mar Chatimah Tovah* – many you be sealed in the Book of Life! On the eve of Yom Kippur: *Tzom Kal* - have an easy fast! On Sukkot: *Chag (Sukkot) Sameach* – happy holiday! On the intermediate days of Sukkot: *Moadim L'simcha* – happy holidays, which is responded with: *Chagim u'zemanim l'sason* happy holidays and times of joy!

May we all have a joy-filled *Tishrei* and a good sweet year ahead!

Yitzchak Reuven
Director, Int'l Dept.



***"And you shall rejoice in your festival!"*** (Deut. 16:13-14)

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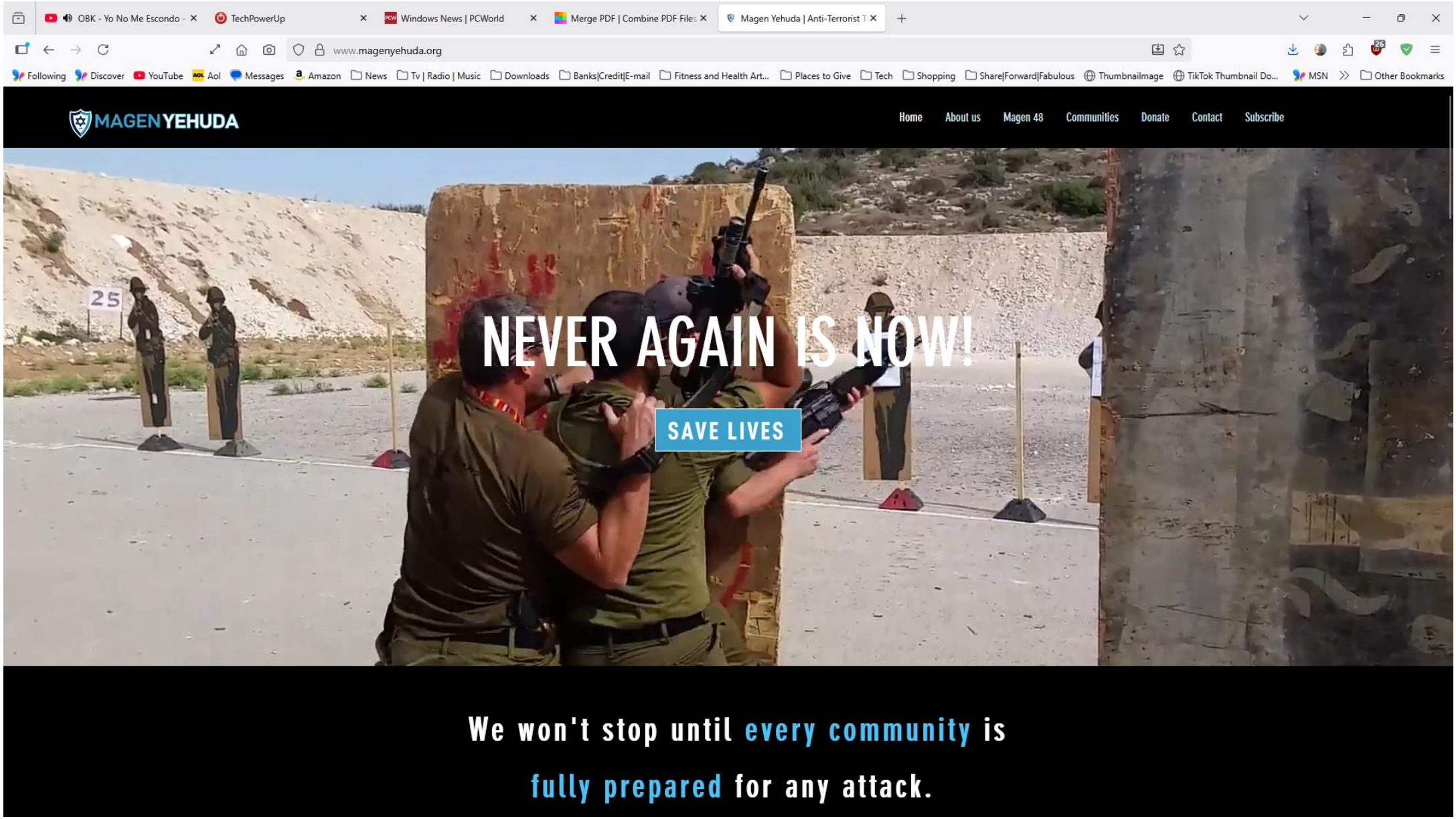
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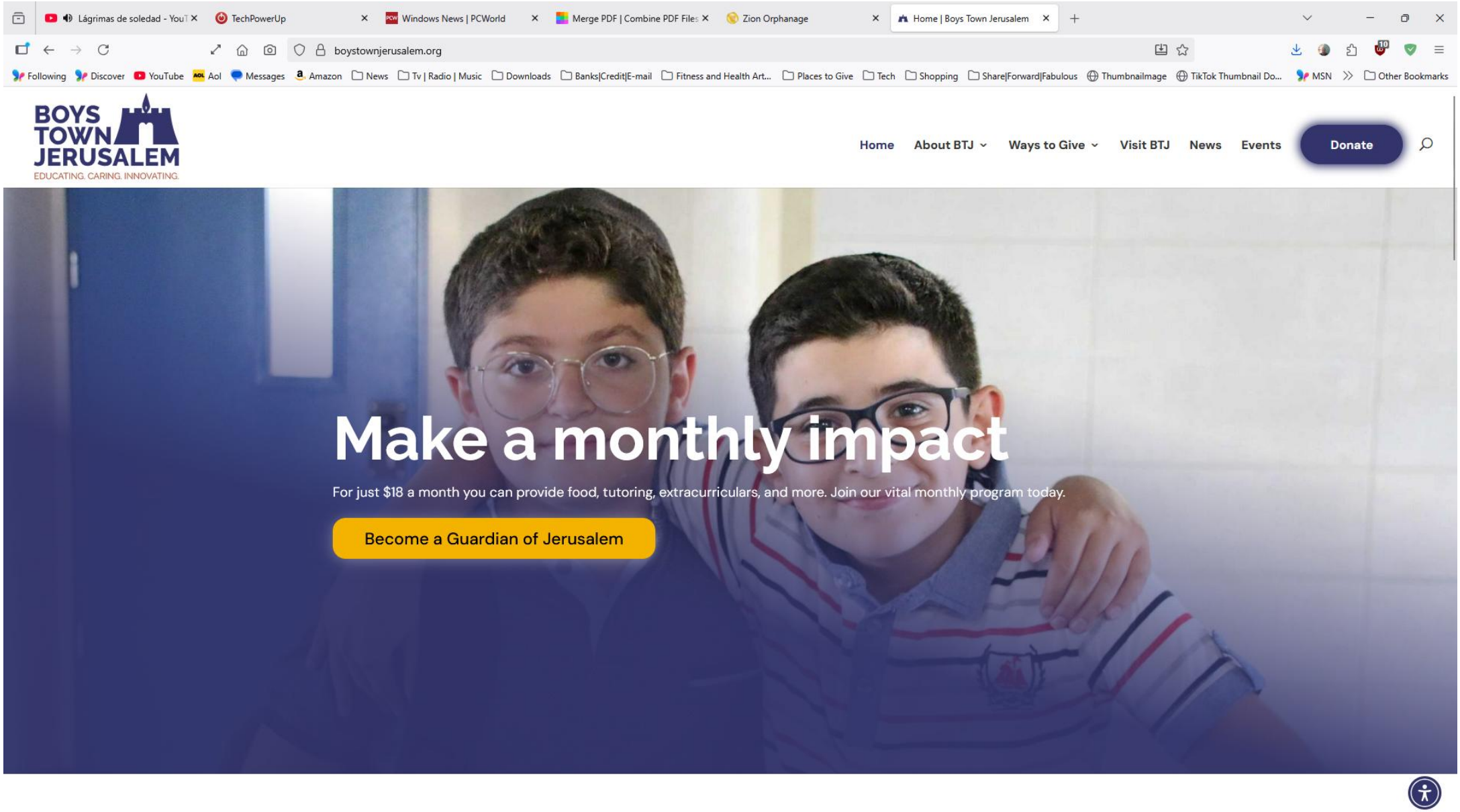
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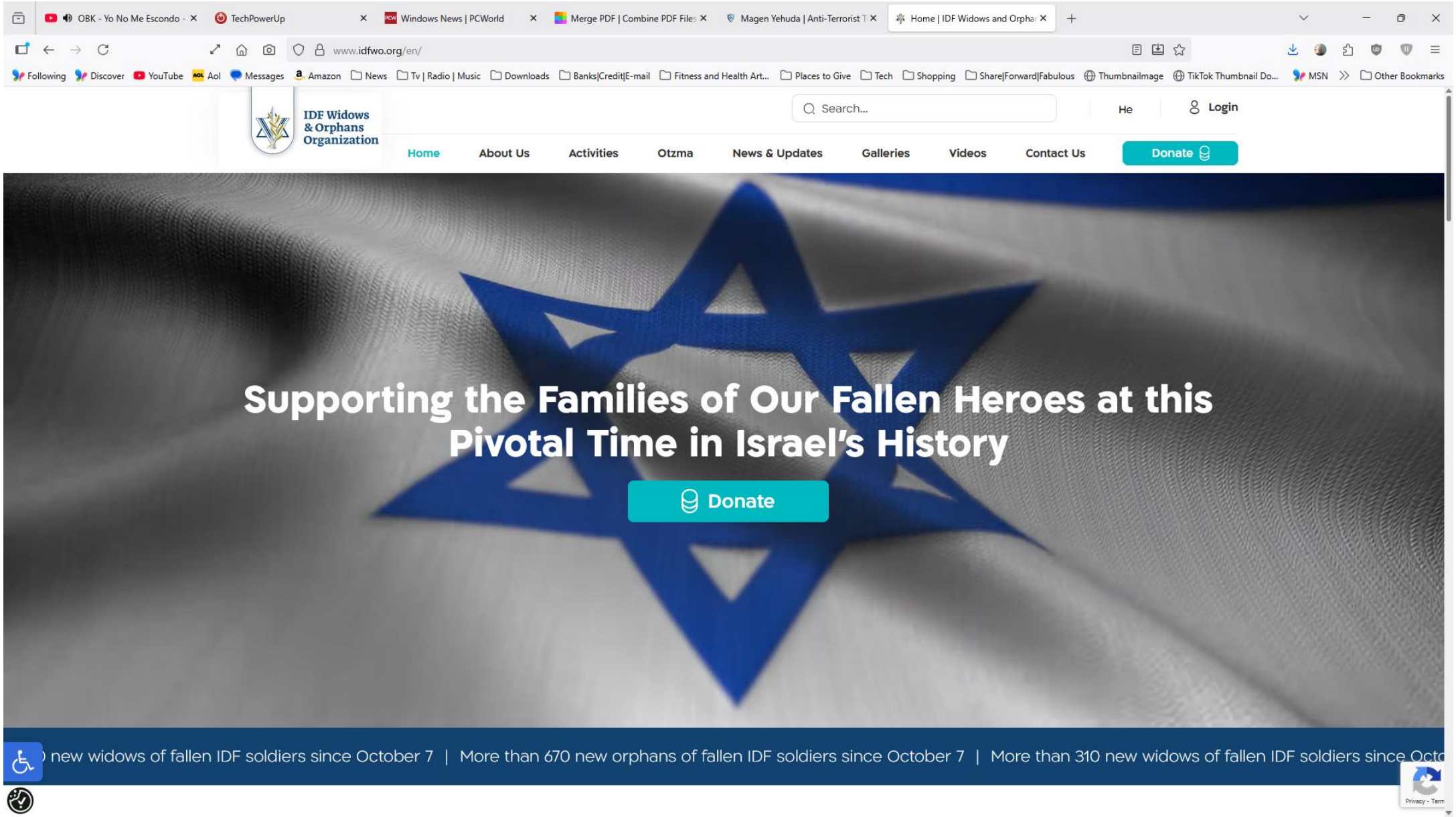
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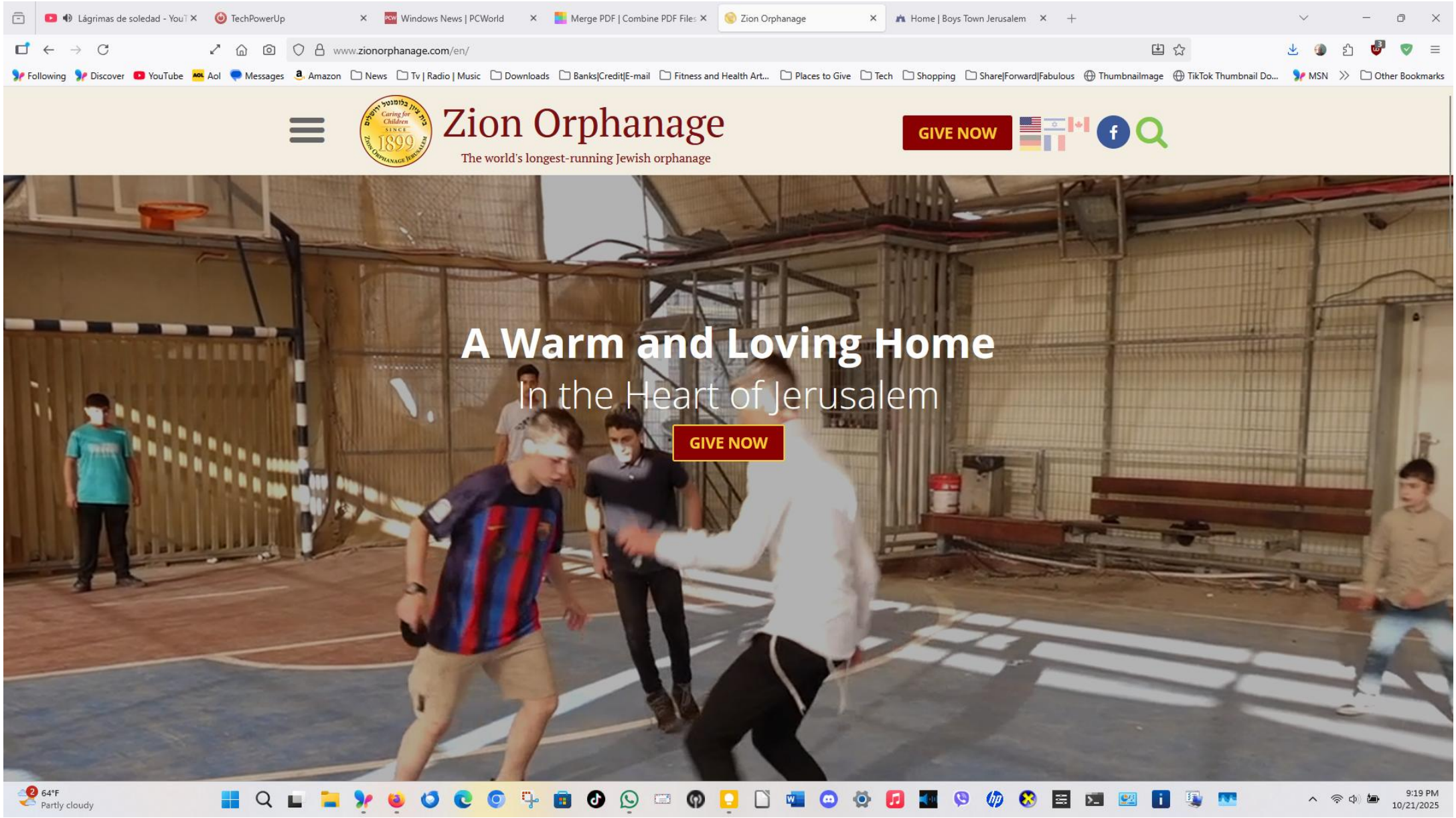
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Wed Oct 22 2025

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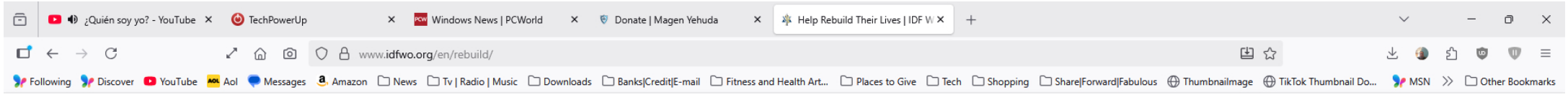


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Thank you for being part of our giving community, which together has made more than **3,470,400** donations! Your impactful support helps us make the world a better place.

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Following the funeral, the eulogies, the gun salute, and the shiva are the lives of those left behind. When someone is abruptly taken from us it is not just a single life that ends. Instead, an entire universe of potential shatters - dreams dissolve, futures evaporate, and what remains is a landscape of acute pain and bewildering loss.

**Since the atrocities committed on October 7, 2023, and the Swords of Iron War that followed, the number of new families requiring our support has surged in a dramatically unprecedented way.**

This has left the **IDF Widows & Orphans Organization (IDFWO)** forever changed, creating an urgent need to significantly scale our programming and individual support. In response to this pivotal moment in our history, IDFWO launched several new emergency responses to meet the urgent needs of the women and children left behind.

Our mission; to **HELP REBUILD THEIR LIVES** by providing comprehensive lifelong emotional, psychosocial, and financial support to ensure that the families of our fallen heroes navigate their journey of recovery and resilience with futures full of dignity and success.

**Just as soldiers have selflessly sacrificed their lives for our safety and freedom, it is our absolute collective responsibility to support the widows and orphans they leave behind. We owe them everything.**



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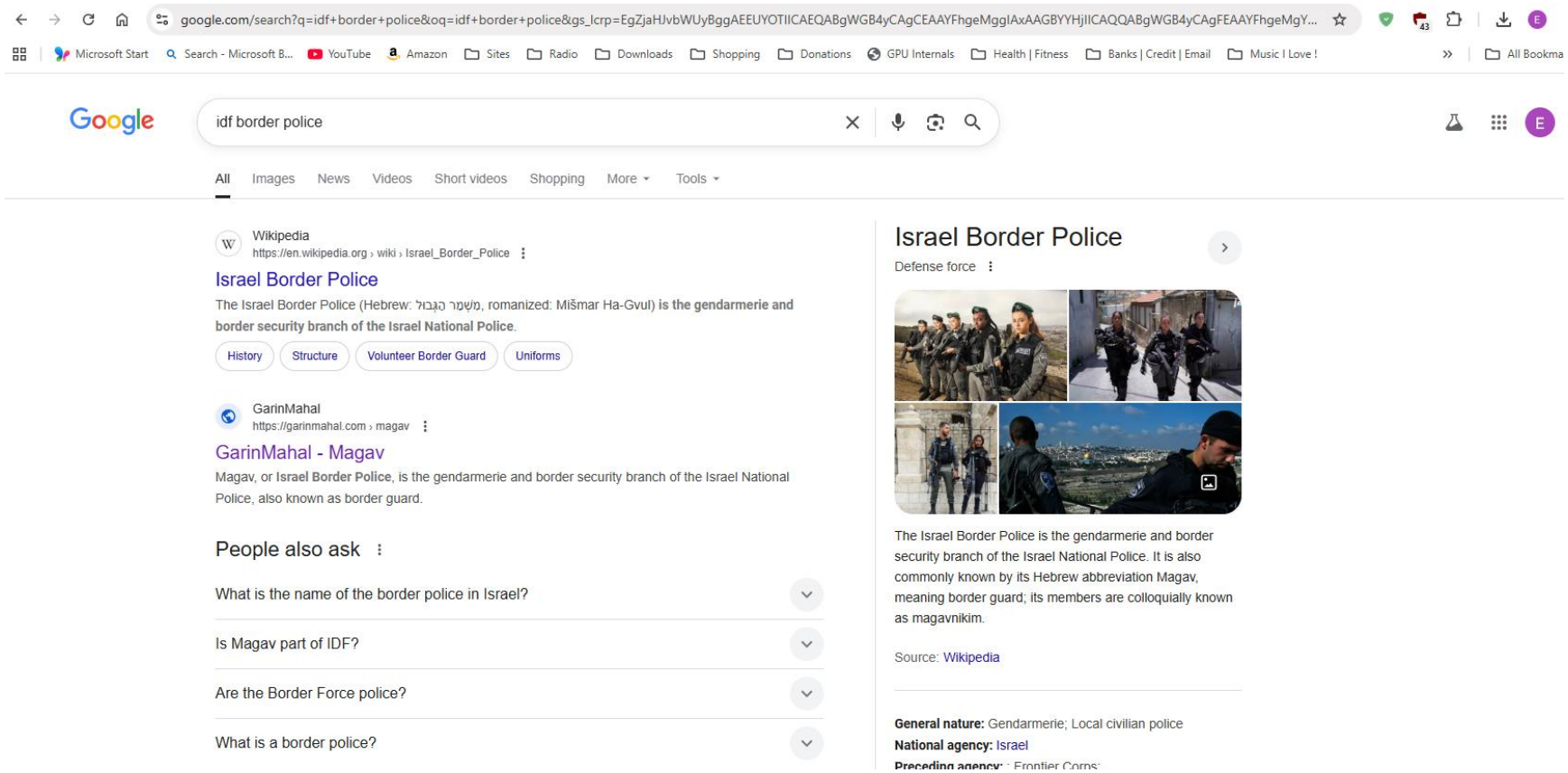


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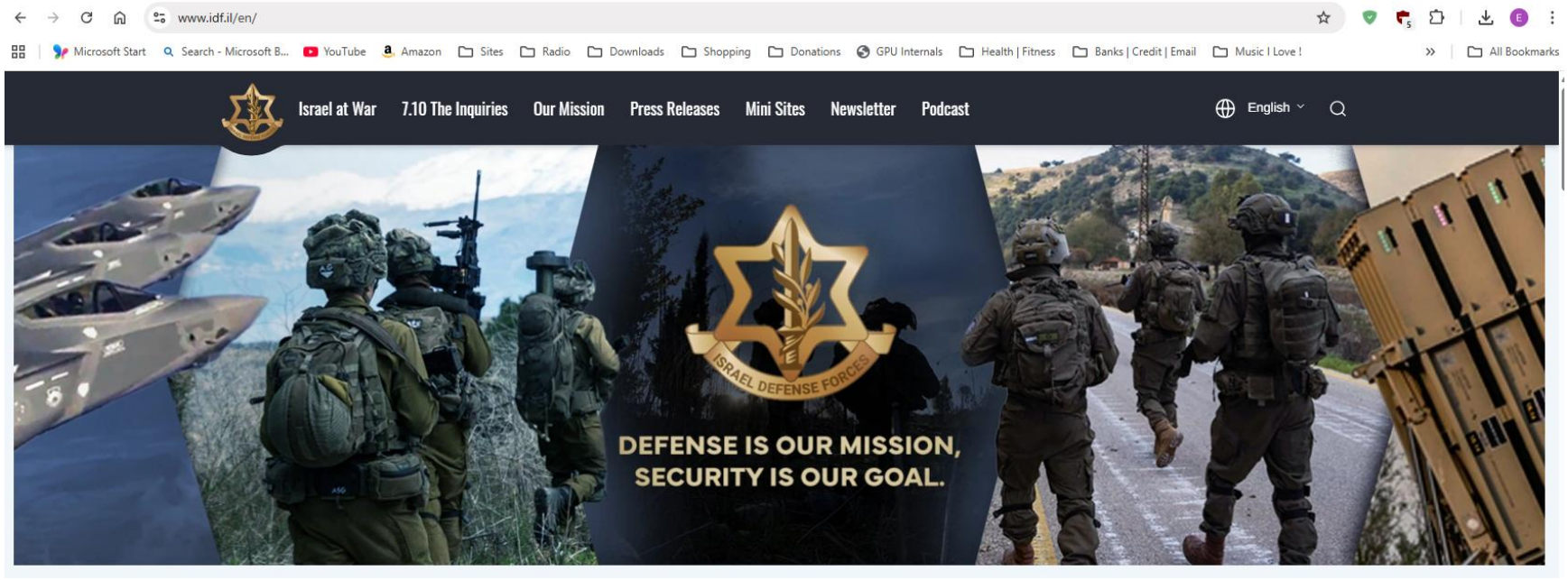


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# YOSEF

THE FATHER OF
MOSHIACH
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# MIRIAM

THE MOTHER OF
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# YOCHEVED

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MOSHE RABBENU
AHARON HA COHEN

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Im

# GERSHOM (גרשם):

## By: Emil G. Hirsch, M. Seligsohn

First-born son of Moses and Zipporah (Ex. ii. 22, xviii. 3). The circumcision of a

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# Far-right MK Maoz accuses Trump of ‘advancing Palestinian terror state’ in West Bank

Story by Sam Sokol • 3h • 1 min read



Edward Francisco Villa • Just Now
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Wait until a few years from now The Americans with The United Nations and The Vatican in Roma Rome decide to invade Jerusalem Yerushalayim Jerusalén .
Let just say then The Nations will know when there will be supernatural world wide Biblical Victories even when treasured Moses Moshe and his beloved brother Aaron Aharon The High Priest are horrifically evilly killed and God judges those that hurt His beloved Moshe and His beloved Aharon .

God bless you all here
Hoping you all have compassion and loving-kindness toward Israel and toward The Lord Immanuel Jesús The King of His Kingdom of His Own Nation !!! José Yosef Joseph His Father and María Miriam Mary His Mother of Immanuel born in Bethlehem Israel during The Second Temple Period Israel Yerushalayim Jerusalem Jerusalén

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Immanuel
Jesús
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during
The Second Temple Period
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Israel

El Mesías Ha Moshiach The Messiah

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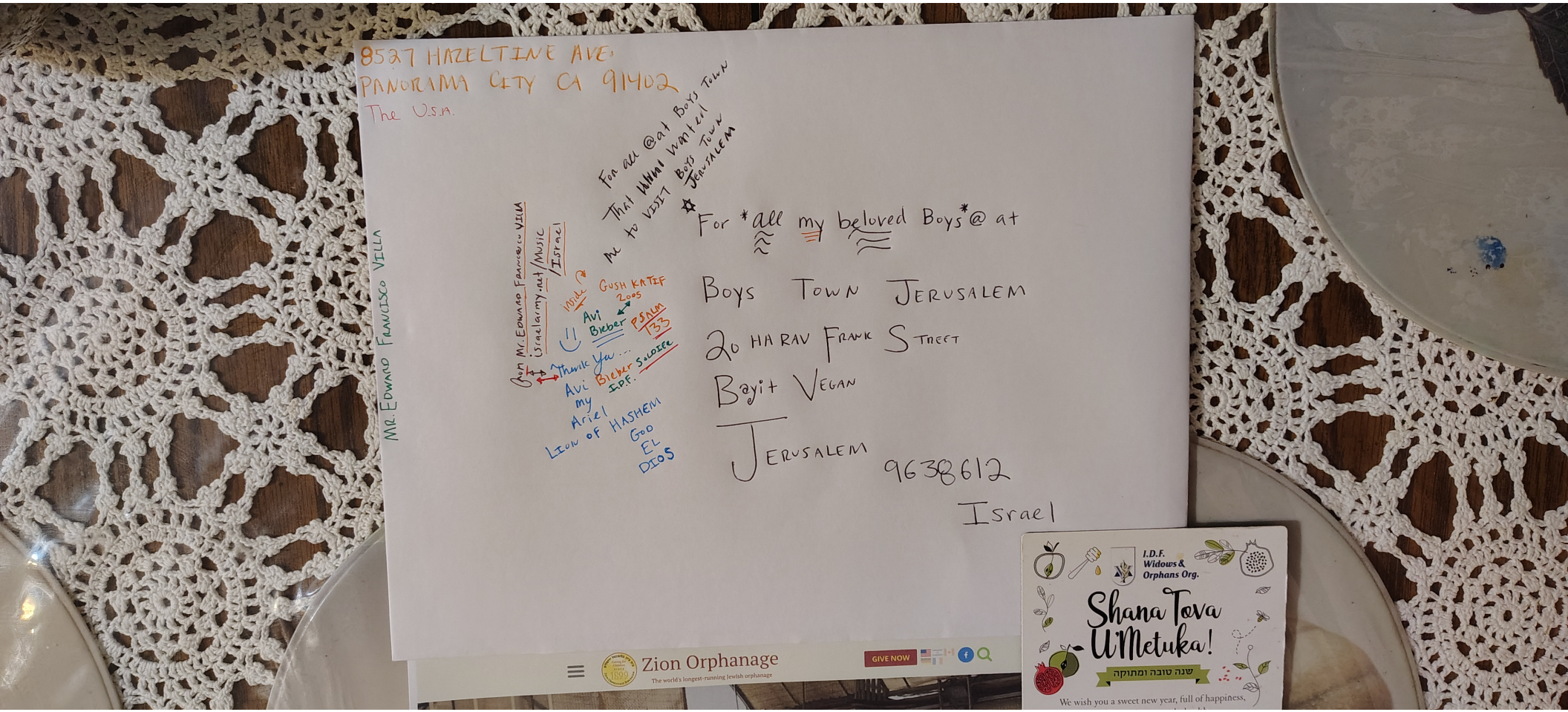
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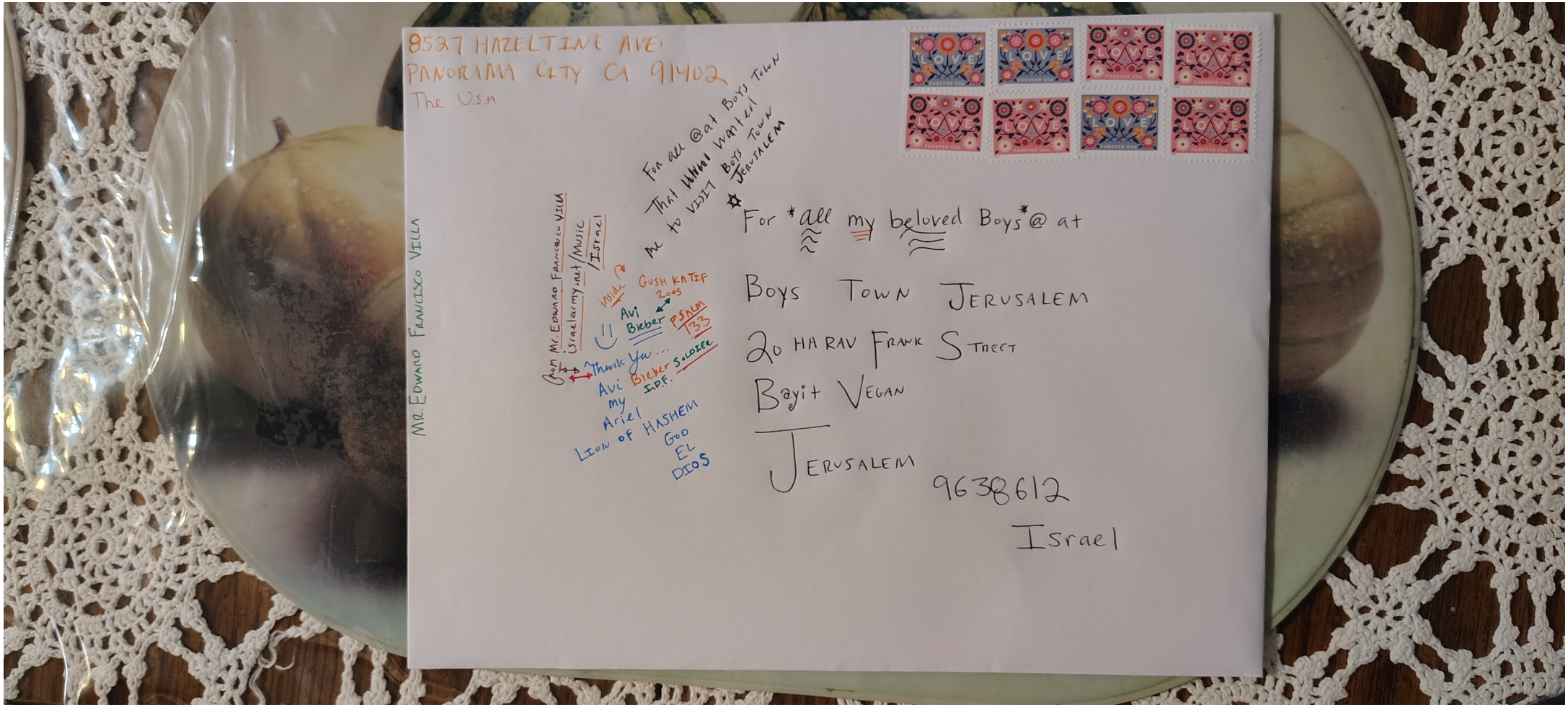
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# ZIPPORAH.

By: **Joseph Jacobs, Schulim Ochser**

Table of Contents

—Biblical Data:
—In Rabbinical Literature:

## —Biblical Data:

Daughter of Jethro and wife of Moses. According to the Bible,Moses met the daughters of Jethro when they were being driven away from a well by shepherds; he assisted them, and was invited into the

# TZIPPORAH

THE MOTHER OF
MOSHE RABBENU'S SON

.

DAUGHTER IN LAW OF
AMRAM AND YOCHEVED

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# THE MOTHER OF CALEV BEN JEPHUNNEH

# THE FATHER OF YEHOSHUAH BEN NUN

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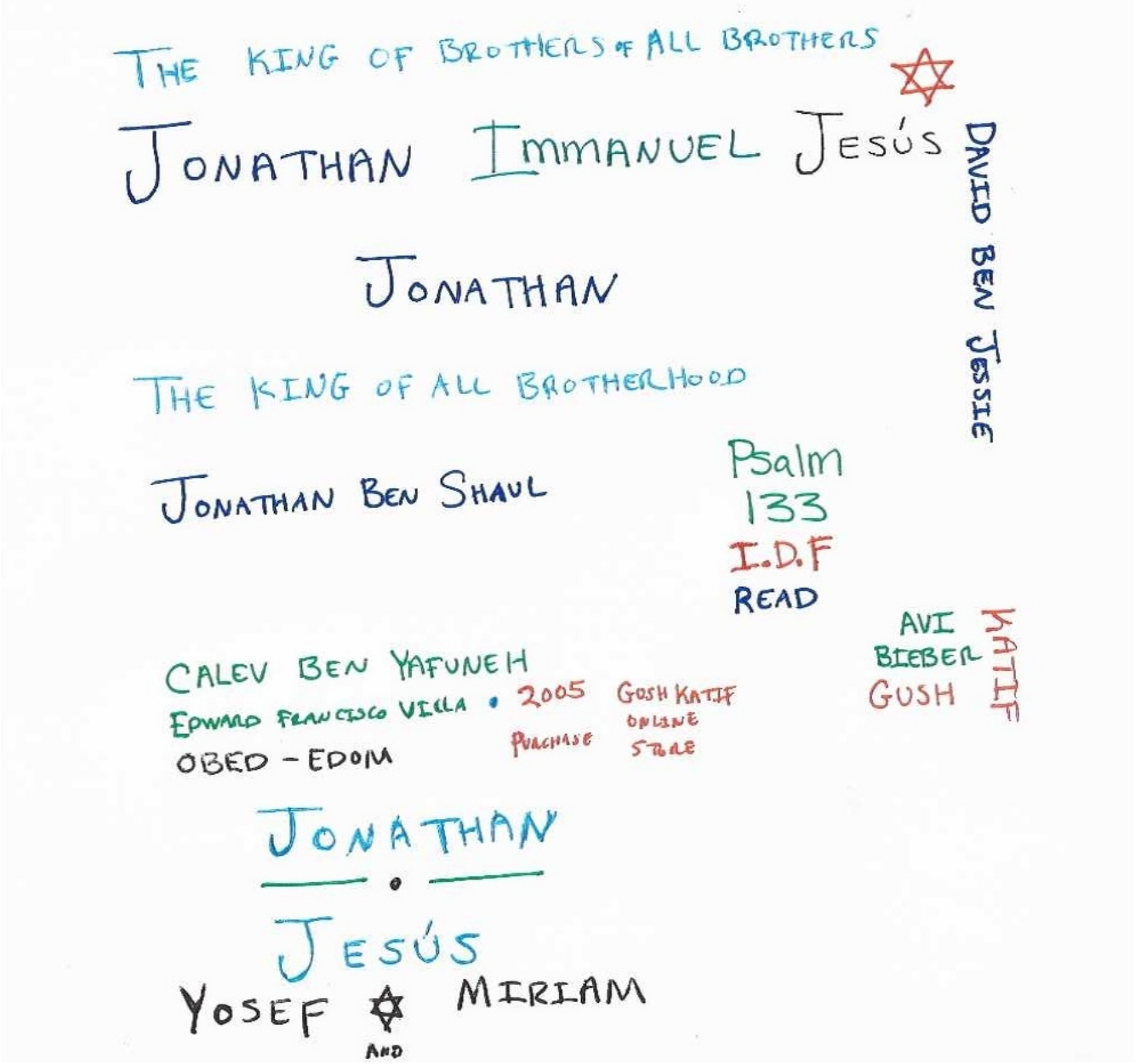


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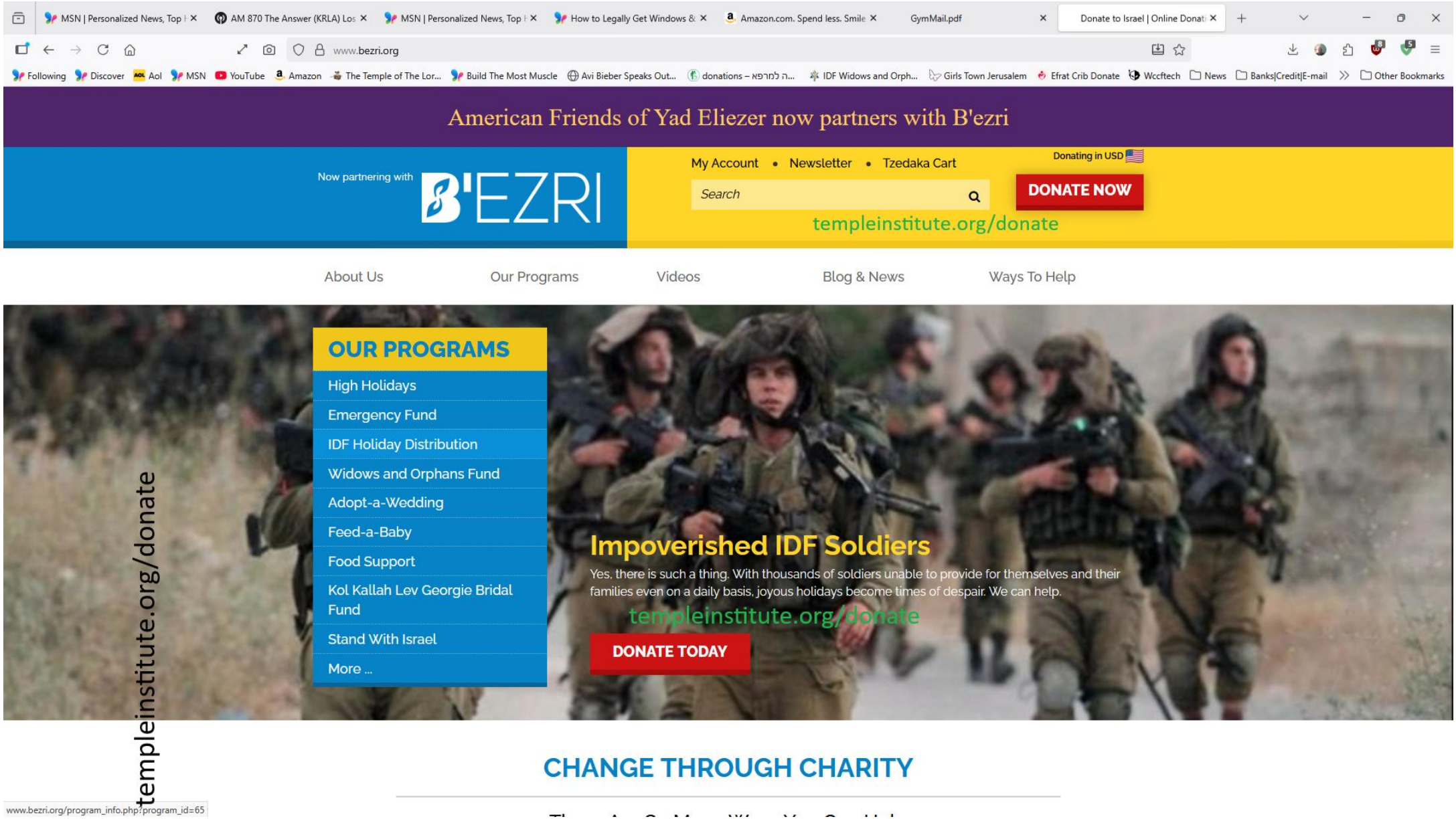
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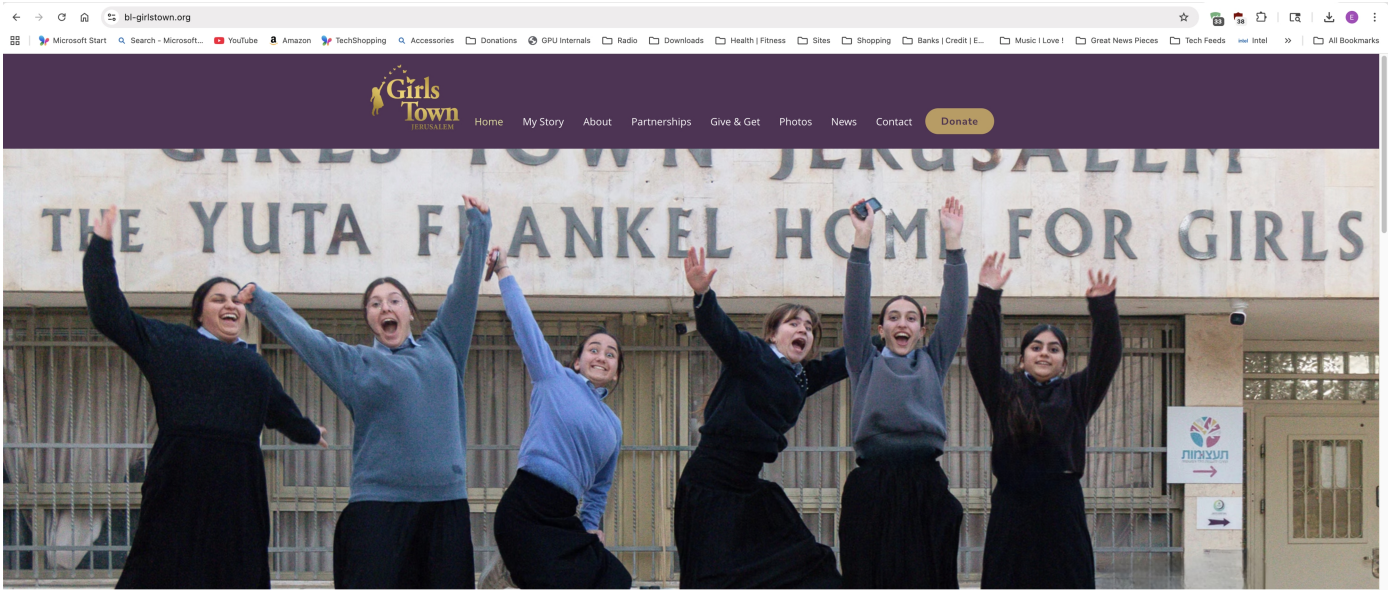


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May 23, 2024
15 Iyar, 5784

Mr. Edward Villa
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Dear Mr. Villa,

I would like to take this opportunity to thank you for your recent contribution to Toys for Hospitalized Children.

For over 70 years the National Committee for the Furtherance of Jewish Education (NCFJE) has sponsored the Toy Drive which was initiated by Rabbi Jacob J. Hecht of blessed memory. Today, the Toy Drive brings gifts and cheer to thousands of children of all races and religions, as well as gifts to the elderly in nursing homes and health facilities in the tri-state area and throughout the U.S.
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May the spirit of giving bring happiness and joy into your life and the lives of those dear to you with good health, nachas and all good things, materially and spiritually.

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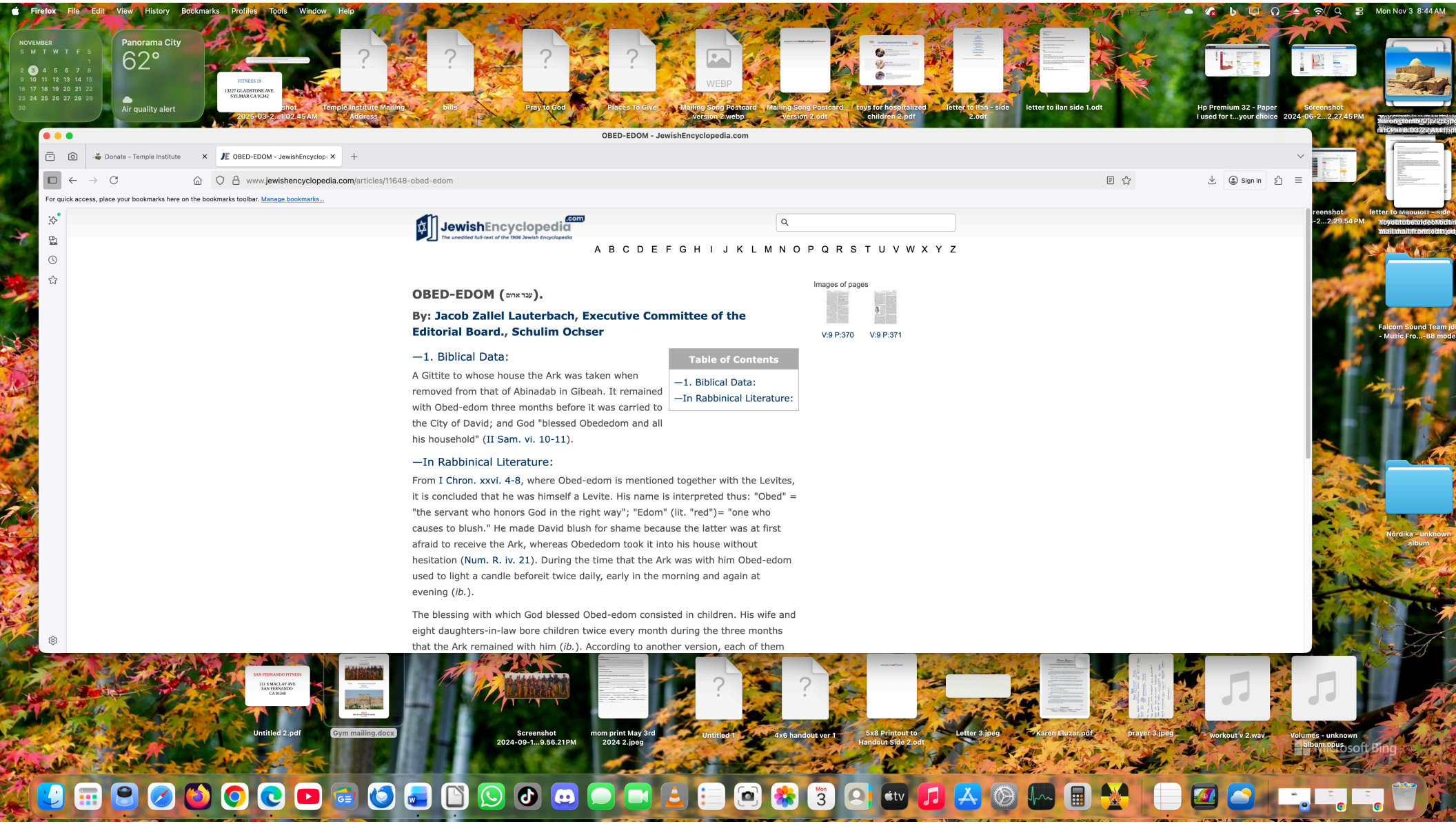

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# OBED-EDOM (עבד אדום).

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

Images of pages

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

Table of Contents

—1. Biblical Data:
—In Rabbinical Literature:

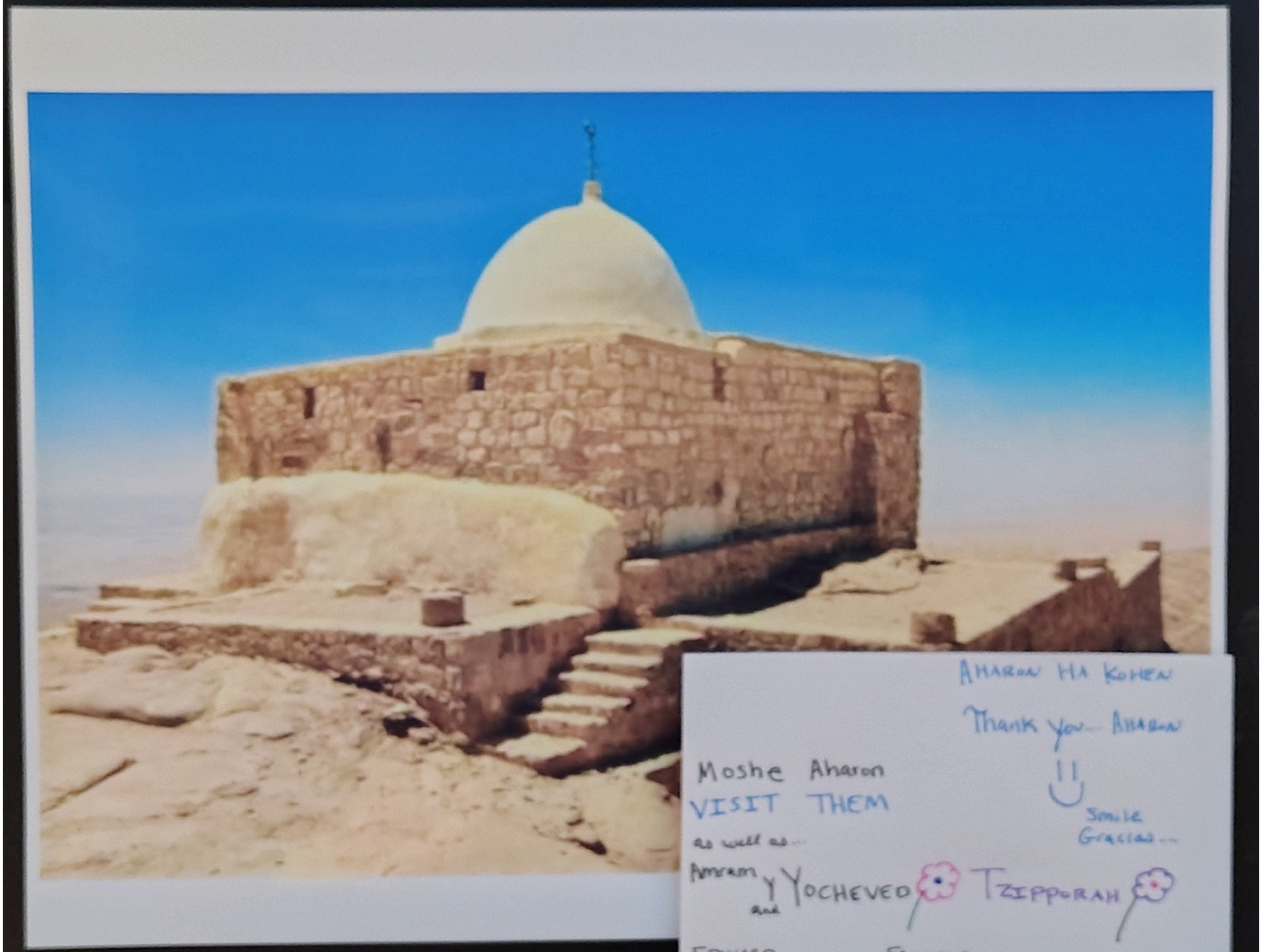
## —1. Biblical Data:

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).

## —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 beforeit 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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Moshe Aharon
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## Featured Scrolls


- GENESIS
- THE TEN COMMANDMENTS
- PSALMS
- PALEOLEVITICUS
- TEFILLIN
- MINOR PROPHETS
- COMMUNITY RULE
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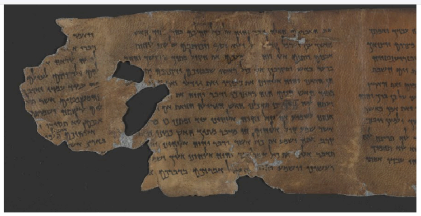


*"I am the Lord your God who took you out of the Land of Egypt out of the house of bondage. You are to have no other gods but me."*

— DEUTERONOMY 5:6-7

### THE TEN COMMANDMENTS

4Q Deuteronomy [n]
Date: 30–1 BCE,
Herodian Period
Language: Hebrew

This small scroll preserves one of the earliest known copies of the "Ten Commandments" (the Decalogue), a central dogma in Judaism and Christianity, and the majestic description of their divine revelation at Mount Sinai.

### PSALMS SCROLL

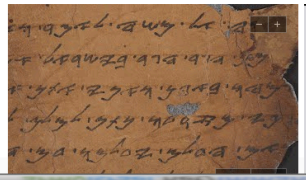
11Q Psalms [a]
Date: 1–68 CE,
Herodian Period
Language: Hebrew

*"How good and pleasant it is when God's people live together in unity"*

— PSALMS 133:1

This book of Psalms is one of the best preserved biblical scrolls, containing 48 psalms, including 7 that are not found in the standard Masoretic version of the Bible. An additional prose passage provides one of the most ancient references to King David as the composer of the book of Psalms: "and David, the son of Jesse, was wise, and a light like the light of the sun... And he wrote 3,600 psalms." Psalm 133, shown here, praises peace and togetherness.





### PALEOLEVITICUS

11Q paleoLeviticus [a]
Date: 1–50 CE, Herodian Period
Language: Hebrew

This copy of the book of Leviticus is written in the ancient Hebrew script used in First Temple times. The fragment shown here deals with the prohibition against the ancient cultic practice of sacrificing children to the Semitic god Molech, and

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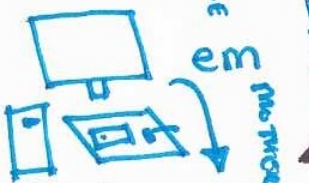


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A current digest of media, polls and significant interviews and events.

Wednesday, March 9, 2005

**Gush Katif's Online Store (GKOS) http://shop.katif.net**

What is GKOS? http://shop.katif.net

These days, with Gush Katif in the headlines, the residents of the Gush and their supporters are working day and night producing and distributing informational materials and supportive devices of various kinds, in an effort to influence public opinion in Israel, reverse the expulsion decree and demonstrate to all and sundry what Gush Katif is really like. In addition, items are being produced that will enable people to demonstrate their identification with and support of Gush Katif.

It is precisely at this time that we decided to open Gush Katif's Online Store (GKOS), in order that you too, friends and supporters of the Land of Israel and of Gush Katif living abroad, will be able to express your support and your identification and to lend a hand in the campaign for Gush Katif.

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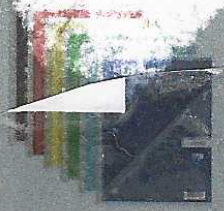

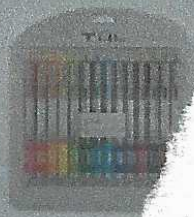

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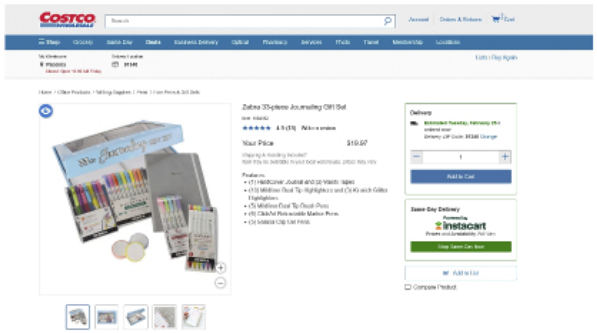


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| Insurance | | | $0.00 |
| Up to $100.00 included | | | |
| Signature Confirm | | | $4.55 |
| Total | | | $42.40 |
| USPS Grnd Advtg | 1 | | $37.85 |
| Brooklyn, NY 11213 | | | |
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| Dimensions: 15x12x10 | | | |
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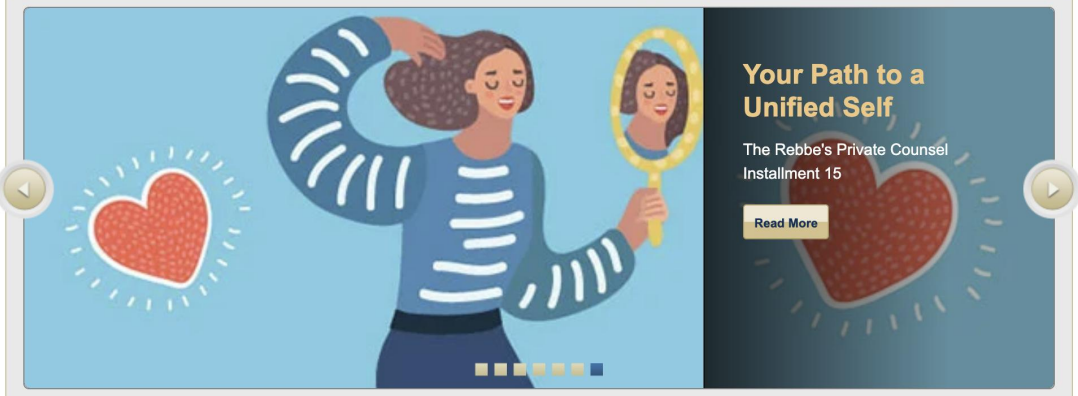

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The Rebbe's Private Counsel
Installment 15

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When G-d throws you a challenge, don't say, "I cannot pass this test. It's beyond me." It may be true that you were never capable. But thanks to this challenge, now you are.

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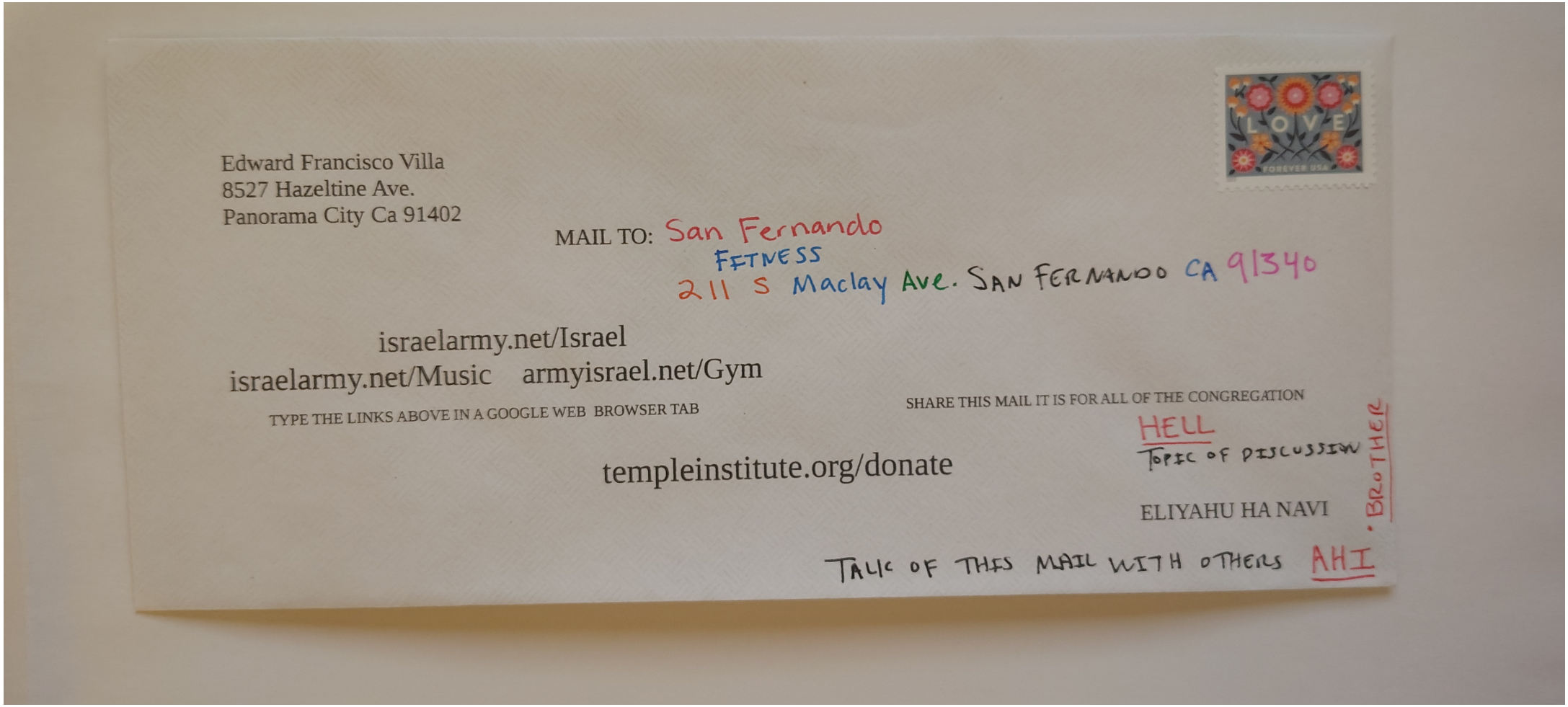
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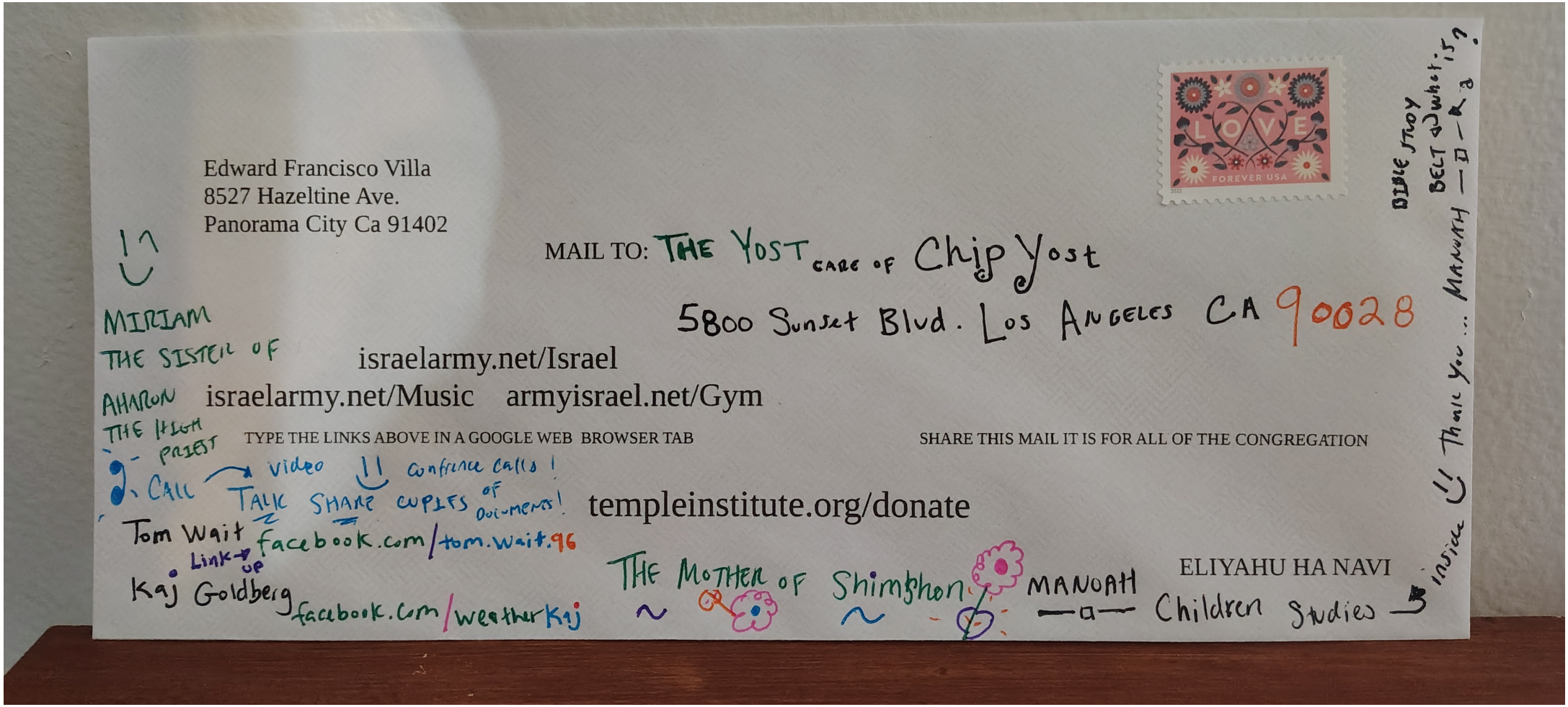
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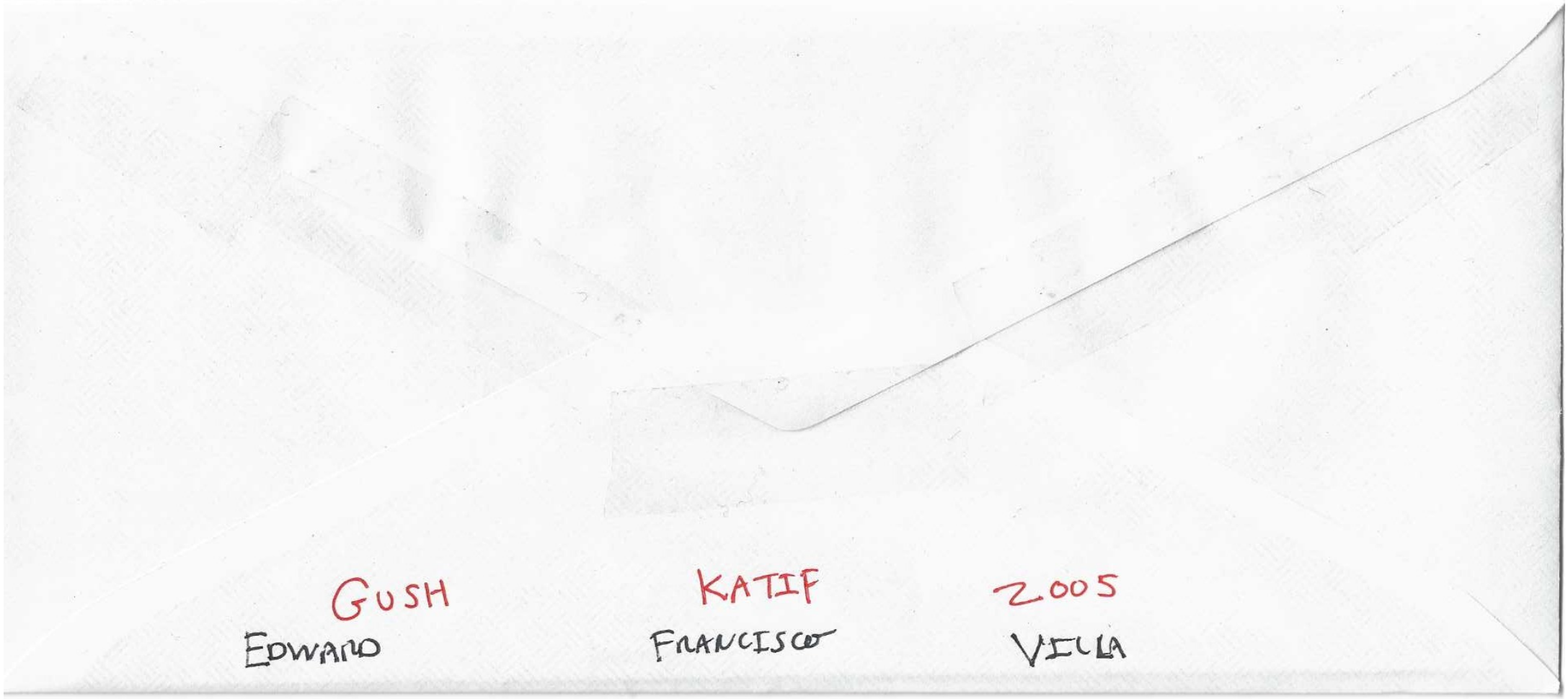
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The Tomb of Her Son Calev and The Tomb of Yehoshua his ahi brother hermano.
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The Wife of Calev Ben Yafuneh
Rahav
The Wife of Yehoshua Ben Nun

The Fathers of Calev and Yehoshuah

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THE GOD OF THE FOREFATHERS OF ISRAEL in Hebrew

Ari is the name of a Lion in Hebrew.

Ariel is A LION OF GOD

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Jesús is Immanuel

Jesús is The Moshiach Messiah

Jesús is THE LION of GOD of The Second Temple Period

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Immanuel is God with us

Immanuel has The Name of God

The Most Kind Wonderful Precious Beloved

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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

Table of Contents


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.
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# ARK OF THE COVENANT(Hebrew, ארון ברית יהוה, etc.: for the complete list of names of the Ark, see below).

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

Images of pages



V:2 P:103 V:2 P:104 V:2 P:106 V:2 P:107

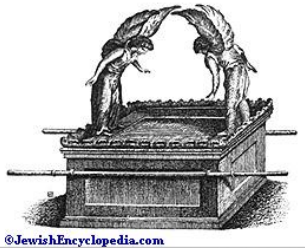
Table of Contents

Dimensions and Construction.
—Biblical Data:
Sanctity and Consecration.
A Movable Sanctuary.
Captured by the Philistines.
In the Days of David.
In Solomon's Temple.
—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.
Earlier Form of Legend.
—Critical View:

## 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. כפרת; 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.

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# BELIAL.

By: **Morris Jastrow, Jr., Gerson B. Levi, Marcus Jastrow, Kaufmann Kohler**

Table of Contents

—Biblical Data:
In Apocalyptic Literature.
—In Rabbinical and Apocryphal Literature:

## —Biblical Data:

A term occurring often in the Old Testament and applied, as would seem from the context in I Sam. x. 27; II Sam. xvi. 7, xx. 1; II Chron. xiii. 7; Job xxxiv. 18, to any one opposing the established authority, whether civil, as in the above passages, or religious, as in Judges xix. 22; I Kings xxi. 10, 13; Prov. xvi. 27, xix. 28; Deut. xiii. 14, xv. 9; II Sam. xxiii. 6. A somewhat weaker sense, that of "wicked" or "worthless," is found in I Sam. i. 16, ii. 12, xxv. 17, xxx. 22. The use of the word in II Sam. xxii. 5 is somewhat puzzling. Cheyne explains it as "rivers of the under world," while more conservative scholars render "destructive rivers."

The etymology of this word has been variously given. The Talmud (Sanh. 111*b*) regards it as a compound word, made up of "beli" and "'ol" (without a yoke). This derivation is accepted by Rashi (on Deut. xiii. 14). Gesenius ("Dict." *s.v.*) finds the derivation in "beli" and "yo'il" (without advantage; *i.e.*, worthless). Ibn Ezra (on Deut. xv. 9), without venturing on an etymology, contents himself with the remark that "Belial" is a noun, and quotes the opinion of some one else that it is a verb with a precative force, "May he have no rising." Cheyne ("Expository Times," 1897, pp. 423 *et seq.*) seeks to identify Belial with the Babylonian goddess Belili (Jastrow, "Religion of Babylonia," pp. 588, 589). Hebrew writers, according to this view, took up "Belili" and scornfully converted it into "Belial" in order to suggest "worthlessness." Hommel ("Expository Times," viii. 472) agrees in the equation Belial = Belili, but argues that the Babylonians borrowed from the western Semites and not vice versa. This derivation, however, is opposed by Baudissin and Jensen ("Expository Times," ix. 40, 283).

## In Apocalyptic Literature.

## —In Rabbinical and Apocryphal Literature:

In the Ḥasidic circles from which the apocalyptic literature emanated and where all angelologic and demonologic lore was faithfully preserved, Belial held a very prominent position, being identified altogether with Satan. In the Book of Jubilees (i. 20), Belial is, like Satan, the accuser and father of all idolatrous nations: "Let not the spirit of Belial ["Beliar" corrupted into "Belhor"] rule over them to accuse them before thee." The uncircumcised heathen are "the sons of Belial" (*ib.* xv. 32). In the Testaments of the Twelve Patriarchs, Belial is the archfiend from whom emanate the seven spirits of seduction that enter man at his birth (Reuben ii.; Levi iii.; Zebulun ix.; Dan. i.; Naphtali ii.; Benjamin vi., vii.), the source of impurity and lying (Reuben iv., vi.; Simeon v.; Issachar vi.-vii.: Dan. v.; Asher i., iii.), "the spirit of darkness" (Levi xix.; Joseph vii., xx.). He will, like Azazel in Enoch, be opposed and bound by theMessiah (Levi xviii.), "and cast into the fire forever" (Judah xxv.); "and the souls captured by him will then be wrested from his power." In the Ascensio Isaiæ, Belial is identified with Samael (Malkira [Dan. v.]; possibly Malak ra = the Evil Angel [i. 9]), and called "the angel of lawlessness"—"the ruler of this world,

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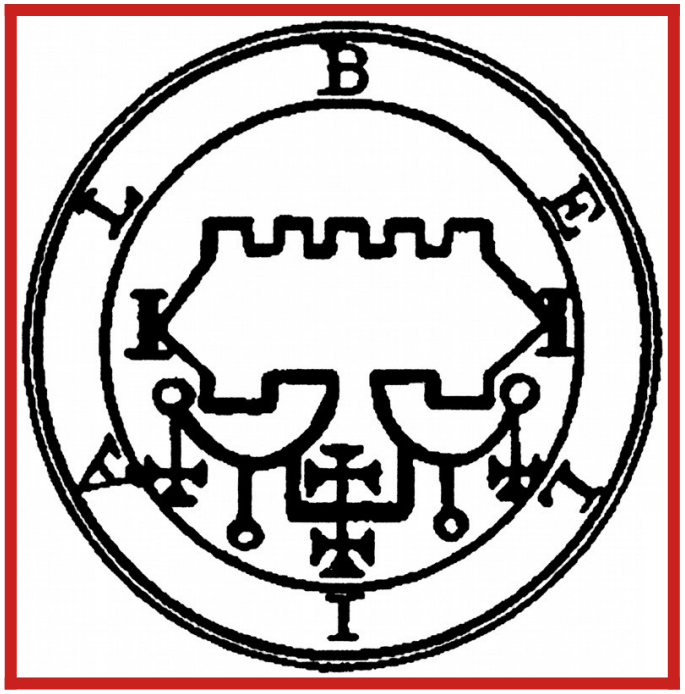




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*"I am the Lord your God who took you out of the Land of Egypt out of the house of bondage. You are to have no other gods but me."*

— DEUTERONOMY 5:6-7

**PSALMS SCROLL**

11Q Psalms ᵃ
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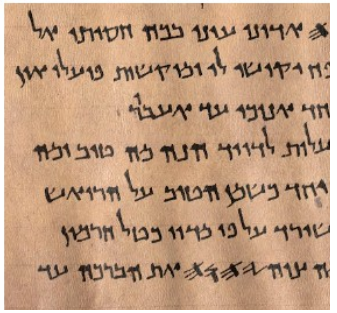
Language: Hebrew

*"How good and pleasant it is when God's people live together in unity"*

— PSALMS 133:1



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# JOSHUA (JEHOSHUA):

**By: Emil G. Hirsch, Bernhard Pick**

Name of several Biblical personages.

In Hebrew יהושע (Deut. iii. 21; Judges ii. 7) and commonly יהושׁע (Judges ii. 7a; Ex. xvii. 9; Josh. i. 1) correspond to אלישע = "helped by Yhwh," the shorter form being הושע = "help" or "one who helped" (Num. xiii. 8; Deut. xxxii. 44; here probably an error for יהושע). The Septuagint has Ἰησους; the Vulgate, usually "Josue," but "Jesus" in Ecclus. (Sirach) xlvi. 1; I Macc. ii. 55; II Macc. xii. 15, identical with ישוע, the post-exilic form of the name.

Table of Contents

Appointed Moses' Successor.
Conquest of Jericho.
Division of the Land.
—In Rabbinical Literature:
His Faithful Service.
The Change in His Name.
Married to Rahab.
—Critical View:
Leader of Josephites.

Images of pages




1. Biblical Data: The son of Nun; servant and successor of Moses. An Ephraimite (Num. xiii. 8), the grandson of Elishama, he is described as the chief of his tribe (I Chron. vii. 26, 27). At first named "Hoshea" (Num. xiii. 8 [A. V. "Oshea"]; Deut. xxxii. 44), he was called by Moses "Jehoshua" (Num. xiii. 16). Joshua first leaps into notice in the account of the defeat of the Amalekites in the desert, where he leads the picked troops of the Israelites (Ex. xvii. 8-14). Afterward he appears successively at the side of Moses as his servant (ib. xxiv. 13; xxxii. 17, 18); as the guardian of the Tabernacle (ib. xxxiii. 11); and as the zealous defender of Moses' prestige on the occasion of Eldad's and Medad's prophesying in the camp (Num. xi. 27-29). He is one of the spies sent to explore Canaan (ib. xiii. 9, 17). Returning from this errand, it is he who with Caleb allays

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V:11 P:227

# SHALLUM.

**By: Emil G. Hirsch, E. I. Nathans, Wilhelm Bacher, Louis Ginzberg**

Table of Contents

—Biblical Data:
—In Rabbinical Literature:

## —Biblical Data:

1. King of Israel who dethroned Zechariah, the last of Jehu's dynasty, and succeeded him. He was in turn dethroned by Menahem (II Kings xv. 10-16).
2. Son of Josiah, King of Judah (Jer. xxii. 11). Probably the term is used merely as an epithet = "the desired one"; hence I Chron. iii. 15 makes Shallum the fourth son of Josiah.
3. Husband of Huldah, the prophetess (II Kings xxii. 14).

## —In Rabbinical Literature:

Even at the time of the prophet Elisha, Shallum was one of the most eminent men ("mi-gedole ha-dor") in the country. Yet he did not think it beneath his dignity to lend personal aid to the poor and the needy. It was one of his daily habits to go outside the gates of the city in order that he might give water to thirsty wanderers. God rewarded him by endowing him and his wife Huldah with the gift of prophecy. Another special reward was given him for his philanthropy, for it is he who is referred to in II Kings xiii. 21, where one who was dead awoke to life after being cast into Elisha's sepulcher and touching the prophet's bones. A son was granted him, who became distinguished for exceeding piety—Hanameel, Jeremiah's cousin (Jer. xxxii. 7; Pirḳe R. El. xxxiii.). In Sifre, Num. 78 he is expressly designated as a prophet, David Luria's emendation of the passage in note 59 to the Pirḳe being, therefore, justified. Shallum and his wife were descendants of Rahab by her marriage with Joshua (Sifre, l.c.; Meg. 14b).

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# CALEB.

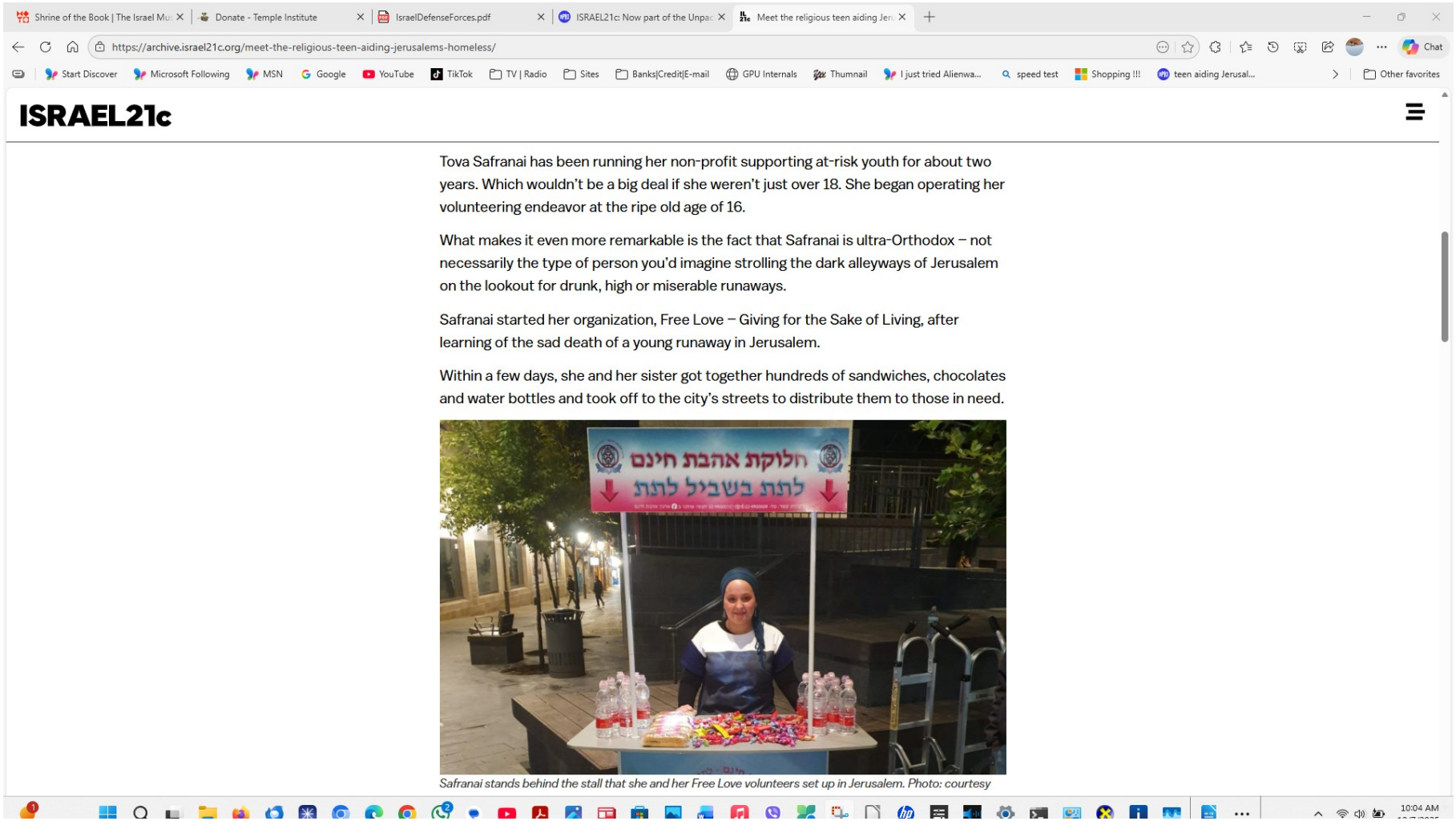
By: **Morris Jastrow, Jr., George A. Barton, Marcus Jastrow, Louis Ginzberg**

## —Biblical Data:

Table of Contents

—Biblical Data:
—In Rabbinical Literature:
—Critical View:

According to the Biblical text, Caleb was of the tribe of Judah. He represented that tribe among the twelve spies whom Mosessent from the wilderness to spy out Canaan. He and Joshua alone brought back an encouraging report

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# MEPHIBOSHETH:

## By: Emil G. Hirsch, Ira Maurice Price

Images of pages

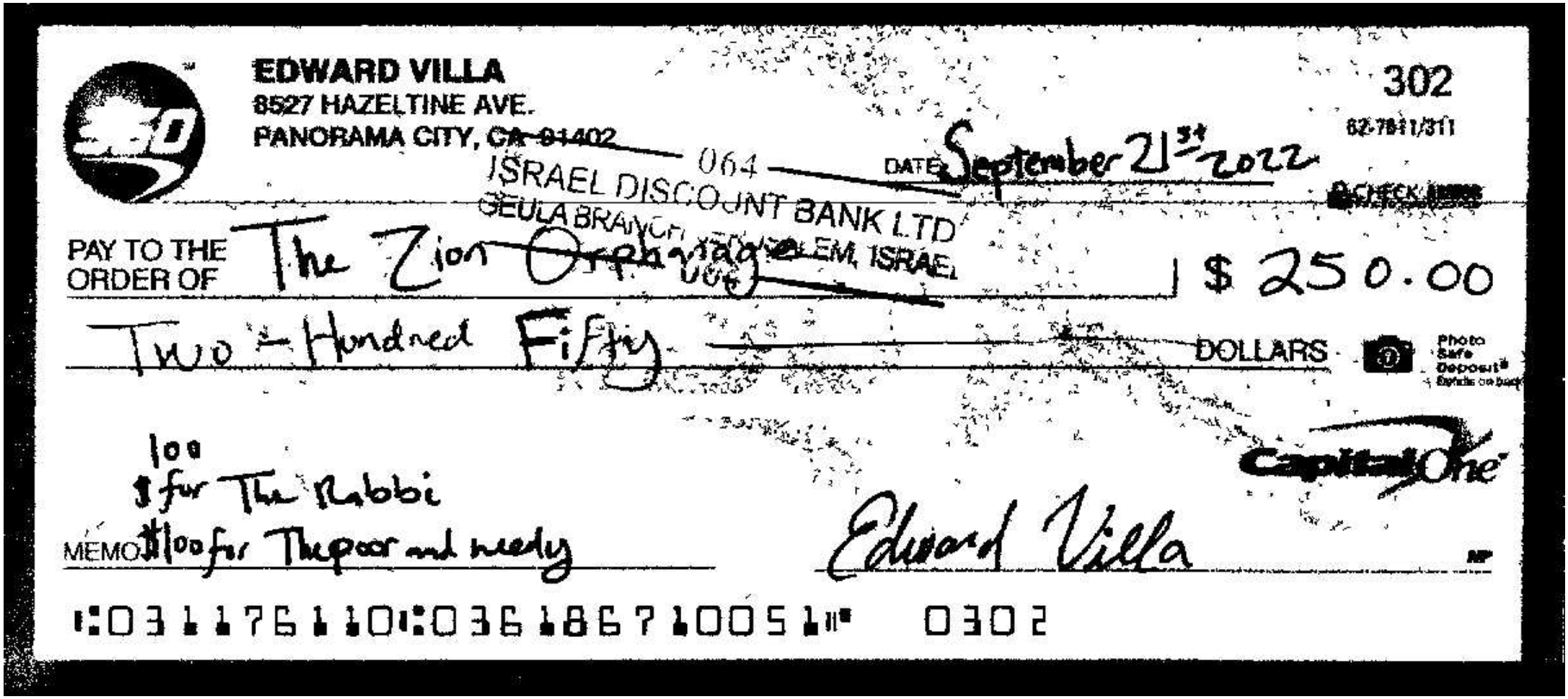


V:8 P:495



V:8 P:496

Only son of Jonathan, son of Saul, first king of Israel. The chronicler gives him the name of Merib-baal (I Chron. viii. 34), meaning, perhaps, "Ba'al contends." The relation of the two names is similar to that existing between Ishbosheth = "man of shame," and Esh-baal = "man of Baal" (*ib.* verse 33). Upon the slaughter of Saul and his sons on Mt. Gilboa, the nurse in Jonathan's house fled with Mephibosheth, and in the flight the child fell and became a permanent cripple (II Sam. iv. 4). When David came to the throne his formerlove for Jonathan impelled him to inquire whether any of Saul's house remained alive, that he might show them kindness for



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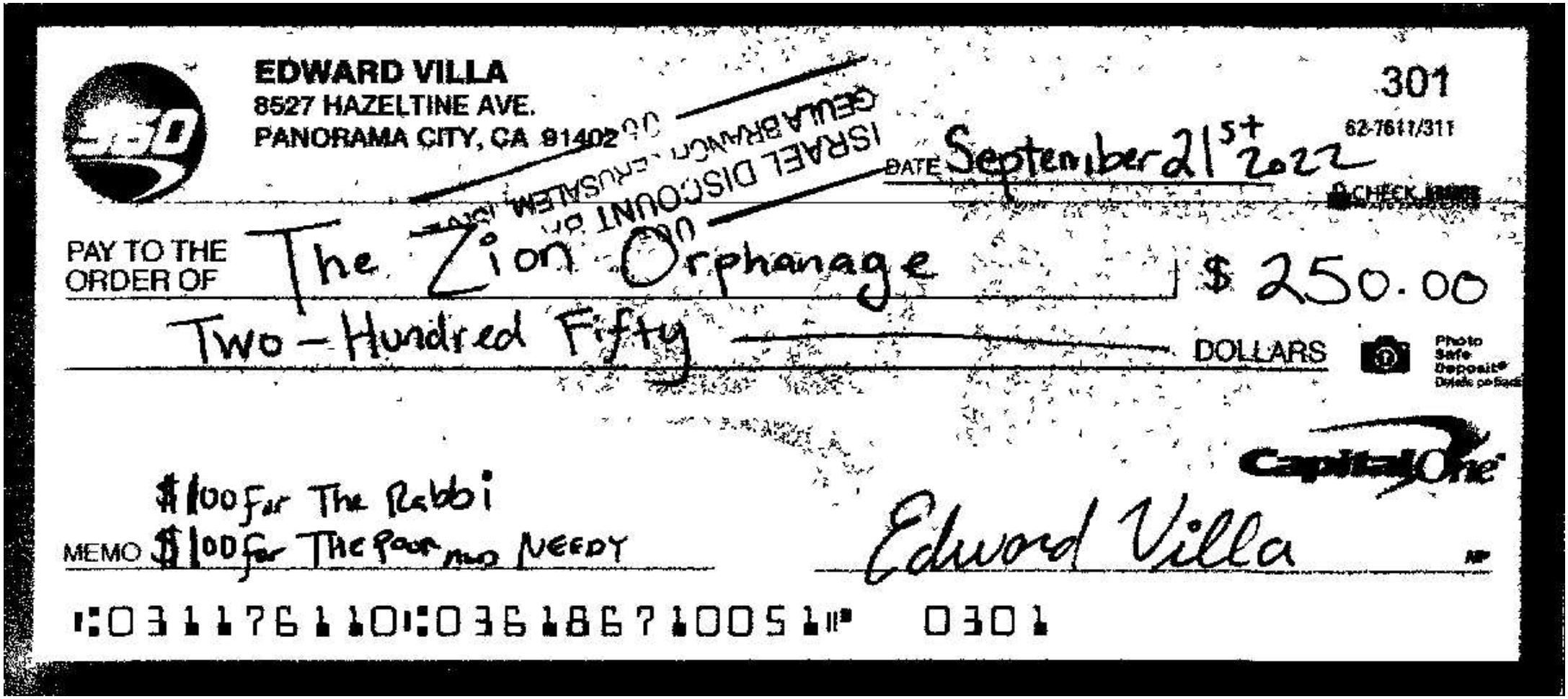

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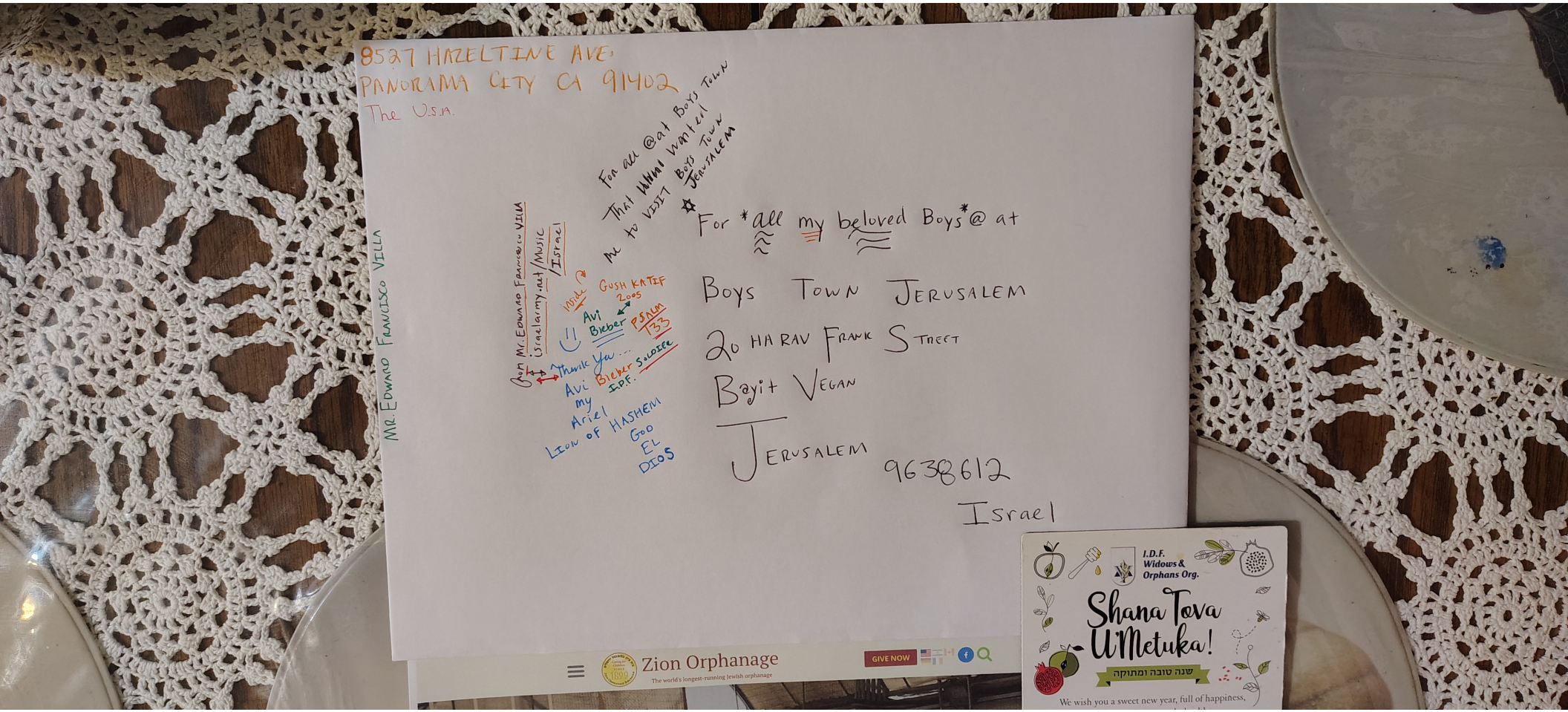
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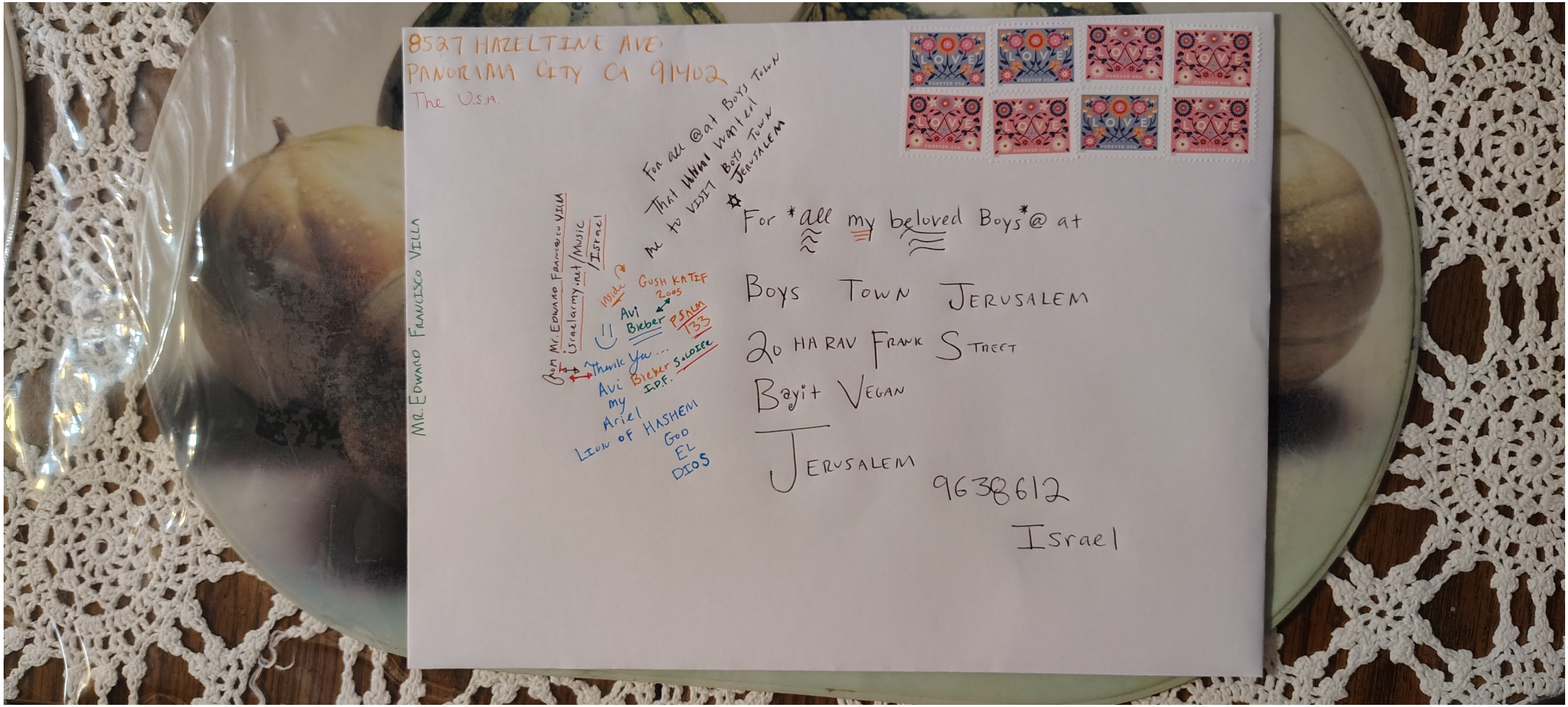
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# Avi Bieber Speaks Out For What's Right ...

March 23, 2006 moshe

**Received an email today from Manhigut Yehudit; a press release on Avi Bieber's recent speech at Manhigut Yehudit 4th Annual Dinner on Shushan Purim.**



*Avi Bieber, IDF Hero who Refused Orders, Speaks at Manhigut Dinner*

*By Faige Lobel,*
*Public Relations Director, Manhigut Yehudit USA*

*Nearly 450 people turned out for the Manhigut Yehudit 4th Annual Dinner on Shushan Purim (March 15, '06) and they gave Israeli hero, Avi Bieber, a standing ovation. Avi is the young soldier who stood up to his commanding officer and a Brigadier General at Shirat*

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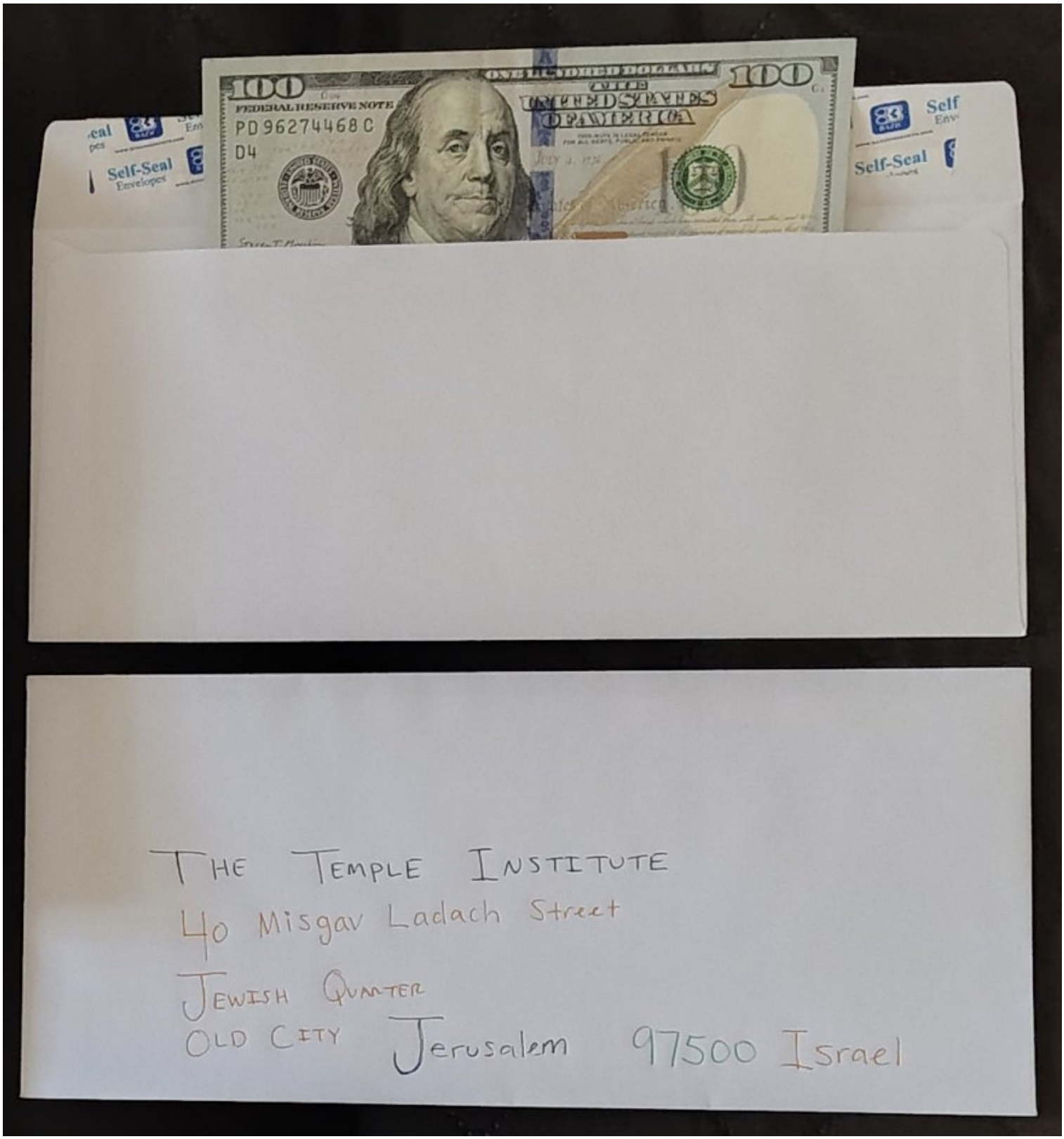


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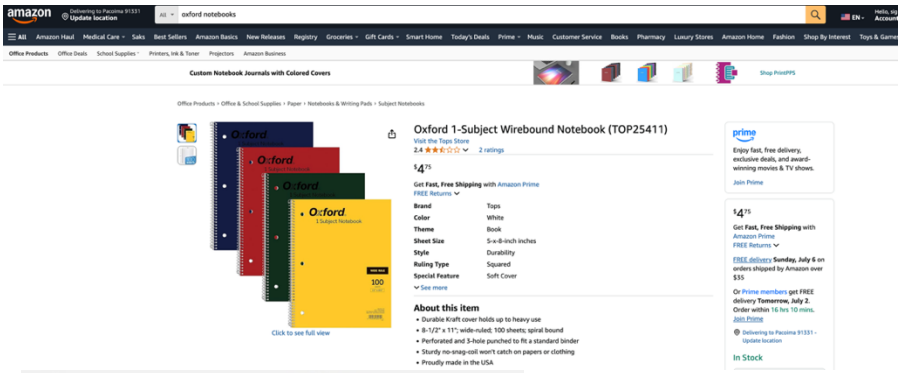





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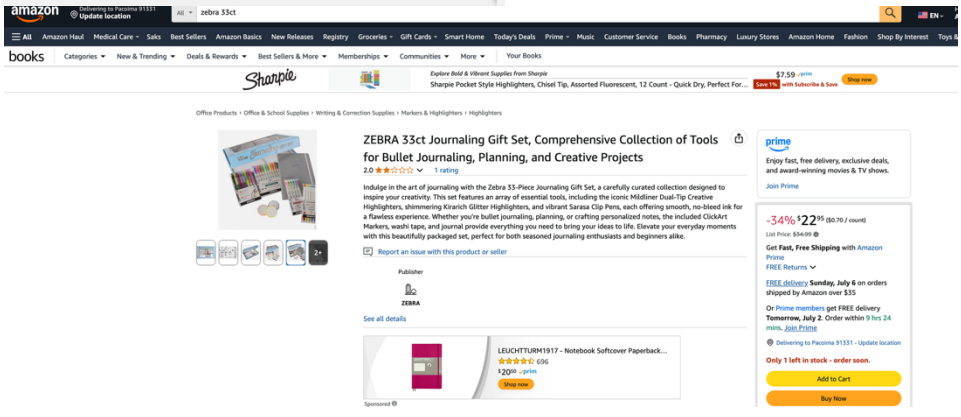




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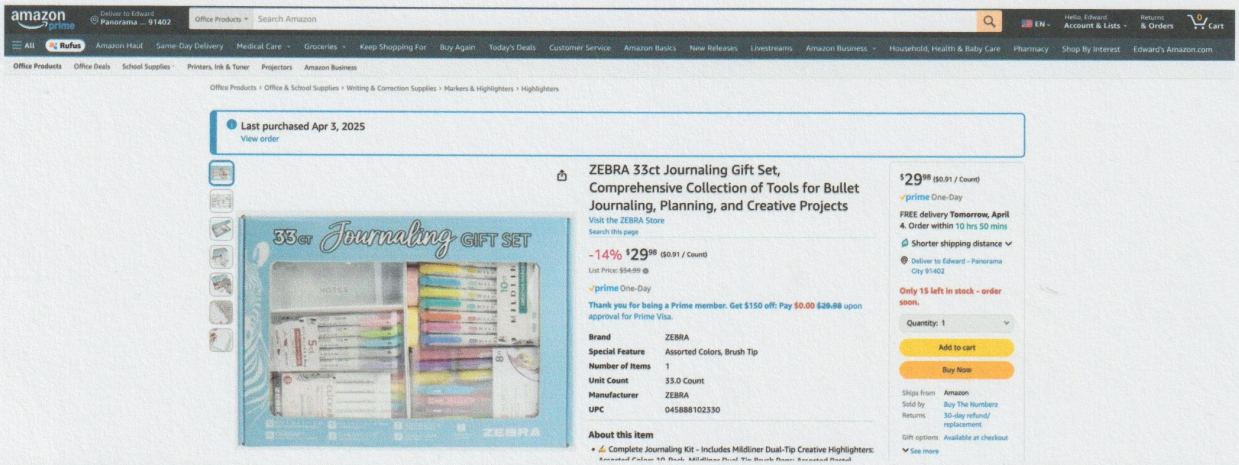


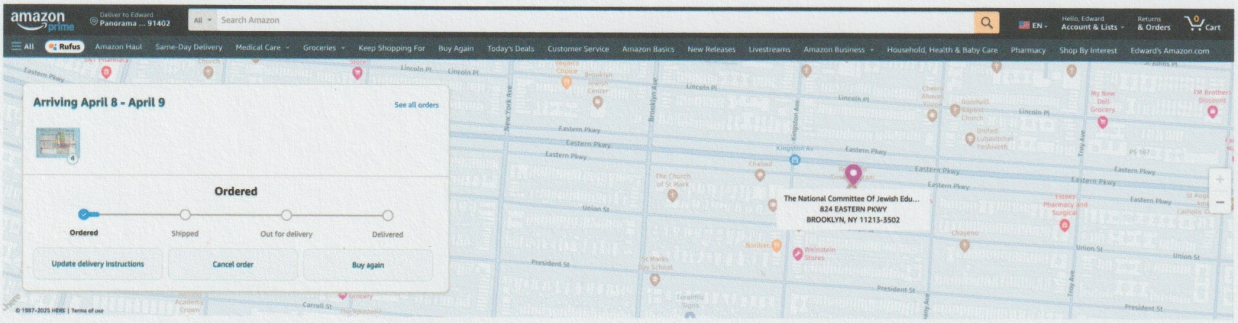


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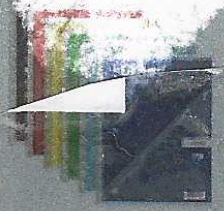

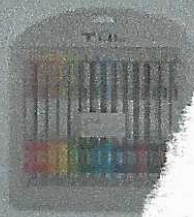

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Dear Edward,

*Tishrei* is the month of holidays. Rosh HaShana, Yom Kippur, Sukkot and Shemini Atzeret/Simchat Torah all occur during *Tishrei*. Of the 30 days of *Tishrei*, 11 days are full-fledged holidays. That gives us just enough days in between to prepare for the next holiday. *Tishrei* is both exhilarating and exhausting. Rosh HaShana marks the new Hebrew year, despite the fact that it is the 7th month of the year and that it is referred to in the Torah simply as *Yom HaTeruah* – the Day of the Sounding (of the Shofar). Its designation as the start of the new year was revealed only *via* the Oral Torah, the unwritten tradition also handed down from Sinai *via Moshe*. On Rosh HaShana we recognize HaShem as Sovereign over all creation, and stand before the King in Judgement. On Yom Kippur we stand before HaShem and make one last appeal before the book is sealed.

Sukkot is known as the Time of our Joy, as there is a direct Torah commandment to rejoice on Sukkot*: "You shall make yourself the Festival of Sukkot for seven days... And you shall rejoice in your festival..."* (Deut. 16:13-14) Sukkot is also the time of HaShem's judgement concerning the amount of life sustaining rainfall in the upcoming year in the land of Israel. Therefore, Sukkot prayers include pleas for a year of abundant rain. The 7th and final day of Sukkot is also called *Hosanna Raba* (The Great Salvation) and is especially devoted to praying for rain. Immediately following the conclusion of Sukkot we exit our makeshift *sukkot* (booths) and celebrate the holiday of Shemini Atzeret (the Eighth Day Assembly) also known as Simchat Torah (the Joy of Torah). Special prayers for rain are again recited and the annual cycle of reading the five books of the Torah is both completed and renewed, by reading the final portion of Deuteronomy followed by the Genesis description of the six days of creation and the 7th day of rest.

Many holidays also mean many holiday greetings. Following is a sampling: On Rosh HaShana: *Shana Tova* – have a good new year, or, *Shana Tova Umetuka* - have a good and sweet new year! Between Rosh HaShana and Yom Kippur: *G'mar Chatimah Tovah* – many you be sealed in the Book of Life! On the eve of Yom Kippur: *Tzom Kal* - have an easy fast! On Sukkot: *Chag (Sukkot) Sameach* – happy holiday! On the intermediate days of Sukkot: *Moadim L'simcha* – happy holidays, which is responded with: *Chagim u'zemanim l'sason* happy holidays and times of joy!

May we all have a joy-filled *Tishrei* and a good sweet year ahead!

Yitzchak Reuven
Director, Int'l Dept.



***"And you shall rejoice in your festival!"*** (Deut. 16:13-14)

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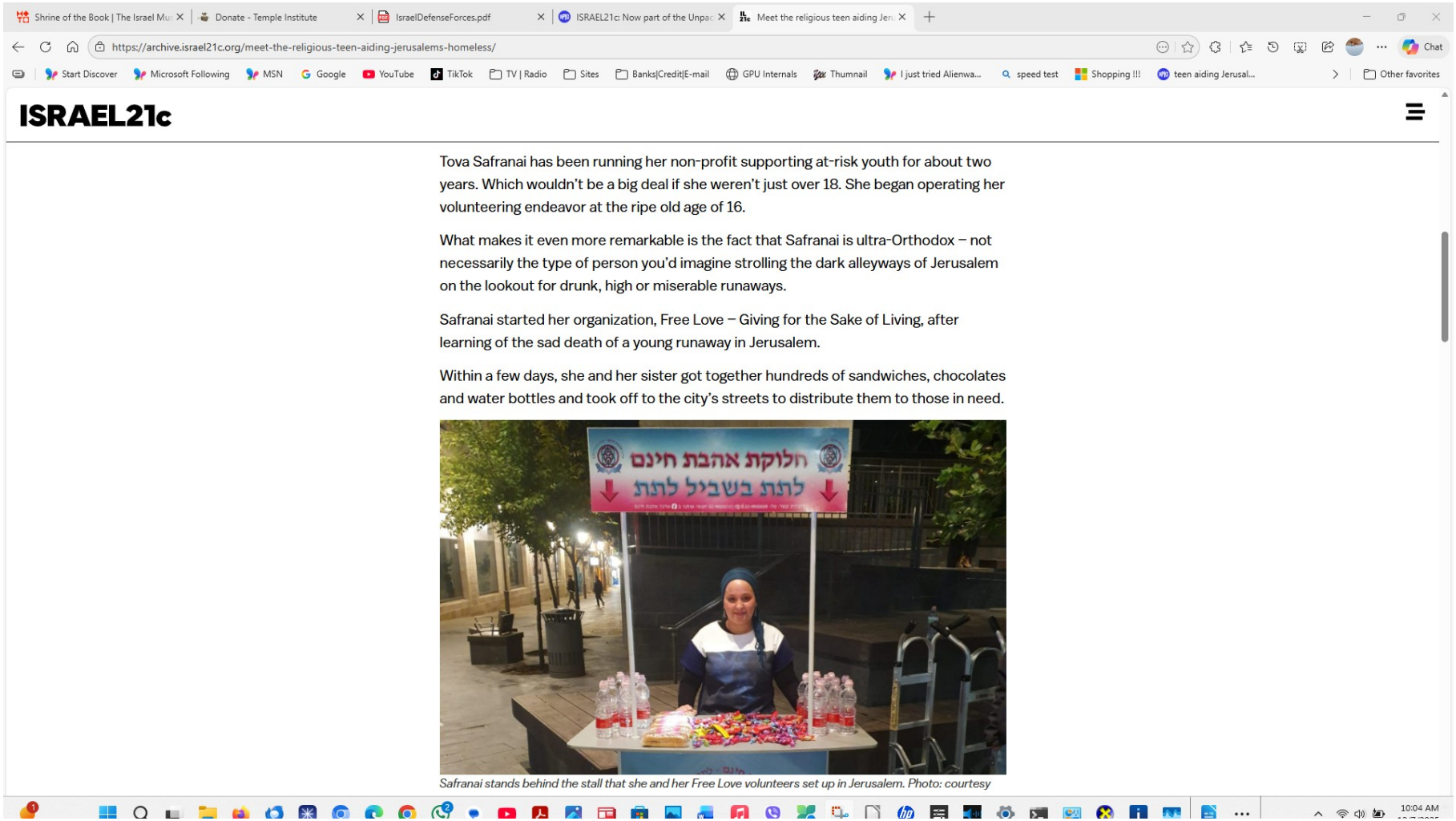


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A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as

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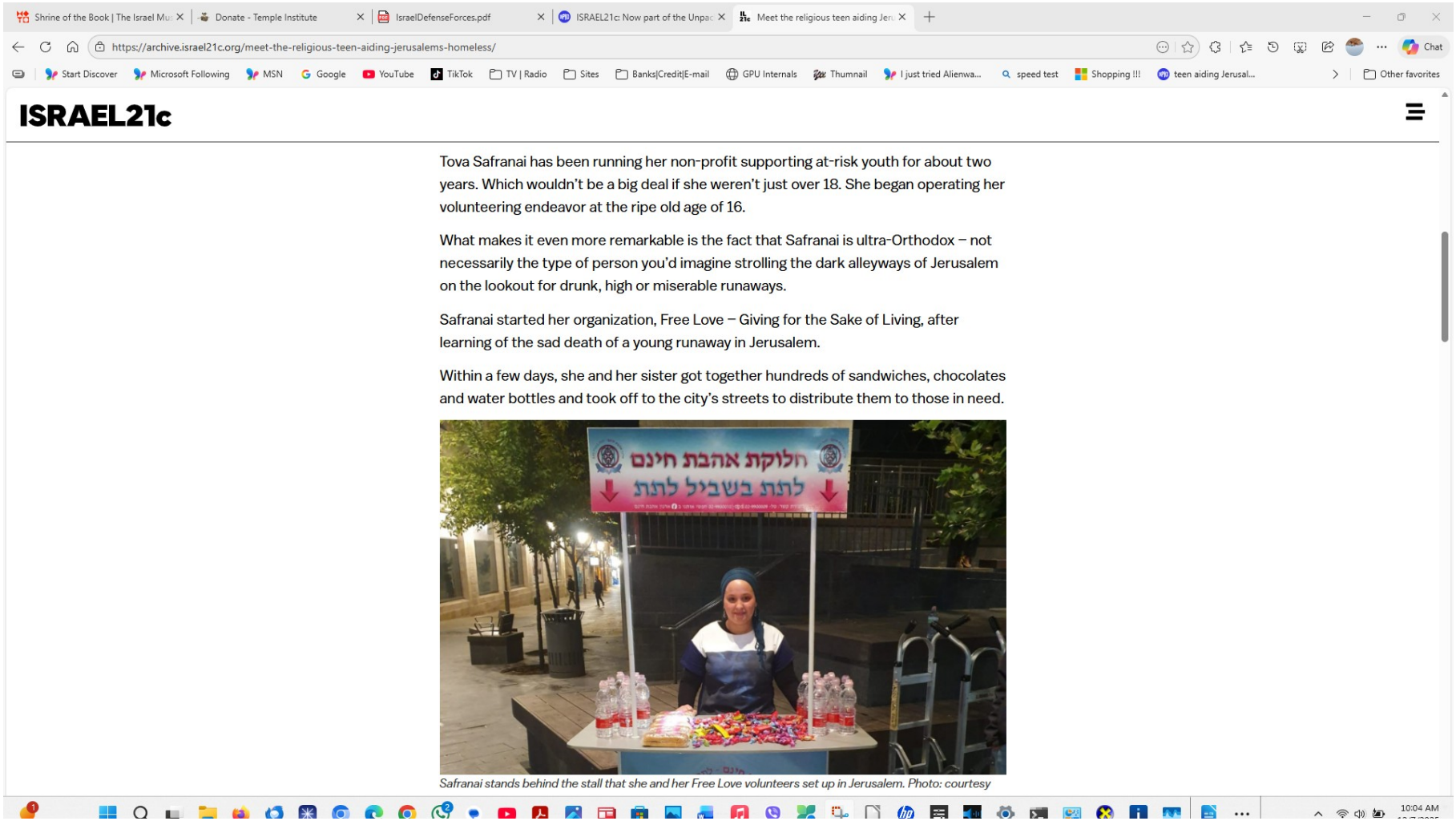


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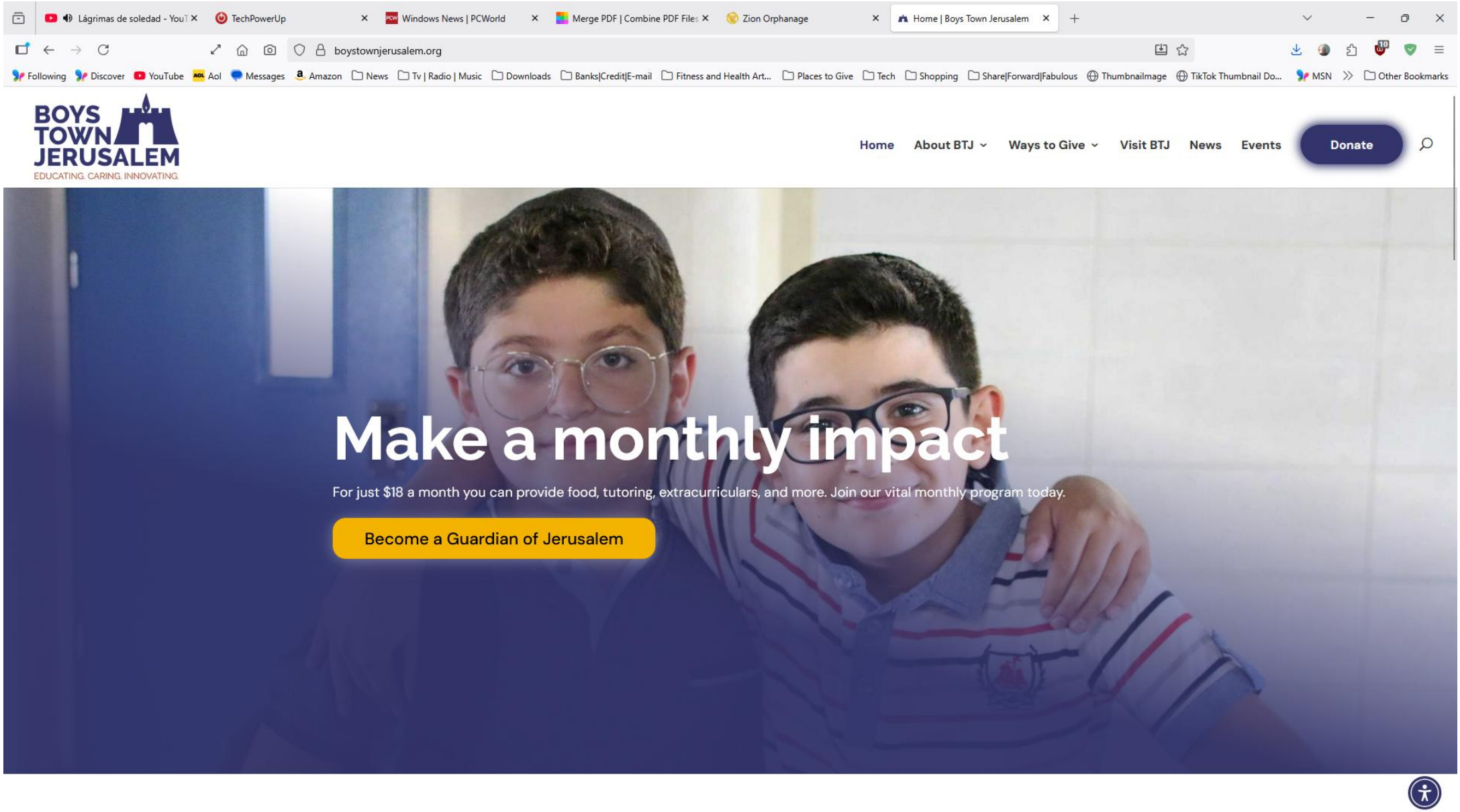
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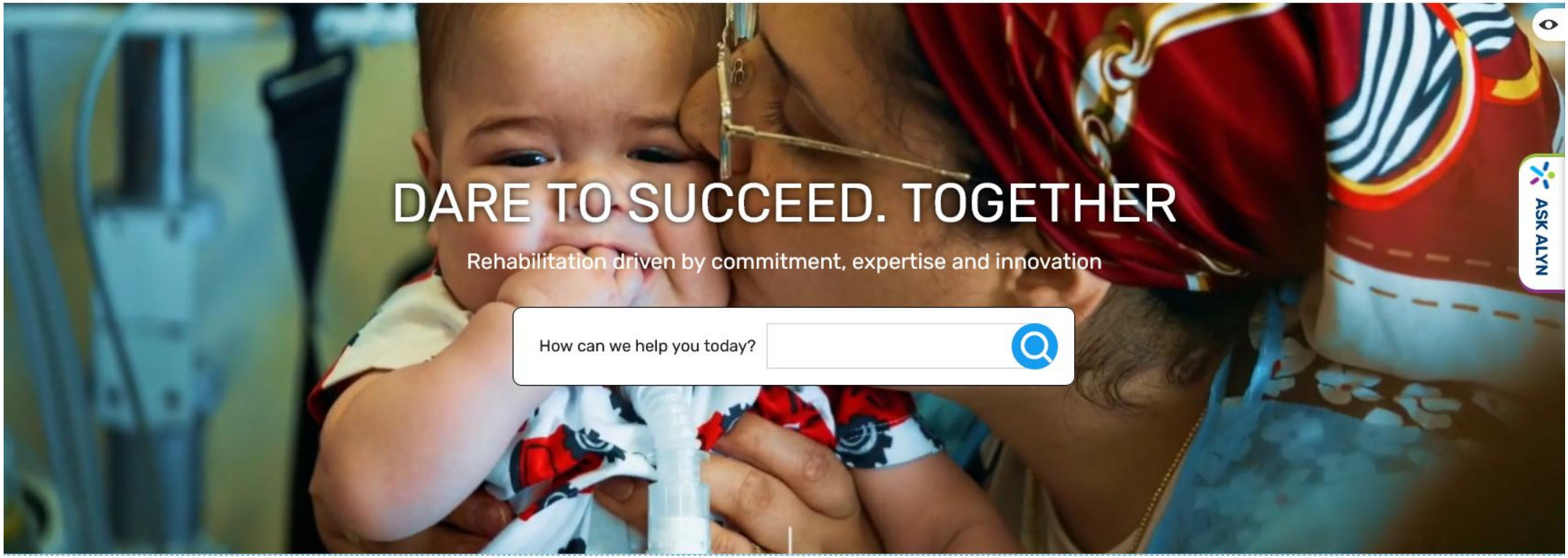
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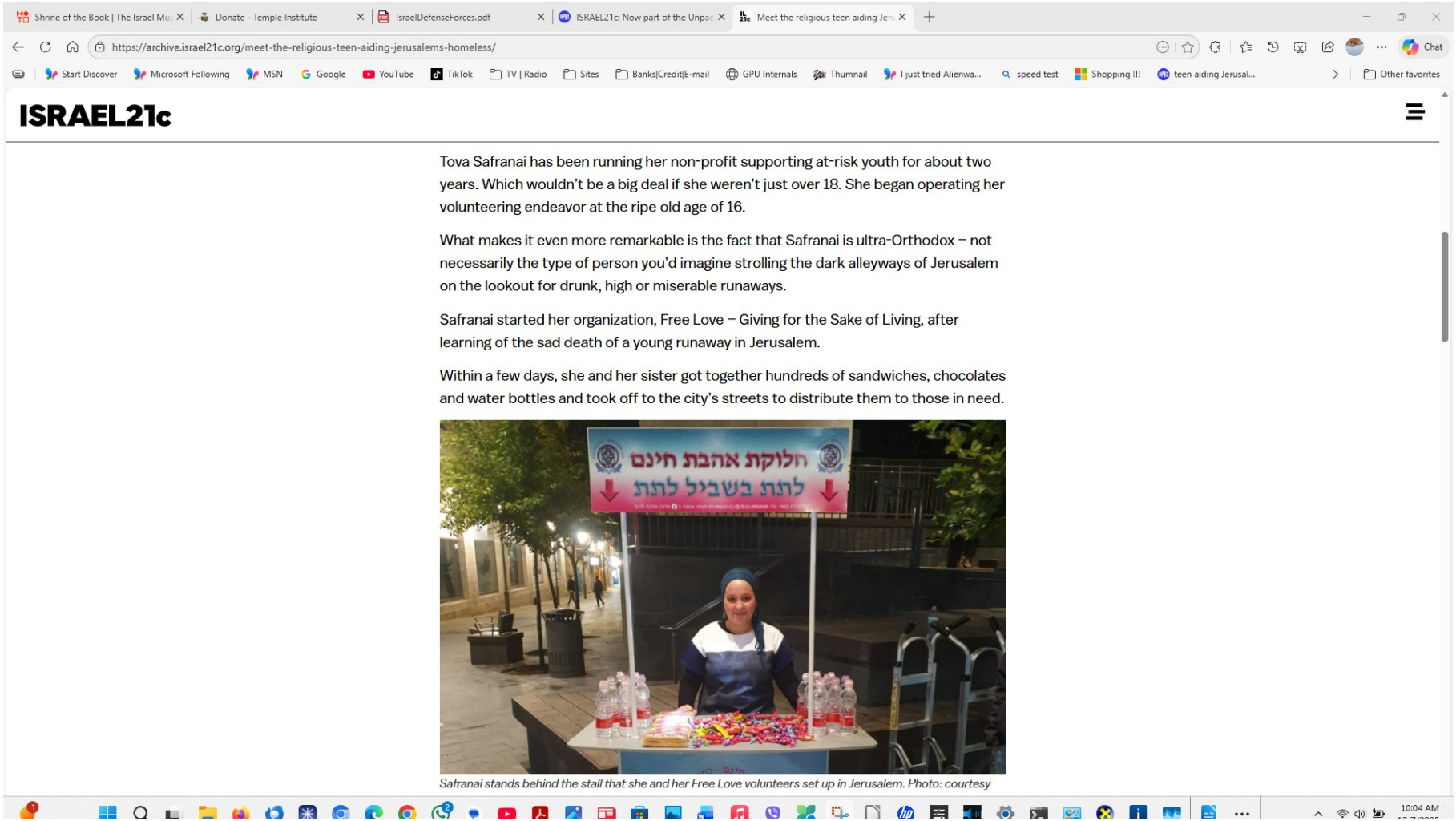


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I REMEMBER ONE TIME MANY YEARS AGO THAT WHEN I WENT OUT OF MY WAY TO PURCHASE HER QUITE GENEROUS GROCERY FOOD
GOD
PUT IN MY MIND A DELICATE RAINBOW TO REASSURE AND BLESS ME ON MY WAY TO GIVE HER HER PRECIOUS FOOD GROCERIES .

ZEMIRA ELI NATAN ALSO HAS A BROTHER NAMED REUVEN .

MAY GOD BLESS ALL OF ISRAEL

MAY IMMANUEL THE MESSIAH HA MOSHIACH JESÚS
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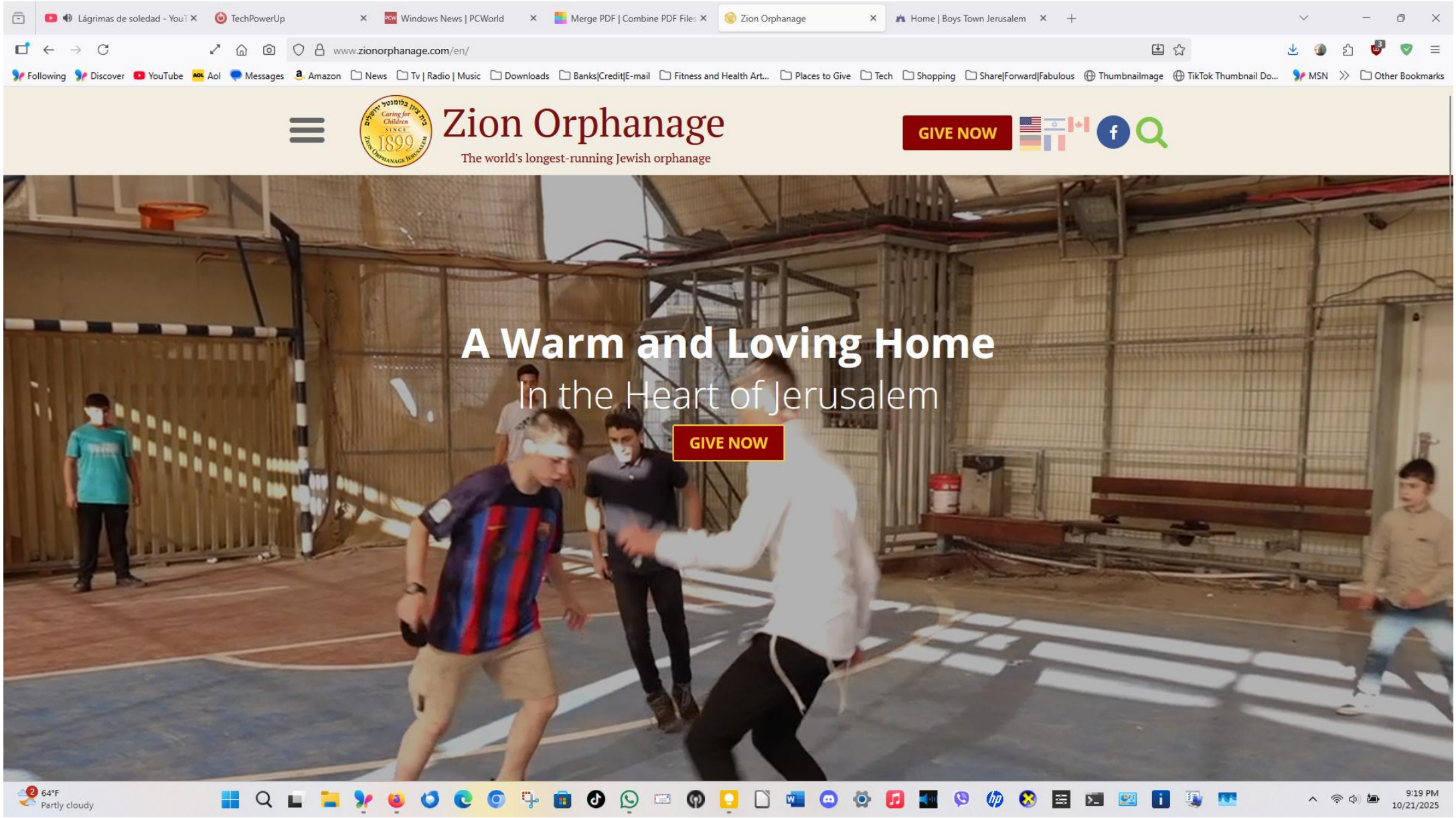
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# SHALLUM.

By: **Emil G. Hirsch, E. I. Nathans, Wilhelm Bacher, Louis Ginzberg**

Images of pages
V:11 P:227

Table of Contents

—Biblical Data:
—In Rabbinical Literature:

## —Biblical Data:

1. King of Israel who dethroned Zechariah, the last of Jehu's dynasty, and succeeded him. He was in turn dethroned by Menahem (II Kings xv. 10-16).
2. Son of Josiah, King of Judah (Jer. xxii. 11). Probably the term is used merely as an epithet = "the desired one"; hence I Chron. iii. 15 makes Shallum the fourth son of Josiah.
3. Husband of Huldah, the prophetess (II Kings xxii. 14).

## —In Rabbinical Literature:

Even at the time of the prophet Elisha, Shallum was one of the most eminent men ("mi-gedole ha-dor") in the country. Yet he did not think it beneath his dignity to lend personal aid to the poor and the needy. It was one of his daily habits to go outside the gates of the city in order that he might give water to thirsty wanderers. God rewarded him by endowing him and his wife Huldah with the gift of prophecy. Another special reward was given him for his philanthropy, for it is he who is referred to in II Kings xiii. 21, where one who was dead awoke to life after being cast into Elisha's sepulcher and touching the prophet's bones. A son was granted him, who became distinguished for exceeding piety—Hanameel, Jeremiah's cousin (Jer. xxxii. 7; Pirke R. El. xxxiii.). In Sifre, Num. 78 he is expressly designated as a prophet, David Luria's emendation of the passage in note 59 to the Pirke being, therefore, justified. Shallum and his wife were descendants of Rahab by her marriage with Joshua (Sifre, l.c.; Meg. 14b).

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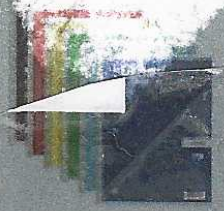

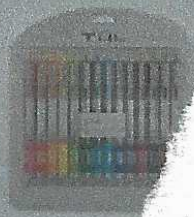

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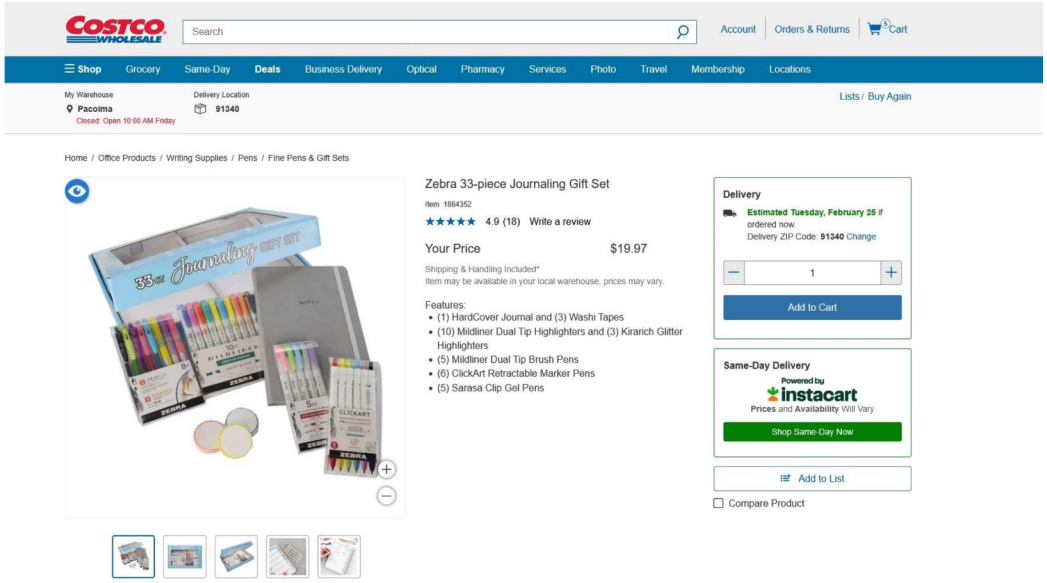


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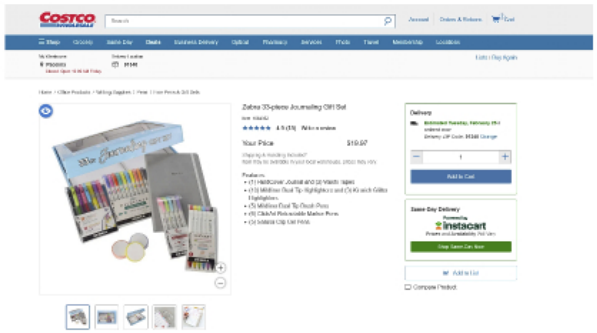


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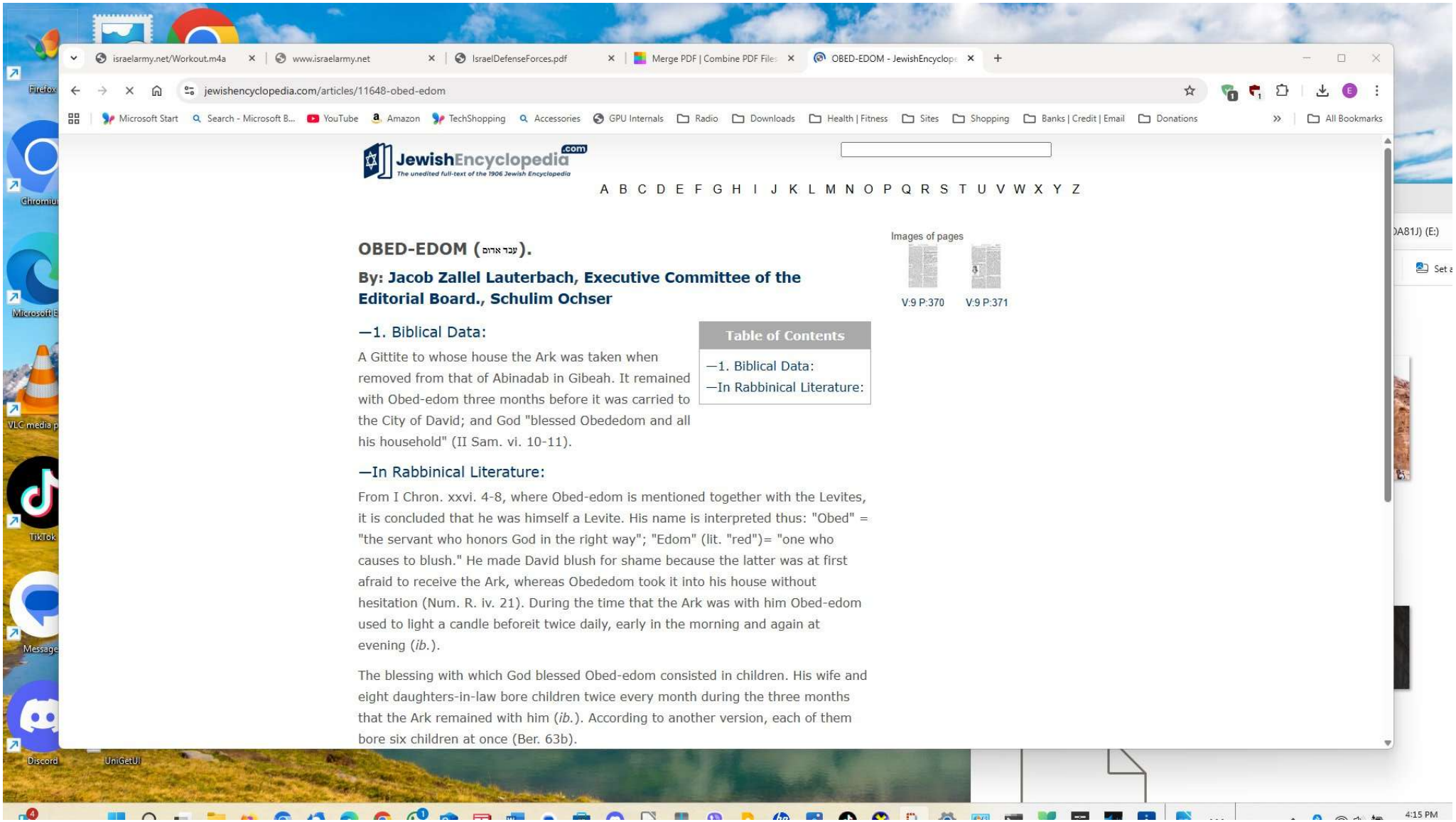

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# OBED-EDOM (עבד אדום).

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

Images of pages
V:9 P:370 V:9 P:371

Table of Contents

—1. Biblical Data:
—In Rabbinical Literature:

## —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).

## —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 beforeit 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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*"I am the Lord your God who took you out of the Land of Egypt out of the house of bondage. You are to have no other gods but me."*

— DEUTERONOMY 5:6-7

of their divine revelation at Mount Sinai.

### PSALMS SCROLL

11Q Psalms [a]
Date: 1–68 CE,
Herodian Period
Language: Hebrew

*"How good and pleasant it is when God's people live together in unity"*

— PSALMS 133:1

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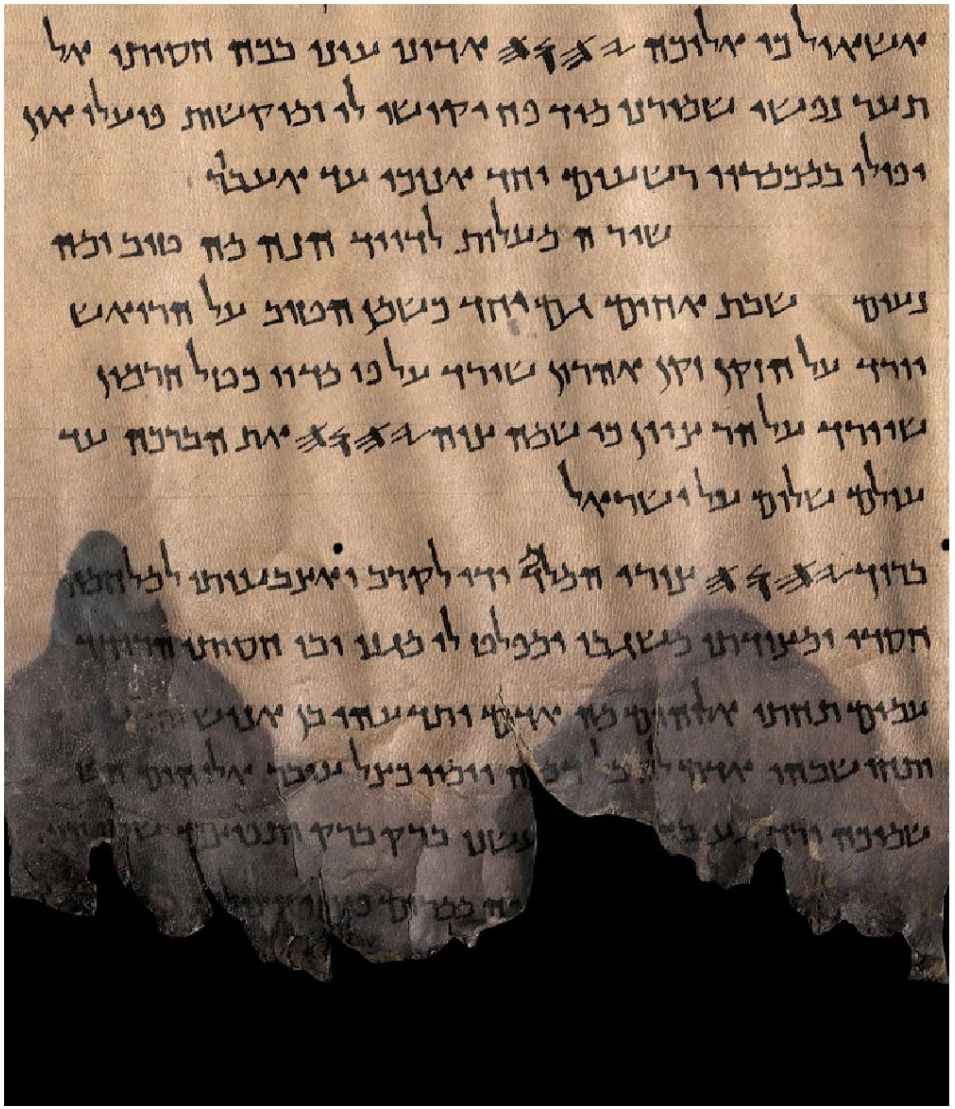

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By: Crawford Howell Toy, Kaufmann Kohler

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

Table of Contents


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Moses and Elijah.
Vision of the Seven Plagues.
Rome the Great Harlot.
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**REVELATION (BOOK OF):**

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

Jewish Origin.

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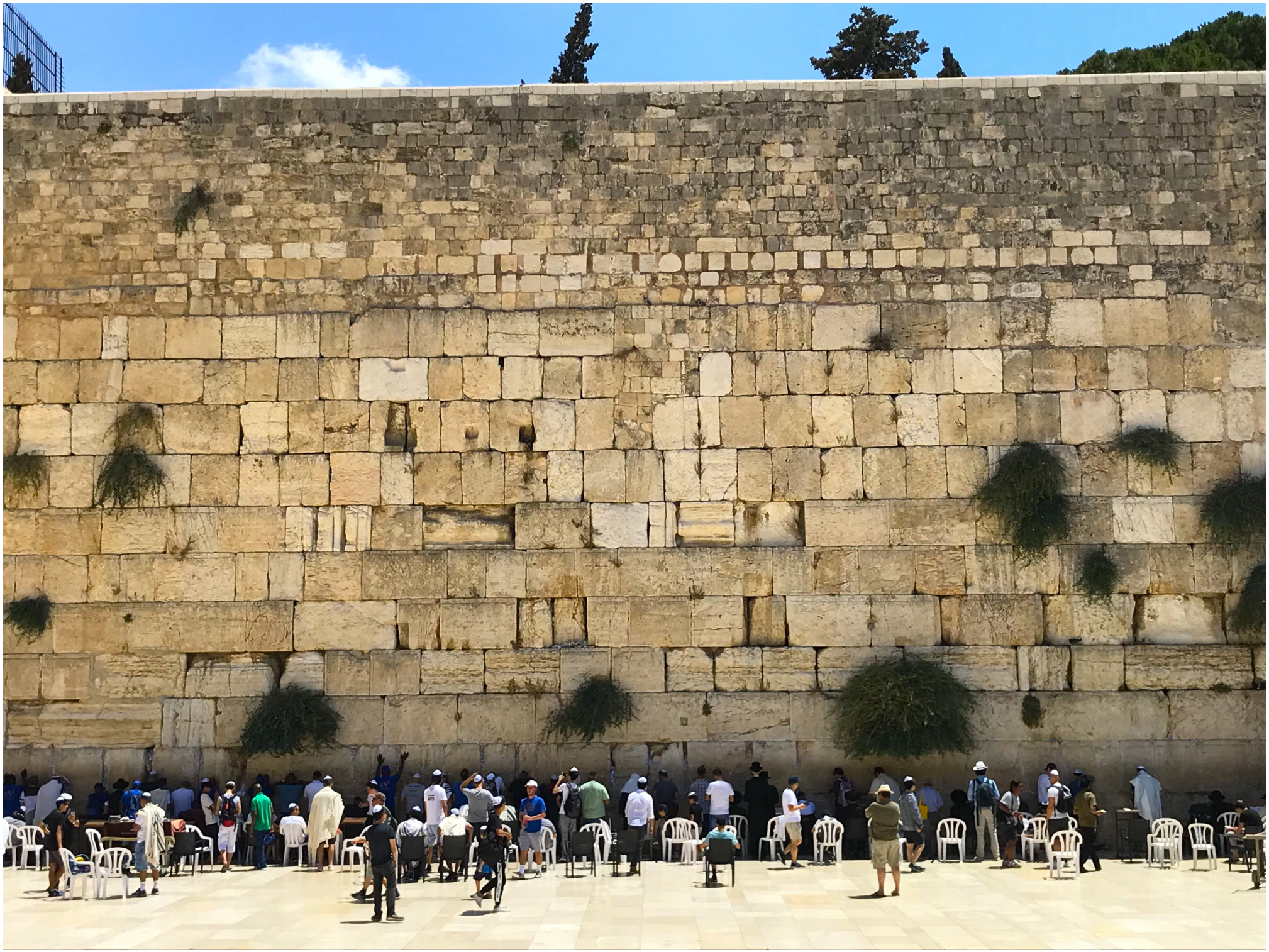





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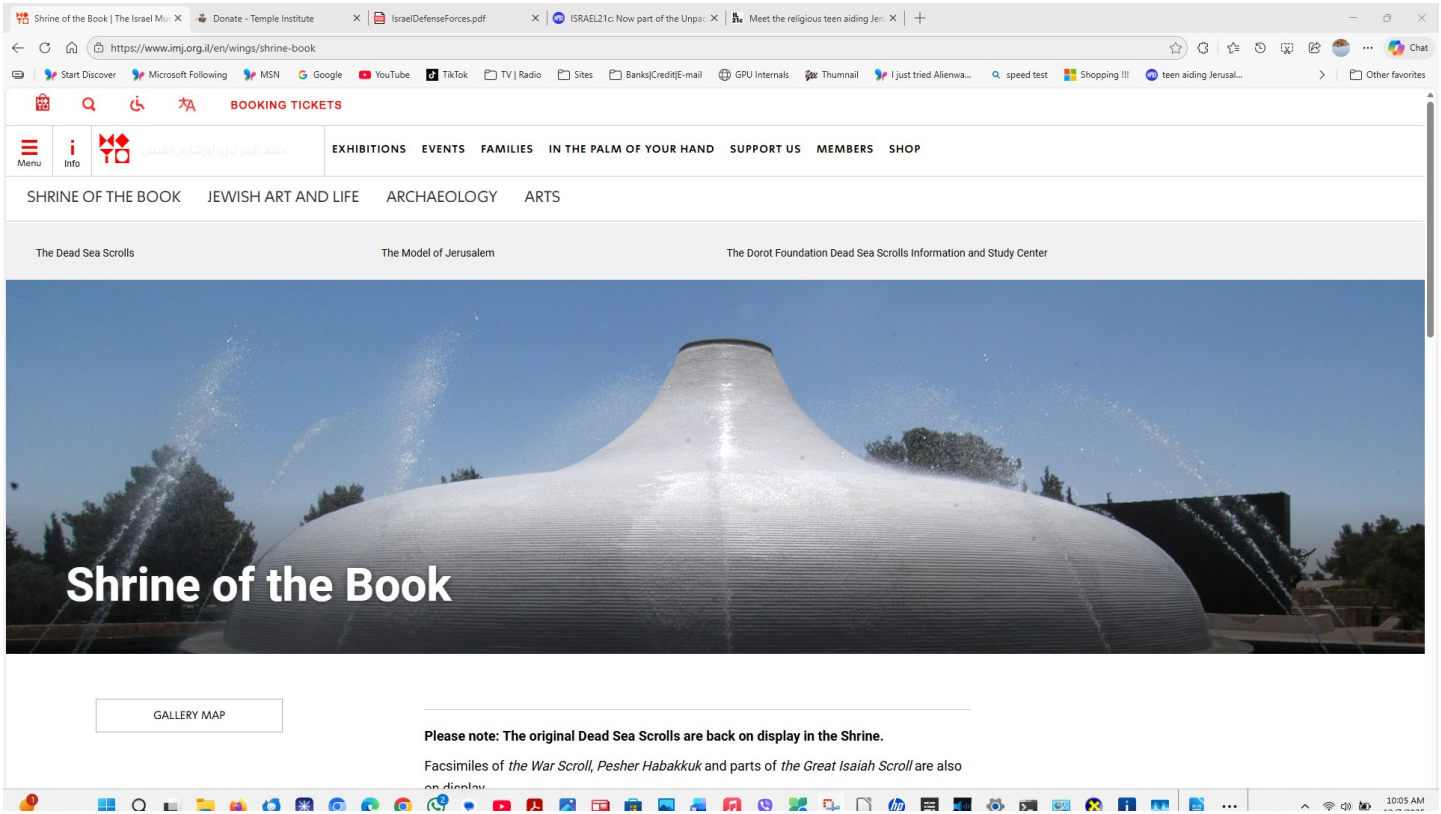


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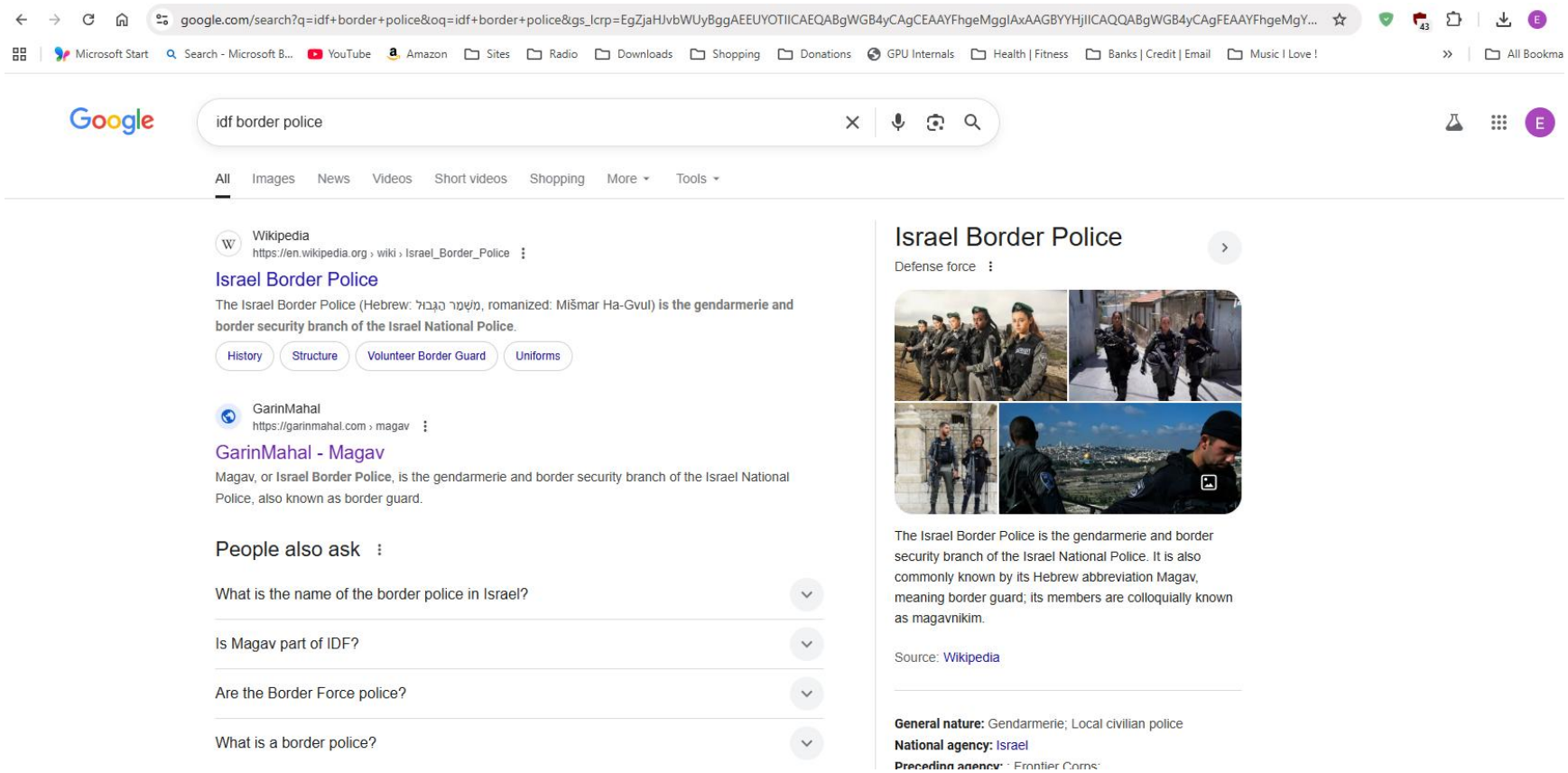


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# THE COMPLETE DEAD SEA SCROLLS IN ENGLISH

Translated by
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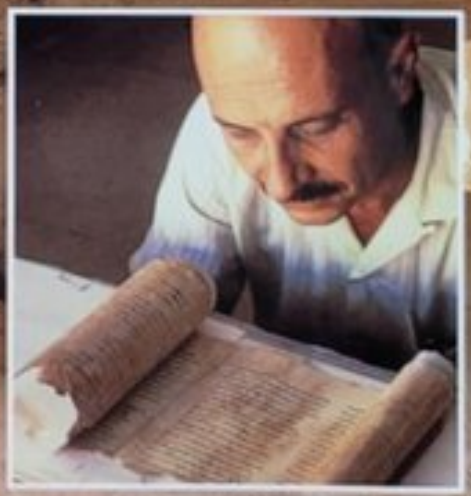
PHILIP R. DAVIES GEORGE J. BROOKE PHILLIP R. CALLAWAY

# The Complete World of The Dead Sea Scrolls



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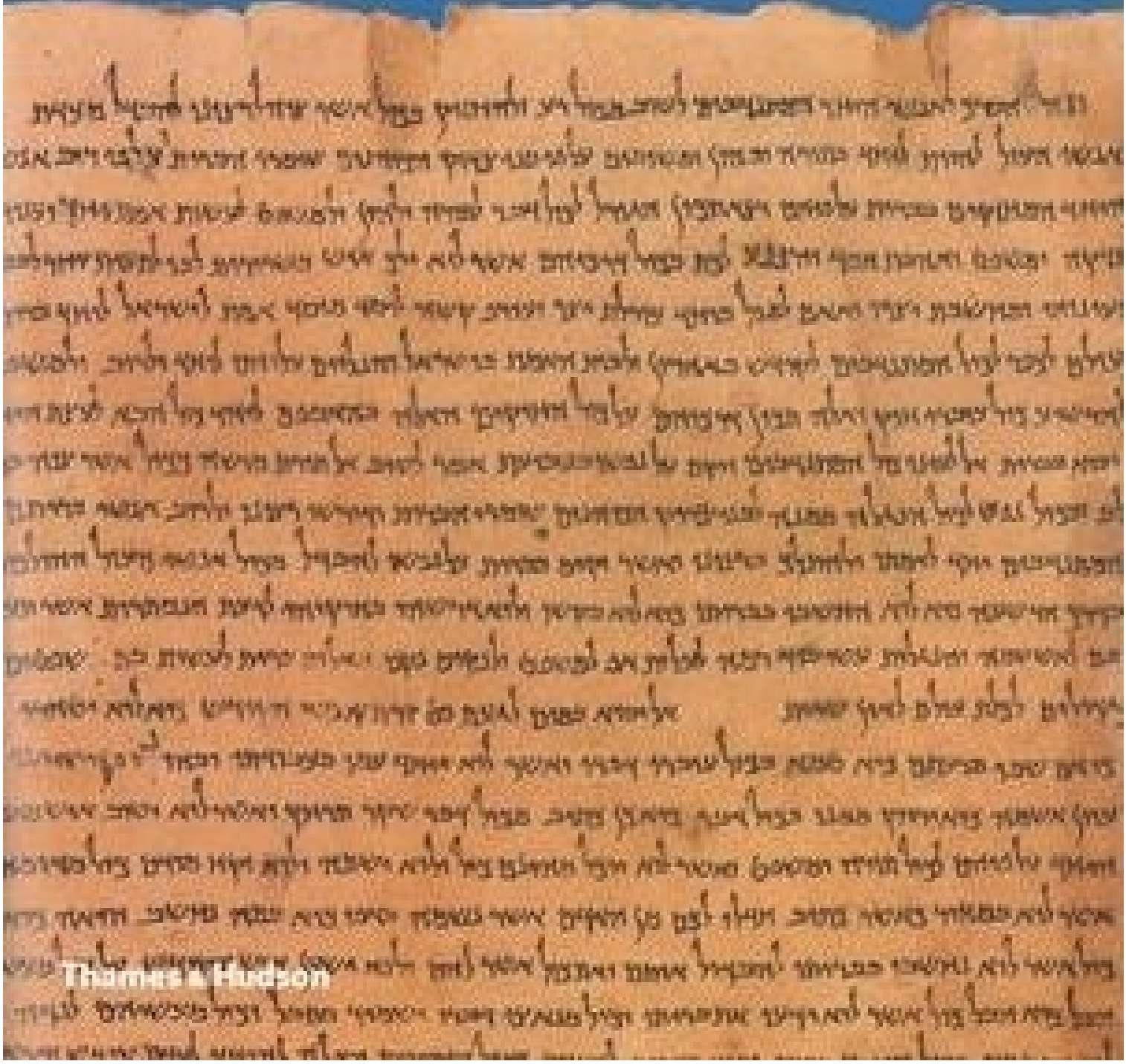
THE COMPLETE WORLD OF

# The Dead Sea Scrolls

Philip R. Davies — George J. Brooke — Philip R. Callaway



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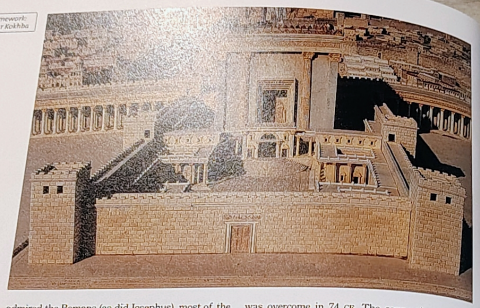


(Right) Model of the Inner Court, containing the sanctuary of Herod's Temple, looking west across Jerusalem.

admired the Romans (as did Josephus), most of the preserved Jewish literature from Palestine criticizes them, longing for salvation for the holy people, pondering the mystery of the course of history and awaiting the calendar of world history to reach its expected end with the destruction of this last human empire.

With the death of Herod, direct Roman administration took over, and relations between Jews and Romans steadily deteriorated during the 1st century CE until, for a variety of reasons, the Jews finally took to war, a war which lost them their Temple and ruined Jerusalem, a city already run by warring extremist religious groups. During this war, according to the archaeological evidence, the Romans also attacked the settlement at Qumran and occupied the site for a number of years. It was in the region of the Judaean desert, in fact, that the resistance to Rome lingered. The last defiant band of fighters retreated to Masada and was overcome in 74 CE. The connection between this group, the scrolls and the occupants of Qumran is tantalizing. One text known from the caves was found at Masada (the Songs of the Sabbath Sacrifice) and there may have been other 'Qumran' scrolls too, encouraging some scholars to think that the inhabitants of Qumran participated in this final stand. Whether or not this was the case, the final episode of the 'war of the children of light against the children of darkness' staged in Herod's Idumaean fortress could be said to have ended here, and not as foreseen in the Qumran War Scroll. By this time the scrolls were already in the caves, perhaps hidden to protect them from the ravages of the Romans or in the hope of later retrieval. But in the wake of this war, and the destruction of the Jerusalem Temple, new religious systems were to emerge, including rabbinic Judaism and Christianity, and the heritage preserved in the Qumran scrolls was to be submerged for 2,000 years.

The story of the Jewish struggle against the Romans – and indeed of the occupation of Qumran – was not quite over, however. In 132 CE another revolt occurred, led by Simon Bar Kosiba, who took the name Bar Kokhba (son of the star). He too issued coins, and traces of his occupation exist in the Judaean wilderness. We even have letters written by him or on his behalf. But after three years of fighting he too was defeated, and Jerusalem rebuilt as a Roman city, and Jews expelled from it.



(Right) A bronze coin issued by Bar Kokhba and in circulation around 132–35 CE, depicting a lyre.

(Opposite) Aerial view of Masada, showing the tiered Herodian palace on the northern end.





carried out extensive building programmes there, naming the city Sebaste. The Samaritans were later also involved in anti-Roman uprisings and in 68 CE the Roman general (later emperor) Vespasian slaughtered 10,000 of them at Mt Gerizim. But the Samaritans have survived to this day.

Readers of the New Testament will be aware that the Jews have no dealings with the Samaritans' (John 4:9). And, given the reverence accorded to the Jerusalem Temple in the scrolls, one would expect their writers to have been anti-Samaritan. However, some apparently 'Samaritan' features of the scrolls have been noted. Some of the biblical manuscripts have texts that are closer to the Samaritan Pentateuch than to the traditional Jewish Bible. The Temple Scroll and the Book of Jubilees, too, both found among the Qumran scrolls and sharing their distinctive calendar, seem to give some prominence to Jacob (who was particularly connected to the north rather than the south) and to Shechem. Some of the sectarian Dead Sea Scrolls also reflect ideas and beliefs similar to those attributed to the Samaritans.

Other possible similarities include the sharing of messianic expectations based on Deuteronomy 18:18; the use of the imagery of 'children of light'; and the absence of the celebration of the Jewish festivals of Purim (mentioned in the book of Esther, which was not found at Qumran) and Hanukkah (which celebrated the rededication of the Jerusalem Temple by Judas Maccabee). But, as is often the case with features of the Dead Sea Scrolls, a scattering of individual similarities is to be expected among different Jewish groups sharing a common scriptural and cultural background. There seems no sign of a systematic relationship between Samaritans and Qumran groups.

## Zealots

Josephus speaks of a 'Fourth Philosophy' among the Jews, whose members were in most respects like the Pharisees, but had a passion for liberty and recognized no ruler besides God. They had been founded in Galilee by a political rebel called Judas who was associated with a Pharisee named Zadok, just after the death of Herod the Great. From then onwards, to the fall of Jerusalem in 70 CE, a great number of uprisings against the Roman occupiers and their Jewish supporters occurred. In a rough and ready way these rebels are often designated as Zealots, as if belonging to a single party, but Josephus does not use the term until the last decade before the outbreak of the revolt (in 66 CE). We should not, then, refer to the fourth party within Judaism as 'The Zealots', though this is often done, even by some scholars.

However, the family of Judas seems to have continued to play a role in political insurgency, since the leader of the Zealots at Masada in 74 CE, Eleazar Ben Jair, was a descendant of Judas. There may have been some strong ideological [illegible] among those who struggled against Roman rule, but the picture painted by Josephus is simplistic. Rather broadly-based resistance, not limited to any one organized group. Indeed, there seem to have been strong antagonisms between the resisting factions, at least in the closing years of the revolt.

As far as the scrolls are concerned, the important point is that this 'Fourth Philosophy' does not seem to have developed any distinctive theological beliefs beyond resistance to Rome, and thus it is implausible to assign the scrolls, which clearly have distinctive religious sects, to such a movement. Whether or not those who wrote the scrolls would have sympathized with either the Fourth Philosophy or the Zealots, or have particularly supported rebellion against Rome, is another matter. There is ample evidence, for instance in the War Scroll (1QM), that they could well have done so. Certainly the destruction of Qumran itself through a military assault, and the presence of what may well be a Qumran text among the ruins at Masada, can be used as evidence that the inhabitants were active in the war against Rome. The lodging of a hoard of Temple treasures in Cave 3 (the Copper Scroll) may even show that the inhabitants of Qumran were sympathetic to the group(s) who had seized control of the Temple during the revolt.

## Early Christians

It may seem strange to consider 'early Christians' as a Jewish sect, but the book of Acts certainly portrays the followers of Jesus as such. They were not the only group to hail a messiah, eat alone and proclaim the imminent coming of the kingdom of God. Christianity as defined by Paul, proclaiming an end to the power of the Jewish law and to the exclusivity of Judaism, and declaring Jesus as the source of liberation from sin and death, was not that of the followers of Jesus, led by his brother James, who were based in Jerusalem until the war with Rome. This 'Jerusalem church', as it is called, awaited the coming of God, and perhaps the return of Jesus, while adhering to the Jewish law.

Jesus and his disciples were Jews who believed that the scriptures foretold the future and that the fulfilment of history was coming in their time; perhaps that the renewing holy spirit of God was about to be poured out on Israel and that Jews should repent and accept God's mercy on them. It is likely that the earliest Christians worshipped in the Temple and lived according to the Law of Moses. What their attitude towards Rome was is unclear: the Christian gospel would later reflect positive attitudes to Rome as the religion spread among non-Jews in the empire. But Jesus had, after all, been crucified under Roman law as a political agitator.

Both resemblances and differences between the early Christians and the writers of the scrolls are numerous. The 'Teacher of Righteousness' of some of the scrolls seems to have been seen, at least initially, as a messianic figure; both the scrolls and the New Testament interpret the scriptures in similar ways, and both found a way of dispensing with the Temple cult as a means to personal holiness and divine favour. Jesus' teaching against divorce (Mark 10:2–9) is identical to that in the Damascus Document. The New Testament uses the term 'children of light' in the Hebrews; and the Qumran sectarian scrolls advocate avoidance of other Jews, let alone the sinners whose company Jesus kept. In short, while there are important parallels, there is too wide a gulf between some of the main principles of the scrolls and those of the New Testament for any direct connection between Qumran sectarians and early Christians to be entertained.

cultural background furnishes an adequate explanation. What is often cited as the most striking parallel, baptism, is probably misleading. The scrolls do not speak of any baptism of repentance, and used water, like most Jews, for purposes of ritual purification – about which Jesus himself does not seem to have been concerned. More basically, the stringent attitude in the scrolls towards the Mosaic law, and obedience as the only road to divine favour, seem at odds with the teaching of Jesus. And the Qumran sectarian scrolls advocate

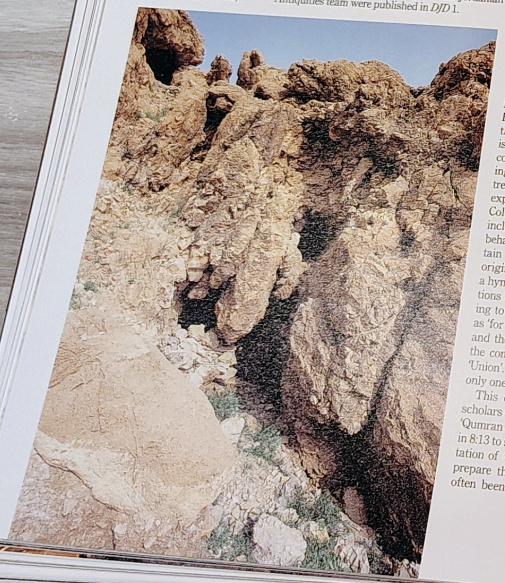


Jesus was baptised with water, as shown in this painting by Piero della Francesca (c. 1500). But the scrolls writers only speak of using water for ritual purification or initiation. This draws a clear distinction between the early Christians and the writers of the scrolls.

# Cave 1

Cave 1, a little over 1 km (about ¾ mile) north of the Qumran settlement (see map, p. 11), is a natural cave fairly high in the cliff face. It is 8 m (26 ft) long and 4 m (13 ft) high, varying in breadth between 0.75 m (27 in) and 2 m (6 ft). The Bedouin found 10 jars here, one containing three scrolls (Isaiah$^{a}$, 1QS and 1QpHab), and later four more scrolls. The official Jordanian Antiquities exploration team rediscovered Cave 1 in 1949 and retrieved some further scraps of manuscript, pottery and leather phylactery holders. The contents of this cave found by the Bedouin were published by the American Schools of Oriental Research and by the Hebrew University; the findings of the Jordanian Antiquities team were published in *DJD* 1.

*The entrance to Qumran Cave 1 (the original entrance is the small upper hole).*



## THE 'RULES SCROLL'

One manuscript from Cave 1 contains three texts. Why this is so, and what their relationship is, remains unclear. The texts are known as 1QS, 1QSa and 1QSb. 1QS has the heading 'Rule (Hebrew *serekh*) of the *yahad*', and the words 'for the *maskil*' ('wise teacher', the name of a community leader). 1QSa opens: 'this is the rule of the congregation of Israel'; and 1QSb is entitled: 'Words of Blessing. For the *maskil*'. Hence it is possible that the three were collected because they were all regarded as 'rules' or because they were 'for the *maskil*' or both.

The three are conventionally treated as three separate texts, and we shall follow that convention. Originally, the major text (1QS) was published by ASOR, while the others appeared in *DJD* 1.

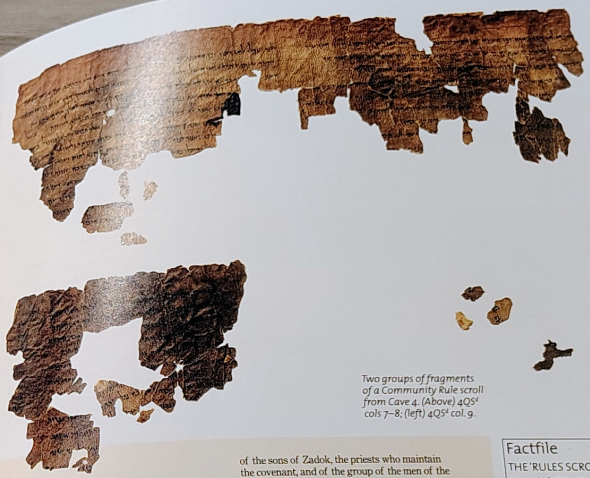
## The Community Rule

'All those who embrace the Rule of the *yahad* shall enter into the Covenant before God to keep all his commandments so that they do not abandon him during the dominion of Belial out of fear or terror or affliction.' (1QS 1:16–17)

### Contents

The Cave 1 manuscript of the Community Rule, which is written on the same manuscript as the Rule of the Congregation and the Rule of Blessings, opens with a reminder of the principles that every member of that community must cherish, and describes the procedure for an annual covenant ceremony, including a prayer and a cursing of Belial (Satan) (cols 1–3:12). It is followed by a treatise on the ways of light and darkness, an exposition of a dualistic theology (3:13–4:26). Columns 5–7 deal with disciplinary matters, including the admission of new members and behaviour during meetings. Columns 8–9 may contain a kind of foundation document, perhaps the original core of the Rule, and cols 10–11 contain a hymn of praise to the Creator. Many of these sections have their own headings, and, like the heading to the whole work itself, identify what follows as 'for the *maskil*'. A *maskil* is a spiritual instructor, and the term may indicate a senior grade within the community, which called itself the *yahad*, or 'Union'. Some scholars, however, believe there was only one *maskil*, a leader of the *yahad*.

This document has always been regarded by scholars as providing the essential definition of the 'Qumran community' or 'Qumran sect'. A reference in 8:13 to separating from wicked people and a quotation of the famous scriptural text 'In the desert prepare the way of the Lord' (Isaiah 40:3) have often been taken as a direct allusion to Qumran



*Two groups of fragments of a Community Rule scroll from Cave 4. (Above) 4QS$^{d}$ cols 7–8; (left) 4QS$^{d}$ col. 9.*

## Which Rule is the Earliest?

It is now obvious that the Community Rule went through various editorial stages. The ten Cave 4 manuscripts are generally shorter, though even they do not have an identical arrangement. In at least two, 1QS cols 1–5 are missing, as is the final hymn of 1QS 10–11. There are also some significant alterations in wording. The divergences are quite instructive:

1QS 5:1 'This is the Rule for the men of the community (*yahad*) who have volunteered themselves to be converted from all evil and adhere to all his comm andments according to his will.'

4QS$^{e}$ 1:1 'Instruction for the *maskil* about the men of the law (Torah) who have volunteered to convert from all evil and hold fast to all that he has commanded.'

1QS 5:2 'They shall separate from the congregation of unjust people and shall unite, with respect to the Law and their possessions, under the authority of the sons of Zadok, the priests who maintain the covenant, and of the group of the men of the community who hold fast to the covenant. All decisions regarding doctrine, property, and justice shall be determined by them.'

4QS$^{e}$ 1:2 'They shall separate from the congregation of unjust people and shall unite, with respect to doctrine and property. They shall be under the authority of the congregation in dealing with all doctrine and property.'

From these parallel passages one can posit the existence of a community in quite different stages of its history. The authority of the group in 1QS is a combination of Zadokite priests and lay leaders. The Cave 4 text speaks only of the authority of the congregation. Which is the earlier stage, a Zadokite-led one or a more democratic one? Was the community originally called a *yahad*, or known as a group of 'men of the law'?

While 1QS is deemed to be the earlier manuscript on palaeographical grounds, most scholars think the 4Q manuscripts represent earlier versions. In either case, it is clear that the character and structure of this community evolved over time, its changes reflected in the altered texts.

### Factfile

THE 'RULES SCROLL'
*Length (1QS, 1QSa and 1QSb):* 2 m (6.5 ft)
*Script:* Late Hasmonaean to Herodian

Community Rule
*Manuscripts:* 1QS, fragments of manuscripts 4QS$^{a-j}$ (4Q255–64), 5Q11
*Editors:* M. Burrows, J.C. Trever, W.H. Brownlee; P.S. Alexander, G. Vermes
*Commentary:* P. Wernberg-Møller, A.R.C. Leaney, J. Pouilly, J.H. Charlesworth, S. Metso

## Factfile

*Manuscript:* 4QEn$^{a-g}$ 9, 4QEnastr$^{a-d}$ (4Q201–12)
*Editor:* J.T. Milik
*Commentary:* M. Black and J.C. VanderKam
*Script:* Hasmonaean to Herodian

# The Books of Enoch

'Before these things Enoch was hidden, and no human being knew where he was hidden, and where he abode, and what had become of him. And his activities had to do with the Watchers, and his days were with the holy ones. And I, Enoch, was blessing the Lord of majesty and the King of the ages, and lo, the Watchers called me —Enoch the scribe— and said to me: "Enoch, you scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women…you shall have no peace nor forgiveness of sin…" ' (1 Enoch 12:1–6)

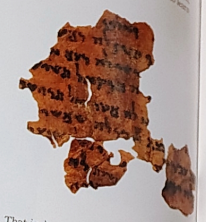
Until the discoveries at Qumran, the book of Enoch (1 Enoch) was known as a collection of apocalypses, in Ethiopic, containing the divine wisdom Enoch received from the angelic world during his stay with them. Manuscripts of five component parts of 1 Enoch have now come to light in their original Aramaic. These parts are the Book of Watchers (Ethiopic chs 1–36), the Book of Astronomical Secrets (chs 72–82), the Book of Parables (chs 83–90), and Enoch's Epistle (chs 91–108). Book of Parables is absent from the Qumran finds, and Enoch's Epistle is represented there by only a few fragments. Of the Book of Astronomical Secrets (represented in Ethiopic by chs 72–80), 21 manuscripts, 4QEnastr$^{a-d}$, in Aramaic, have been found at Qumran. Related to this work, but more detailed and independent, is 4Q318. Book of Watchers is apparently an independent work, to which the Book of Giants, which the editio. 17. Milik considered an original part of an ancient Pentateuch, later replaced by the Parables. Enoch. In Genesis Enoch lived to be 365 years old, when God suddenly took him away. Elsewhere in the Hebrew Bible is he mentioned, but he was known about. Ben Sira (44:16; 49:14) praises and Jubilees claims he was the first mortal to learn writing. That is, he was the progenitor of literary culture. Jude 14–15 quotes Enoch 1:9 concerning God's judgment against sinners, and Jude 6 is a transparent reference to the punishment of the Watchers in the netherworld (Enoch 10:4–6, 12–16; 12; cf. 2 Peter 2:4–5). The Enochic tradition is now also recognized as an important background to many of the Qumran scrolls.

Cave 4 has preserved fragments, but no extensive portions of the book of Enoch or of any of its parts. Chapters 16–17, much of 24, 72–75, and 80–81 are missing, and only extremely brief passages from about 44 chapters survive containing in many cases not even a complete sentence. The 11 manuscripts date from the early 2nd century BCE to the Herodian period, and at least the Astronomical Book predates the book of Daniel.

As contained in the full Ethiopic form, the Book of Watchers (which comes first) tells of rebellious angels ('Watchers') who descended to earth and impregnated women, who bore them gigantic children; these Watchers taught the secrets of making weapons of war and ornaments, sorcery,

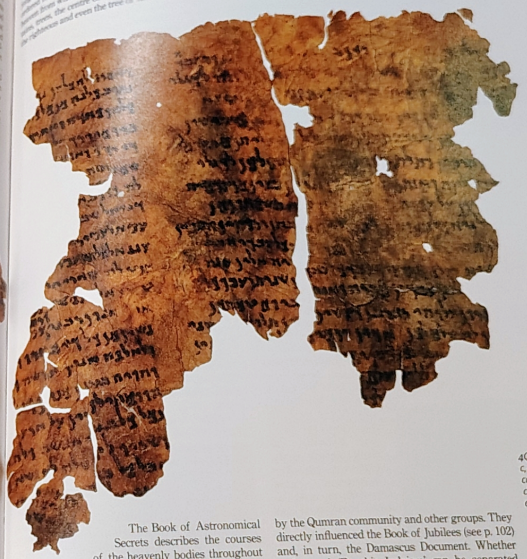


*The myth of the fallen angels is only briefly mentioned in Genesis, but was of great significance to the community at Qumran. Rubens painted this interpretation c. 1619/22.*





A central feature of the Enochic corpus is the belief that sin originated in the heavenly world (no mention of Adam or Eve), that the course of human history is pre-ordained, and that the true calendar is determined by the sun, not the moon. All these tenets are also prominent in the non-biblical scrolls from Qumran. The Enoch traditions may well have been considered as authoritative by the Qumran community and other groups. They directly influenced the Book of Jubilees (see p. 102) and, in turn, the Damascus Document. Whether a form of 'Enochic Judaism' can be separated from 'Mosaic Judaism', with which it merged but by which it was largely supplanted, is an interesting and important question currently under discussion.



*4QEnoch$^{a}$ fragment 1, pieces c, d and e, cols 2 and 3, containing parts of 1 Enoch chapters 2–8, from the Book of Watchers.*

The Book of Astronomical Secrets describes the courses of the heavenly bodies throughout the year. The Dream Book tells in symbolic form the history of Israel from the fall of the angels to the Maccabean triumph and the final divine judgment. The Epistle consists of ethical admonitions to Enoch's children, embedded in which is the 'Apocalypse of Weeks', measuring the history of the world, like Jubilees, in 50- (or 49)-year epochs.

## Melchizedek

Factfile

*Manuscript:* 11QMelch (11Q13)
*Editor:* A.S. van der Woude (*DJD* 23)
*Commentary:* P. Kobelski
*Length:* 3 columns (c. 42 cm, 18 in)
*Script:* Late Hasmonaean

> '... this will (occur) in the first week of the Jubilee that follows the nine Jubilees. And the Day of Atonement is the e[nd of the] tenth [Ju]bilee, when all the sons of [light] and the men of the lot of Mel[chi]zedek will be atoned for.' (11QMelch, 2:7–8)

Melchizedek appears three times in the Bible. In Genesis 14:18, he is a mysterious 'King of Salem' and priest of 'God Most High', to whom Abraham gives a tithe. In Psalm 110:4 the king is addressed as 'a priest forever according to the order of Melchizedek', while in Hebrews 5–7 Melchizedek and his rank form the basis for the author's presentation of Jesus as a high priest. A king-priest, this figure was an important prototype for the Hasmonaean priest-kings and for those looking for a messiah to combine both the anointed offices.

The text of the document is unfortunately only partially preserved, and in 10 fragments. Only the second of the three columns that can be made out preserves any readable text (col. 3 has odd words in about eight lines) – a total of roughly two-dozen incomplete lines. Many of the fragments contain biblical texts, which makes it easier to reconstruct the flow. It is, like the Florilegium (see p. 126), a 'thematic' commentary, interpreting texts from different parts of the scriptures on the basis of a topical link, not interpreting texts from a single book and in sequence, as in the Commentaries on Habakkuk or Nahum. Here it differs from the *pesharim*, although it includes some passages that begin with the word *pesher* and introduce *pesher*-like equations of biblical words or phrases with people or objects. The overall theme of the composition (or at least of what has been preserved of it) is the final deliverance of Israel from its sin through a Day of Atonement sacrifice by the heavenly high priest Melchizedek, which will be accompanied by the destruction of the wicked.

The argument is built up through the association of texts from different scriptural books, starting with Leviticus 25:13 and Deuteronomy 15:2, which legislate for the sabbatical and Jubilee years (7th and 49th/50th). Deuteronomy calls this a 'year of release', and Isaiah 61:1 is the next text cited because it speaks of proclamation of freedom for captives in the 'year of the Lord's favour' (hence 'year of release' is identified as 'year of favour'). A piece of *pesher* exegesis explains that the captives will join the 'children of Heaven' and the 'party of Melchizedek', and that this will occur in the first week after the end of the ninth Jubilee. Then at the end of the tenth Jubilee, the 'children of light' and the party of Melchizedek will be atoned for. Melchizedek, in fact, is being identified in places where the biblical texts speak of 'God', and this is justified by citing Psalm 82, where 'God' judges in the divine assembly. This judgment by 'God' is interpreted (a *pesher* again) as a judgment against 'Belial and the spirits of his lot' who rebelled against God's precepts. Hence 'God' (as in 'sons of God', e.g. Genesis 6:2) can be taken to refer to any divine being.



*The view to the east from the inside of Cave 11.*

The argument moves on: 'this is the day...of which Isaiah the prophet spoke: "How beautiful upon the mountains are the feet of the messenger..."' (Isaiah 52:7). Isaiah's mountains are interpreted (another *pesher* section) as the prophets, while the 'messenger' is the 'one anointed by the spirit', a prince foretold in Daniel 9:25. The 'bearer of good tidings' in Isaiah 52:7 is then identified with the 'comforter' of Isaiah 61:2–3, bringing the interpretation full circle back to the 'year of favour'.

The task of this anointed 'comforter' is to give solace by helping the 'afflicted' to understand the course of history. For eventually, God will reign in 'Zion', which is interpreted as referring to those who 'abandon the ways of the people'. The column ends

It is clearly anachronistic to use the term 'biblical' without some qualification. The groups and individuals who owned and used the scrolls did not consistently follow a strict list of 'biblical' works. Such an exclusive canon of scriptures is



The Isaiah[a] Scroll from Qumran Cave 1.

never spelled out. Although all (except Esther and Nehemiah, which may be accidental) the books in the Hebrew Bible/Old Testament are represented in the Qumran caves, it seems that other texts were regarded as having equal status. Jubilees and an (unknown to us) work of Levi are also cited as authoritative. Testimonia seems to quote the

was perhaps by this time already beginning, since new Greek translations were starting to conform to this new standard, for example the text of the Minor Prophets found in the Judaean desert at Murabba'at (and published in *DJD* 8).

The most famous of the Qumran biblical scrolls is the 'Great Isaiah Scroll' from Cave 1. It is the longest of the biblical scrolls, containing the entire book of Isaiah. It is very similar to the standard Hebrew 'Masoretic' text but there are occasional differences in wording and in spelling. Several of its readings have even been incorporated into modern English Bible

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| Samuel | | | | | * |
| Kings | * | | | | * |
| Isaiah | | * | | * | * |
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| Ezekiel | | | | | * |
| Hosea | | | | | * |
| Amos | | | | | * |
| Obadiah | | | | | * |
| Jonah | | | | | * |
| Micah | | | | | * |
| Nahum | | | | | * |
| Habakkuk | | | | | * |
| Zephaniah | | | | | * |
| Haggai | | | | | * |
| Zechariah | | | | | * |
| Malachi | | * | * | | *! |
| Psalms | | * | | | * |
| Job | | * | | | *? |
| Proverbs | | * | | | |
| Ruth | | | | | |
| Song of Songs | | | | | |
| Ecclesiastes | | | * | | |
| Lamentations | | | | | |
| Esther | | | | | |
| Daniel | * | | | * | |
| Ezra | | | | | |
| Chronicles | | | | | |

Above is a table indicating the presence of the traditional
An asterisk (*) indicates the presence of some portion of t
indicates the presence of the book but with clear deviation
A question mark (?) indicates there is some doubt about th

But is the Qumran Isaiah Scroll the most reliable version of the book of Isaiah that we have, just because it is the oldest (from about 100 BCE)? Not necessarily: there are places where differences from our traditional text may be due to error or even deliberate alte... It is often impossible to be sure.

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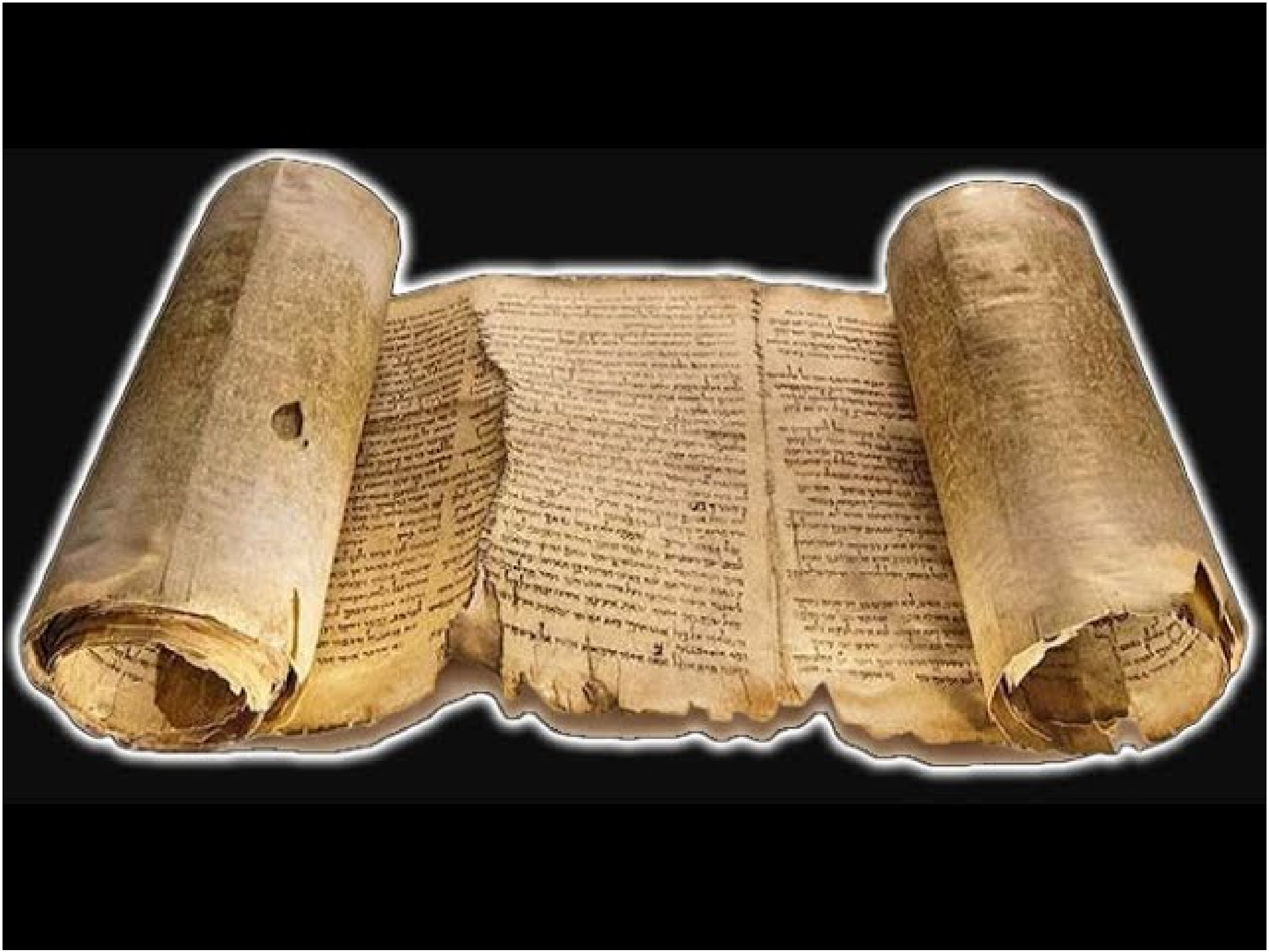

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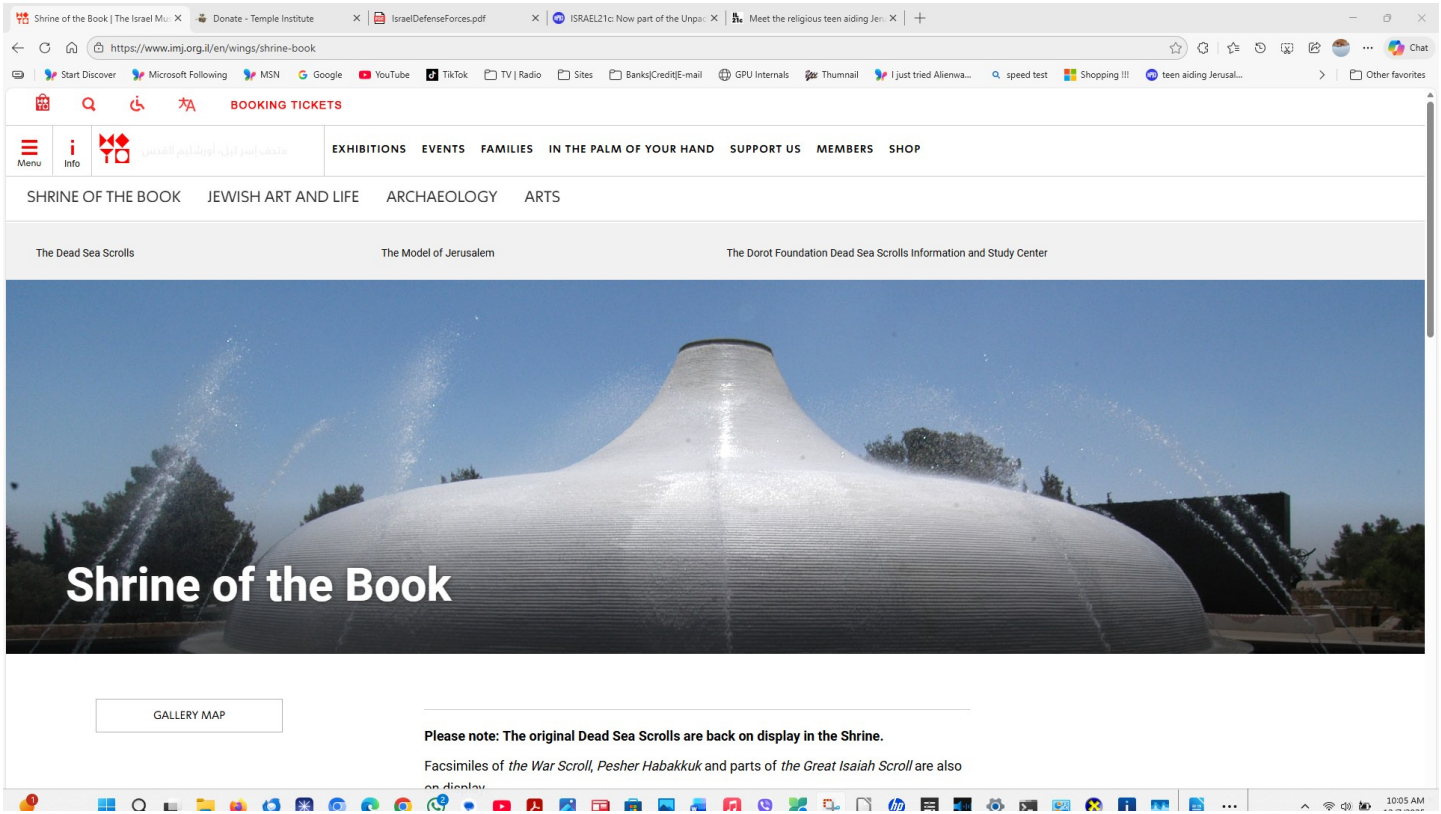


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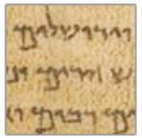
# The Digital Dead Sea Scrolls

Great Isaiah Scroll Temple Scroll War Scroll Community Rule Scroll Commentary on the Habakkuk Scroll

## Great Isaiah Scroll

The Great Isaiah Scroll (1QIsa[a]) is one of the original seven Dead Sea Scrolls discovered in Qumran in 1947. It is the largest (734 cm) and best preserved...more »



The Dead Sea Scrolls, which include the oldest known biblical manuscripts in existence, have been digitized and are now accessible online. view »



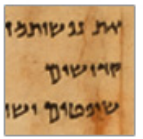

## War Scroll

The War Scroll (1QM), popularly known as "The War of the Sons of Light Against the Sons of Darkness," is one of the seven original Dead Sea Scrolls discovered...more »



## Temple Scroll

The Temple Scroll[a] (11Q19) was almost certainly discovered in 1956 in Cave 11, located about two kilometers north of Khirbet Qumran. The manuscript is written...more »



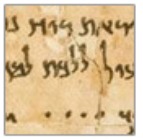
## Commentary on the Habakkuk Scroll

The Commentary on Habakkuk (Pesher Habakkuk, 1QpHab), is a relative complete scroll (1.48 m long) and one of the seven original Dead Sea Scrolls discovered...more »



## Community Rule Scroll

The Community Rule (Serekh Hayahad, 1QS), formerly called the "Manual of Discipline," is the major section of one of the first seven scrolls discovered...more »



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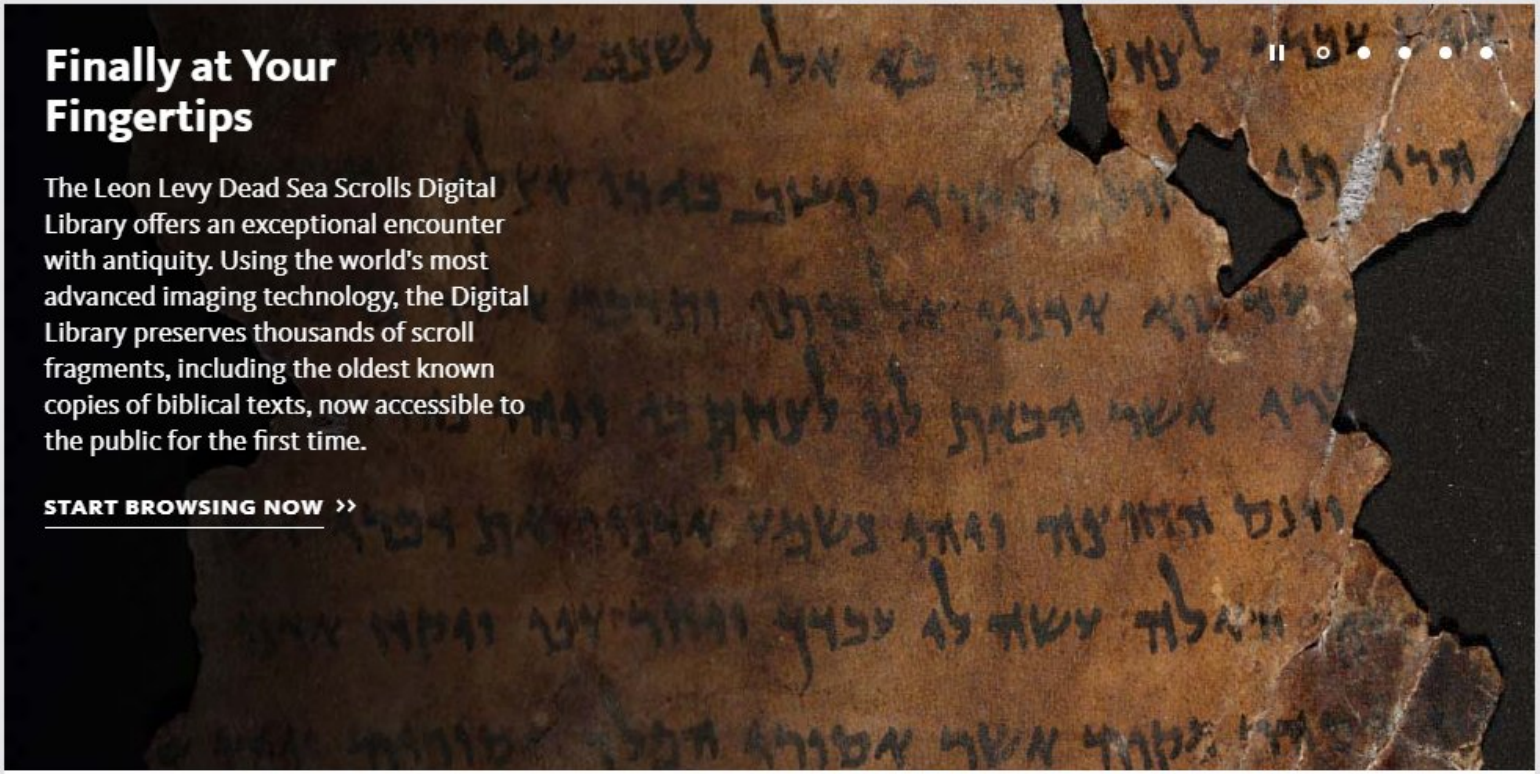

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THE TEN COMMANDMENTS
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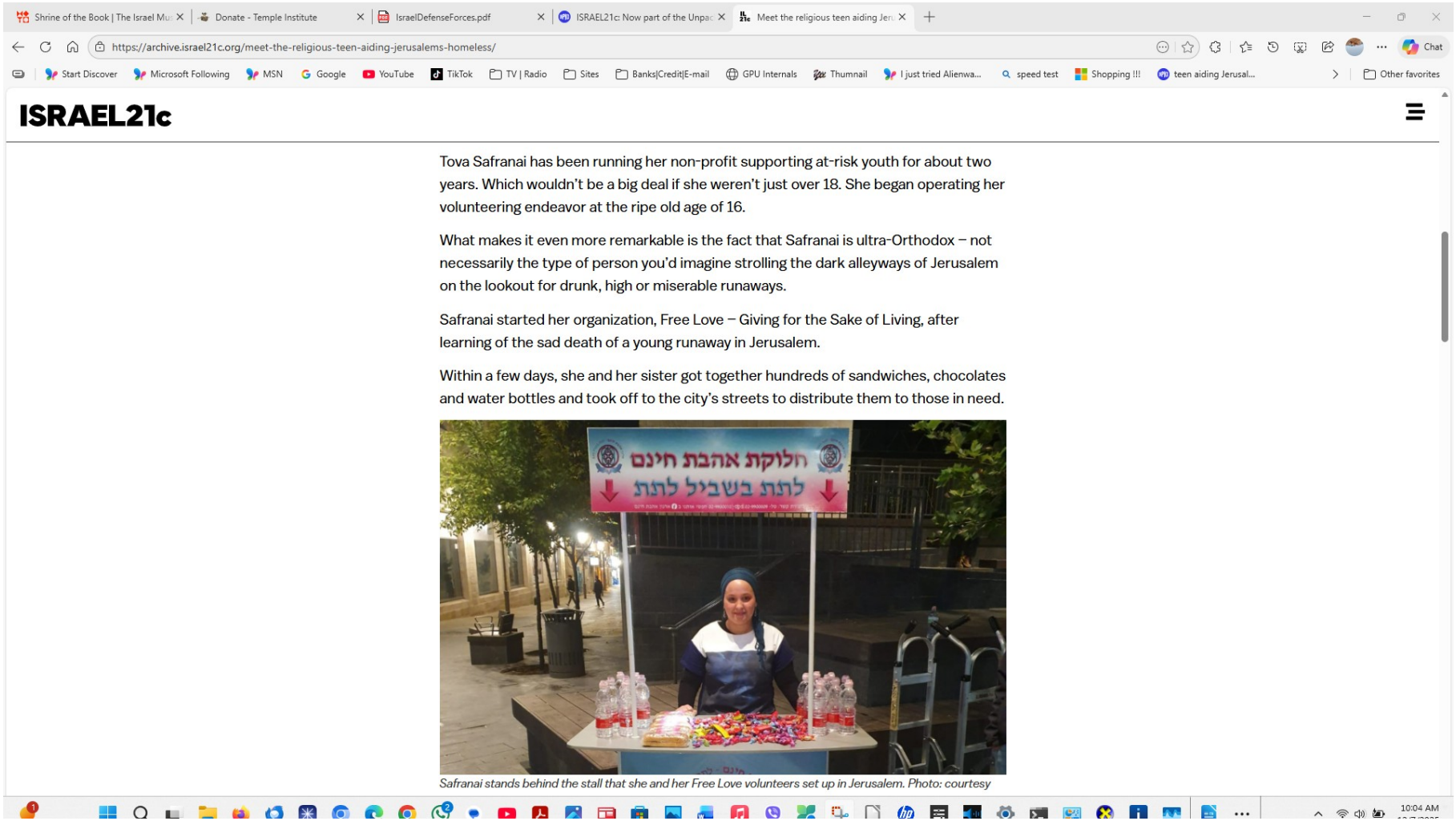
The discovery of the first Dead Sea Scrolls in a remote Judean Desert cave in 1947 is widely considered the greatest archaeological event of the twentieth century. Bedouin treasure hunters and archaeologists ultimately found the remains of hundreds of ancient scrolls. These fragile pieces of parchment and papyrus, including the oldest existing copies of the Hebrew Bible, were preserved for two thousand years by the hot, dry desert climate and the darkness of the caves where they were placed. The scrolls provide an unprecedented picture of the diverse religious beliefs of ancient Judaism, and of daily life during the turbulent Second Temple period when Jesus lived and preached.

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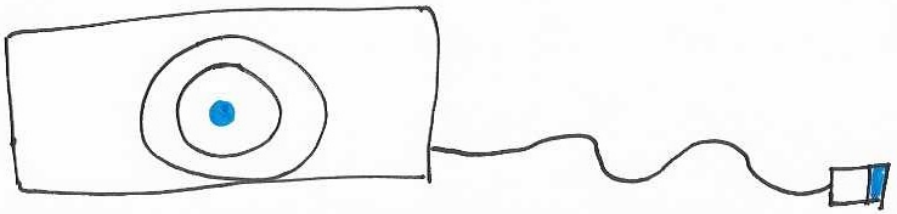
A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as



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# Samson's tomb: Appearance of a ghost and a familial journey

Samson, a biblical golem, ended up killing himself, with the Philistines, when he pulled the temple in Gaza down on them. But somehow, his tribe members brought his body up here for burial.

THE STORY OF SHIMSHON
SAMSON



Samson's tomb

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Judges 16:31
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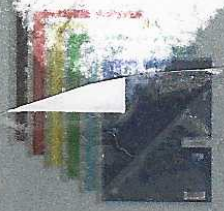

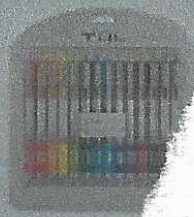

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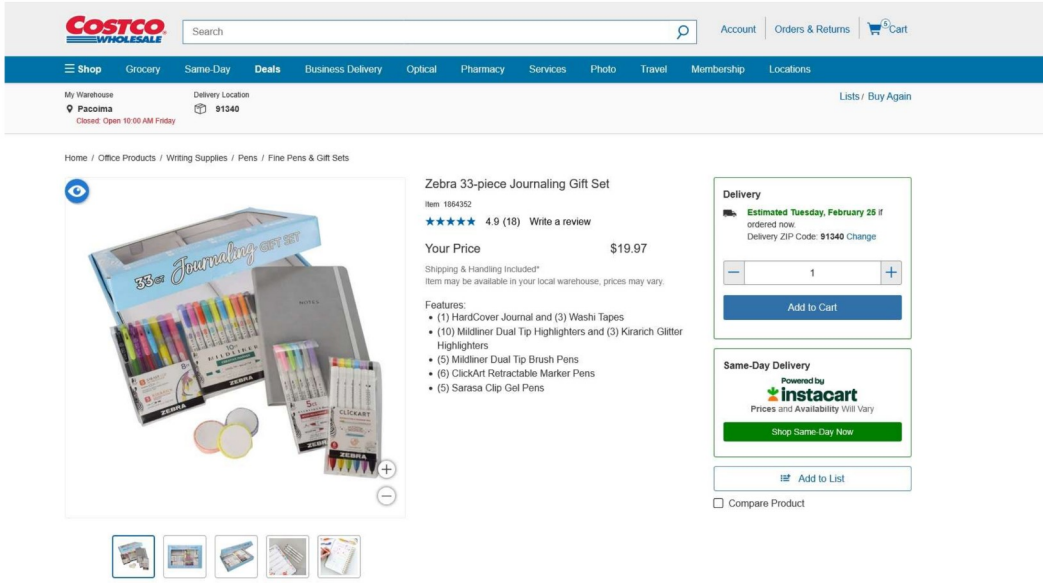


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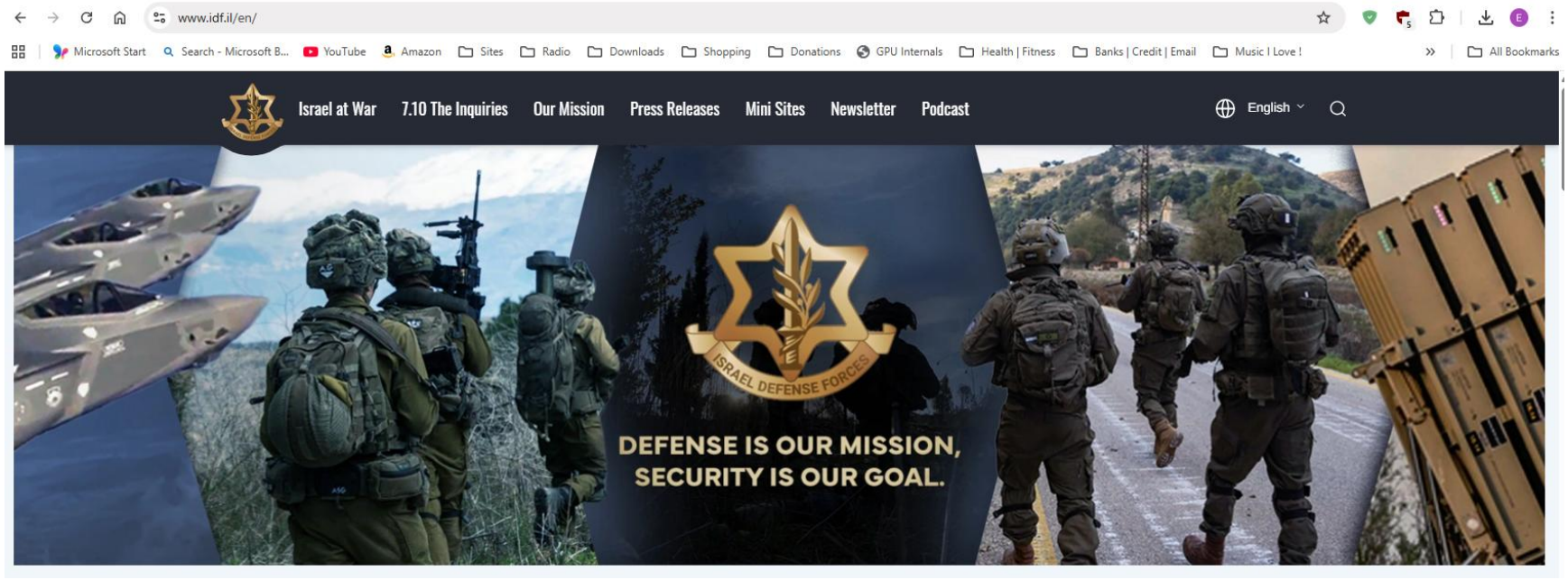


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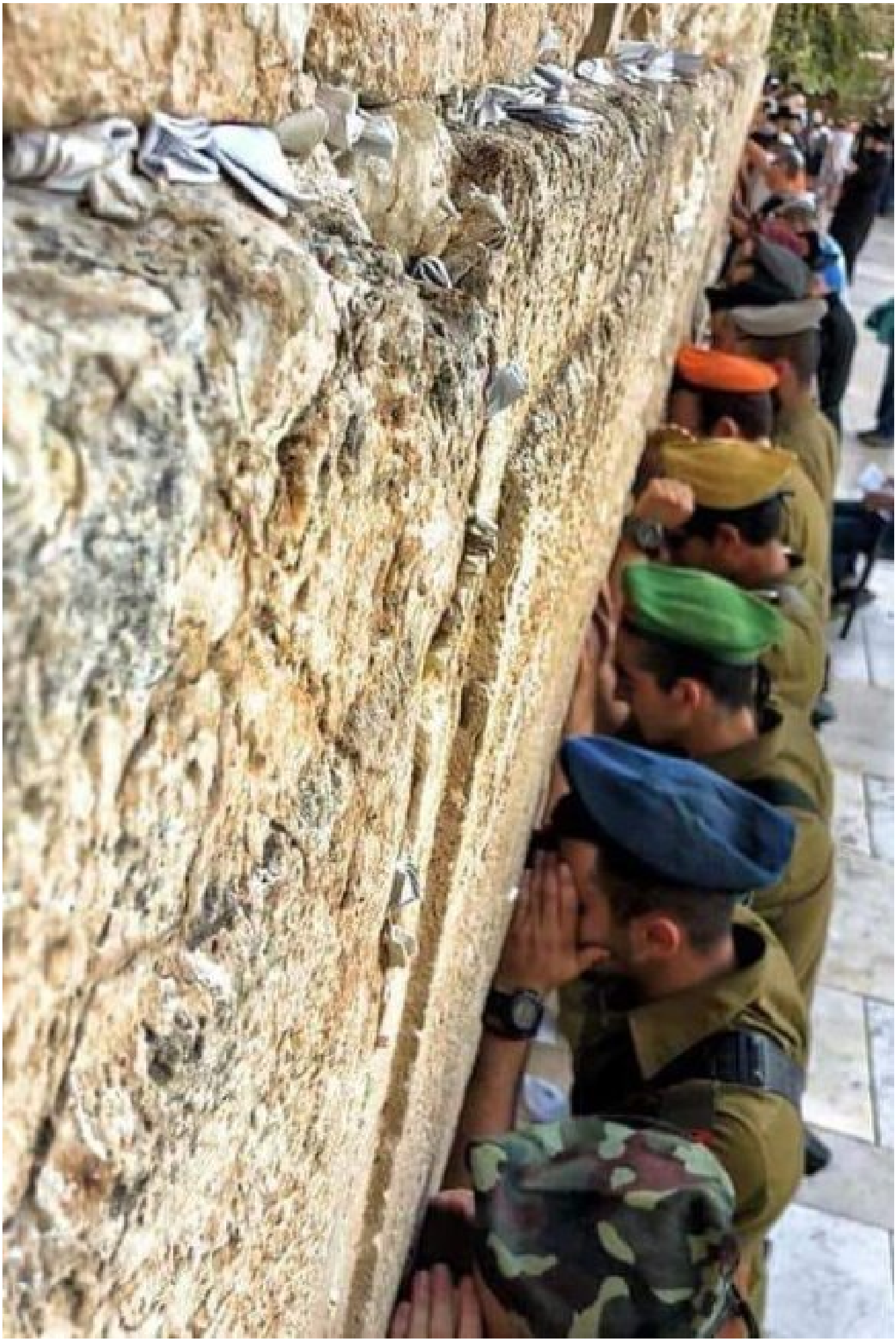



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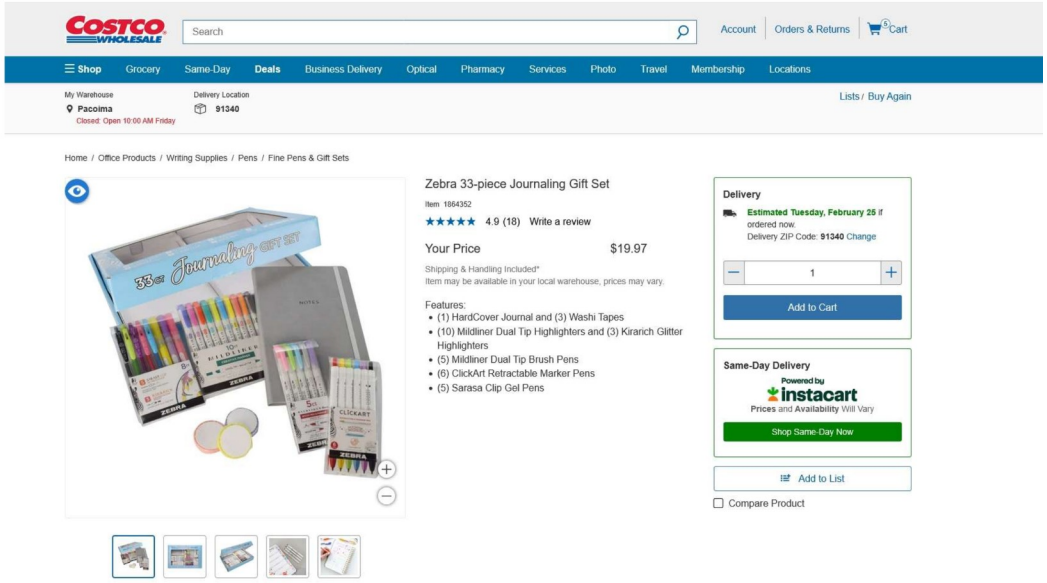


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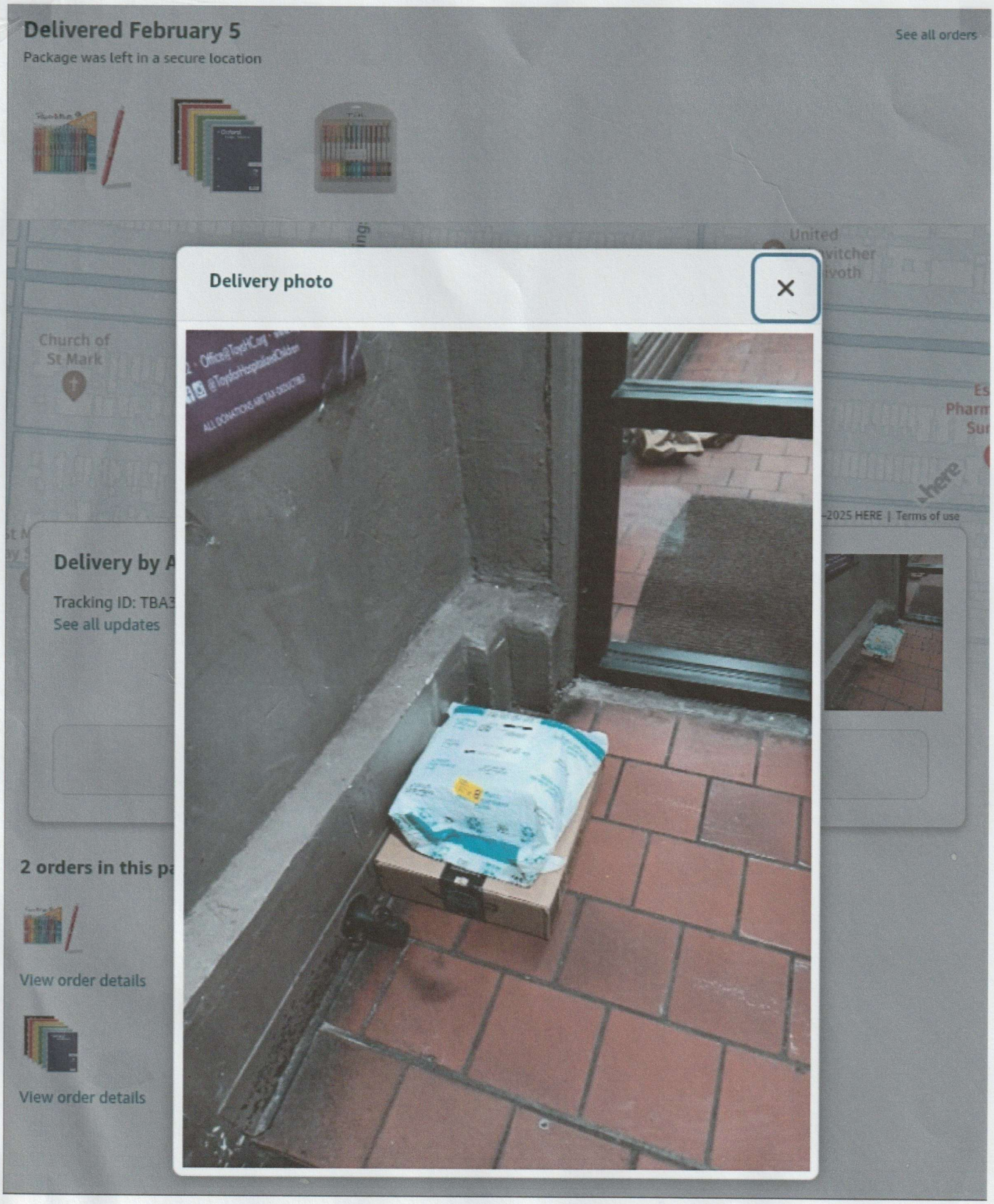
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# Ancient Jewish village discovered at Kursi beach

## 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 the sea 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 Raghav 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 previous 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 archeological 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 or 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 archeological findings to date in Israel," Prof. Artzy notes.

Volunteers from Israel and from abroad are participating in the excavations at Kursi beach site, particularly 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 archeological 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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THE FATHER OF
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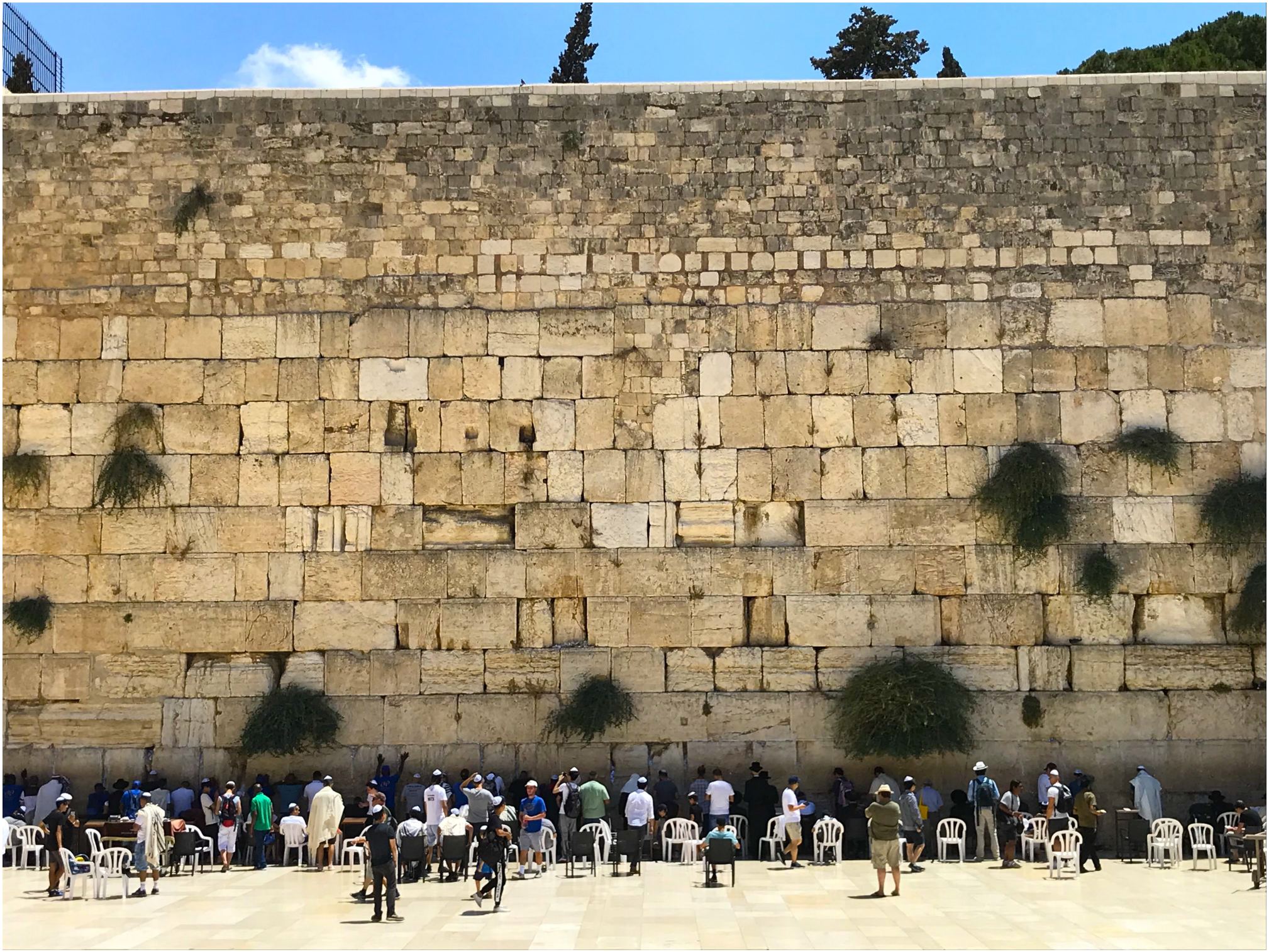



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**REVELATION (BOOK OF):**

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

Table of Contents


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.
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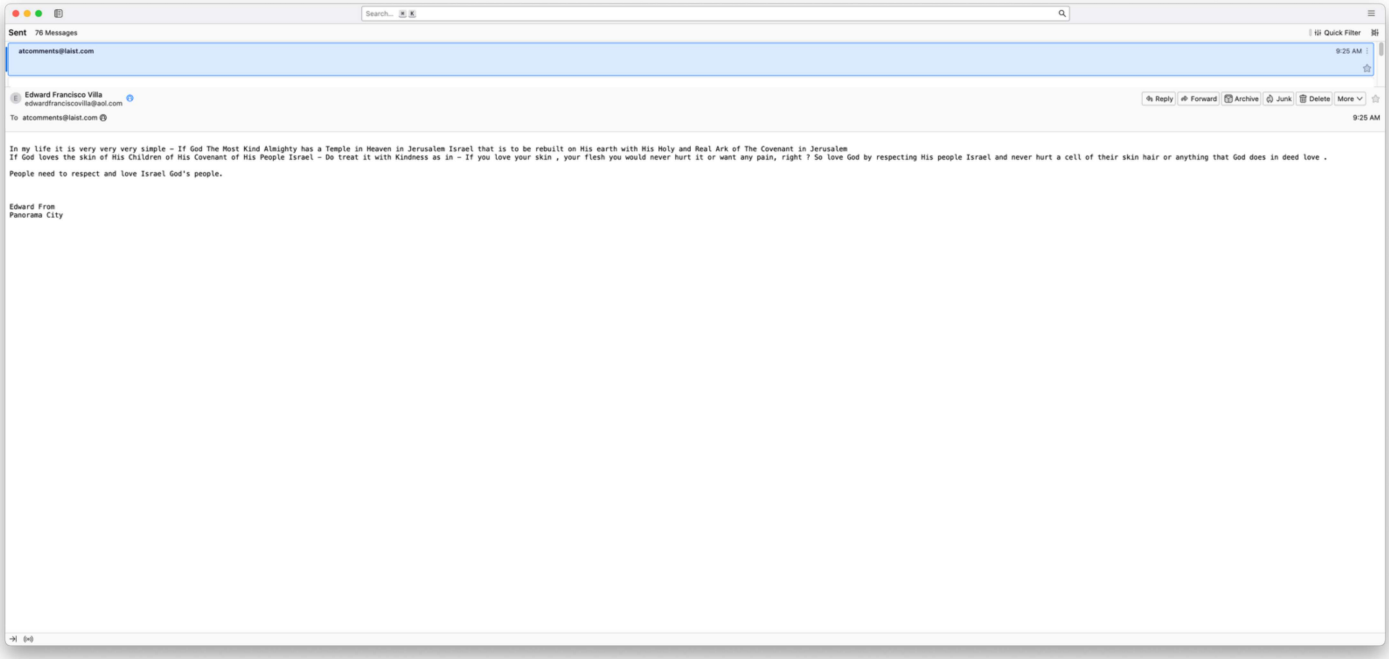


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Edward From
Panorama City

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# Immanuel Miriam Bat David Yosef BETHLEHEM

THE SECOND TEMPLE PERIOD IN YERUSHALAYIM IN ISRAEL IN HISTORICAL TRUTH STUDY

## HA MOSHIACH

## MELQUISEDEC · MELCHIZEDEK

ELIYAHU HA NAVI
ELIYAHU THE PROPHET

ז וַיַּרְא, פִּינְחָס בֶּן-אֶלְעָזָר, בֶּן-אַהֲרֹן, הַכֹּהֵן;
וַיָּקָם מִתּוֹךְ הָעֵדָה, וַיִּקַּח רֹמַח בְּיָדוֹ.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand.

ח וַיָּבֹא אַחַר אִישׁ-יִשְׂרָאֵל אֶל-הַקֻּבָּה, וַיִּדְקֹר
אֶת-שְׁנֵיהֶם--אֵת אִישׁ יִשְׂרָאֵל, וְאֶת-הָאִשָּׁה
אֶל-קֳבָתָהּ; וַתֵּעָצַר, הַמַּגֵּפָה, מֵעַל, בְּנֵי יִשְׂרָאֵל.

8 And he went after the man of Israel into the chamber, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

ט וַיִּהְיוּ, הַמֵּתִים בַּמַּגֵּפָה--אַרְבָּעָה וְעֶשְׂרִים,
אָלֶף. {פ}

9 And those that died by the plague were twenty and four thousand. {P}

Israel Defense Forces Parashat Pinchas : פרשת פינחס IDF

י וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר.

10 And the LORD spoke unto Moses, saying:

יא פִּינְחָס בֶּן-אֶלְעָזָר בֶּן-אַהֲרֹן הַכֹּהֵן, הֵשִׁיב
אֶת-חֲמָתִי מֵעַל בְּנֵי-יִשְׂרָאֵל, בְּקַנְאוֹ אֶת-קִנְאָתִי,
בְּתוֹכָם; וְלֹא-כִלִּיתִי אֶת-בְּנֵי-יִשְׂרָאֵל, בְּקִנְאָתִי.

11 'Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, in that he was very jealous for My sake among them, so that I consumed not the children of Israel in My jealousy.

יב לָכֵן, אֱמֹר: הִנְנִי נֹתֵן לוֹ אֶת-בְּרִיתִי, שָׁלוֹם.

12 Wherefore say: Behold, I give unto him My covenant of peace;

יג וְהָיְתָה לּוֹ וּלְזַרְעוֹ אַחֲרָיו, בְּרִית כְּהֻנַּת
עוֹלָם--תַּחַת, אֲשֶׁר קִנֵּא לֵאלֹהָיו, וַיְכַפֵּר, עַל-בְּנֵי
יִשְׂרָאֵל.

13 and it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood; because he was jealous for his God, and made atonement for the children of Israel.'

יד וְשֵׁם אִישׁ יִשְׂרָאֵל הַמֻּכֶּה, אֲשֶׁר הֻכָּה
אֶת-הַמִּדְיָנִית--זִמְרִי, בֶּן-סָלוּא: נְשִׂיא בֵית-אָב,
לַשִּׁמְעֹנִי.

14 Now the name of the man of Israel that was slain, who was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a fathers' house among the Simeonites.

טו וְשֵׁם הָאִשָּׁה הַמֻּכָּה הַמִּדְיָנִית, כָּזְבִּי
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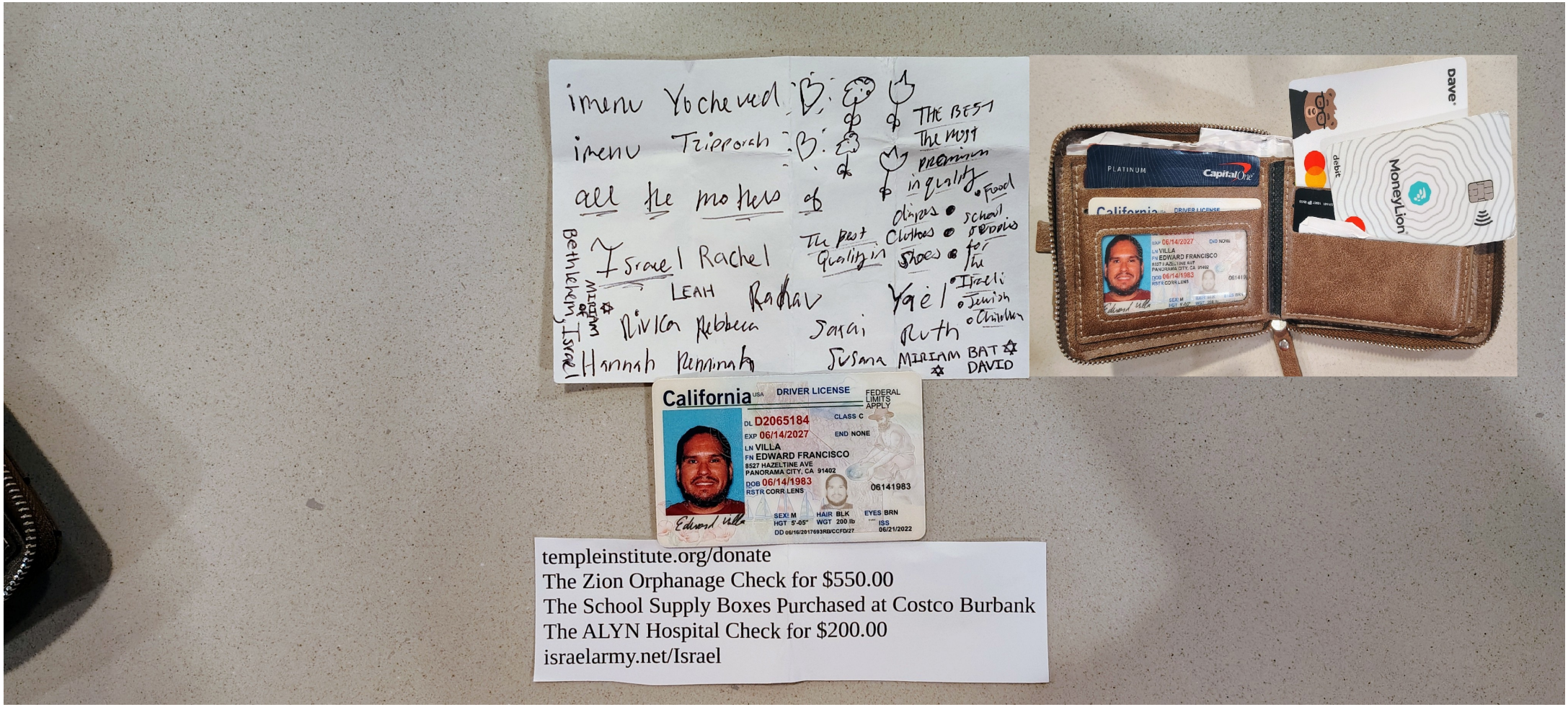
15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head of the people of a fathers' house in Midian. {P}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I REMEMBER ONE TIME MANY YEARS AGO THAT WHEN I WENT OUT OF MY WAY TO PURCHASE HER QUITE GENEROUS GROCERY FOOD
GOD
PUT IN MY MIND A DELICATE RAINBOW TO REASSURE AND BLESS ME ON MY WAY TO GIVE HER HER PRECIOUS FOOD GROCERIES .

ZEMIRA ELI NATAN ALSO HAS A BROTHER NAMED REUVEN .

MAY GOD BLESS ALL OF ISRAEL

MAY IMMANUEL THE MESSIAH HA MOSHIACH JESÚS
OF THE SECOND TEMPLE PERIOD
YERUSHALAYIM ISRAEL
YOSEF THE FATHER OF MOSHIACH AND MIRIAM THE MOTHER OF MOSHIACH

BLESS ALL WHO VISIT ISRAELARMY.NET AND ARMYISRAEL.NET

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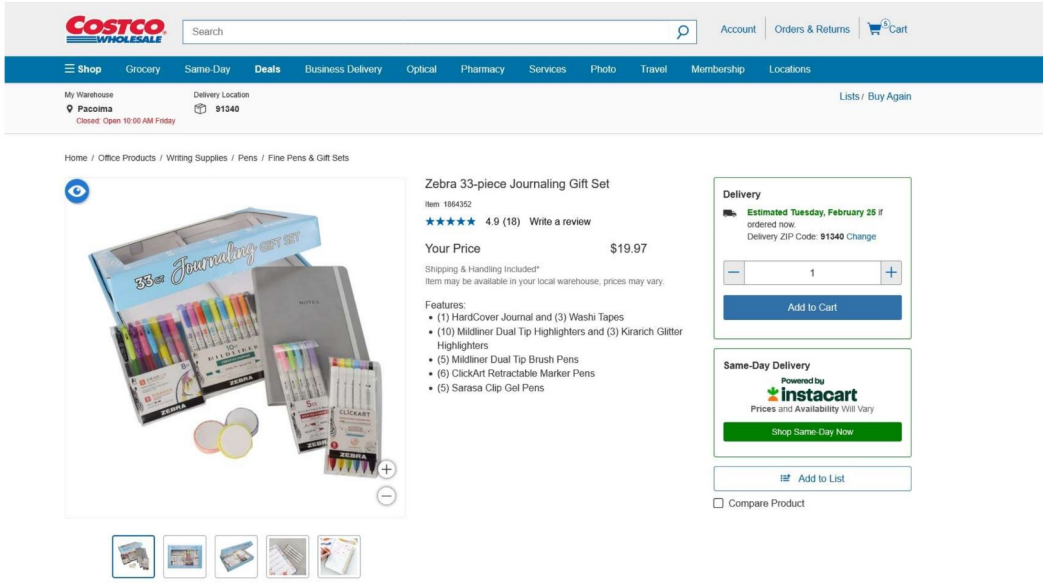


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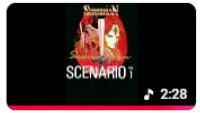

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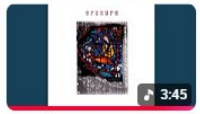

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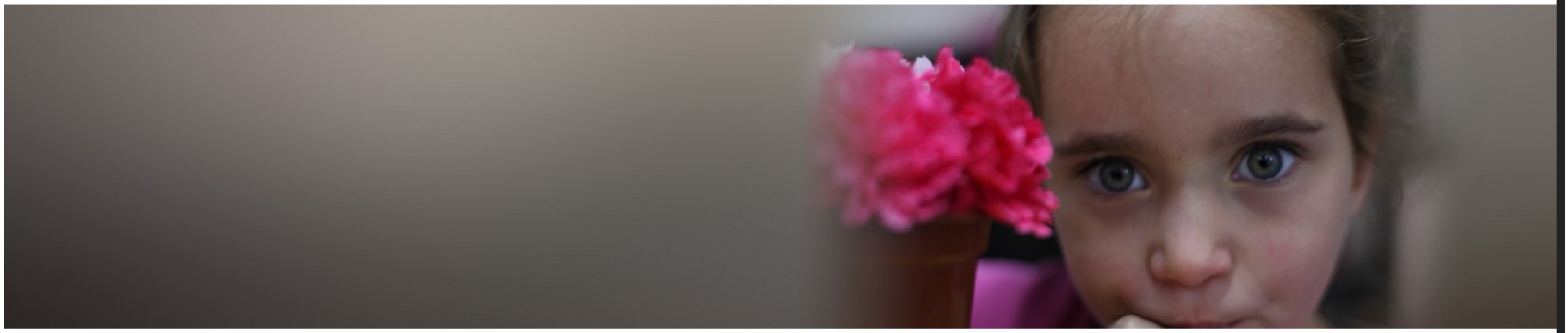

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from: Edward Francisco Villa

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**Subject:** Wishing you a Shabbat Shalom! 💗
**From:** Nir Salomon - EFRAT <nir@cribefrat.org>
**Date:** 1/30/2026, 6:01 AM
**To:** Edward Villa <edwardfranciscovilla@mail.com>

Efrat

Hello Edward,

Moments like these remind us why this work matters so deeply. 💫 Every so often, a mother shares something that captures the heart of what EFRAT stands for—quiet strength, gratitude, and hope for the future.

We wanted to pass this moment along to you, because it reflects the impact of compassion and support in a very real way ✨💗




When a woman is supported, everything changes. 💫 At EFRAT, we believe that no woman should have to navigate fear, uncertainty, or overwhelming decisions on her own.

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# OBED-EDOM (עבר אדום).

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

Table of Contents

—1. Biblical Data:
—In Rabbinical Literature:

## —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).

## —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 beforeit 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).

**2.** Korahite; one of the guards appointed to march before the Ark of the Covenant when it was taken from the house of Obed-edom the Gittite to Jerusalem. He was commissioned also, with five of his companions, to play on the harp of eight strings (I Chron. xv. 18, 21, 24). During the regency of Solomon, in David's old age, Obed-edom belonged to the second division of the guard in the provisional Temple; and the sixty-two male members of his family, including his eight sons, were all detailed for duty at the Temple and kept guard on its southern side (I Chron. xxvi. 4, 8, 15).

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Yerushalayim Israel Is The Father of Moshiach
Miriam Bat David of Bethlehem during The Second Temple Period of Yerushalayim Israel
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Clifford, combat soldier in the Golani Brigade: These were the most difficult and most significant 18 months of my life. I feel like I gave something to my country. I did something I dreamed of doing all my life and I gained friends for life.



Sarah, combat soldier in the Artillery Brigade: I feel that being a soldier in the IDF gives me meaning and a reason to wake up in the morning. I feel that I am doing something for a bigger cause.



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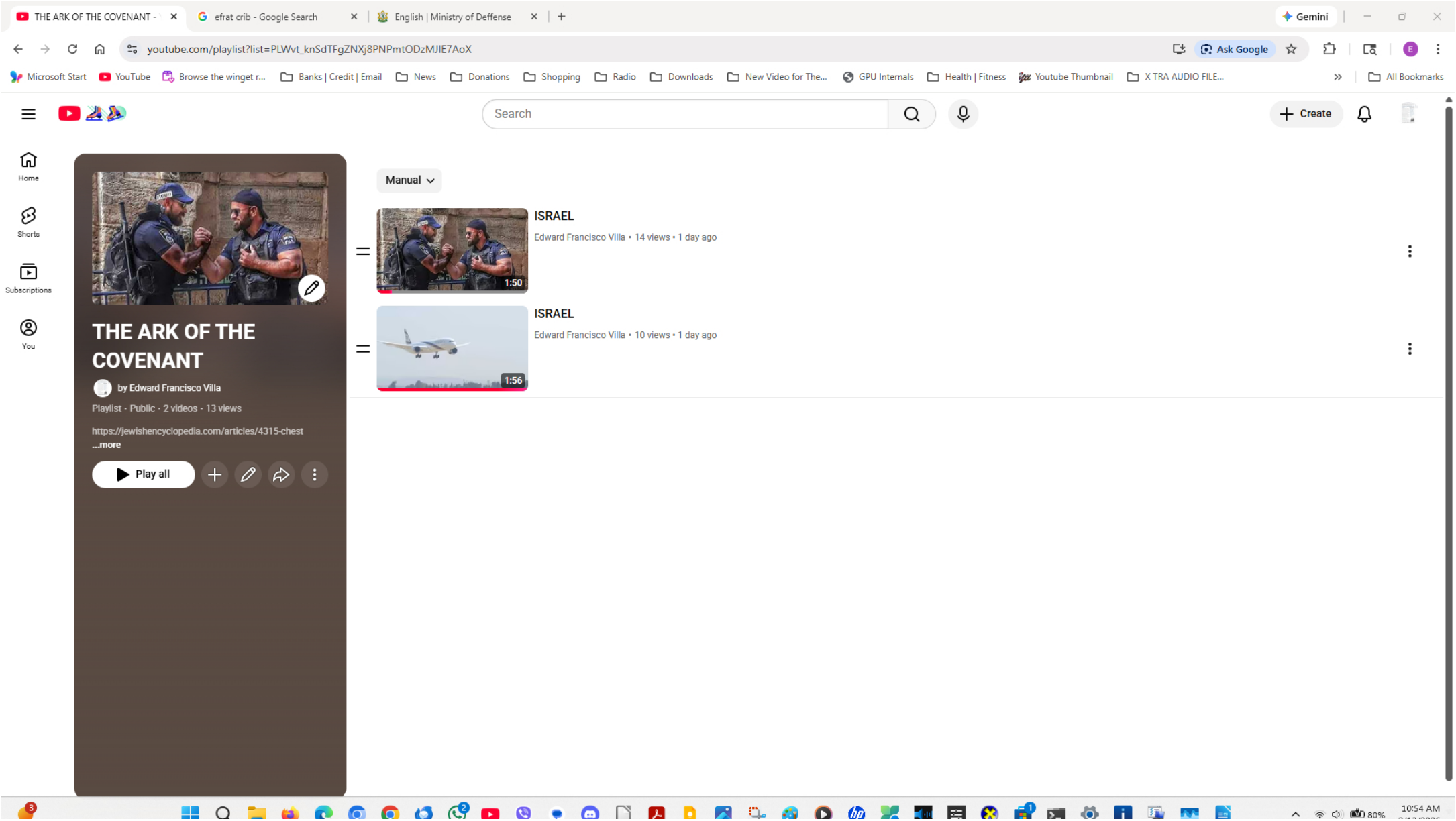
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Please be sure to give these posts a 👍 or ❤️. Every like, comment, and share has an impact & will be a tremendous help in spreading the word about EFRAT's work. 💞

Together, we will continue to help women, build families, protect and nurture life.

**Wishing you a Shabbat Shalom,**

Nir Salomon



Nir Salomon
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**From:** Yashar LaChayal <leon@yasharlachayal.ccsend.com>
**Date:** 2/9/2026, 10:00 AM
**To:** edwardfranciscovilla@mail.com






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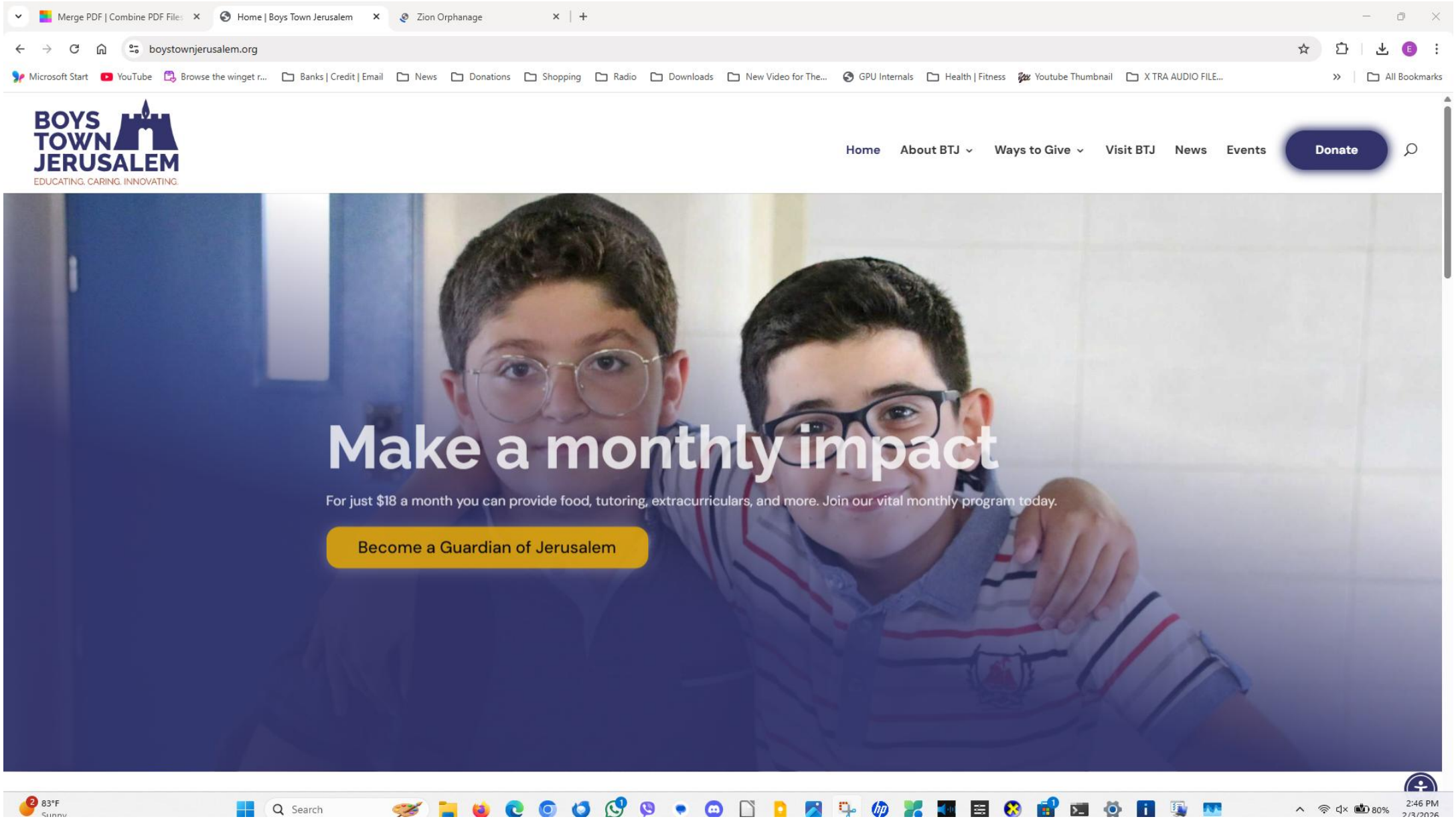
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avi bieber 298
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A street in an evacuated settlement was named after him by the residents, and his heroism has been evoked by right-wing activists as a symbol of resistance to the disengagement from the **Gaza Strip**. But for Avi Bieber, the first IDF soldier to refuse military orders in the run-up to the summer evacuation, fame and publicity were the last things on his mind. Even now, close to half a year later, Bieber still speaks about the incident on the Gaza Strip sand dunes with a mixture of anger and excitement. Freshly discharged from the army, Bieber, whose family made aliya from **New Jersey** nine years ago, speaks freely about his refusal of orders and what pushed him to disobey the military he said he still loved. "Everyone knew I wasn't going to participate in the evacuation and it is as

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who is from The City of Huisquilco in The State of Jalisco from The Nation of
México and her son is Mr. Edward Francisco Villa and her other son is
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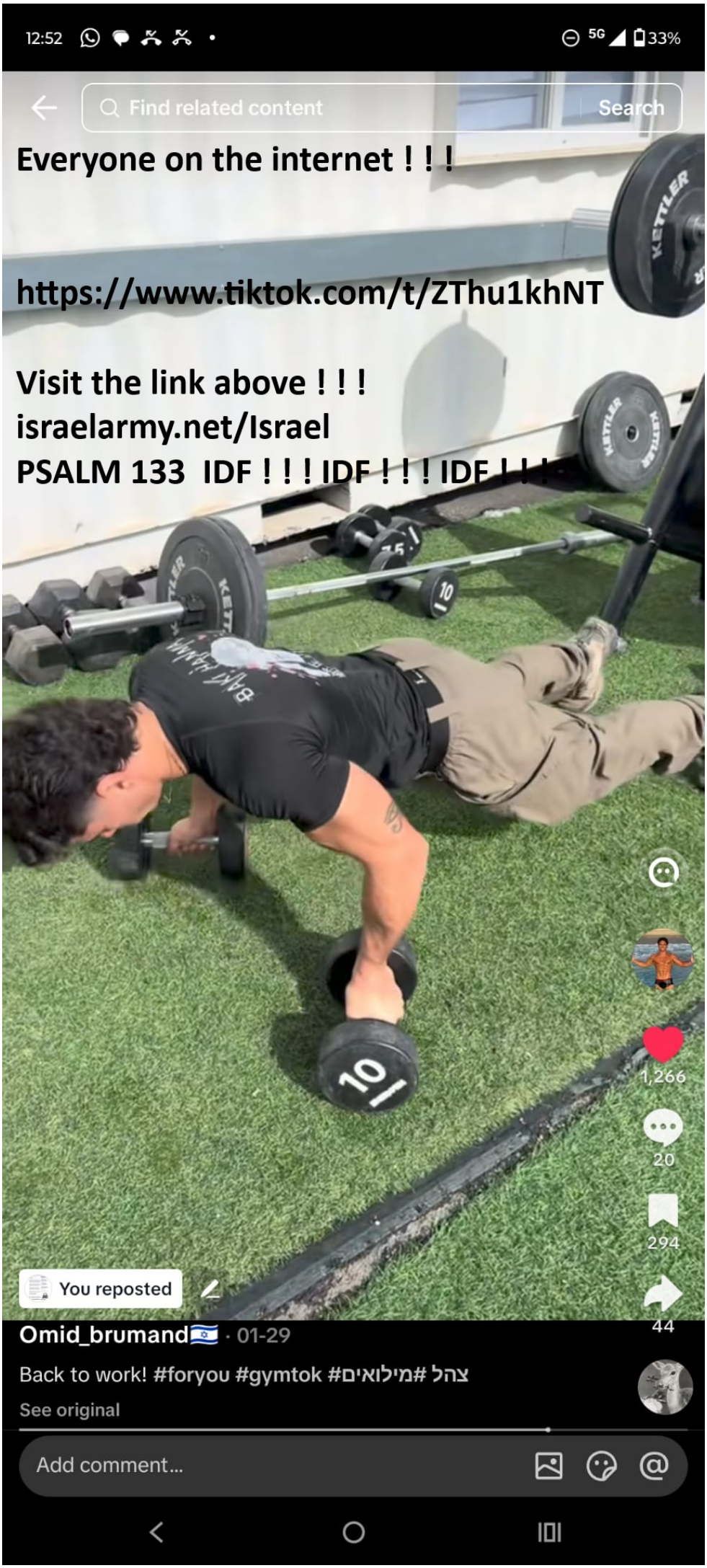
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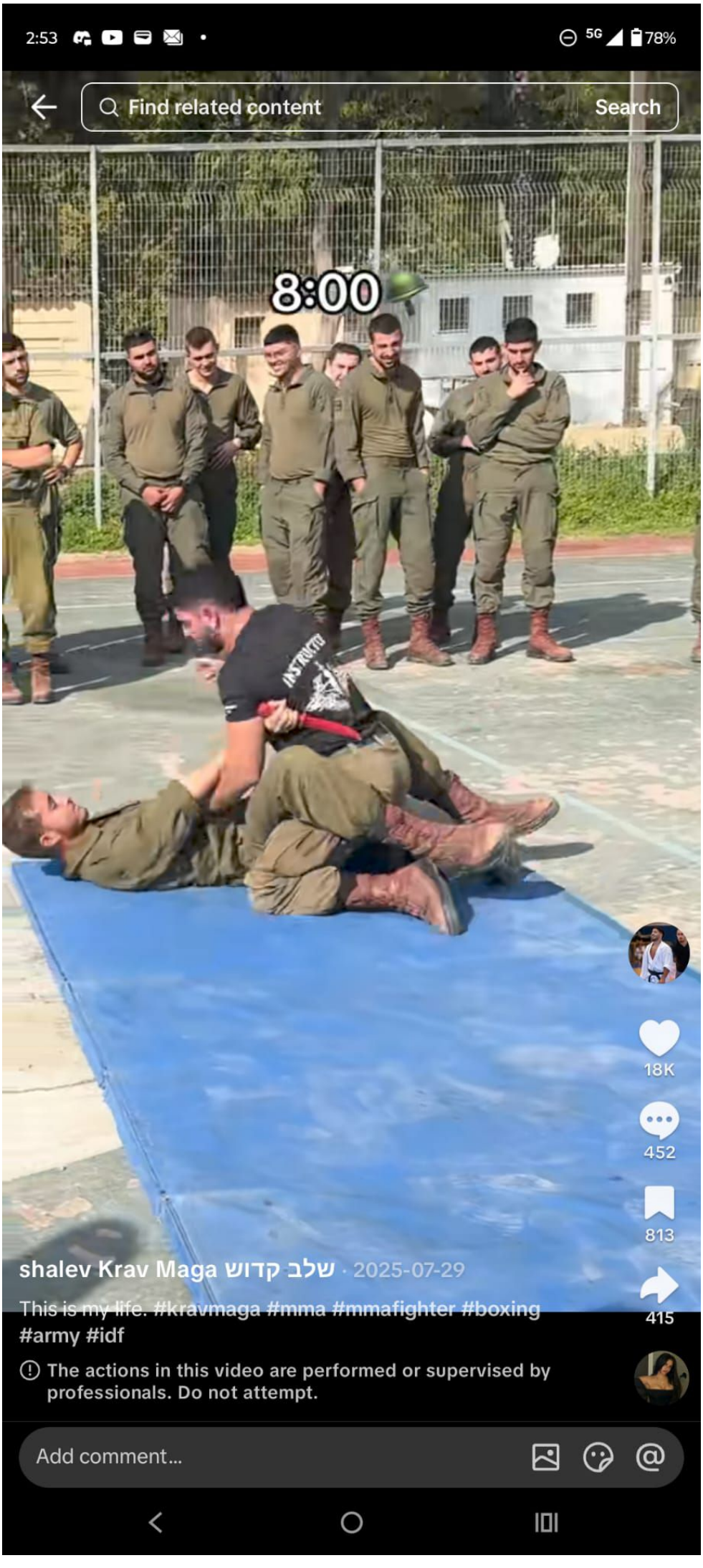
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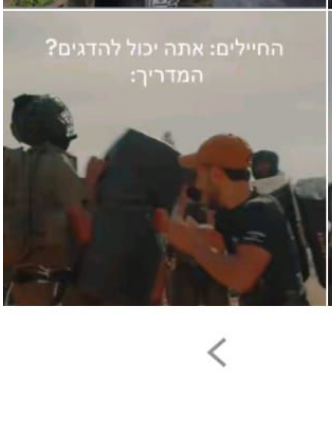


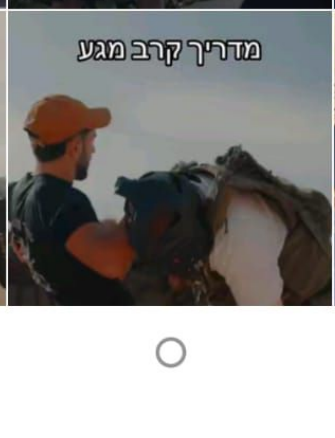






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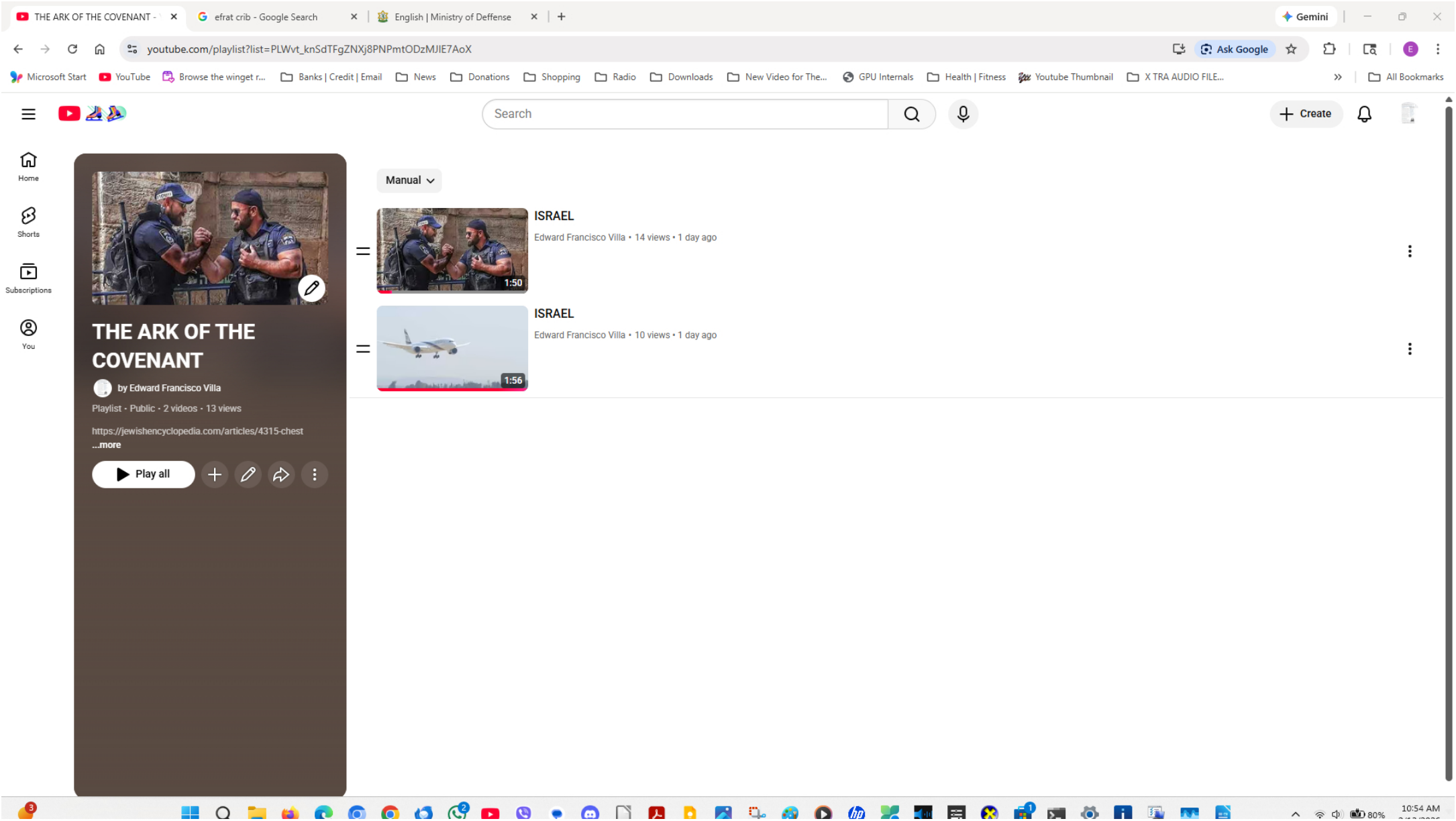
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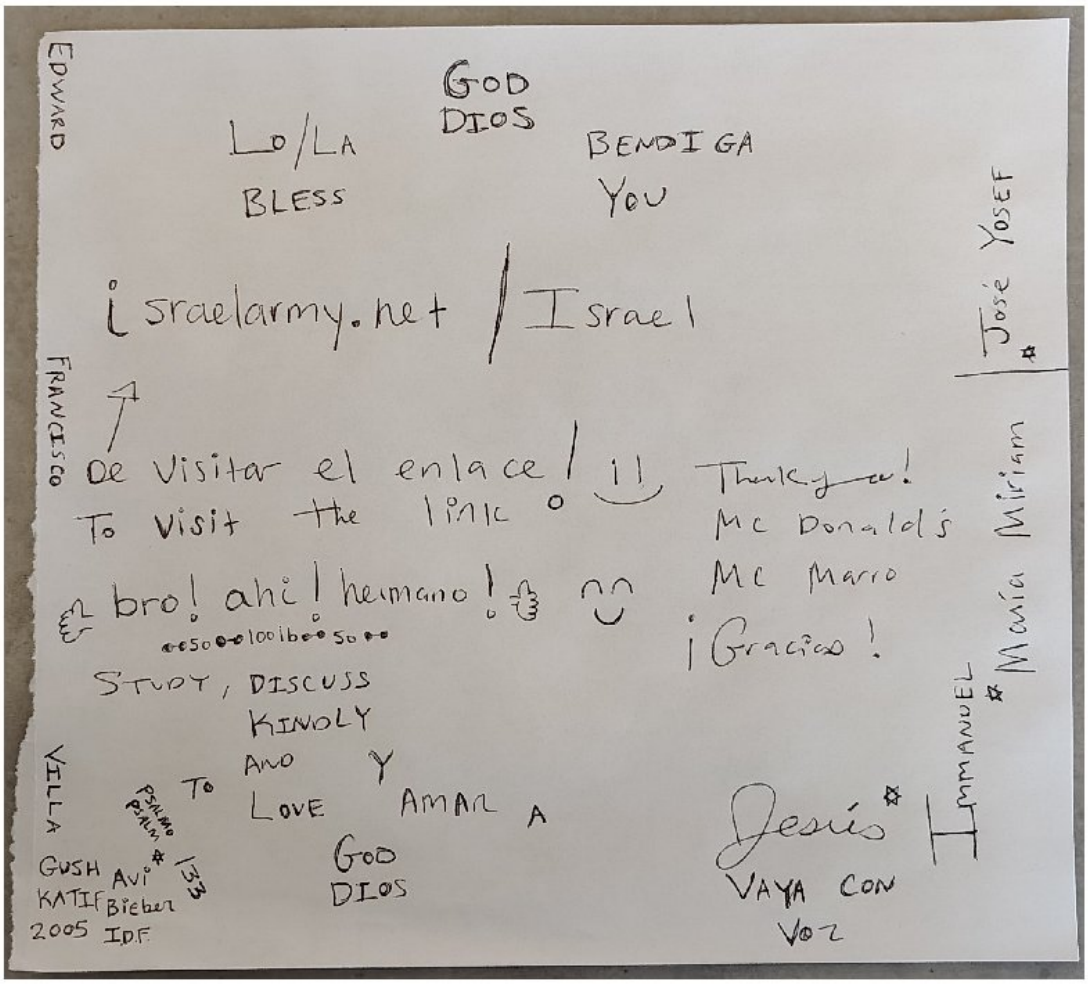

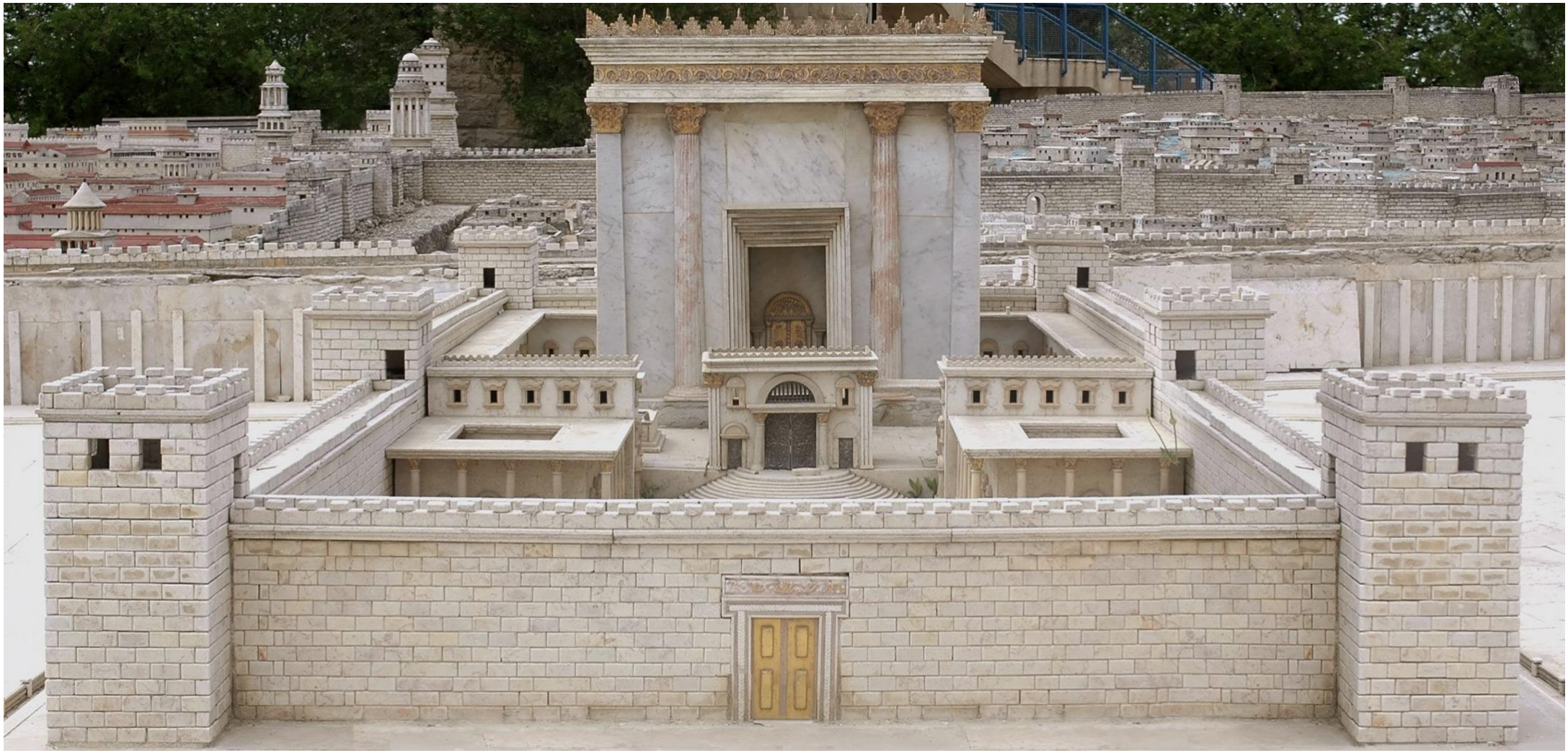

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# ARK OF THE COVENANT(Hebrew, ארון ברית יהוה, etc.: for the complete list of names of the Ark, see below).

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

Images of pages



V:2 P:103 V:2 P:104 V:2 P:106 V:2 P:107

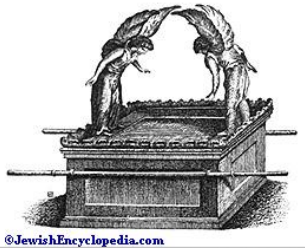
Table of Contents

Dimensions and Construction.
—Biblical Data:
Sanctity and Consecration.
A Movable Sanctuary.
Captured by the Philistines.
In the Days of David.
In Solomon's Temple.
—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.
Earlier Form of Legend.
—Critical View:

## 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. כפרת; 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.

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