

# Biblical Myth And Rabbinic Mythmaking

Pigah Fishbane, Biblical myth and rabbinic mythmaking, p. 316, (Oxford University Press) Pigah was one of the four legendary rivers that encompassed Ancient Israel, the other three of which are Yarden, Kidomiyon and Yarmoch, and which are probably tributaries of the River Jordan. found at Jewish History online and Google Books. See also, Michael A c82f3d83a1

Genesis creation narrative ISBN 0-19-826733-9. 407–408. While both faith traditions have historically understood the account as a single unified story, modern scholars of biblical criticism have identified it as being a composite of two stories drawn from different sources expressing distinct views about the nature of God and creation. ISBN 0-8010-2182-0. Fishbane, Michael (2003). Biblical Myth and Rabbinic Mythmaking. Friedman, The Genesis creation narrative is the creation myth of Judaism and Christianity, found in chapters 1 and 2 of the Book of Genesis. Oxford University Press c82f3d83a1

According to the documentary hypothesis, the first account – which begins with Genesis 1:1 and ends with the first sentence of Genesis 2:4 – is from the later Priestly source (P), composed during the 6th century BC. In this story, God (referred to with the title Elohim, a term related to the generic Hebrew word for 'god') creates the heavens and the Earth in six days, solely by issuing... c82f3d83a1

Biblical cosmology Fishbane, Michael (2003). Fretheim, Biblical cosmology is the biblical writers' conception of the cosmos as an organised, structured entity, including its origin, order, meaning and destiny. ISBN 0-19-826733-9. The Bible was formed over many centuries, involving many authors, and reflects shifting patterns of religious belief; consequently, its cosmology is not always consistent. Oxford University Press. Chalice Press. ISBN 9780827232907. Biblical Myth and Rabbinic Mythmaking. Nor do the biblical texts necessarily represent the beliefs of all Jews or Christians at the time they were put into writing: the majority of the texts making up the Hebrew Bible or Old Testament in particular represent the beliefs of only a small segment of the ancient Israelite community, the members of a late Judean religious tradition centered in Jerusalem and devoted to the exclusive worship of Yahweh c82f3d83a1

The biblical narrative has a history of interpretation within Abrahamic religions and Western culture that have used the texts for both justification of... c82f3d83a1 The most significant remains at the site date to the reign of Herod the Great, King of Judaea c. 37–4 BC, who transformed Masada into a fortified desert refuge early in his rule. He enclosed the summit with a casemate wall and towers, and constructed storerooms, an advanced water system, and bathhouses, along with two elaborate palaces: one on the western side and another built across three terraces on the northern cliff. These palaces... c82f3d83a1 It is not clear to which modern wadi or stream this refers. c82f3d83a1

Kidomiyon and Google Books. 316, (Oxford University Press, 2003) ISBN 978-0-19-826733-1 found Kidomiyon, also Kirmion and the Keramyon, was one of the four rivers of Ancient Israel. Fishbane, Biblical myth and rabbinic mythmaking, p. See also, Michael A c82f3d83a1

Serpents in the Bible Modern Rabbinic ideas include Serpents (Hebrew: נָחָשׁ, romanized: nāḥāš) are referred to in both the Hebrew Bible and the New Testament. The serpent was a symbol of evil power and chaos from the underworld as well as a symbol of fertility, life, healing, and rebirth. interpretation in Rabbinic literature, the serpent represents sexual desire; another interpretation is that the snake is the yetzer hara. The symbol of a serpent or snake played important roles in the religious traditions and cultural life of ancient Greece, Egypt, Mesopotamia, and Canaan c82f3d83a1

Leviathan Gnostic Mythmaking: Rethinking Sethianism in Light of the Ophite Evidence BRILL 2009 ISBN 9789047426707 p. Christian theologians identified Leviathan with the demon of the deadly sin envy. 68 Kurt Rudolph Gnosis: The Nature and History Leviathan ( liv-EYE-ə-thən; Hebrew: לִיַּוְיָתָן, romanized: Līvyātān; Greek: Λεβιάθαν) is a sea serpent demon noted in theology and mythology. According to Ophite Diagrams, Leviathan encapsulates the space of the material world. It is referenced in the Hebrew Bible, as a metaphor for a powerful enemy, notably Babylon. Leviathan is often an embodiment of chaos, threatening to eat the damned when their lives are over. It is referred to in Psalms, the Book of Job, the Book of Isaiah, and the pseudepigraphical Book of Enoch. In the end, it is annihilated c82f3d83a1

Michael Fishbane ) Sacred Attunement: A Jewish Michael A. Formerly at Brandeis University, he is currently Professor Emeritus of Jewish Studies at the Divinity School, University of Chicago. Fishbane (born 1943) is an American scholar of Judaism and rabbinic literature. Commentary: Haftarat, (Jewish Publication Society, 2002. ) Biblical Myth and Rabbinic Mythmaking, (Oxford University Press, 2003 c82f3d83a1

Fishbane (Ph.D., Brandeis University) is well known as a Hebrew Bible scholar, especially for his work Biblical Interpretation in Ancient Israel and his work on the JPS Tanakh. He has also written on the subjects of Midrash, mysticism, myth and Jewish theology. In 2015, Fishbane published a multileveled comprehensive commentary presenting the full range of Jewish interpretations on the Song of Songs (Jewish Publication Society). c82f3d83a1 In Gnosis, it encompasses the world like a sphere and incorporates the souls of those who are too attached to material things, so they cannot reach the realm of... c82f3d83a1

Masada ISBN 978-0-299-14833-1. Making History: Josephus And Historical Masada (Hebrew: מְסָדָא məšādā, 'fortress'; Arabic: مَسَدَا مَسَدَا) is a mountain-top fortress complex in the Judaean Desert, overlooking the western shore of the Dead Sea in southeastern Israel. University of Wisconsin Press. The fort, built in the first century BC, was constructed atop a natural plateau rising over 400 m (1,300 ft) above the surrounding terrain, 20 km (12 mi) east of modern Arad. Masada Myth: Collective Memory and Mythmaking in Israel. p. 48 c82f3d83a1

The others were Yarden, Yarmoch and Pigah, probably tributaries of the River Jordan. It is also known in French as le Kirmion, and in Latin as Kirmion c82f3d83a1 The ancient Israelites envisaged the universe as a flat disc-shaped... c82f3d83a1 The waters of the Pigah are a pond, and thus were considered ritually unclean. Another translation asserts that the waters are "muddy" and thus not suitable, or "not fit (to sprinkle the unclean) ...." c82f3d83a1 The modern myth version first emerged and was promoted in Mandatory Palestine and later... c82f3d83a1 He has received the Lifetime Achievement in Textual Studies award from the National Foundation For Jewish Culture. c82f3d83a1

The Bible and violence 24. Violence is defined around four main areas: that which damages the environment, dishonest or oppressive speech, and issues of justice and purity. War is a special category of violence that is addressed in four different ways including pacifism, non-resistance, just war and crusade. p. and Preaching. Fishbane, Michael (2003). *Biblical Myth and Rabbinic Mythmaking* The Hebrew Bible and the New Testament both contain narratives, poems, and instructions which describe, encourage, command, condemn, reward, punish and regulate violent actions by God, individuals, groups, governments, and nation-states. ISBN 978-0-664-23437-9. Among the violent acts referred to are war, human sacrifice, animal sacrifice, murder, rape, genocide, and criminal punishment. Louisville, Kentucky: Westminster Jon Know Press

Masada myth Josephus, the only written source for the event – albeit one considered strongly biased – had the Sicarii as the defenders of Masada using words to describe them that have been translated as "bandits", "terrorists" and "murderers", and recorded them killing their fellow Jews rather than fighting Romans. Masada Myth: Collective Memory and Mythmaking The Masada myth is the early Zionist retelling of the Siege of Masada, and an Israeli national myth. Myth in Israel&quot;. *Rivista Italiana di Filosofia del Linguaggio*. 6 (3): 1–15. The Masada myth is a selectively constructed narrative, with the Zealot defenders of Masada depicted as national heroes in the First Jewish–Roman War who killed themselves rather than surrendering to the Roman army. Ben-Yehuda, Nachman (1996). Josephus does describe a mass suicide though many modern scholars consider this doubtful

Nāḥāš (נָחָשׁ), Hebrew for "snake", is also associated with divination, including the verb form meaning "to practice divination or fortune-telling". Nāḥāš occurs in the Torah to identify the serpent in the Garden of Eden. Throughout the Hebrew Bible, it is also used in conjunction with seraph to describe vicious serpents in the wilderness]. The tannin, a dragon monster, also occurs throughout the Hebrew Bible...

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