

# DOWNLOAD PDF THE GILGAMESH EPIC AND OLD TESTAMENT PARALLELS

## Chapter 1 : Gilgamesh Epic and Old Testament Parallels - Alexander Heidel - Google Books

*The Gilgamesh Epic and Old Testament Parallels (Phoenix Books) [Alexander Heidel] on www.nxgvision.com \*FREE\* shipping on qualifying offers. Cuneiform records made some three thousand years ago are the basis for this essay on the ideas of death and the afterlife and the story of the flood which were current among the ancient peoples of the Tigris-Euphrates Valley.*

The Old Testament possesses peculiar meaning of religious doctrine base. Since that, it cannot be classified as an ordinary story or narrative. The Epic of Gilgamesh meets the characteristics declared by the title; it tells about unusual adventures of an extraordinary hero. The Epic was not connected with any religious rituals of the Sumerian people. The most obvious parallels are pointed out by means of character analysis, plot lines, motives interpretation, and genre characteristics of both works. Restricted limits of the work do not allow providing the most complete study of the Flood narratives. The latter reveal strong similarities plots, which initiated pursuits of actual base for the events. The Old Testament, as well as the Epic, reveals the global concepts of mankind creation making a man of clay or dust, gender attitudes in the Epic woman is not subjected to man in comparison with Genesis, and other ethical issues. The crucial distinction is in the genre of works named. At the same time, the Epic of Gilgamesh complies with requirements of the epic genre. It is a story about remarkable adventures and voyages of an extraordinary character. Gilgamesh is a classical epic hero; he is the king in the first dynasty of Uruk reigning for years. He is a human for one third and god for two-thirds. We do not learn about his past deeds and how he survived hardships. Though gods play a significant role in the Epic, the narrative has particularly secular character. It tells the story of a hero through a number of connected episodes. The Genesis begins with narration about the world created by God. The Epic of Gilgamesh does not convey the myths of origin as most ancient epics. Both narratives tell about the process of man-formation of a substance relevant to the earth. One of the most obvious parallels is the narratives of the Flood; their points of the agreement were surveyed in numerous researches.

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## Chapter 2 : Parallels Between Gilgamesh And Bible - words | Study Guides and Book Summaries

*With the same careful scholarship shown in his previous volume, The Babylonian Genesis, Heidel interprets the famous Gilgamesh Epic and other related Babylonian and Assyrian documents. He compares them with corresponding portions of the Old Testament in order to determine the inherent historical relationship of Hebrew and Mesopotamian ideas.*

He must have lived in southern Mesopotamia about the end of the 4th or beginning of the 3rd millennium b. It was as the great hero and personification of the human condition in the cuneiform lit. The portrayal of the character of Gilgamesh ascribes to him not only positive heroic virtues, strength, loyalty, etc. This literary tradition passed to the Sem. Akkadians and their Babylonian successors and he is mentioned frequently in Akkad. The greatest cycle of stories woven around him is the Epic of Gilgamesh in twelve tablets. The contents of the twelve tablets are as follows: Gilgamesh has ruled his city of Uruk tyrannically and so the gods prepare a counter protagonist, a wild man, Enkidu. Gilgamesh is warned that Enkidu can be foiled by a prostitute. Enkidu is seduced and becomes like other men; he wrestles with Gilgamesh and the two become fast friends. Enkidu and Gilgamesh go to battle the monster Huwawa, make preparations for the combat and set forth. Tablet IV, Tablet V: Ishtar attempts to entice Gilgamesh into an affair and has the Bull of Heaven fashioned to punish him when he spurns her. Gilgamesh and Enkidu kill the Bull. As a punishment for impiety the gods kill Enkidu by means of a pestilence. Gilgamesh beside himself with grief wanders over the earth seeking immortality. Gilgamesh continues his wanderings and carries on dialogues with various mythological characters about the nature of mortality. He finally comes to the magical land of Utnapishtim, the Sumer. The account of the Flood as told in high style epic v. It has been found to be a direct tr. Although the whole of the poem is of great interest to Biblical students, the Tablet XI with its detailed description of the Flood has been studied for many years. It is a brilliant and gripping tale and is strangely, but not precisely, similar to the account in Genesis. In the 19th cent. This has been totally rejected by all but a few authorities. A magnificent relief in the Louvre Museum from the palace of Sargon II at Khorsabad is thought to show a gigantic figure of Gilgamesh strangling a lion. Thompson, The Epic of Gilgamesh ; A. Schott, Das Gilgamesch-Epos ; A. Garelli ; S. Kramer, The Sumerians , , , , ff.

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## Chapter 3 : The Gilgamesh epic and Old Testament parallels in SearchWorks catalog

*This book sets out to determine what exactly the relationship is between the Hebrew Scriptures (Old Testament) and various Babylonian myths, i.e. various recensions of The Epic of Gilgamesh, the story of Utnapishtim (known under different names) and the descent of the goddess Ishtar to the.*

Heidel begins his comparison with a chapter about death and the afterlife. In Mesopotamian literature, gods can die, evil was innate because humans were formed from the blood of a "bad" god, and there was an afterlife in which a person carried the objects buried with him into the afterlife. In Hebrew tradition, the one God can not die - he lives forever. However, there is a concept of original sin, similar to the Mesopotamian belief of innate evil. There seems to be some contradiction about whether Hebrews believed that there was an afterlife or not - most likely because of different beliefs of different sects. There are obvious similarities. They collected a male and female of every animal so that they could repopulate the earth. And at the end they released birds to let them know if the flood had subsided. But there were some interesting differences. First of all, Utnapishtim was not directly told of the flood. Nobody was meant to be told. But a god that favored Utnapishtim whispered to him through the wall of his home while Utnapishtim was sleeping. He told Utnapishtim to lie to the people around him - saying that one of the gods hated him, and that in order to save the entire community, he must leave in a ship. If the community helped Utnapishtim build the ship, they would be rewarded with a season of plenty, which would start with a "wheat-rain. Utnapishtim loaded on his family and his entire household of servants. At the end of the story, not all of humanity had died - just most of them. Some had survived the flood. In the Old Testament, Noah was told directly by God to build a ship. He was asked to warn the community - telling them they must repent. The community did not repent. Noah built the ship and took only his family with him. All of humanity died. Finally, Heidel discussed arguments of whether the Old Testament story had been derived directly from the Gilgamesh Epic, or if they had the same origins from a different source. In the end, this book was very interesting, though I was hoping for a little more from it. After all, it delivered what was promised in the title. I think part of my higher expectations came from the fact that pretty much every list of references for studying the Gilgamesh Epic included this book. Besides the rather silly overly-detailed theoretical discussions about the origins of the flood, one other thing I found annoying about this book was his over-use of the word "obviously. Perhaps his target audience was nothing like me. This is a series of posts about The Epic of Gilgamesh. Here is a list of all posts thus far:

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## Chapter 4 : What similarities are there between the Gilgamesh flood account and the biblical flood account

*Get this from a library! The Gilgamesh epic and Old Testament parallels. [Alexander Heidel] -- A translation and interpretation of Gilgamesh Epic and related Babylonian and Assyrian documents.*

The flood in both stories destroys mankind by the power of a deity. These floods drowned men, women, children, and some babies and infants, as well as eliminating all of the land animals and birds. In the Epic of Gilgamesh, the Earth is flooded for six days and six nights because a god, Enlil, was disturbed by the humans when trying to take a nap. In the book of Genesis, God chose to flood Earth for forty days and forty nights not because the humans were nuisances but because they were too evil to live on Earth. Core 4 These stories compare and contrast in several significant ways. In Gilgamesh, Enlil finds that humankind is too noisy. In Genesis, God notices that man has become wicked and full of sin. Both stories describe Ea and God instructing Noah and Utnapishtim to construct a boat to save their families and themselves. Core 2 Both boats only had one door and one window. After the flood, Noah and Utnapishtim both sent out doves to find dry land. Not only did the doves show if the waters subsided, but also were a symbol of peace. Core 3 The only difference here was that Noah was known to also send out a raven. At the end of both floods, the two main heroes were blessed by their god. Core 1 The biggest difference between these two stories is the time frame of the floods. In the Epic of Gilgamesh, the rain only lasted for six days and six nights. In Genesis, God created the rain for forty days and forty nights. Also, a slight difference between the two stories is that Noah was told by God to take two of each animal, while Utnapishtim was told to take on board the seed of all living things. Since the Epic of Gilgamesh does not have one god, it shows that the beliefs are polytheistic. Parallels Between Gilgamesh And Bible We have so large base of authors that we can prepare a unique summary of any book. How fast would you like to get it? In Hebrew Scripture, Noah believes in only one god making him monotheistic. Another difference between the stories is the reaction of Enlil and God after the flood has taken place. When Enlil discovered Utnapishtim has survived the flood, he is furious and demands to know who is responsible for saving him. Ea takes responsibility and accuses Enlil of bringing about a harsh, unnecessary genocide. In Genesis, things go differently. God takes full responsibility of the flood, admits that it served no purpose, and promises to never destroy all of Earth again. Gilgamesh traveled a long way to hear the story of how Utnapishtim was granted immortality. Utnapishtim and his wife all became immortal for surviving the flood. Noah was simply blessed for following the orders of God. One question that comes to mind is if the authors of the Bible reused an older tale. If only we had more evidence, so that we can prove that these stories are both coincidental. Prentice Hall Literature World Masterpieces.

## Chapter 5 : Alexander Heidel - Wikipedia

*A companion to the author's monograph The Babylonian Genesis Includes bibliographical footnotes The Gilgamesh epic Related material Death and the afterlife The story of the flood.*

## Chapter 6 : The Gilgamesh epic and Old Testament parallels - Boston University Libraries

*Cuneiform records made some three thousand years ago are the basis for this essay on the ideas of death and the afterlife and the story of the flood which were current among the ancient peoples of the Tigris-Euphrates Valley.*

## Chapter 7 : The Gilgamesh Epic and the Old Testament – Essay Sample

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## Chapter 8 : The Gilgamesh Epic and Old Testament Parallels by Alexander Heidel

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## Chapter 9 : Gilgamesh - Encyclopedia of The Bible - Bible Gateway

*The Epic of Gilgamesh, a literary product of Mesopotamia, contains many of the same themes and motifs as the Hebrew Bible. Of these, the best-known is probably the Epic's flood story, which reads a lot like the biblical tale of Noah's ark (Gen ). But the Epic also includes a character whose.*