

**THE SERPENT SYMBOL  
IN THE  
ANCIENT NEAR EAST**



**LESLIE S. WILSON**

# Serpent Symbol In The Ancient Near East Nahash And Asherah Death Life And Healing

**Jacob Neusner**



## **Serpent Symbol In The Ancient Near East Nahash And Asherah Death Life And Healing:**

**The Serpent Symbol in the Ancient Near East** Leslie S. Wilson, 2001 The serpent symbol has been a part of western culture since antiquity Throughout time it has been misunderstood and misrepresented The Serpent Symbol in the Ancient Near East is the first comparative study of the origins of the serpent symbol from its first attestations in Dravidian South India through Mesopotamia and the Ancient Near East including Egypt Classical Greece and as far west as ancient Carthage The role of the serpent as the agent of life death and healing is demonstrated in the various cultures both individually and in combination in order to clearly understand the symbol The Serpent Symbol in the Ancient Near East Leslie S.

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**Narrative and Document in the Rabbinic Canon** Jacob Neusner, 2010-07-15 The author states in his preface For a thousand years from its earliest documents of the second century to the High Middle Ages Rabbinic Judaism preferred to compose and collect anecdotes not to construct of them sustained and connected biographies This is a study of the inclusion of biographical narratives about sages in some of the components of the unfolding canon of Rabbinic Judaism in the formative age the documents of the first six centuries C E exclusive of the two Talmuds A sage here is defined as a man who embodies the Rabbinic system A sage story then is an anecdote about the life and deeds of a Rabbinic sage A biographical narrative in general is the record of things done on a concrete and specific past tense occasion by named individuals The stories are not told as part of a sustained biographical account of those individuals lives birth to death I am able in this way to correlate the unfolding of the authorized biography in the counterpart Christian one The documentary hypothesis yields the correlation between the advent of the Christian authorized biography and the advent of the sage story in the later documents of the Rabbinic canon

**Feeding the Five Thousand** Roger David Aus, 2012-07-10 The story of Jesus feeding the five thousand is found in all four Gospels and is told in two of them twice Roger David Aus primarily explores the many facets of early Palestinian Judaism which inform the story especially in regard to the miracle worker Elisha He describes four major motifs in the narrative as well as the Markan and Johannine redaction In addition he analyzes the account s Semitic background genre and historicity and its part in a miracle collection

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composites of the Rabbinic canon of late antiquity diverge from the formal norms of the compilations in which they occur In these pages Neusner assembles anomalous compositions that occur in the Mishnah Tosefta four Tannaite Midrashim and Genesis Rabbah and he further tests the uniformity of the forms that govern in a familiar chapter of the Bavli Neusner's surveys show for the documents probed here that some small segment of the composites and compositions of the surveyed documents does not conform to the indicative rules of rhetoric topic and logic Consequently we face the challenge of constructing models of lost documents of the Rabbinic canon conforming to the models governing anomalous compositions These follow other topical and rhetorical norms and therefore belong in other different types of documents from those in which they now are located These anomalous writings in topic logic or rhetoric or all three in theory reveal indicative characteristics other than the ones defining the compositions and composites of the documents in which they are now located

**The Scandal of Pentecost** Wolfgang Vondey, 2023-10-19 Through a systematic analysis of the conflicts emerging when the public church encounters the public world The Scandal of Pentecost argues that the public advent of the church stands in continuity with the public scandal of the incarnate and crucified Christ The book traces the contours of this scandal in the confrontation of the dominant ruling hermeneutic of authority with a Christian hermeneutic of resistance This highlights the brokenness of the human condition manifested by the church in the drunkenness of the disciples the speaking in other tongues the baptism with the Spirit the empowerment of the flesh and its public witness to a scandalized world The effects of the scandal transform both the disciples individual and communal witness and their public recognition as the church Through the lens of a symbolic hermeneutic the public witness of the church at Pentecost reveals a Christian scandal of anthropological proportions with the outpouring of the Spirit on all flesh the church emerges as the symbol of humanity

**Ezekiel in Talmud and Midrash** Jacob Neusner, 2007-03-29 The Rabbis of classical Judaism in the first six centuries of the Common Era commented on the teachings of ancient Israel's prophets and shaped as much as they were shaped by prophecy They commented on much of the Scriptural heritage and they made it their own This collection of the Rabbinic comments on biblical books makes easily accessible the Rabbinic reading of the prophetic heritage and opens the way to the study of how normative Judaism responded to the challenge of the prophetic writings

**Creation, Sin and Reconciliation** Robert Ignatius Letellier, 2016-02-08 This volume considers aspects of the Book of Genesis as the first book of the Torah and hence of the Bible its position is unique especially in its provision of the foundational stories of Creation the emergence of mankind and the beginning of human society Through close reading of chapters 1 11 32 33 and 37 50 the beginning middle and end of Genesis with consideration of the language style and possible implications of the text this approach explores the fundamental themes of Berishit and the enduring relevance of its powerful message for humanity and our place in the world The method is both synchronic a literary exegetical analysis of the received text and diachronic a more historical consideration of other forms of interpretation whether archaeological theological philosophical generic or comparative The mystery of

creation and the origins of the world and humankind are enduringly important and with the rise of interest in cosmology and ever growing ecological concerns for the earth and its sustainability nothing could be more topical Where do we come from What is our place in the world What is our responsibility for it Intimately related to Creation are the nature of human origins and the mystery of the beautiful yet disturbing imperfection of human nature and society Why are we as we are What does this mean for concepts of family community and nation The Patriarchal Narratives of the forebears of Ancient Israel Abraham Isaac Jacob and Joseph provide some of the most enduring stories of election mission endeavour and interaction in the annals of world literature The power and unwavering truthfulness of these stories hold a mirror to human behaviour with seemingly fathomless implications They provide a dynamic a positive way forward in reflecting on the intractable hostility that perennially blights the history of humankind The recurrence of universal themes and symbols generated in Genesis and found throughout the Bible and in wider folk literature emphasizes the conceptual unity of a Great Code of meaning and is pertinent to a canonical reading of Scripture for example Joseph s story prefigures that of Jesus and posits reconciliation as the very harbinger of salvation *If the Egyptians Drowned in the Red Sea where are Pharaoh's Chariots?* Benjamin Edidin Scolnic,2005 Known mainly because of the holiday of Hanukkah the Maccabean era is a fascinating and significant period of history that is vital to our understanding of the formation of Judaism Yet even to those well versed in the history of the Jewish people the name Alcimus High Priest of Judaea in the years after Hanukkah is basically unknown Alcimus enemy Judas Maccabaeus and his Hasmonean descendants considered Alcimus to be an evil man and since the victors write history the ancient sources express that prejudice Most modern scholars in attempting to reconstruct the history of that period reflect that same attitude Contrary to most moderns this study evaluates Alcimus heritage and loyalty to traditions in a much more positive manner Alcimus an ignored or denigrated figure in Jewish history is restored as a leader who attempted to perpetuate his religion and his people *How the Halakhah Unfolds* Tzvee Zahavy, Jacob Neusner,2010-07-22 In separate multi volume works the project has presented form analytical English translations of the Mishnah Tosefta Yerushalmi and Bavli outlined the Yerushalmi and the Bavli and compared these outlines In this volume the main points of the Halakhah of the topological expositions or tractates of the Mishnah Tosefta Bavli Hullin are set forth and the theological message of the tractate is laid out The project yields a systematic account of the Halakhah in its documentary unfolding *Hezekiah and the Compositional History of the Book of Kings* Benjamin D. Thomas,2014-07-29 This study explores one of the oldest and most central issues of the Hebrew Bible the compositional history of 1 2 Kings Its approach does not proceed from the assumption prevalent since the time of de Wette namely that the origins of 1 2 Kings should be explained through a process of Deuteronomistic literary redaction rooted in the Josianic reform Rather this study reads 1 2 Kings through the lens of other texts with similar genres existing in its historical context More precisely the texts under question belong to the genre of chronography kinglists chronicles and royal inscriptions possessing similar or in some cases identical structures and

motifs to those found in 1 2 Kings This study includes a literary critical analysis of every main structural feature of the regnal framework regnal year totals synchronisms geographic filiations naming the queen mother source citations death and burial formulae regnal evaluations royal predecessor formula and cultic reports It also seeks to determine the extent of the original framework by mapping its opening and conclusion The results of the study indicate that the framework s opening was in Solomon s account and its original climax was in Hezekiah s account and represented the latter as a royal YHWHist par excellence excellence the restorer of order who limited sacrificial space to Jerusalem The genealogical structure of this Hezekian History emerges from the Davidic royal ideology rooted in Jerusalem There is no decisive indication that calls for the original framework structure s classification as Deuteronomistic or Josianic The author of the framework wrote during the early to mid seventh century B C E and reported the major historical events surrounding Hezekiah s reign including the survival of Jerusalem in 701 B C E in the B1 narrative as well as his centralizing reform

**Jeremiah in Talmud and Midrash** Jacob Neusner, 2006-06-02 This sourcebook collects and classifies how Israelite Scripture was received and recast in the language community that produced the dual Torah of Judaism It is well known that verses of prophecy figure as proof texts in Rabbinic exegesis of scriptural narratives but to what end and with what larger concept in mind With extensive translation and documentation author Jacob Neusner uses the case of Jeremiah in the Rabbinic canon of the formative age to examine the Rabbinic document s response to the prophetic ones in terms of how they select explain and utilize the language of Scripture The book also explores how one particular kind of ancient Israelite Scripture the prophetic books found a place in the new language community formed by the Rabbinic sages and documented in their canon from the Mishnah ca 200 C E through the Talmud of Babylonia a k a the Bavli ca 600 C E

**Theological Dictionary of Rabbinic Judaism** Jacob Neusner, 2005 Rabbinic theological language has made possible a vast range of discourse on many subjects over long spans of recorded time and in diverse cultural settings This theological dictionary defines the principal theological usages of Rabbinic Judaism as set forth in the Rabbinic canon of late antiquity Mishnah Talmuds and Midrash compilations It systematically lays 1 the theological categories that are native to those writings 2 cogent statements that can be made with them 3 coherent propositions that those statements set forth and within their own terms and framework logically demonstrate as true and self evident both Volume One of this dictionary covers vocabulary that permits the classification of religious knowledge and experience and the organization and categorization of those data into intelligible and cogent sense units Volume Two shows how these classifications combine and recombine in sentences We may deem these rules of theological discourse concerning religious experience to be the counterpart of syntax which words combine or do not combine with which other words in what inflection or signaled relationship and why Volume Three shows how the theology accomplishes its goals of analysis explanation and anticipation in order to make sense of and impose meaning upon a subject That marks the point at which constructive theology commences and systematic theology will find its language

The

Documentary History of Judaism and Its Recent Interpreters Jacob Neusner, 2012-07-10 The result for the history of Judaism of a documentary reading of the Rabbinic canonical sources illustrates the working of that hypothesis It is the first major outcome of that hypothesis but there are other implications and a variety of new problems emerge from time to time as the work proceeds In the recent past Neusner has continued to explore special problems of the documentary hypothesis of the Rabbinic canon At the same time Neusner notes others join in the discussion that have produced important and ambitious analyses of the thesis and its implications Here Neuser has collected some of the more ambitious ventures into the hypothesis and its current recapitulations Neusner begins with the article written by Professor William Scott Green for the Encyclopaedia Judaica second edition as Green places the documentary hypothesis into the context of Neusner's entire oeuvre Neuser then reproduces what he regards as the single most successful venture of the documentary hypothesis contrasting between the Mishnah's and the Talmuds programs for the social order of Israel the doctrines of economics politics and philosophy set forth in those documents respectively Then come the two foci of discourse Halakhah or normative law and Aggadah or normative theology Professors Bernard Jackson of the University of Manchester England and Mayer Gruber of Ben Gurion University of the Negev treat the Halakhic program that Neusner has devised and Kevin Edgecomb of the University of California Berkeley has produced a remarkable summary of the theological system Neusner discerns in the Aggadic documents Neusner concludes with a review of a book by a critic of the documentary hypothesis

**Ben Sira in Conversation with Traditions** Francis M. Macatangay, Francisco-Javier Ruiz-Ortiz, 2022-08-01 This volume of essays on Ben Sira is a Festschrift on the occasion of the 65th birthday of Prof Nuria Calduch Benages The volume gathers the latest studies on Ben Sira's relationship with other Jewish traditions With a variety of methods and approaches the volume explores Ben Sira's interpretation of received traditions his views on the prevailing issues of his time and the subsequent reception of his work

*The Rabbis and the Prophets* Jacob Neusner, 2011 The Prophets of Scripture are subverted by the Rabbis of the Talmud and Midrash In the Rabbinic canon the Prophets are represented as a miscellaneous mass of proof texts made up of one clause or sentence at a time The Scripture's prophetic writings cited in clauses and phrases in the Rabbinic canon lose their integrity and cease to speak in fully coherent paragraphs and chapters The same prophets however came to whole and coherent expression in other venues established by those same Rabbis So the Rabbis of late antiquity took over writings from what they recognized as ancient times and of divine origin and they re-presented selections of those writings in accord with their own project's requirements glossing clauses of the prophetic Scriptures but not whole propositional discourses This monograph shows how they did so It portrays the formal patterns of the Rabbis' subversive glosses Why impose the chaos of glosses on the orderly declaration of Scripture It was to take possession of Scriptural prophecy that the Rabbinic authors imposed their characteristic forms and distinctive topics the characteristic categories and tasks and propositions The Rabbinic canonical writings took over imparting upon the received heritage of Scripture and tradition whatever they chose to



treat as authoritative They did with these selected compositions whatever they wanted They Rabbinized Scripture in full awareness of how in the process they recast Scripture s own forms and purposes The Rabbis were perfectly capable of recapitulating prophetic writings as coherent statements This they did in providing for lections for Sabbaths and festivals

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