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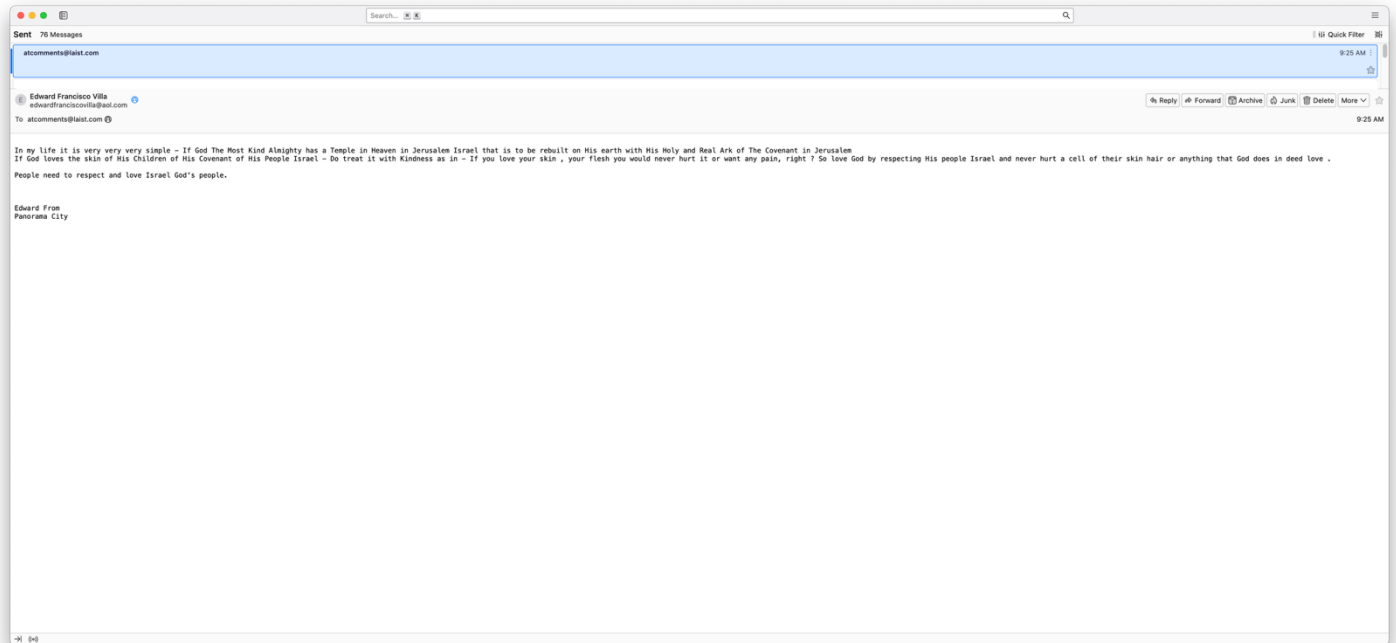
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Ancient Jewish village discovered at Kursi beach

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-Tsai 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.

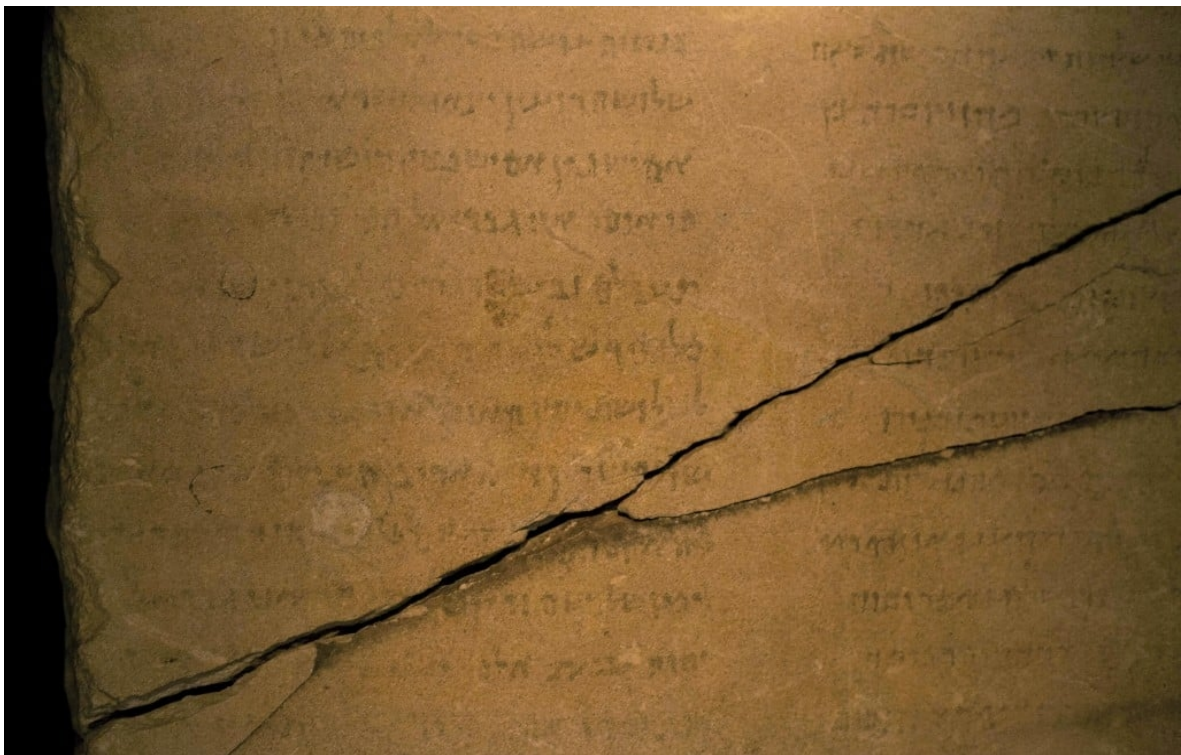
The inscription testifies to the Jewish roots of the settlement and is also unique in other respects. Indeed, it is the first artifact of its kind found in Israel. Most of the dedication plates from this period were made as mosaics embedded in the floor of the compound; this is the first of its kind 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 expansive 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 ARCHANGEL GABRIEL STONE



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(Redirected from CHEST.)

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

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Ark of the Covenant.(After Calmet.)

Sanctity and Consecration.

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

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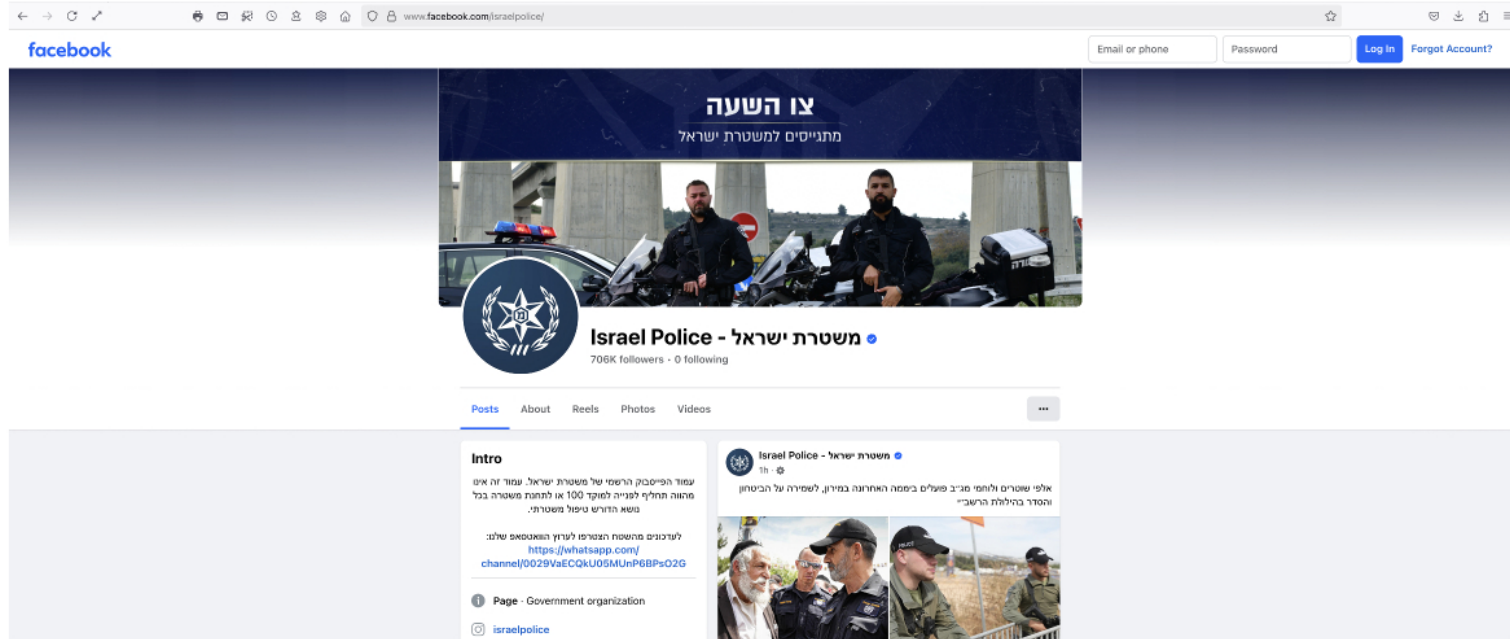
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By: Jacob Zallel Lauterbach, Executive Committee of the Editorial Board., Schulim Ochser

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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 before it twice daily, early in the morning and again at evening (*ib.*).

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

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By: Crawford Howell Toy, Kaufmann Kohler

Jewish Origin.

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

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The Main Apocalypse: Opening of the Seventh Seal. Moses and Elijah. Vision of the Seven Plagues. Rome the Great Harlot. The Beast, the Dragon, and the Messiah. Interpolations. Gog and Magog. The Throne of God.

The Letters to the Seven Churches:

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

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