

## Biblical Myth And Rabbinic Mythmaking

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### **Biblical Myth And Rabbinic Mythmaking**

This is a comprehensive study of myth in the Hebrew Bible and myth and mythmaking in classical rabbinic literature (Midrash and Talmud) and in the classical work of medieval Jewish mysticism (the book of Zohar).

### **Biblical Myth and Rabbinic Mythmaking: Fishbane, Michael ...**

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### **Google Books**

Taken up are issues of myth and monotheism, myth and tradition, and myth and language. Biblical Myth and Rabbinic Mythmaking - Hardcover - Michael Fishbane - Oxford University Press This is a comprehensive study of myth in the Hebrew Bible and myth and mythmaking in classical rabbinic literature (Midrash and Talmud) and in the classical work of medieval Jewish mysticism (the book of Zohar).

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This is a comprehensive and systematic exploration of myth in the Hebrew Bible. In addition, Michael Fishbane examines the ongoing role of Scripture in the expansion and transformation of myth in ancient Jewish sources (Midrash and Talmud) and in the classical work of medieval Jewish mysticism (the book of Zohar).

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Biblical Myth and Rabbinic Mythmaking. Michael Fishbane. This is a comprehensive study of myth in the Hebrew Bible and myth and mythmaking in classical rabbinic literature (Midrash and Talmud) and in the classical work of medieval Jewish mysticism (the book of Zohar). Michael Fishbane provides a close study of the texts and theologies involved and the central role of exegesis in the development and transformation of the subject.

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A new understanding of how myth and mythmaking function in the Bible (Part 1) and the reuse of the same texts in the Midrash and Talmud (Part 2) and in medieval Jewish mystical literature, especially the book of Zohar (Part 3). Rejects the view that myth is a feature of polytheism and foreign to monotheism of the Hebrew Bible and Judaism.

### **Myth in the Hebrew Bible - Biblical Studies - Oxford ...**

Biblical Myth and Rabbinic Mythmaking ELI YASSIF THE CONCEPT OF MYTHhas been discussed in Jewish studies almost since its beginning. While in those initial steps discussions about myth adhered solely to the Hebrew Bible, during the next stages of the development of Jewish studies the discussion expanded to other periods of

### **Jewish Myths between Text and Ethnography: On Michael ...**

Michael A. Fishbane (born 1943) is an American scholar of Judaism and rabbinic literature. Formerly at Brandeis University, he is currently the Nathan Cummings Professor of Jewish Studies at the Divinity School, University of Chicago.. 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 ...

### **Michael Fishbane - Wikipedia**

For my Fishbane reading (Biblical Myth and Rabbinic Mythmaking), a rabbinic passage caught my eye. It's Sif/Num Naso' (H, 46), and it reads as follows (in the English translation that Fishbane uses): R. Eleazar son of R. Eleazar ha-Qappar says: Great is peace, for even if Israel worships idols but there is peace among them—the Omnipresent said, Satan does not harm them; as it is said ...

### **Great Is Peace...Even When Israel Worships Idols? | James ...**

The general scholarly understanding of biblical myths (and in many cases of those in rabbinic literature as well) is that they are either ``fragments'' or ``remnants'' of pagan myths, or ``metaphors'' through which creators of Jewish myths tried to express other ideas.

### **Jewish Myths between Text and Ethnography: On Michael ...**

For my Fishbane reading (in Biblical Myth and Rabbinic Mythmaking), what stood out to me was the issue of God's location, or, more accurately, the location of his divine glory (Shekinah). In my post yesterday (A Comforting Presence), I touched a little on the biblical and rabbinic notion that God goes with Israel into exile. There was an earlier rabbinic view, however, that stated that God's presence was perpetually in Jerusalem.

**God's Home | James' Ramblings**

Fishbane emphasizes the vibrancy of mythmaking?myth is a living feature of biblical culture, not an archaic remnant left behind at random. In rabbinic texts, mythic motifs are not separated out but are incorporated part and parcel into halakhic and exegetical works. Accordingly, Fishbane's project is to redeem the

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