

**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

**Jicheng Xie**



## **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.

Wilson, 2001-11-12 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 **How the Halakhah Unfolds** Jacob Neusner, Tzvee Zahavy, 2006 In separate multi volumed works form analytical

English translations of the Mishnah Tosefta Yerushalmi and Bavli have been set forth Outlines of the Yerushalmi and the Bavli have been brought about and those outlines of the two Talmuds have been compared In addition for each subject the main points of the Halakhah of the topical expositions or tractates of the Mishnah Tosefta Yerushalmi Bavli have been set forth The theological message of the respective tractates has been spelled out Here we follow a single tractate through the principal documents of formative Judaism as these have already presented them How the academic commentaries outlines and comparisons and theological summaries yield a systematic account of the Halakhah in its documentary unfolding is thus fully exposed **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 Narrative and Document in the Rabbinic Canon Jacob Neusner,2010 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 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

**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

**Yahweh and the Origins of Ancient Israel** Nissim Amzallag,2023-06 Promotes a new understanding of the emergence of early Israel founded on the previously ignored metallurgical background of ancient Yahwism

**The Origin of Israelite Zion Theology** Antti Laato,2018-08-23 In this examination of Zion theology and how it arises in the book of Psalms Antti Laato's starting point is that the Hebrew Bible is the product of the exilic and postexilic times which nonetheless contains older traditions that have played a significant role in the development of the text Laato seeks out these older mythical traditions related to Zion using a comparative methodology and looking at Biblical traditions alongside Ugaritic texts and other ancient Near Eastern material As such Laato provides a historical background for Zion theology which he can apply more broadly to the Psalms In addition Laato argues that Zion related theology in the Psalms is closely related to two events recounted in the Hebrew Bible First the architectural details of the Temple of Solomon 1 Kings 6 7 which can be compared with older mythical Zion related traditions Second the religious traditions related to the reigns of David and Solomon such as the Ark Narrative which ends with David's

transfer of the Ark to Jerusalem 2 Sam 6 From this Laato builds an argument for a possible setting in Jerusalem at the time of David and Solomon for the Zion theology that emerges in the Psalms      *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      Lost Documents of Rabbinic Judaism

Jacob Neusner,2010-07-15 The canonical documents of Rabbinic Judaism impose upon most of their components fixed patterns of rhetoric recurrent logic of coherent discourse and a well defined topic or program for example a commentary on a biblical book or on a legal topic But some few compositions and 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      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 exegetic 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

The Interpretation of Exodus Riemer Roukema,2006 This Festschrift is presented to professor Cornelis Houtman on the occasion of his retirement at Kampen Theological University where he held the chair of Old Testament Studies from 1990 to 2006 Since his major achievement until now is his voluminous commentary on the book of Exodus this collection consists of seventeen studies that deal with the interpretation of the book of Exodus and related matters

*Rabbi David* Jacob Neusner,2012-04-05 Rabbinic documents of David progenitor of the Messiah carry forward the scriptural narrative of David the king But he also is turned by Rabbinic writings of late antiquity from the Mishnah through the Yerushalmi and the Bavli into a sage Consequently the Rabbi Messiah is a rabbi How did this transformation come about Of what kinds of writings does it consist What sequence of writings conveyed the transformation And most important what do we learn about the movement from one set of Israelite writings to take over or submit to the values of another set of writings These are the questions answered here for David king of Israel Rabbi David proves that the first exposition of the figure of Rabbi David in a program of elaboration and of protracted exposition of law and Scripture is found in the Bavli Prior to the closure of that document that is in the Rabbinic documents that came to closure before the Bavli we do not find an elaborate exposition of the figure of David as a rabbi By contrast in the Bavli ample canonical evidence attests to the sages transformation of David king of Israel into a rabbi So while bits and pieces of Rabbi David find their way into most of the canonical documents we find the elaborately spelled out Rabbi David to begin with in the Bavli now represented as a disciple of sages and a devotee of study of the Torah That usage attracts attention because when we encounter David in Rabbinic literature as in all other Judaic canons not only Rabbinic this signals we are meeting the embodiment of the Messiah The representation of the kings of Israel in the Davidic line as heirs of David forms a chapter in exposing the Messianic message of Rabbinic Judaism

**First Steps in the Talmud** Jacob Neusner,2012-07-10 The Talmud is a confusing piece of

writing It begins nowhere and ends nowhere but it does not move in a circle It is written in several languages and follows rules that in certain circumstances trigger the use of one language over others Its components are diverse To translating it requires elaborate complementary language It cannot be translated verbatim into any language So a translation is a commentary in the most decisive way The Talmud accordingly cannot be merely read but only studied It contains diverse programs of writing some descriptive and some analytical A large segment of the writing follows a clear pattern but the document encompasses vast components of miscellaneous collections of bits and pieces odds and ends It is a mishmash and a mess Yet it defines the program of study of the community of Judaism and governs the articulation of the norms and laws of Judaism its theology and its hermeneutics Above all else the Talmud of Babylonia is comprised of contention and produces conflict and disagreement with little effort at a resolution No wonder the Talmud confuses its audience But that does not explain the power of the Talmud to define Judaism and shape its intellect This book guides those puzzled by the Talmud and shows the system and order that animate the text     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     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     **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 Caldich 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

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

*Turning Proverbs towards Torah: an Analysis of 4Q525* Elisa Uusimäki, 2016-05-18 In *Turning Proverbs towards Torah* Elisa Uusimäki offers the first monograph on the early Jewish wisdom text 4Q525 from Qumran Following the reconstruction of the fragmentary manuscript Uusimäki analyses the text with a focus on the reception and renewal of the Proverbs tradition and the ways in which 4Q525 illustrates aspects of Jewish pedagogy in the late Second Temple period She argues that the author was inspired by Proverbs 1 9 but sought to demonstrate that true wisdom is found in the concept of torah He also weaved dualistic elements and eschatological ideas into the wisdom frame The author's intention Uusimäki argues is to form the audience spiritually encouraging it to trust in divine protection and blessings that are bestowed upon the pious



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