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High Priest of Israel; son of Aaron For other uses, see Eleazar (disambiguation). EleazarEleazar receiving trophiesDiedJudeaVenerated inCatholic ChurchEastern Orthodox ChurchArmenian Apostolic ChurchFeast2 September (Catholic Church, Eastern Orthodox Church)30 July (Armenian Apostolic Church) Eleazar (/ɛliˈeɪzər/; Hebrew: אֶלְעָזָר, Modern: ʾElʿazar, Tiberian: ʾElʿāzār, "El has helped") or Elazar was a priest in the Hebrew Bible, the second High Priest, succeeding his father Aaron after he died.[1] He was a nephew of Moses. Eleazar played a number of roles during the course of the Exodus, from creating the plating for the altar from the firepans of Korah's assembly,[2] to performing the ritual of the red heifer.[3] After the death of his older brothers Nadab and Abihu, he and his younger brother Ithamar were appointed to the charge of the sanctuary. His wife, a daughter of Putiel, bore him Phinehas, who would eventually succeed him as High Priest. Leviticus 10:16–18 records an incident when Moses was angry with Eleazar and Ithamar, for failing to eat a sin offering inside the Tabernacle in accordance with the regulations set out in the preceding chapters of Leviticus regarding the entitlement of the priests to a share of the offerings they made on behalf of the Israelite people. As the Israelites moved through the wilderness during the Exodus journey, Eleazar was responsible for carrying the oil for the lampstand, the sweet incense, the daily grain offering and the anointing oil, and also for oversight of the carriage of the Ark of the Covenant, table for showbread, altar and other tabernacle fittings which were transported by the Kohathite section of the Levite tribe.[4] Following the rebellion against Moses' leadership recorded in Numbers 16, Eleazar was charged with taking the rebels' bronze censers and hammering them into a covering for the altar, to act as a reminder of the failed rebellion and the restriction of the priesthood to the Aaronid dynasty.[5] On Mount Hor he was clothed with the sacred vestments, which Moses took from his father Aaron and put upon him as successor to his father in the high priest's office,[6] before Aaron's death.[7] Eleazar held the office of high priest for more than twenty years. He took part with Moses in numbering the people, and assisted at the inauguration of Joshua. He assisted in the distribution of the land after the conquest.[8] When he died, he "was buried at Gibeah, which had been allotted to his son Phinehas in the hill country of Ephraim".[9] The Hill of Phinehas[10] related in the Bible is associated with the location of the village of Awarta in the Samarian section of the current day West Bank. The high-priesthood remained in the family of Eleazar until the time of Eli, into whose family it passed. Eli was a descendant of Ithamar, Eleazar's brother.[11] The high priesthood was restored to the family of Eleazar in the person of Zadok after Abiathar was cast out by Solomon.[12] According to Jewish oral tradition, Eleazar was buried in Awarta.[13][14][15] Eleazar is commemorated as a saint in the Eastern Orthodox Church and Roman Catholic Church on September 2, and as one of the Holy Forefathers in the Calendar of Saints of the Armenian Apostolic Church on July 30.[citation needed] Five other men named Eleazar are briefly mentioned in the Hebrew Bible: Eleazar, son of Abinadab, who was entrusted as a keeper of the Ark of the Covenant Eleazar (son of Dodai), one of King David's warriors Eleazar, son of Pinhas, one of those in charge of the sacred vessels brought back to Jerusalem after the Babylonian Exile. Eleazar, called Avaran who slays a battle elephant in I Maccabees. Eleazar, the Hebrew scribe whose martyrdom under Antiochus IV Epiphanes was recounted in II Maccabees. In the Gospel of Matthew, another Eleazar, the son of Eliud, is listed in the genealogy of Jesus as the great-grandfather of Joseph, husband of Mary. Patrilineal descent AbrahamIsaacJacobLeviKehathAmramAaron ^ Numbers 20:26–28 ^ Numbers 16:36–40 ^ Numbers 19 ^ Numbers 4:16 ^ Numbers 16:36–40 ^ Numbers 20:25–28 ^ Numbers 20:28 ^ Joshua 14:1 ^ Joshua 24:33 ^ Joshua 24:33 Archived 2018-11-19 at the Wayback Machine. ^ Josephus ^ Prophesied in I Sm 2:30–6; fulfilled in I Kg 2:26–7 ^ Çelebi, Evliya (1980). L. A. Mayer (ed.). Evliya Tshelebi's Travels in Palestine (1648-1650) (PDF). Translated by St. H. Stephan. Jerusalem: Ariel. p. 143 (note 5). OCLC 11048154. ^ Levi-Naḥum, Yehuda (1986). "The graves of the fathers and of the righteous". Sefer ṣohar le-ḥasifat ginzei teiman (in Hebrew). Ḥolon, Israel: Mif'al ḥaśifat ginze Teman. pp. 252–253. OCLC 15417732. In Awarta (corrected from a copyist error where the Hebrew letter 'resh' was confounded for a 'dalet') there are seventy elders [buried] in one cave near the village, and in the highest place of the village, at the top of the mountain, is [the burial site of] Eleazar, the son of Aaron the priest, may peace be upon him. ^ Ben-Yosef, Sefi [in Hebrew] (1980). "Awarta". In David Grossman (ed.). Israel Guide - The Northern Valleys, Mount Carmel and Samaria (A useful encyclopedia for the knowledge of the country) (in Hebrew). Vol. 8. Jerusalem: Keter Publishing House. pp. 345–347. OCLC 745203905. There are three local cult centers in the area of Awarta. The westernmost of them is Tel er-Rās, also called en-Nabi 'Uzair. According to Muslim tradition, this is the grave of Ezra the Scribe. According to Jewish tradition, which also holds sacred the burial site at the top of the hill, the place is called Giv'at Phinehas (the hill of Phinehas) and it is where the High Priest Eleazar ben Aaron was buried (Joshua 24:33) Israelite religious titles Preceded byAaron High Priest of Israel Years unknown Succeeded byPhinehas Wikiquote has quotations related to Eleazar. Lives of the saints - Righteous Eleazar, Macedonian Orthodox Church website Eleazar the Patriarch, Roman Catholic Church website Retrieved from " El nombre Miriam es de origen hebreo y tiene un significado profundo en la Biblia. En este artículo, exploraremos el significado de Miriam, así como el papel que desempeñó en la historia bíblica. Significado de Miriam El nombre Miriam tiene varios significados posibles, pero los más comunes son "rebelde" o "amarga". Estos significados pueden parecer negativos a primera vista, pero en el contexto bíblico, adquieren un significado más profundo. Rebelde o amarga El significado de "rebelde" puede interpretarse como una persona que se opone a la autoridad o que desafía las normas establecidas. En el caso de Miriam, este significado puede relacionarse con su papel como líder y profetisa en el pueblo de Israel. Ella desempeñó un papel importante en la liberación de los israelitas de la esclavitud en Egipto y guió al pueblo durante su travesía por el desierto. Lee también ...El poderoso mensaje del Salmo 31 en la Biblia CatólicaEl significado de "amarga" puede interpretarse como una persona que ha experimentado dificultades o sufrimiento en su vida. En el caso de Miriam, este significado puede relacionarse con los desafíos que enfrentó durante su vida, como la persecución y la adversidad. A pesar de estas dificultades, Miriam demostró fortaleza y perseverancia, convirtiéndose en un ejemplo de fe y valentía. El papel de Miriam en la Biblia Hermana de Moisés y Aarón Miriam es conocida principalmente como la hermana de Moisés y Aarón. Ella era la hija de Amram y Jocabed, y nació en Egipto durante el tiempo en que los israelitas eran esclavos. Miriam desempeñó un papel crucial en la historia de la liberación de los israelitas. Como hermana mayor, Miriam cuidó de Moisés cuando fue colocado en un cesto en el río Nilo por su madre para salvarlo de la orden del faraón de matar a todos los bebés varones hebreos. Miriam vigiló el cesto y aseguró que Moisés fuera encontrado por la hija del faraón, quien lo adoptó como su propio hijo. Lee también ...Honra a tus padres según la BibliaAdemás de cuidar de Moisés, Miriam también desempeñó un papel importante en la vida de Aarón. Ella fue una figura de apoyo y guía para ambos hermanos, y su influencia fue fundamental en su liderazgo posterior en el pueblo de Israel. Salvación de Moisés Uno de los momentos más destacados en la vida de Miriam fue su participación en la salvación de Moisés cuando era un bebé. Después de que Moisés fue adoptado por la hija del faraón, Miriam se acercó a ella y le ofreció encontrar una nodriza hebrea para el niño. La hija del faraón aceptó y Miriam llevó a su propia madre, Jocabed, para que cuidara de Moisés. Este acto de valentía y astucia de Miriam permitió que Moisés creciera en un ambiente seguro y protegido, lejos de la persecución y la muerte que amenazaban a los bebés hebreos. La intervención de Miriam fue esencial para el cumplimiento del propósito de Dios en la vida de Moisés, quien se convertiría en el líder y liberador del pueblo de Israel. Lee también ...El versículo más extenso en la Biblia: ¿Cuál es?El nombre Miriam tiene un significado profundo en la Biblia. Aunque puede interpretarse como "rebelde" o "amarga", estos significados adquieren un sentido más positivo cuando se considera el papel de Miriam en la historia bíblica. Como hermana de Moisés y Aarón, Miriam desempeñó un papel crucial en la liberación de los israelitas y demostró valentía y fe en medio de la adversidad. Su historia es un recordatorio de la importancia de la perseverancia y la confianza en Dios, incluso en los momentos más difíciles. Si quieres conocer otros artículos relacionados con Significado del nombre de Miriam en la Biblia puedes visitar la categoría Biblia. Miriam (Mary, in some translations) was a brave and important woman in the history of Israel. She was the sister of Moses and Aaron. From a young age, Miriam showed boldness and faith when she protected Moses as a baby. Years later, as an adult, she helped lead the Israelite people after their exodus from Egypt. As a prophetess, she conveyed messages from God, sang, and supported her brothers while traveling with the people through the desert.From childhood, Miriam proved to be very intelligent. When Moses was a baby, she helped him escape a cruel decree from Pharaoh, which ordered all Israelite boys to be thrown into the Nile River. Her mother, Jochebed, hid Moses for three months and then placed him in a basket that floated in the river.Miriam watched over the basket until Pharaoh's daughter found the baby. With great cleverness, Miriam suggested to the princess that she find an Israelite woman to nurse him, and managed to have her own mother chosen as the nurse.Years later, when Moses freed the people from Egypt, Miriam was already an adult. After crossing the Red Sea, she led the women in a great moment of praise to God, singing, dancing, and playing the tambourine to thank Him for the victory and freedom.Miriam was also a prophetess, someone who conveyed messages from God to the people. In this way, she helped her brothers lead the Israelites on their journey through the desert. However, she made a mistake by criticizing Moses for his marriage to a foreign woman.As a result, God punished Miriam with leprosy, a very serious disease. After Moses prayed, God healed her, but she had to remain isolated for seven days outside the camp.Later, during the journey through the desert, Miriam died in a city called Kadesh and was buried there. Despite her mistakes, she is remembered as a woman of faith, courage, and leadership, whom God used to help guide the people of Israel toward the promised land.Bible study on MiriamOrigin and Family of MiriamMiriam was born in Egypt while the people of Israel were enslaved by the Egyptians. She belonged to a Levitical family, meaning she was from the tribe of Levi. Her father was Amram, and her mother was Jochebed. She was the sister of two great figures in biblical history: Moses, who led the people of Israel out of Egypt, and Aaron, who was the first high priest of the people.Miriam was highly respected by those around her. The Bible does not mention whether Miriam married or had children.The Sin of MiriamWe can read about Miriam's sin in Numbers 12. She and Aaron harshly criticized Moses, both for his marriage to a Cushite woman and for questioning his authority as the leader chosen by God.It seems that she was the one who took the initiative and led the rebellion, as she received the direct punishment from God. As a punishment, Miriam was afflicted with leprosy, and her skin became as white as snow. Moses prayed for her, and God healed her, but she had to remain outside the camp for seven days, isolated.Miriam, Prophetess and Leader of PraiseMiriam is called a prophetess in Exodus 15:20-21. After the miraculous crossing of the Red Sea, she led the Israelite women in singing and dancing to praise God for their deliverance from Egypt.On the occasion when she rebelled against Moses, she used the argument that God also spoke through her and Aaron (Numbers 12:2). As a prophetess, she played a significant spiritual role among the people, ministering and exercising her influence in worship and praise.The Song of MiriamMiriam was a devoted leader of praise to God. Exodus 15:20-21 shows that she not only played instruments in praise to the Lord but also led other women in worship and praise to God. We can read her song that is recorded in the Bible: Miriam sang to them: "Sing to the Lord, for he is highly exalted. Both horse and driver he has hurled into the sea." Sister of Moses and AaronNot to be confused with Mariam.This section is about the biblical prophetess and sister of Moses. For the given name, see Miriam (given name). For other uses, see Miriam (disambiguation). ProphetessMiriamמִרְיָם‌Miriam and the Israelites celebrating their victory over Pharaoh and his army, by the Dalziels (Dalziels' Bible Gallery) (1881), after a painting by Sir Edward John Poynter (1864).Venerated inJudaismChristianityIslamSamaritanismRastafariFeastSunday of the Holy Forefathers (Eastern Orthodox Church) Title Prophetess Righteous Personal lifeBornGoshen, Lower Egypt, Ancient EgyptDiedKadesh, in the Wilderness of Zin, near Edom (aged 126 in Jewish traditions)NationalityIsraeliteEgyptianSpouseNo spouse/husband mentionedChildren No children mentioned Parents Amram (father) Jochebed (mother) Relatives Levi (grandfather) Aaron (brother) Elisheba (sister-in-law) Nadab (nephew) Abihu (nephew) Eleazer (nephew) Ithamar (nephew) Moses (brother) Zipporah (sister-in-law) Gershom (nephew) Eliezer (nephew) Miriam (Hebrew: מִרְיָם, romanized: Mīryām, lit. 'rebellion')[1][2] is described in the Hebrew Bible as the daughter of Amram and Jochebed, and the older sister of Moses and Aaron. She was a prophetess and first appears in the Book of Exodus. The Torah refers to her as "Miriam the Prophetess"[3] and the Talmud[4] names her as one of the seven major female prophets of Israel. Scripture describes her alongside of Moses and Aaron as delivering the Jews from exile in Egypt: "For I brought you up out of the land of Egypt and redeemed you from the house of slavery, and I sent before you Moses, Aaron, and Miriam".[5] According to the Midrash,[6] just as Moses led the men out of Egypt and taught them Torah, so too Miriam led the women and taught them Torah. Miriam was the daughter of Amram and Jochebed and the sister of Aaron and Moses, the leader of the Israelites in ancient Egypt.[7] The narrative of Moses's infancy in the Torah describes an unnamed sister of Moses observing him being placed in the Nile;[8] she is traditionally identified as Miriam.[9]:71 In the biblical narrative of The Exodus, Miriam is described as a "prophetess" when she leads the Israelites in the Song of the Sea after the Pharaoh's army is destroyed at the Yam Suph.[9]:71 When the Israelites are camped at Hazeroth after leaving Mount Sinai, Miriam and Aaron speak against Moses because he had married an unnamed "Ethiopian" or "Cushite" woman (translations differ). God comes down in a pillar of cloud and rebukes them, emphasizing the supreme prophetic authority of Moses. After God departs, Miriam appears white with a skin disease (tzaraath, traditionally translated as "leprosy"). Aaron asks for forgiveness and for Miriam to be cured, and Moses relays the prayer to God, who says that Miriam should be excluded from the Israelite camp for seven days, which is done.[10][9]:79 Regarding the death of Miriam, the Torah states, "The entire congregation of the children of Israel arrived at the desert of Tzin in the first month, and the people settled in Kadesh. Miriam died and was buried there."[11] Miriam watching over her infant brother Moses The Midrash[12] explains the entire story as follows: It became known to Miriam and Aaron that Moses had separated from intimacy with his wife Tzipora. They disapproved of this separation because they considered her to be outstandingly righteous, much as a dark-skinned person stands out among light-skinned people—hence the reference to Tzipora as a "Cushite". This usage of the word Cushite is non-pejorative and is often used in Jewish sources as a term for someone unique and outstanding.[13] In fact, King Saul[14] and even the Jewish people[15] are referred to by the term "Cushite". Their complaint, therefore, was not about the union between Moses and Tzipora, but about their separation. The only justification they could find for Moses's celibacy was in order to maintain his prophetic state. This explains their claim that God spoke not only to Moses but also to them, yet they had not separated from their spouses. But God rebuked them by calling them all out "suddenly", causing Miriam and Aaron a great burning sensation since they lacked immersion in a mikva after marital relations. God thus demonstrated to them Moses's unique level of prophecy for which he had to be prepared at all times, thereby justifying his separation from Tzipora. Afterwards, "God's wrath flared against them."[16] Rabbi Louis Ginzberg wrote the anger of God to them. ... I Myself ordered him to abstain from conjugal life, and the word he received was revealed to him clearly and not in dark speeches, he saw the Divine presence from behind when It passed by him. Wherefore then were ye not afraid to speak against a man like Moses, who is, moreover, My servant? Your censure is directed to Me, rather than to him, for "the receiver is no better than the thief," and if Moses is not worthy of his calling, I, his Master, deserve censure.—Legends of the Jews vol. III[17] Afterward, Miriam is left with bodily tzara'at, which according to Jewish sources is a divine punishment for slander.[18] This was because she, not Aaron, was the one who initiated the complaint against Moses.[19] Despite Miriam's intent to help Tzipora, she should have judged Moses favorably and approached Moses on Tzipora's behalf privately. Aaron asks Moses to intercede for Miriam, Moses prays to God to heal her, and God concedes after requiring a quarantine of seven days. Both Miriam and Aaron spoke against Moses, but only Miriam contracted tzara'at. It has been suggested that since according to the Hebrew Bible anyone with tzara'at was tamei (Leviticus 13–14), Aaron was spared this punishment in order not to interrupt his duties as High Priest.[citation needed] However, noting the wording of the verse, "God's wrath flared against them [i.e., both Aaron and Miriam]", the Talmud appears to conclude that Aaron was also smitten with tzara'at initially, but was then immediately cured.[20] Miriam's Song, by Julius Schnorr von Carolsfeld (1860). It has been suggested that Josephus[21] and Irenaeus[22] (who merely cites Josephus) identify the Cushite woman as Tharbis, "the daughter of the king of the Ethiopians". However, while Josephus does describe a legend (which is not written in the Torah) wherein Moses marries this princess during a military campaign he leads in Ethiopia, according to Josephus this marriage occurs while Moses is still a royal prince of Egypt long before he re-discovers his oppressed Jewish brethren. After which time, upon fleeing as a solitary fugitive from Egypt,[23] Moses marries Tzipora the daughter of Yitro the Midianite, as recorded in the Torah.[24] Thus Josephus[25] himself records Moses's marriage to Tzipora as separate and subsequent to his earlier marriage to Tharbis. Furthermore, according to the conclusion of the Tharbis legend, Moses fashioned a miraculous ring which caused her to forget her love for him, and he then returned to Egypt alone.[26] Therefore, even according to Josephus, Moses's first marriage to Tharbis as military leader of Egypt terminated long before his later marriage to Tzipora as fugitive from Egypt, such that the Cushite wife of Moses mentioned in the Torah after the Exodus appears to be Tzipora, as explained above. Richard E. Friedman writes that since Cush is generally understood to mean "Ethiopia", it is possible that the "Cushite woman" is not Tzipora. But he adds that since there is a place called Cushan which is a region of Midian, and Moses's wife Tzipora has already been identified as a Midianite, it is possible that the term "Cushite" relates to Tzipora's being from Cushan.[27] However, Friedman's primary interest is not in the identity of the Cushite woman, but rather in the outcome of this story which establishes Moses's superiority over Aaron as an example of his claim that rival priesthoods created or publicized tales in order to legitimize their respective claims to privilege and power. He describes the Aaronid priesthood in the Kingdom of Judah, which claimed descent from Aaron and which controlled the Temple in Jerusalem, as opposed to a priesthood which claimed allegiance to Moses and was based at Shiloh in the Kingdom of Israel. Using interpretations from the documentary hypothesis, he notes that this story, which he calls "Snow-White Miriam", was authored by the Elohist who he claims was from, or supported, the Shiloh priesthood, and thus promoted this tale to assert Moses's superiority over Aaron and thereby belittle the Aaronid priesthood in Judah. However, the identity of the Cushite woman referred to in this story is tangential to Friedman and his opinion remains inconclusive. Miriam's death is described in Numbers 20:1, and in the next verse the Israelites are described as complaining of the lack of water at Kadesh. The text reads, "Miriam died there, and was buried there. And there was no water for the congregation." In Jewish folk-religious tradition this abrupt transition between her death and the lack of water was explained by postulating a "well of Miriam" that dried up when she died. Further elaboration identified the rock that Moses struck to bring forth water in Exodus 17:5–6 with this well, and it was said that the rock travelled with the people until Miriam's death.[28][29]:217–228 The Talmud[30] says, "Three great leaders led Israel: Moses, Aaron and Miriam. In their merit they received three great gifts: the Well [Miriam], the Clouds of Glory [Aaron] and the Manna [Moses]." When Miriam died, the well was removed as is evidenced by the fact that immediately after the verse "And Miriam died", there was no water for the community.[11] Rashi says that this well was the same rock from which Moses brought forth water after Miriam's death.[31] The Midrash states that when they encamped, the leader of each Tribe took his staff to the well and drew a line in the sand toward his Tribe's encampment. The waters of the well were drawn after the mark and thus supplied water for each of the Tribes.[32] Miriam is a popular figure among some Jewish feminists. Thus, in addition to the traditional cup of wine that is set for the Prophet Elijah, some feminist-inspired Seders set a cup of water for Miriam which is sometimes also accompanied by a ritual in her honor.[33] Miriam's Cup originated in the 1980s in a Boston Rosh Chodesh group; it was invented by Stephanie Loo, who filled it with what she referred to as mayim chayim (living waters) and used it in a feminist ceremony of guided meditation.[34] Miriam's cup is linked to the midrash of Miriam's Well, described as "a rabbinic legend that tells of a miraculous well that accompanied the Israelites during their forty years in the desert at the Exodus from Egypt".[35][36] Some Modern Orthodox Jews have revived an ancient custom[37] of adding a piece of fish to the Seder plate in honor of Miriam who is associated with water, based on the teaching in the Talmud[30] that God gave manna (on the ground) in the merit of Moses, clouds of glory (in the sky) in the merit of Aaron and a well (of water) in the merit of Miriam. Accordingly, the lamb (earth), egg (air) and fish (water) in the Seder symbolize the three prophets Moses, Aaron and Miriam, respectively, whom God chose to redeem the Jews from Egypt.[38] Similarly, the lamb, egg and fish also allude to the three mythical creatures in Jewish tradition—the land beast Behemoth,[39] the bird Ziz,[40] and the sea-creature Leviathan,[41] respectively. According to the Midrash, the Leviathan and Behemoth,[42] as well as the Ziz,[43] are to be served at the Seudat Techiyat HaMetim[44] (the feast for the righteous following the Resurrection of the Dead), to which the Passover Seder alludes, insofar as it commemorates the past Redemption together with the Cup of Elijah's heralding the future, Final Redemption.[45][46] Further information: Biblical narratives and the Qur'an § Miriam and Mary There is no mention of Moses's sister's name specifically in the Quran, where she is referred to as "his sister" or "Moses's sister", while in a few hadiths she is named as Kulthum. In the Quran, as in the Hebrew Bible, Miriam obeys her mother's request to follow the baby Moses as he floats down the river in a basket, their mother having set him afloat so he would not be killed by Pharaoh's servants and soldiers (28:11). Later on, Asiya, wife of Pharaoh, finds Moses at the river and adopts him as her own, but Moses refuses to be suckled by her. Miriam asks Pharaoh's wife and her handmaidens to have his own mother act as nursemaid to Moses, the mother's identity not being known to Pharaoh's wife (28:12-13). According to a few hadiths, Muhammad will marry Miriam in Paradise.[note 1][47][48][49][50] In the Eastern Orthodox Church, Miriam is commemorated twice in the period before Christmas, on the Sunday of the Forefathers and the Sunday of the Fathers, and on the Wednesday after Easter along with all of the other saints who labored on Mt. Sinai.[51] Miriai; Mandaean heroine that some equate with Miriam ^ "Strong's Hebrew Concordance - 4813. Miryam". Bible Hub. ^ "Strong's Hebrew Concordance - 4805. bəmiryām". Bible Hub. ^ Exodus 15:20. ^ Megilla 14a. ^ Micah 6:4. ^ Targum Micha 6:4. ^ Numbers 26:59 ^ "Exodus 2:4". www.sefaria.org. Retrieved 2025-05-15. ^ a b c Ackerman, Susan (2002). "Why Is Miriam Also among the Prophets? (And Is Zipporah among the Priests?)". Journal of Biblical Literature. 121 (1): 47–80. doi:10.2307/3268330. JSTOR 3268330. ^ Numbers 12 ^ a b Numbers 20:1 ^ Tanchuma, Tzav 13. See Rashi's commentary on Nu. 12:1-15 throughout. ^ see Moed Katan 16b. ^ Psalms 7:1. ^ Amos 9:7. ^ Nu. 12:9. ^ Ginzberg, Louis (1909). vol. III (Translated by Henrietta Szold). Philadelphia: Jewish Publication Society. ^ Shabbat 97a; Rambam, Tzara'at 15:10. ^ Maharsha, Shabbat 97a. ^ Shabbat 97a. This concurs with the opinion of R' Akiva, although R' Yehuda ben Beteira argues that since the verse mentions tzara'at explicitly only regarding Miriam, God's wrath toward Aaron was limited to rebuke alone without tzara'at. ^ Antiq. 2:10:2. ^ "Fragments from the Lost Writings of Irenaeus, XXXII". ^ Ex. 1:15. ^ Ex. 1:21. ^ Antiquities 2:11:2. ^ Raleigh, Sir Walter. The History of the World: Section IV, "Of Moses Flying out of Egypt", 1829 edition. ^ Richard E. Friedman (May 1997). Who Wrote the Bible. San Francisco: Harper. p. 78. 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See also Maharal, Gur Aryeh 21:1. ^ Pesachim 119b and Eitz Yosef there. ^ Dr. Yael Levine. "Where is Miriam on the Seder plate?" ^ Levine, Dr. Yael (2001). "Placing a Cooked Food on the Seder Table in Commemoration of Miriam". In Schwartz, Rebecca (ed.). All the Women Followed Her: A Collection of Writings on Miriam the Prophet & The Women of Exodus. Mountain View, Calif. pp. 235–251.{{cite book}}: CS1 maint: location missing publisher (link) ^ Al-Tabarani, Al Mu'jamul Kabir, Hadith: 5485 and 8006. ^ Ibn Asakir in Al Tarikh ^ Ibn Kathir, Qisas al-Anbiya [Cairo: Dar al-Kutub, GB 1968/1388], p. 381- as cited in Aliah Schleifer's Mary The Blessed Virgin of Islam [Fons Vitae; ISBN: 1887752021; July 1, 1998], p. 64; ^ Lisanul Mizan, vol. 5 pg. 284, Majma'uz Zawaid, vol. 9 pg. 218 ^ "Пророчица Мариáм, сестра пророка Моисéя". Православный Церковный календарь (in Russian). Retrieved 2022-06-25. ^ The narration states that the Prophet Muhammad mentioned: "Allaah married me to Maryam, mother of Jesus, and Kulthum [Miriam], sister of Moses, and Asiyah, the wife of Pharaoh, in Jannah. Al-Hakim al-Nishapuri classified the hadith to be authentic, while Ibn Kathir as weak. Wikiquote has quotations related to Miriam. Wikimedia Commons has media related to Miriam (Biblical figure). Miriam's Cup: A New Ritual for the Passover Seder Retrieved from " Levantine location This article needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed.Find sources: "Zin Desert" – news · newspapers · books · scholar · JSTOR (February 2021) (Learn how and when to remove this message) The Wilderness is in the south The Wilderness of Zin or the Desert of Zin (Hebrew: מדבר צין, Mīḏbar Ṣīn) is a geographic term with two meanings, one biblical and one modern Israeli, which are not necessarily identical. The Desert of Zin is an area mentioned by the Torah as containing Kadesh-Barnea (Numbers 27:14; Numbers 33:36), and it is therefore also referred to as the "Wilderness of Kadesh" (Psalms 29:8). Similarly named is the Wilderness of Sin. Modern English translations make a distinction, but it is not easily evident from the Septuagint and the Vulgate which, apart from a couple of instances,[1] render both Hebrew ṣīn and sîn as "Sin". The "Wilderness of Sin" is mentioned by the Bible as being adjacent to Mount Sinai; some[citation needed] consider Sinai to refer to al-Madhbah at Petra, adjacent to the central Arabah, and it is thus eminently possible that the "Wilderness of Sin" and the "Wilderness of Zin" are the same place. As of 1899, most scholars, as well as traditional sources, identified the Wilderness of Zin as being part of the Aravah.[2] Modern Israel has adopted the name for a specific southern desert area, which might or might not be identical with the biblical Wilderness of Zin. It was this region that the British Arabist and adventurer T. E. Lawrence was exploring in a military survey for the British army when he was drafted into service. His expedition, funded by the Palestine Exploration Fund, included a survey of the entire Negev Desert. Griffon vultures breed in the IBA A 25,000 ha (62,000-acre) tract of Israel's "Zin Desert" area near Sede Boqer, 50 km (30 mi) south of Be'er Sheva and some 300–600 m (1,000–2,000 ft) above sea-level, has been recognised as the Cliffs of Zin and Negev Highlands Important Bird Area (IBA) by BirdLife International. Significant bird populations for which the IBA was designated include sand partridges, common cranes, MacQueen's bustards, black and white storks, pallid scops owls, desert tawny owls, Egyptian and griffon vultures, sooty and lanner falcons, Arabian babblers, hooded wheatears and Sinai rosefinches.[3] ^ Numbers 34:4 (Septuagint: Senna, Vulgate: Senna), Joshua 15:3 (Septuagint: Senna, Vulgate: Sina) ^ Cheyne and Black (1899), Encyclopedia Biblica, pp. 769-770 (see at Internet Archive). Accessed 22 Feb. 2025. ^ "Cliffs of Zin and the Negev highlands". BirdLife Data Zone. BirdLife International. 2021. Retrieved 24 February 2021. Woolley, C. Leonard and Lawrence, T. E., The Wilderness of Zin. Rev. 3rd ed. (Winona Lake, Eisenbrauns, in association with Stacey International, London, 2003). 30°58′16″N 35°19′30″E / 30.971°N 35.325°E / 30.971; 35.325 Retrieved from " Las Sagradas Escrituras están llenas de personajes bíblicos cuyas historias nos enseñan lecciones valiosas sobre la fe y nuestra relación con Dios. Uno de estos personajes es Miriam, cuyo nombre tiene un significado especial en la Biblia. El Nombre Miriam Miriam es un nombre de origen hebreo que significa "rebelión" o "amargura". En la Biblia, encontramos varias referencias a Miriam, principalmente en el Antiguo Testamento. Ella era la hermana mayor de Moisés y Aarón, y desempeñó un papel crucial en la historia del pueblo de Israel. Miriam en el Éxodo Uno de los momentos más destacados en la vida de Miriam fue durante el éxodo de los israelitas de Egipto. Después de la liberación de la esclavitud, Moisés lideró al pueblo por el desierto hacia la Tierra Prometida. Durante este tiempo, Miriam fue reconocida como profetisa y líder espiritual del pueblo. La Celebración de la Travesía del Mar Rojo Leer Más¿Está listo para perdonar?Después de que los israelitas cruzaran milagrosamente el Mar Rojo, Miriam lideró a las mujeres en una celebración especial. Con tambores y danzas, alabaron a Dios por su poder y liberación. Este evento no solo fue un momento de alegría y gratitud, sino que también fue un recordatorio para el pueblo de Israel de la fidelidad y el poder de Dios en sus vidas. El Desafío a la Autoridad de Moisés Aunque Miriam fue una figura respetada, también tuvo su momento de rebelión contra la autoridad de su hermano Moisés. Junto con Aarón, cuestionaron el liderazgo de Moisés y fueron castigados por Dios debido a su desobediencia. Este incidente nos enseña la importancia de la humildad y la sumisión a la voluntad de Dios y a aquellos que Él ha establecido como líderes. Miriam y su Legado Miriam dejó un legado duradero en la historia del pueblo de Israel. Su liderazgo y su adoración a Dios inspiraron a generaciones futuras a buscar al Señor y a confiar en Su poder. Aunque su papel puede parecer pequeño en comparación con figuras como Moisés, su contribución no debe ser subestimada. Influencia en las Mujeres Leer MásEl matrimonio: hombre, mujer y DiosMiriam también tuvo una influencia significativa en la vida de las mujeres en la cultura hebrea. Su liderazgo ejemplar mostró que las mujeres podían desempeñar roles importantes en la sociedad y en el servicio a Dios. Lecciones de Humildad y Obediencia Además, su desobediencia y posterior castigo nos enseñan valiosas lecciones sobre la humildad y la obediencia a Dios y a aquellos a quienes Él ha puesto como líderes en nuestras vidas. El significado de Miriam en la Biblia va más allá de su nombre. Ella fue un instrumento utilizado por Dios para guiar a su pueblo y adorar su nombre. Miriam nos enseña importantes lecciones sobre la fe, la obediencia y el papel de la mujer en la sociedad. Miriam es un nombre de origen hebreo que se encuentra en la Biblia y tiene un profundo significado espiritual. A través de este artículo, exploraremos el simbolismo y el contexto cultural de este nombre, así como sus referencias bíblicas y su relevancia en la vida cotidiana y la espiritualidad. Revisa Nuestro Contenido: El nombre Miriam significa "rebelde" o "amargura" en hebreo. En la Biblia, encontramos a varias mujeres con este nombre, pero la más conocida es Miriam, la hermana de Moisés y Aarón. Miriam desempeñó un papel crucial en la historia de Israel. Ella fue reconocida como una profetisa y líder, y jugó un papel fundamental en la liberación de los israelitas de la esclavitud en Egipto. Cuando los israelitas cruzaron el Mar Rojo, Miriam lideró a las mujeres en una canción de alabanza a Dios por su liberación (Éxodo 15:20-21). El significado de "rebelde" o "amargura" está relacionado con el carácter de Miriam en la Biblia. Aunque fue una líder poderosa, también mostró momentos de rebeldía y descontento, lo cual se refleja en su encuentro con Moisés y Aarón cuando cuestionaron su liderazgo (Números 12:1-2). Para comprender mejor el simbolismo de Miriam en la Biblia, es importante examinar el contexto cultural en el que vivió. Miriam vivió en una época en la que las mujeres no tenían el mismo estatus que los hombres y generalmente no se las consideraba líderes o profetisas. Sin embargo, Miriam desafió estas normas culturales y se convirtió en una figura destacada en la historia de Israel. Su liderazgo y su papel como profetisa son un testimonio del empoderamiento de las mujeres en la Biblia y de su capacidad para desempeñar roles importantes en la sociedad. Miriam encarna la idea de desafiar las expectativas y luchar por la libertad y la redención. Miriam es mencionada en varios pasajes de la Biblia, y su nombre aparece tanto en el Antiguo Testamento como en el Nuevo Testamento. Te Puede Interesar También Mónica: Significado bíblico y origen de este nombre En Éxodo 15:20-21, se describe cómo Miriam lideró a las mujeres de Israel en una canción de alabanza y danza después de la liberación de la esclavitud en Egipto. Este episodio muestra su liderazgo y su papel como profetisa. En Números 12, Miriam y Aarón cuestionan el liderazgo de Moisés, y Dios responde castigando a Miriam con lepra. Aunque este incidente muestra la rebeldía de Miriam, también revela el poder y la autoridad que Dios le había dado como líder y profetisa. Además de estas referencias bíblicas, Miriam es mencionada en Marcos 6:3 como la hermana de Jesús. Aunque su papel en el ministerio de Jesús no está detallado en la Biblia, su inclusión en este pasaje muestra la conexión entre el Antiguo y el Nuevo Testamento y la importancia de Miriam en la historia de la sal