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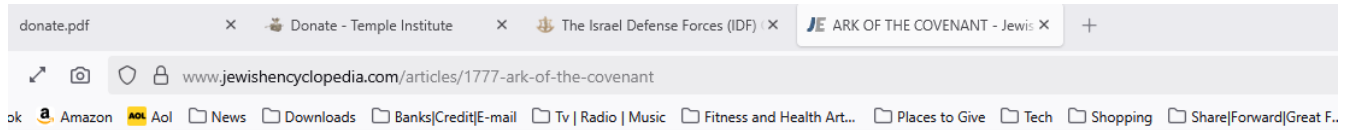
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INVITE THE HOLY MOST KIND AND BELOVED
THE ARK OF THE COVENANT
IN YERUSHALAYIM ISRAEL INTO THY HOMES IN PRAYER LIKE OBED-EDOM DID

EL HASHEM GOD



ARK OF THE COVENANT(Hebrew, **בְּרִית יְהוָה**, 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

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. **כַּפֹּת**; 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.

Table of Contents

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Images of pages



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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

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.

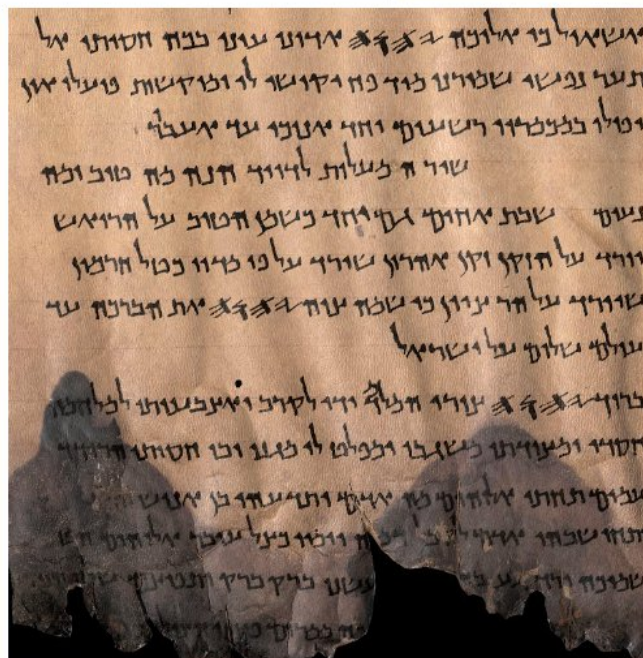
PSALMS SCROLL

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



Featured Scrolls

GENESIS

THE TEN COMMANDMENTS

PSALMS

PALEOLEVITICUS

TEFILLIN

MINOR PROPHETS

COMMUNITY RULE

ENOCH

APOCRYPHON OF DANIEL

THE BOOK OF WAR

LEGAL PAPYRUS



ENOCH

4Q Enoch^a

Date: 150–50 BCE,
Hasmonean Period
Language: Aramaic

The book of Enoch was not included in the canon of the Hebrew Bible. It tells of Enoch, the great-grandfather of Noah, who lived for 365 years and “walked with God”. The displayed fragment describes the heavenly revolt of the fallen angels, and their descent to earth to cohabit with the daughters of men and to reveal secret knowledge to mankind, a story hinted at in Gen. 6:1-4.

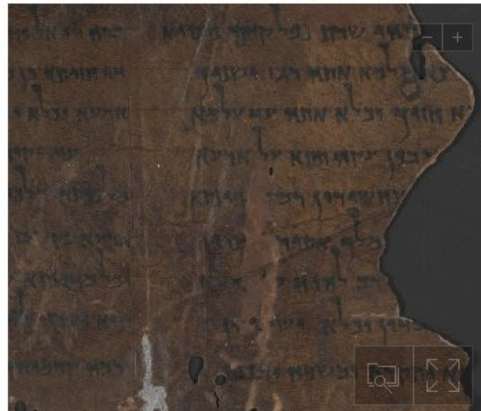


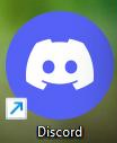
APOCRYPHON OF DANIEL

4Q Apocryphon of Daniel

Date: 50–1 BCE, Herodian Period
Language: Aramaic

The Dead Sea Scrolls contain extensive apocalyptic literature relating to the final messianic battle at the End of Days. The Aramaic Apocryphon of Daniel describes either a messianic figure or a boastful ruler that will arise as “Son of God” or “Son of the Most High”, like the apocalyptic redeemer in the biblical book of Daniel. The text calls to mind the New Testament proclamation of the angel Gabriel concerning the new-born Jesus: “He will be great, and will be called the Son of the Most High...” (Luke 1:32)





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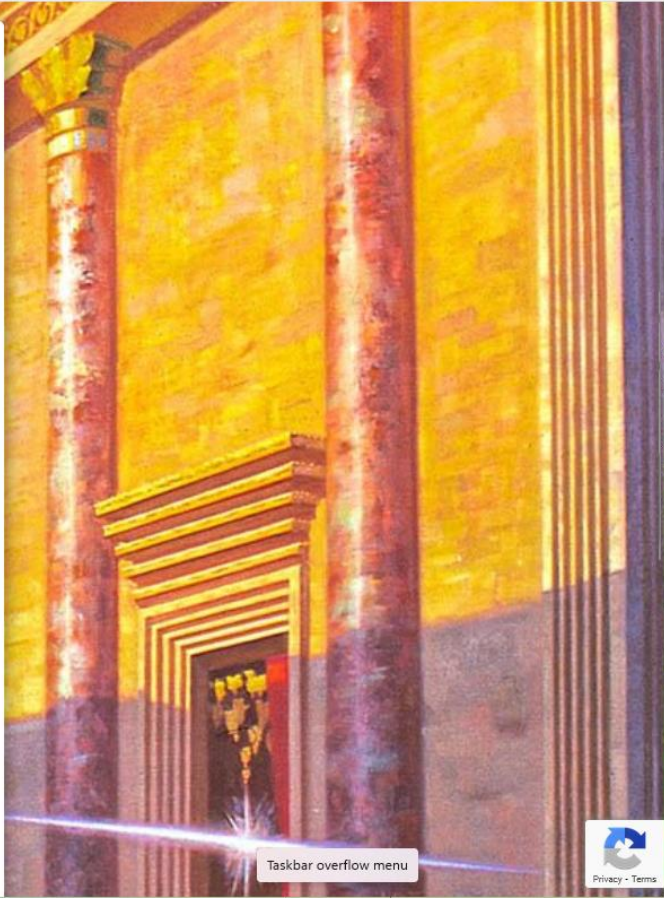
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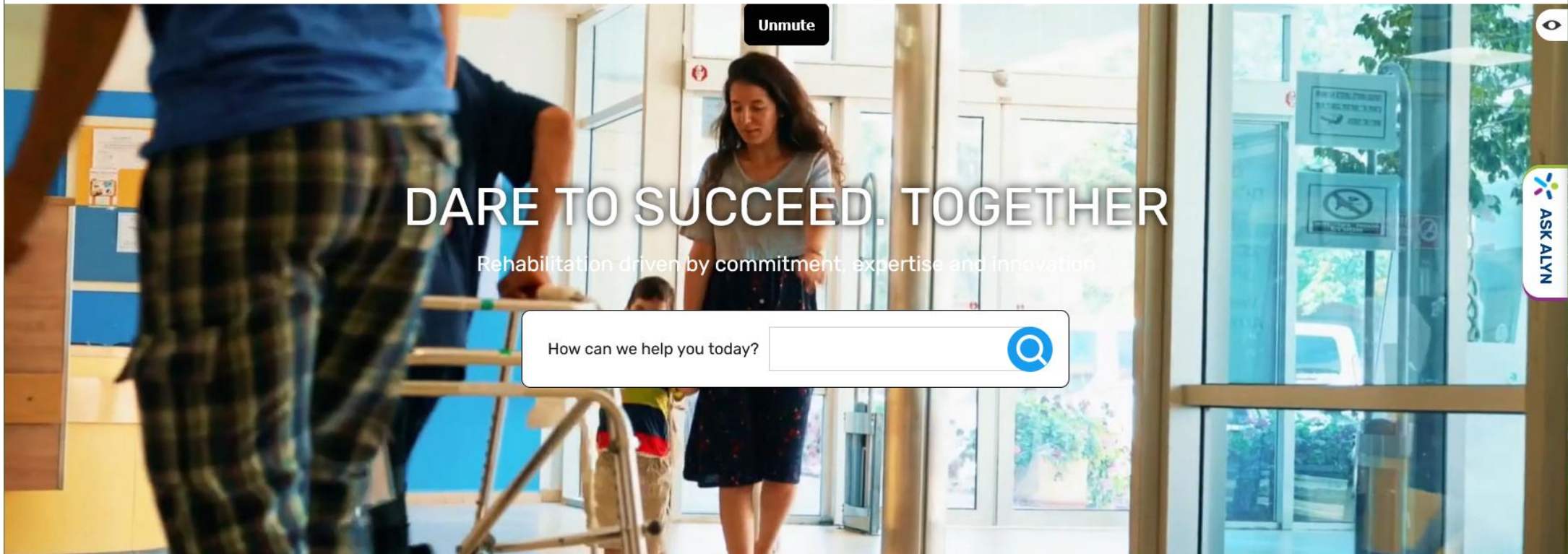
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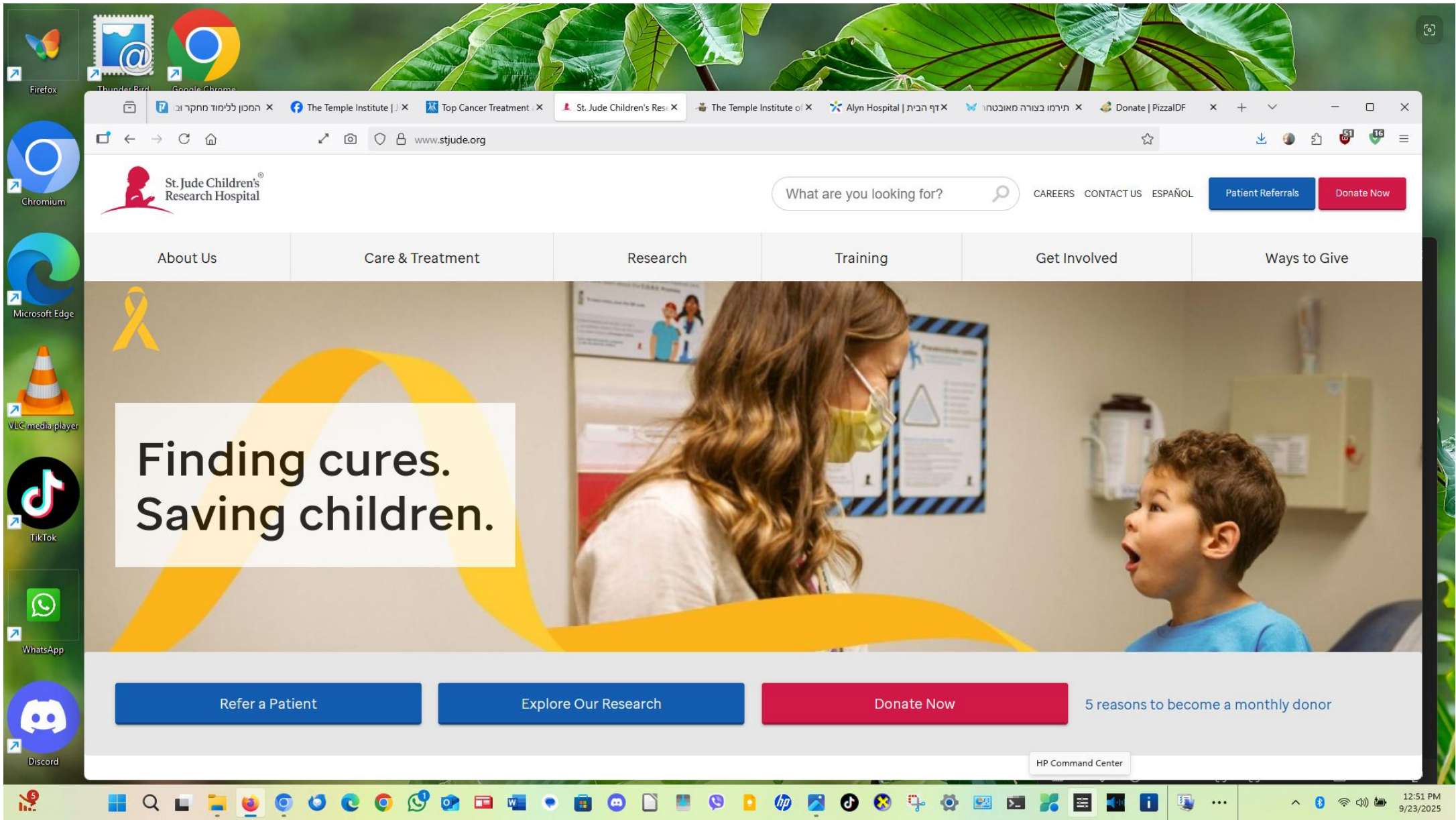
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Yes, there is such a thing. With thousands of soldiers unable to provide for themselves and their families even on a daily basis, joyous holidays become times of despair. We can help.

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Located on the first floor, the gift shop offers a variety of flowers, stuffed animals, toys, healthy snacks and books. You can make purchases at the store. Gift deliveries to a patient's room can be arranged by calling 718-250-8077 or online! All major credit cards are accepted.

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Kids Will Be Kids

And kids will get hurt, or sick, and will need expert care. At Northridge Hospital Medical Center, our doctors and medical staff are here to care for your kids when they need it most.

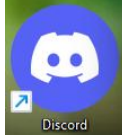
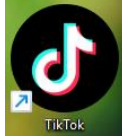
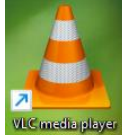
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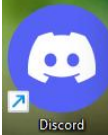
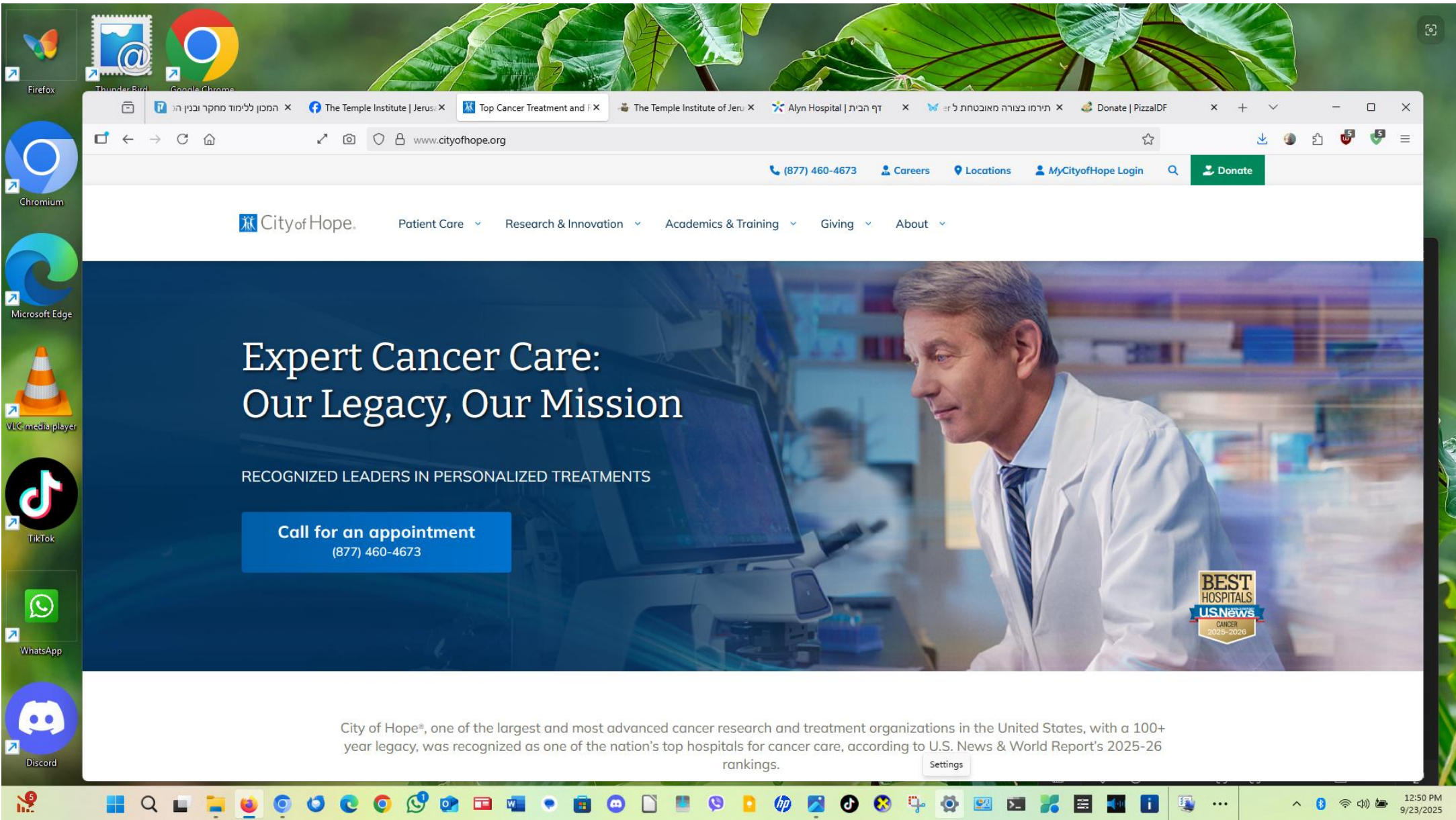



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- A Medical Center Just for Kids
- Pediatric Intensive Care Unit
- Pediatric Unit
- Frequently Asked Questions (FAQ)

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Dignity Health Northridge Hospital's Pediatric and PICU is a California Children's Services (CCS) approved and the valley's first designated Pediatric Medical Center (PMC). Our hospital has the capability of providing definitive care for a wide range of complex, progressive, rapidly changing, medical, surgical and traumatic disorders, requiring a multidisciplinary approach to care for patients. This designation means children no longer need to be transported further away to other specialty centers, and remain closer to home and family.








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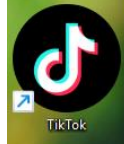
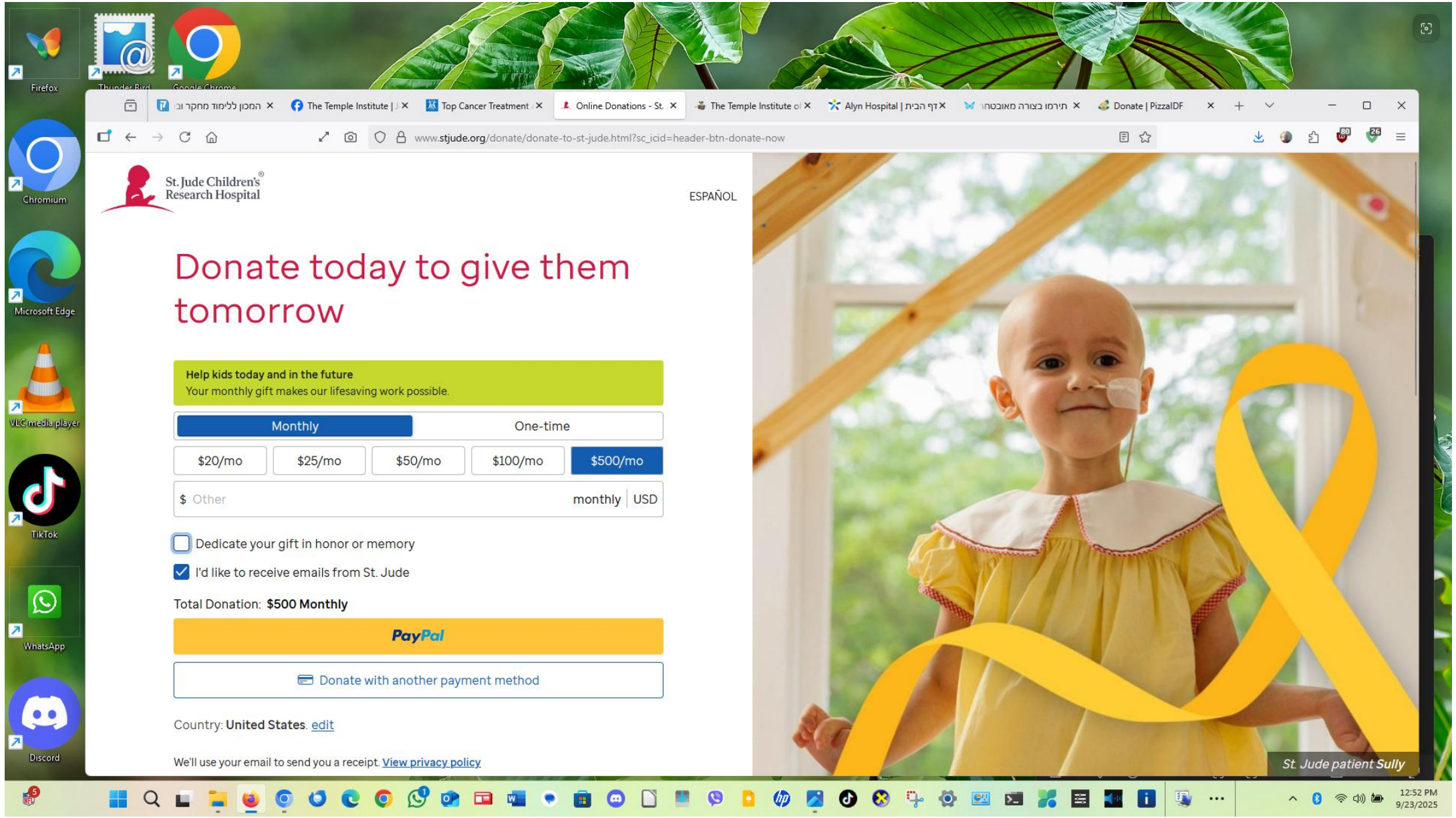
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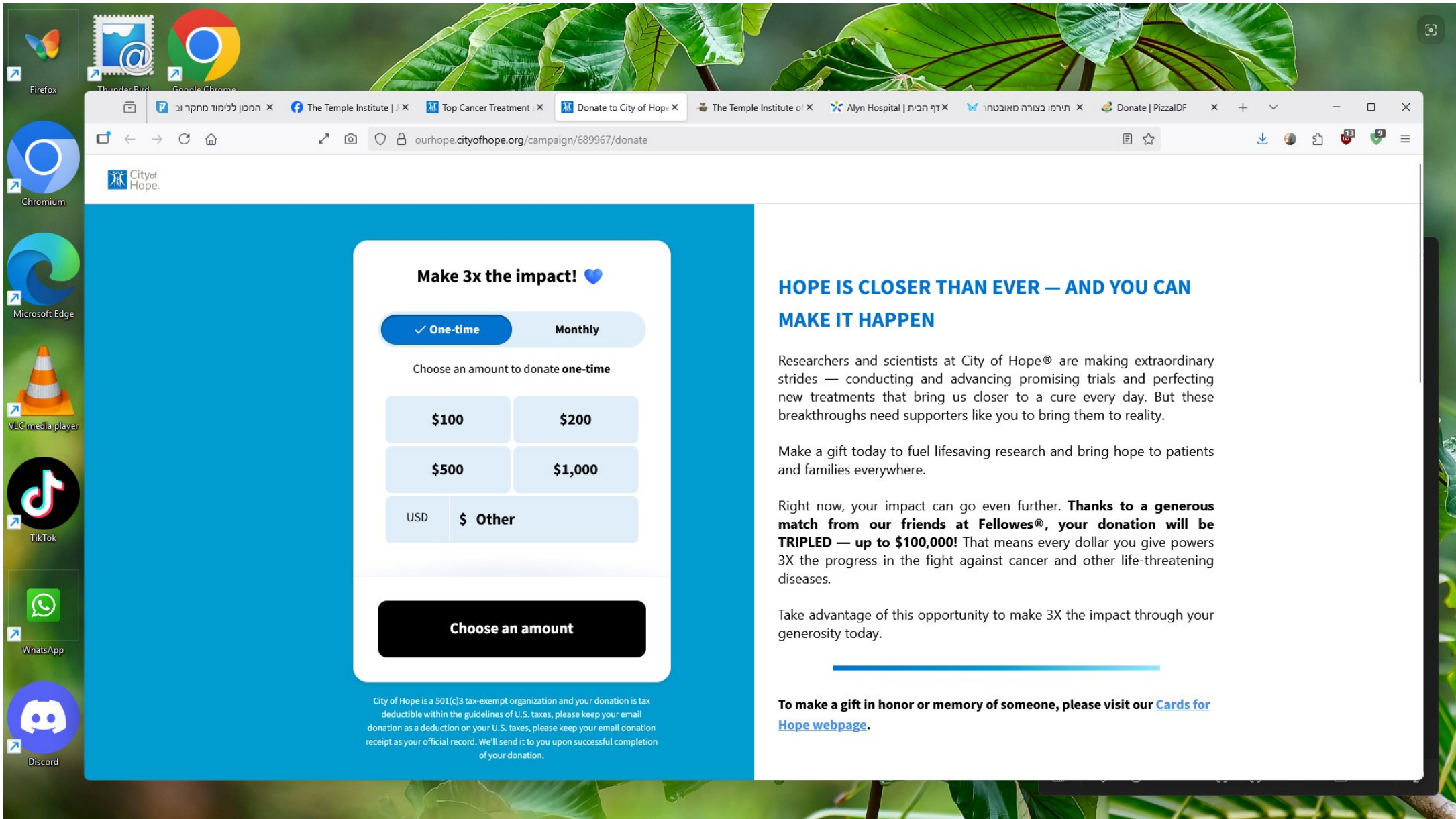
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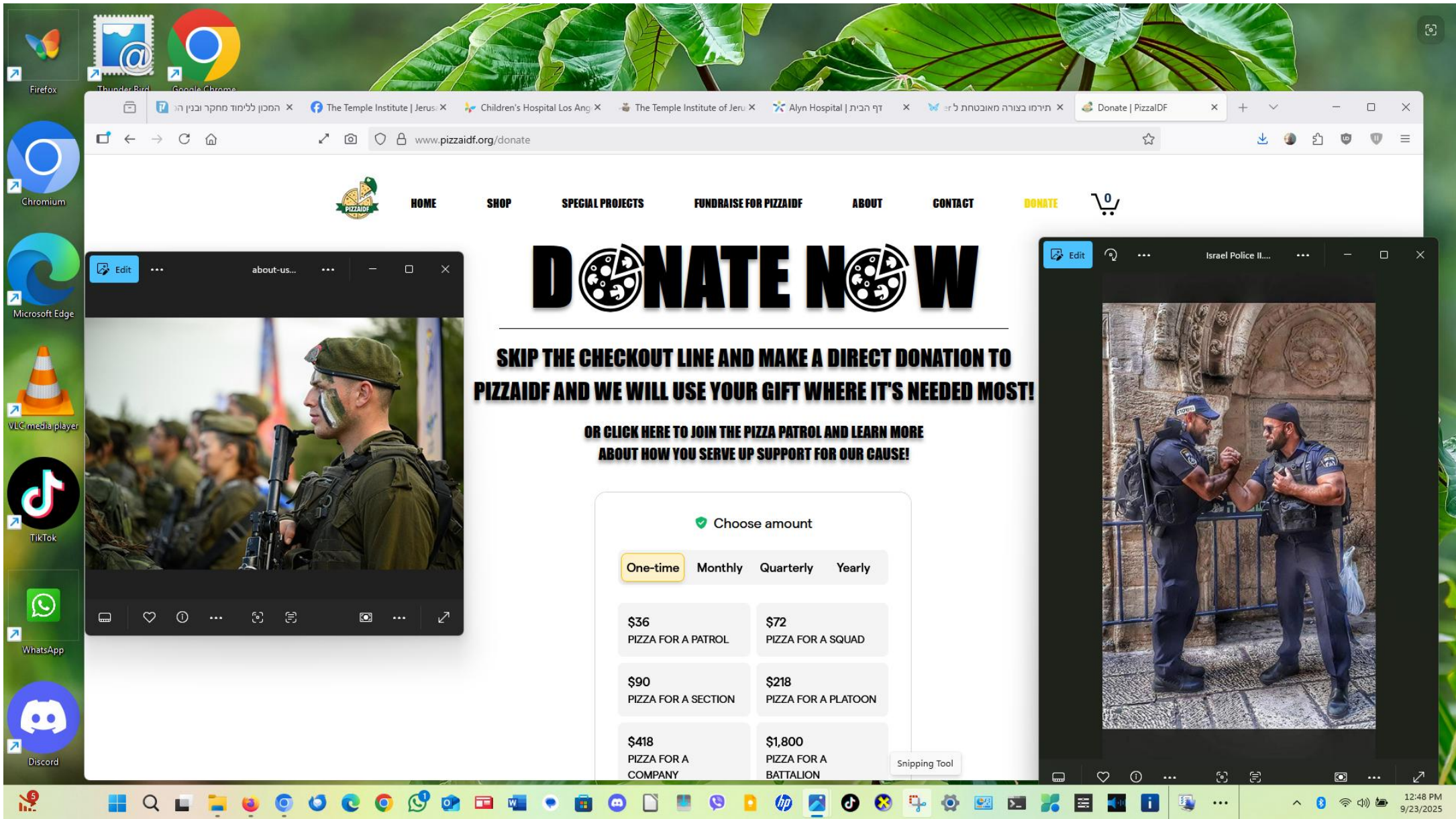
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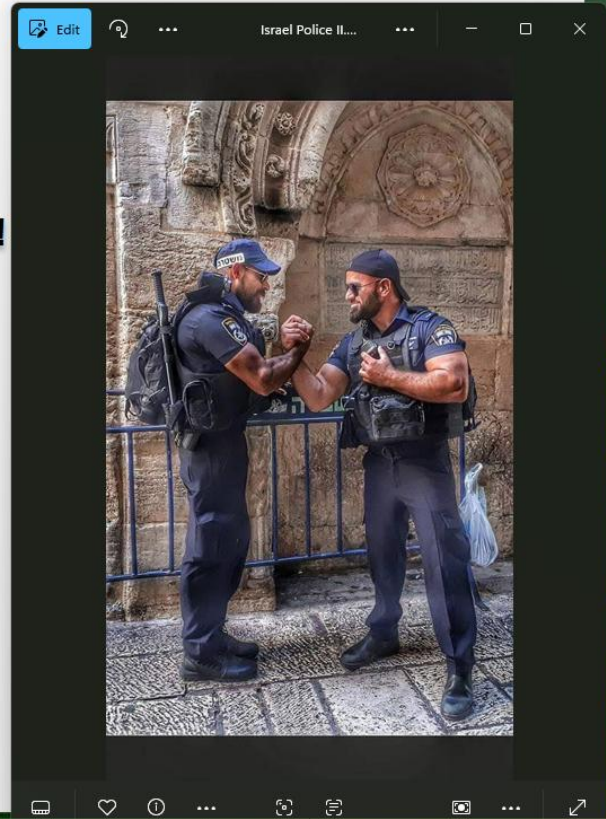
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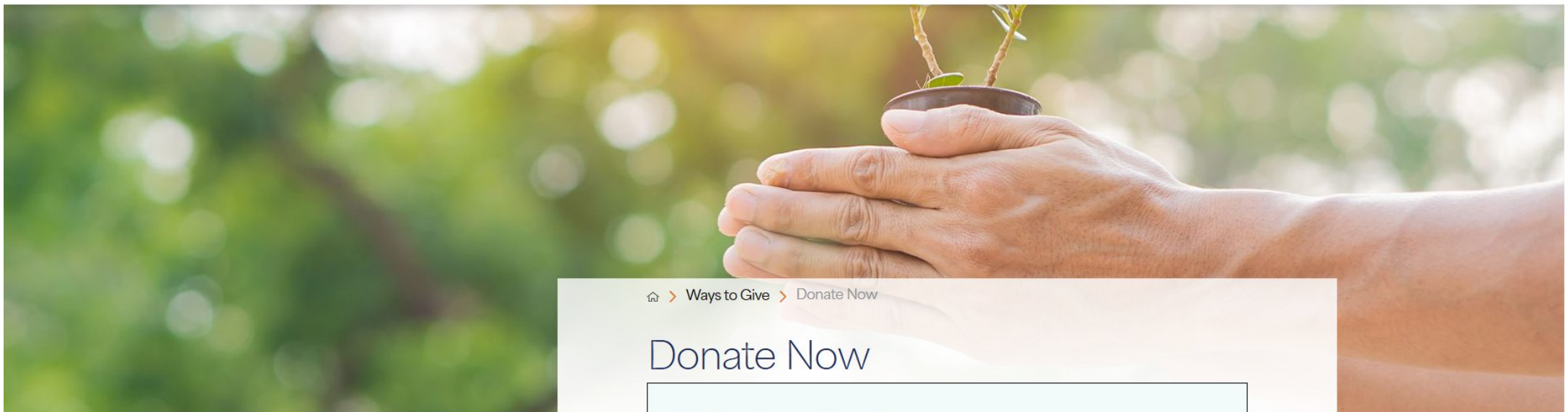
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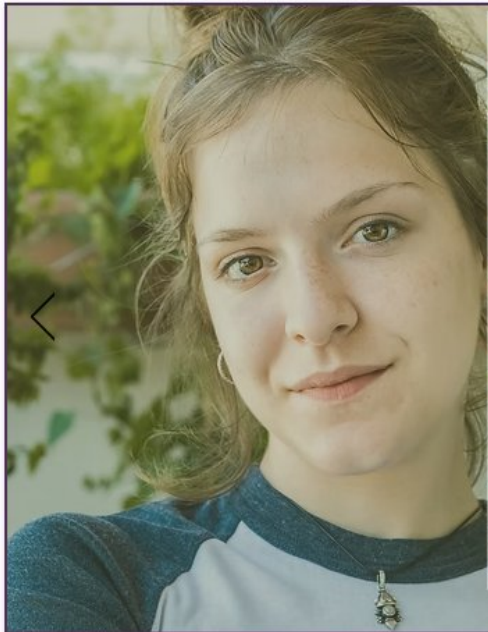
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ODELYA BLUM*

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.

Tragically, a couple of years later one of Odelya's step-brothers was killed in a motorcycle accident. At this point she was totally shattered. She was overwhelmed with grief and dread - will she be next? With a tremendous amount of love and support from the staff and her therapist, Odelya has learned to accept her situation, has built security and self-image, and is looking forward to a bright future.



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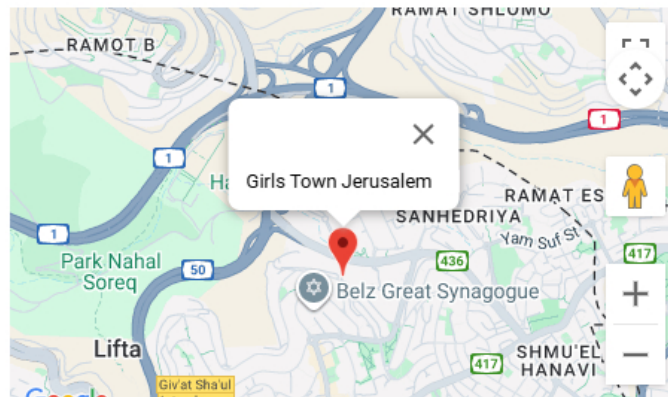
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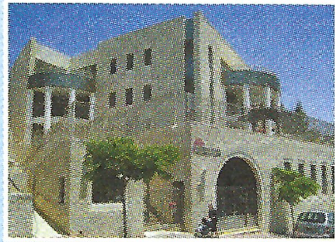
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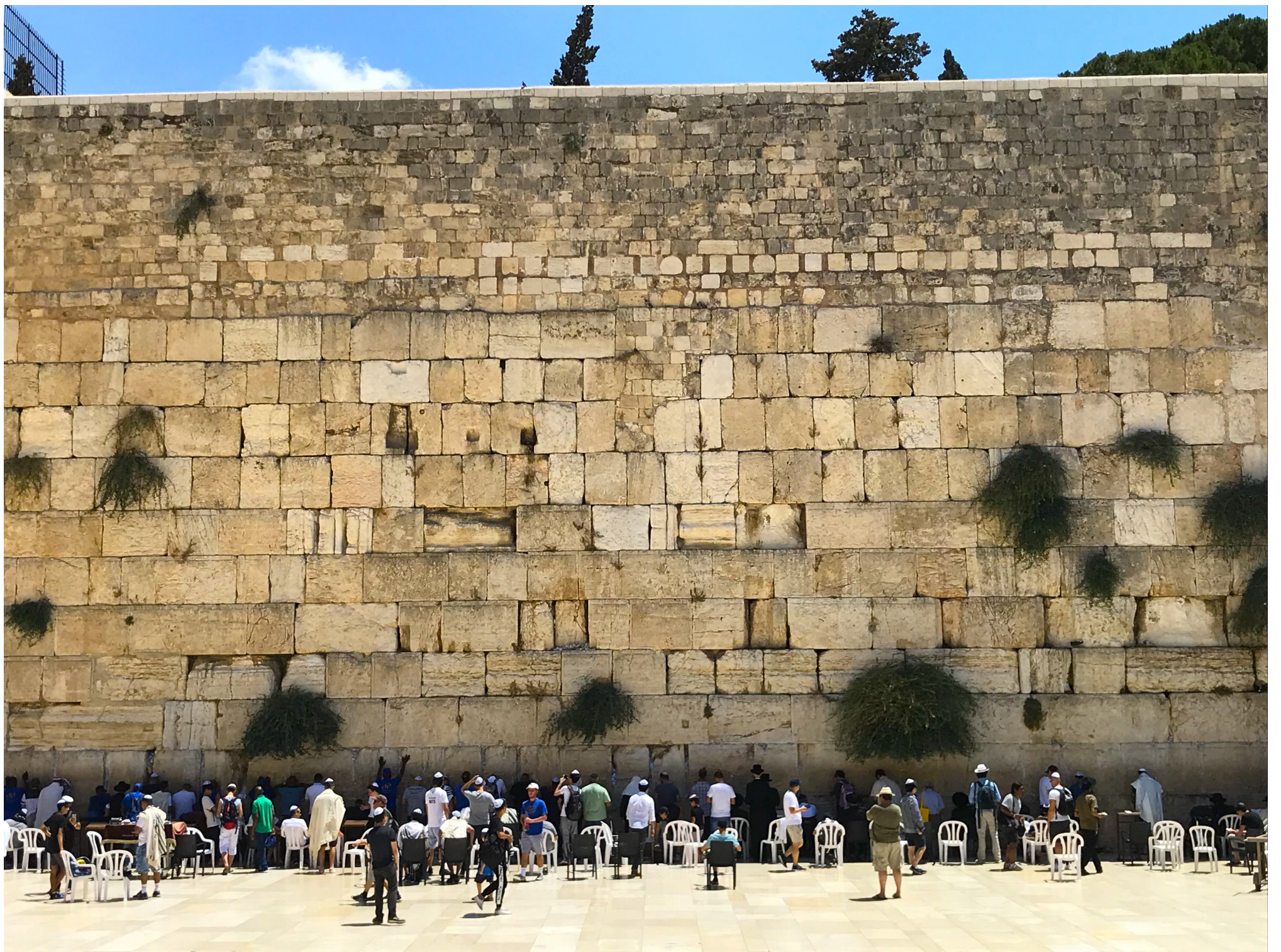
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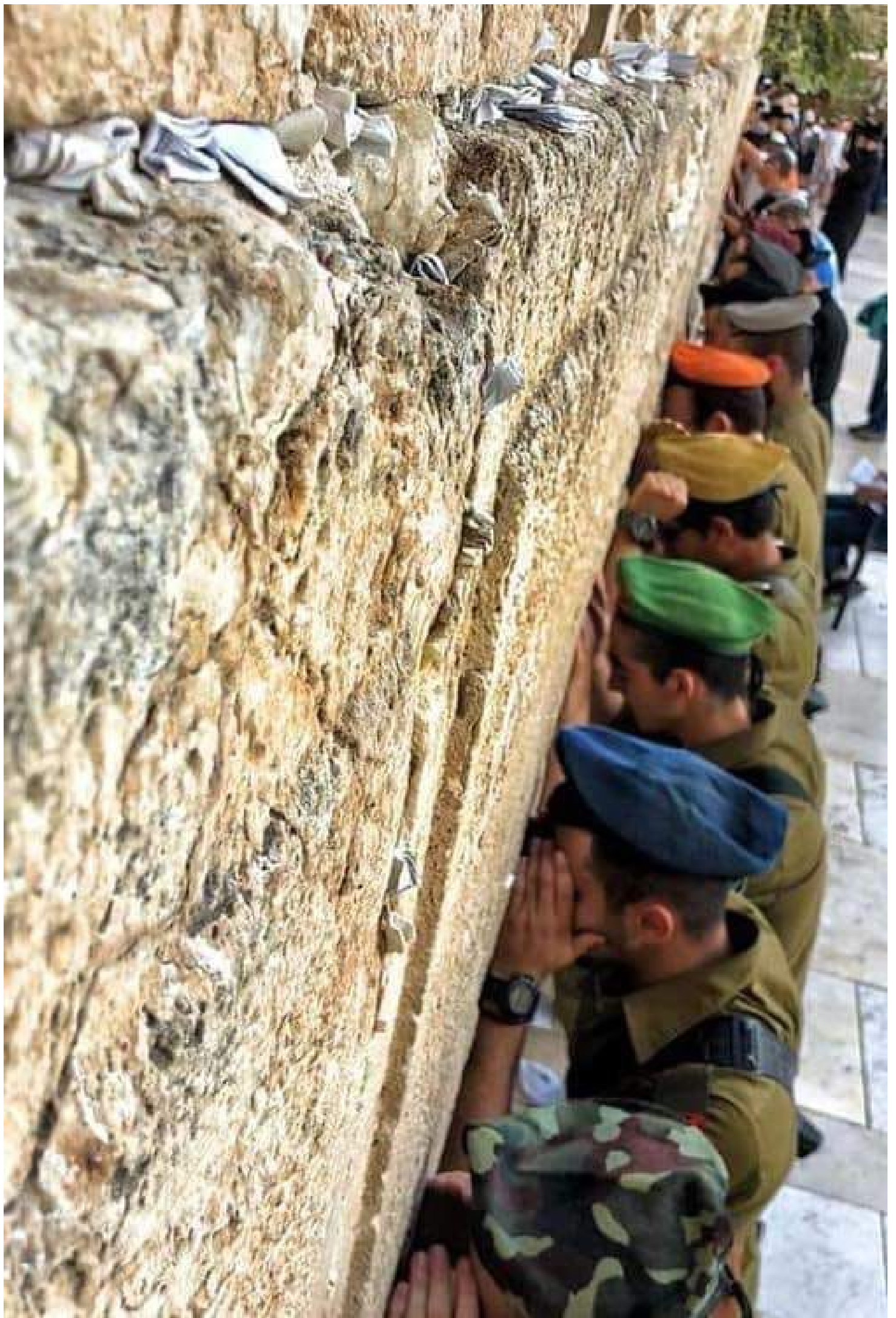
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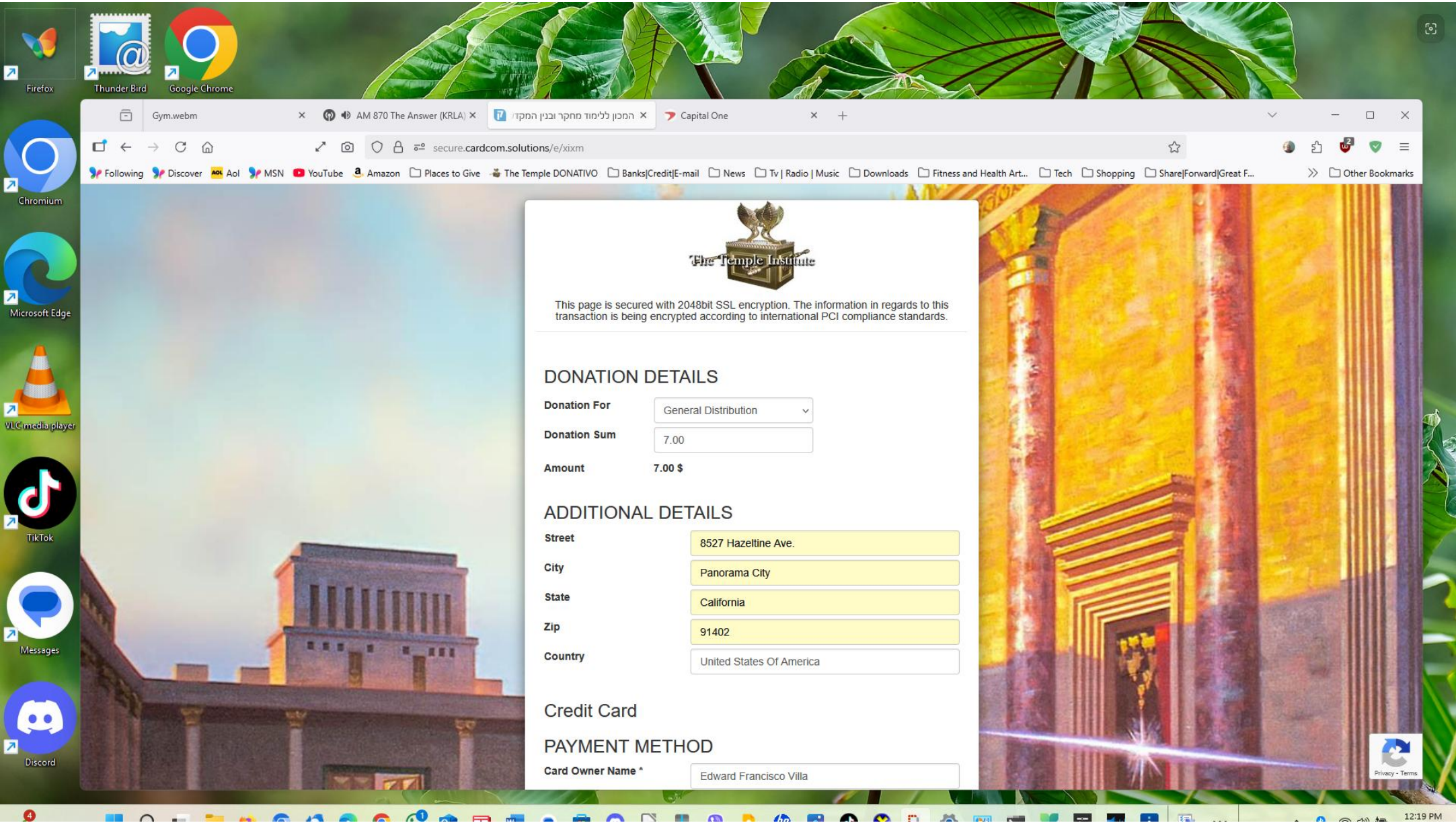
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By: Jacob Zallel Lauterbach, Executive Committee of the Editorial Board., Schulim Ochser

—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).

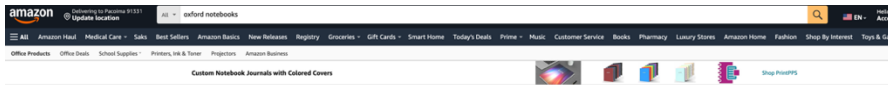
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—1. Biblical Data:
—In Rabbinical Literature:

—In Rabbinical Literature:

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

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

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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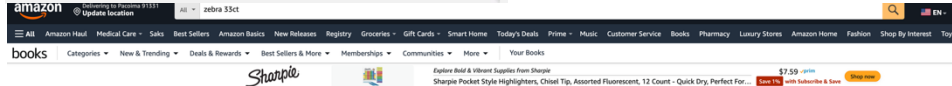
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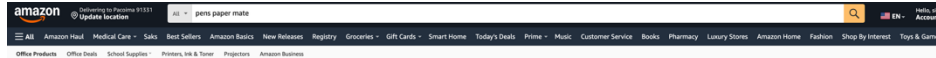
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SHALLUM.

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

—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.*: *Mag.* 14b).

Images of pages



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Friends of Golani, with the help of hundreds of donors worldwide, works tirelessly to support the soldiers and commanders of the brigade—providing vital assistance where it's needed most. In these critical days, we are **redirecting our attention and funds to meet the immediate, evolving needs of the unit** as it returns to active combat.

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And to ensure that no soldier, no family, is ever left behind.

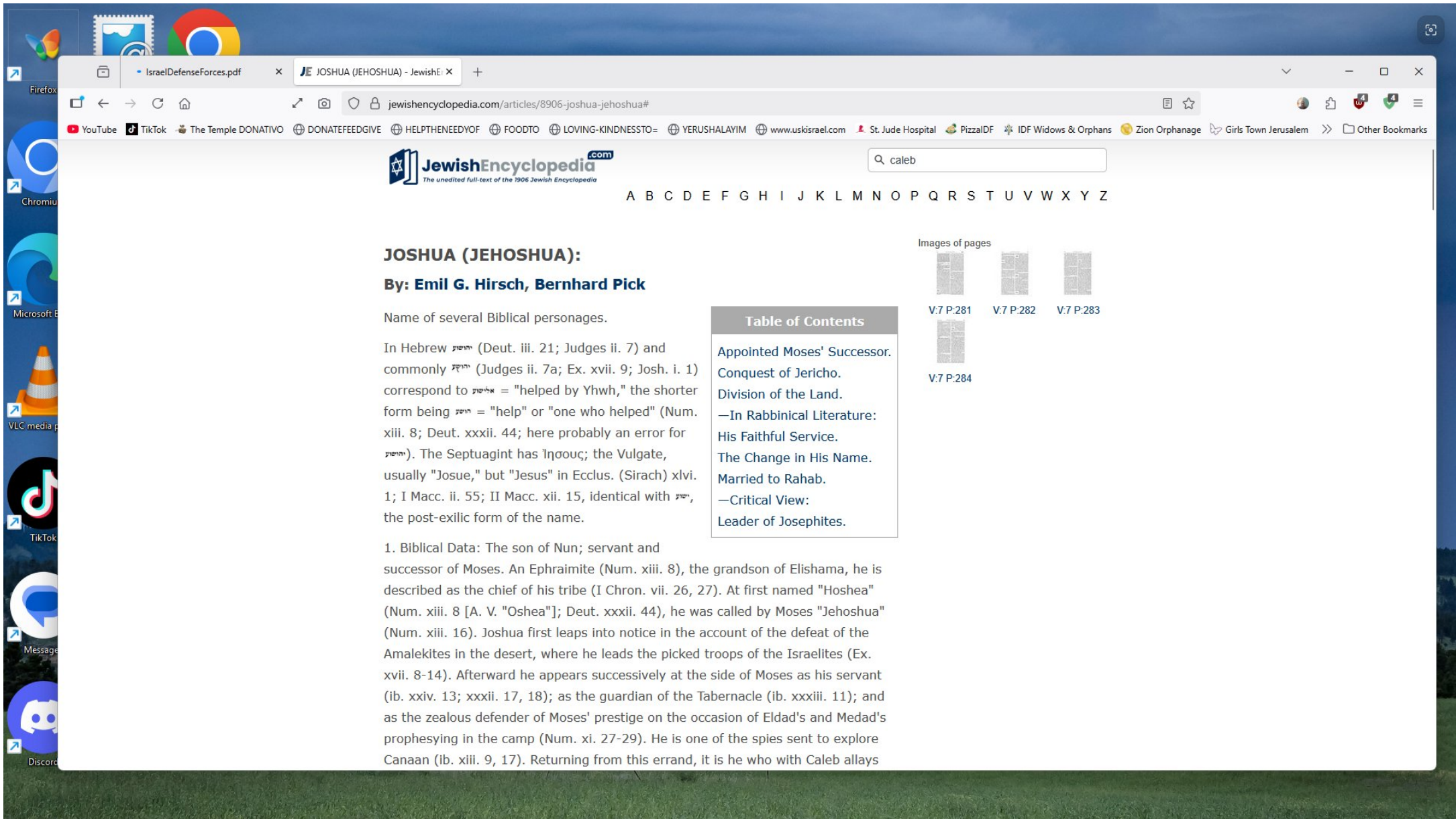
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SUPPORT GOLANI BRIGADE SOLDIERS FIGHTING ON THE FRONT LINES

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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 יְהוֹשָׁעָ (Judges ii. 7a; Ex. xvii. 9; Josh. i. 1) correspond to אֱלִישָׁעָ = "helped by Yhwh," the shorter form being יֹשֵׁעָ = "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 יֹשֵׁעָ, the post-exilic form of the name.

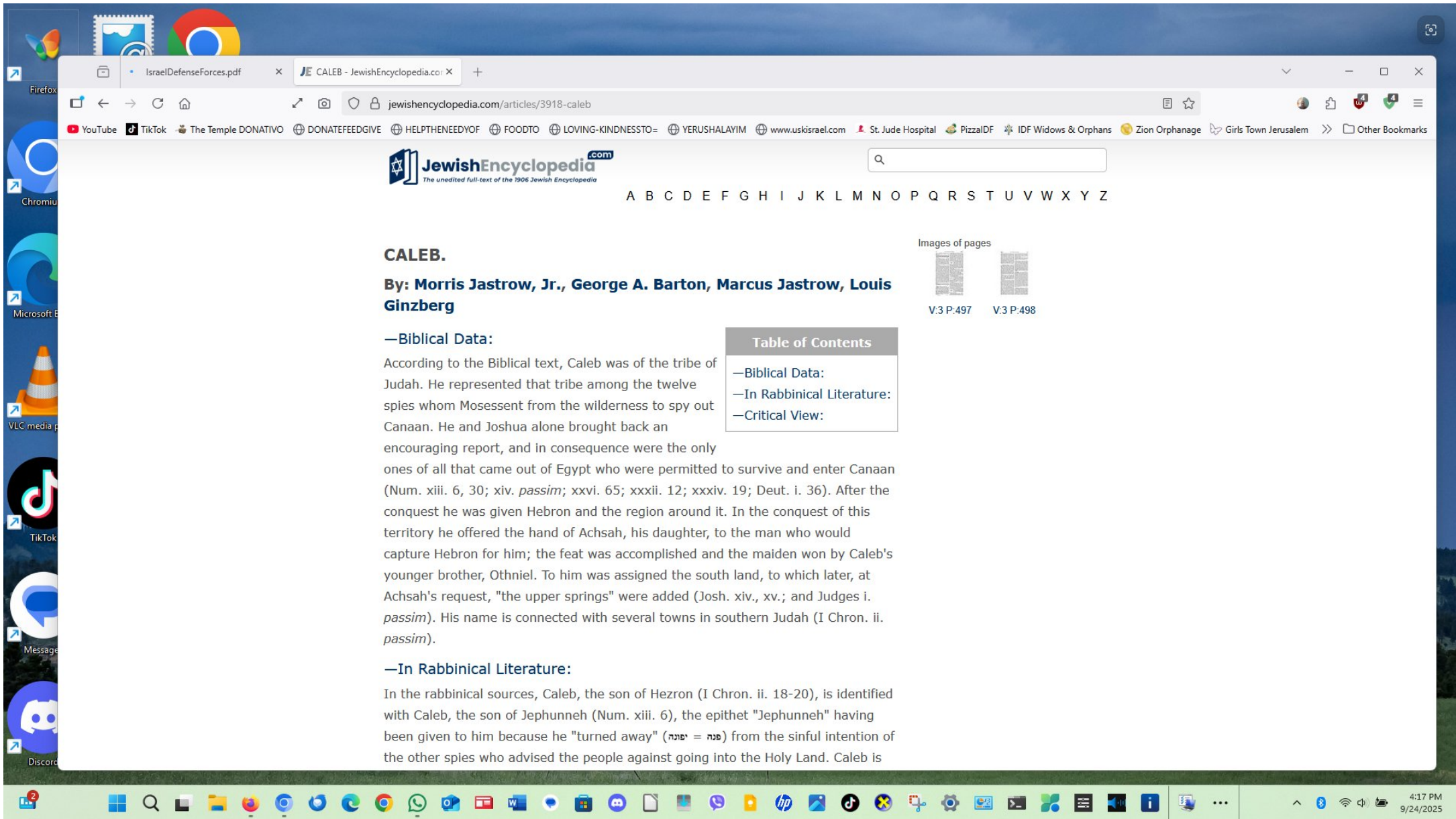
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- Conquest of Jericho.
- Division of the Land.
- In Rabbinical Literature: His Faithful Service.
- The Change in His Name.
- Married to Rahab.
- Critical View: Leader of Josephites.

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



CALEB.

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

—Biblical Data:

According to the Biblical text, Caleb was of the tribe of Judah. He represented that tribe among the twelve spies whom Moses sent from the wilderness to spy out 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" (פנה = יפונה) from the sinful intention of the other spies who advised the people against going into the Holy Land. Caleb is

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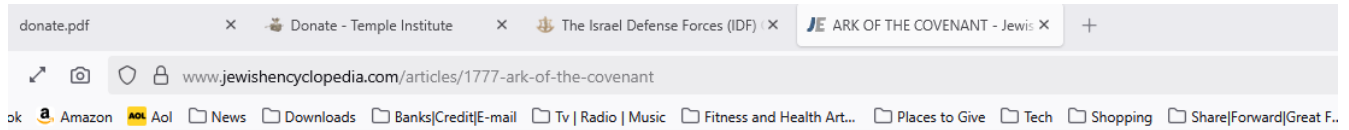


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EL HASHEM GOD



ARK OF THE COVENANT(Hebrew, **בְּרִית יְהוָה**, 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

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—Biblical Data:

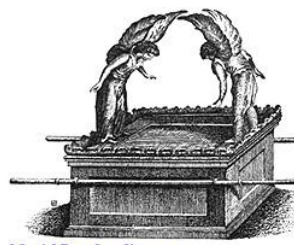
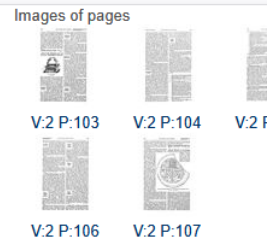
The first mention of the Ark in the Bible is in Ex. xxv. 10 *et seq.*, where Moses on Mount Sinai is told to have an Ark of shittim-wood made for the Commandments which are about to be delivered. Minute directions are given for the plan of the Ark. It is to be 2½ cubits in length, 1½ in breadth, and 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. **כַּפֹּת**; 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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