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Title and honorific meaning "owner", "lord" For other uses, see Baal (disambiguation). Ba'alGod of fertility, weather, rain, wind, lightning, seasons, war, sailorsSolid cast bronze of a votive figurine representing the god Baal discovered at Tel Megiddo, dating to the mid-2nd millennium BC.SymbolBull, ram, thunderboltRegion Ancient Syria, especially Halab Near, around and at Ugarit Canaan North Africa Middle Kingdom of Egypt Personal informationParents Dagan and Shalash (in Syrian tradition), AnatConsortspossibly Anat and/or Athtart[1][2]OffspringPidray, Tallay, Arsay[3]EquivalentsGreek equivalentZeusMesopotamian equivalentHadadHurrian equivalentTeshubEgyptian equivalentSet (due to being a foreign god in Egypt, since Set was the god of foreigners - otherwise Baal Zephon equivalent with Hadad who is analogous to Ba'al, was also equated with Horus)[4] Deities of the ancient Egyptian Amun Anubis Apis Atum Buchis Geb Horus Isis Montu Nephthys Nut Osiris Ptah Qetesh Ra Set Shu Tefnut Thoth Arabian Allah Aglibol Abgal al-Lat al-Qaum al-'Uzzá Atarsamain Athtar Baalshamin Bel Dhul Khalasa Dushara Gad Hubal Malakbel Manaf Manat Nasr Nuha Orotalt Ruda Suwa' Theandrios Wadd Ya'uq Yaghuth Yarhibol Yatha Eblaite Adamma Aštabil Dagan Hadabal Hadad Halabatu Ishara Kura Ninkarrak Saggar Shalash Elamite Humban Inshushinak Ishmekarab Jabru Kiririsha Lagamar Manzat Nahhunte Narundi Napir Napirisha Pinikir Ruhurater Simut Hurrian Allani Aštabi Hayya Hepat Hutena and Hutellura Ishara Kubaba Kumarbi Kušuh Lelluri Mitanni dynastic deities (Indra, Mitra, Varuna) Nabarbi Ninatta and Kulitta Nupatik Pirengir Shalash Šarruma Šauška Šimige Šuwala Takitu Tašmišu Teshub Tilla Levantine(Canaanite and Ugaritic) Adonis Anat Arsay Arsu Ashima Ashtart/Astarte Atargatis Athirat Attar Azizos Baalat Gebal Baal Baal Hammon Chemosh El Eshmun Kotharat Kothar-wa-Khasis Margod Melgart Milcom Misor Mot Nikkal Qos Resheph Shadrafa Shahar Shalim Shapash Sydyk Tanit Yam Yahweh Yarikh Mesopotamian Adad/Ishkur Amurru An/Anu Asarluhi Ashur Aya Belet Nagar Dumuzi Enki/Ea Enlil Ereshkigal Gibil Inanna/Ishtar Ishtaran Manungal Marduk Nabu Nammu Nanaya Nisaba Shala Šumugan Nanna/Sin Nergal Ningishzida Ninhursag Ninisina Ninlil Ninshubur Pabilsag Papsukkal Sarpanit Sebitti Tishpak Utu/Shamash Wer Zababa Religions of the ancient Near Eastvie Baal (/'bei.əl, 'ba:.əl/),[5][a] or Ba'al,[b] was a title and honorific meaning "owner", "lord" in the Northwest Semitic languages spoken in the Levant during antiquity. From its use among people, it came to be applied to gods.[10] Scholars previously associated the theonym with solar cults and with a variety of unrelated patron deities but inscriptions have shown that the name Ba'al was particularly associated with the storm and fertility god Hadad and his local manifestations.[11] The Hebrew Bible includes use of the term in reference to various Levantine deities, often with application towards Hadad, who was decried as a false god. That use was taken over into Christianity and Islam, sometimes under the form Baal" derives from the Greek Báal (Bάαλ which appears in the New Testament[12] and Septuagint,[13] and from its Latinized form Baal, which appears in the Vulgate.[13] These forms in turn derive from the vowel-less Northwest Semitic form B'L (Phoenician and Punic: 14].(] The word's biblical senses as a Phoenician deity and false gods generally were extended during the Protestant Reformation to denote any idols, icons of the saints, or the Catholic Church generally.[15] In such contexts, it follows the anglicized pronunciation and usually omits any mark between its two As.[5] In close transliteration of the Semitic languages—Ugaritic, Phoenician, Hebrew, Amorite, and Aramaic—the word ba'al signified "owner" and, by extension, "lord",[13] a "master", or "husband" [16][17] Cognates include the Akkadian Belu (),[c] Amharic bal (),[18] and Arabic ba'i (),[18] and Arabic ba'i (بولر). Bá'al (Hebrew: 19], إيرار) and ba'l still serve as the words for "husband" in modern Hebrew and Arabic respectively. They also appear in some contexts concerning the ownership of things or possession of traits. The feminine form is ba'alah (Hebrew: 19], j Arabic: تقلقر), meaning "mistress" in the sense of a female owner or lady of the house[19] and still serving as a rare word for "wife". [20] Suggestions in early modern scholarship also included comparison with the Celtic god Belenus, however this is now widely rejected by contemporary scholars. [21] Semitic religion See also: Religions of the ancient Near East, Ancient Semitic religion, Canaanite religion, and Punic religion Bronze figurine of a Baal, 14th-12th century BCE, found at Ras Shamra (ancient Ugarit) near the Phoenician coast. Musée du Louvre. Generic See also: Bel, Zeus Belos, and other figures named Belus Like En in Sumerian, the Akkadian belu and Northwest Semitic ba'al (as well as its feminine form ba'alah) was used as a title of various deities in the Mesopotamian and Semitic pantheons. Only a definitive article, genitive or epithet, or context could establish which particular god was meant.[22] Hadad Main articles: Hadad and Adad Ba'al was also used as a proper name by the third millennium BCE, when he appears in a list of deities at Abu Salabikh.[13] Most modern scholarship asserts that this Ba'al—usually distinguished as "The Lord" (مديره), Ha Ba'al)—was identical with the storm and fertility god Hadad; [13][23][16] it also appears in the form Ba'al Haddu.[17][24] Scholars propose that, as the cult of Hadad increased in importance, his true name came to be seen as too holy for any but the high priest to speak aloud and the alias "Lord" ("Ba'al") was used instead, as "Bel" was used for Marduk among the Israelites. A minority propose that Ba'al was a native Canaanite deity whose cult was identified with or absorbed aspects of Adad's.[13] Regardless of their original relationship, by the 1st millennium BCE, the two were distinct: Hadad was worshipped by the Aramaeans and Ba'al by the Phoenician Ba'al is generally identified with either El or Dagan.[25] Ba'al See also: Baal Cycle Ba'al is well-attested in surviving inscriptions and was popular in theophoric names throughout the Levant[26] but he is usually mentioned along with other gods, "his own field of action being seldom defined".[27] Nonetheless, Ugaritic records show him as a weather god, with particular power over lightning, wind, rain, and fertility.[27][d] The dry summers of the area were explained as Ba'al's time in the underworld and his return in autumn was said to cause the storms which revived the land.[27] Thus, the worship of Ba'al in Canaan—where he eventually supplanted El as the leader of the gods and patron of kingship—was connected to the regions' dependence on rainfall for its agriculture, unlike Egypt and Mesopotamia, which focused on irrigation from their major rivers. Anxiety about the availability of water for crops and trees increased the importance of his cult, which focused attention on his role as a rain god.[16] He was also called upon during battle, showing that he was thought to intervene actively in the world of man,[27] unlike the more aloof El. The Lebanese city of Baalbeck was named after Baal. [30] The Ba'al of Ugarit was the epithet of Hadad but as the time passed, the epithet became the god's name while Hadad became the epithet.[31] Ba'al was usually said to be the son of Dagan, but appears as one of the sons of El in Ugaritic sources.[26][17][e] Both Ba'al and El were associated with the bull in Ugaritic texts, as it symbolized both strength and fertility.[32] He held special enmity against snakes, both on their own and as representatives of Yammu (lit. "Sea"), the Canaanite sea god and river god.[33] He fought the Tannin (Tunnanu), the "Twisted Serpent" (Ltn Btn Serpent" (Ltn Btn Serpent" (Ltn Btn Serpent" (Ltn Btn Serpent"), "Lotan the Fugitive Serpent"), the Canaanite sea god and river god.[33] He fought the Tannin (Tunnanu), the "Twisted Serpent" (Btn 'qItn), "Lotan the Fugitive Serpent"), "Lotan the Fugitive Serpent" (Btn 'qItn), "Lotan the Fugitive Serpent"), "Lotan the Fugitive Serpent" (Btn 'qItn), "Lotan the Fugitive Serpent"), "Lotan the Fugitive Serpent" (Btn 'qItn), "Lotan the Fugitive Serpent"), "Lotan the Fugitive Serpent", "Lotan the Fugitive Serpent, "Lotan t (Šlyt D.šb't Rašm).[34][f] Ba'al's conflict with Yammu is now generally regarded as the prototype of the vision recorded in the 7th chapter of the sea, Ba'al was regarded by the Canaanite and Phoenicians as the patron of sailors and sea-going merchants.[33] As vanquisher of Mot, the Canaanite death god, he was known as Ba'al Rāpi'uma (B'l Rpu) and regarded as the leader of the Rephaim (Rpum), the ancestral spirits, particularly those of ruling dynasties.[33] From Canaan, worship of Ba'al spread to Egypt by the Middle Kingdom and throughout the Mediterranean following the waves of Phoenician colonization in the early 1st millennium BCE. [26] He was described with diverse epithets and, before Ugarit was rediscovered, it was supposed that these referred to distinct local gods. However, as explained by Day, the texts at Ugarit revealed that these referred to distinct local gods. Church".[23] In those inscriptions, he is frequently described as "Victorious Ba'al" (Aliyn or Aliyn Ba'al),[17][13] "Mightiest one" (Aliy Ordm), "The Powerful One" (Dmrn), and in his role as patron of the city "Ba'al of Ugarit" (Ba'al Ugarit).[42] As Ba'al Zaphon (Ba'al Sapunu), he was particularly associated with his palace atop Jebel Agra (the ancient Mount Sapanu and classical Mons Casius).[42] He is also mentioned as "Winged Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Sdn), B'l Smd, "Ba'al of the Heavens" (Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Aramaic inscriptions describe B'l Krntryš, "Ba'al of the Arrows" (B'l Hz).[17] Phoenician and Arrows (B'l Hz).[17] Phoenician and Arrows (B'l Hz).[17] Phoenician and Arrows (B'l Hz).[17] Phoenician an Shamem or Shamayin),[43] Ba'al 'Addir (B'1 'dr), Ba'al Hammon (Ba'al Hammon Main article: Ba'al Hammon 480 BCE Battle of Himera.[44] Like Hadad, Ba'al Hammon was a fertility god.[45] Inscriptions about Punic deities tend to be rather uninformative, though, and he has been variously identified as a moon god[citation needed] and as Dagan, the grain god.[46] Rather than the bull, Ba'al Hammon was associated with the ram and depicted with his horns. The archaeological record seems to bear out accusations in Roman sources that the Carthaginians burned their children as human sacrifices to him.[47] He was worshipped as Ba'al Karnaim ("Lord of the Two Horns"), particularly at an open-air sanctuary at Jebel Bu Kornein ("Two-Horn Hill") across the bay from Carthage. His consort was the goddess Tanit.[48] The epithet Hammon is obscure. Most often, it is connected with the NW Semitic hamman ("brazier") and associated with a role as a sun god.[49] Renan and Gibson linked it to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm el-'Amed between Tyre in Lebanon and Acre in Israel)[50] and Cross and Lipiński to Hammon (modern Umm Amanus and modern Nur Mountains, which separate northern Syria from southeastern Cilicia.[51][52] Judaism Slaughter of the Prophets of Baal, 1860 woodcut by Julius Schnorr von Karolsfeld Ba'al (בַעל) appears about 90 times in the Hebrew Bible in reference to various gods.[13] The priests of the Canaanite Ba'al are mentioned numerous times, most prominently in the First Book of Kings. Many scholars believe that this describes Jezebel's attempt to introduce the worship of the Ba'al of Tyre, Melgart, [53] to the Israelite capital Samaria in the 9th century BCE. [54] Against this, Day argues that Jezebel's Ba'al was more probably Ba'al Shamem, the Lord of the Heavens, a title most often applied to Hadad, who is also often titled just Ba'al.[55] 1 Kings 18 records an account of a contest between the prophet Elijah and Jezebel's priests. Both sides offered a sacrifice to their respective gods: Ba'al failed to light his followers' sacrifice while Yahweh's heavenly fire burnt Elijah's altar to ashes, even after it had been soaked with water. The ervers then followed Elijah's instructions to slay the priests of Ba'al,[56] after which it began to rain, showing Yahweh's mastery over the weather. Other references to the priests of Ba'al describe their burning of incense in prayer[57] and their offering of sacrifice while adorned in special vestments.[58] Yahweh Main articles: Yahweh and Nan of God in Judaism The title ba'al was a synonym in some contexts of the Hebrew adon ("Lord") and adonai ("My Lord") in reference to the Lord of Israel, just as Ba'al farther north designated the Lord of Ugarit or Lebanon.[54][10] This occurred both directly and as the divine element of some Hebrew theophoric names. However, according to others it is not certain that the name Baal was definitely applied to Yahweh in early Israelite history. The component Baal in proper names is mostly applied to worshippers of Baal, or descendants of the worshippers of Baal.[59] Names including the element Ba'al presumably in reference to Yahweh[60][10] include the judge Gideon (also known as Jeruba'al, lit. "The Lord Knows"). The name Bealiah ("The Lord is Great"), and David's son Beeliada ("The Lord is Great"), and David's son Beeliada ("The Lord Knows"). [62] However John Day states that as far as the names Eshba'al, or are intended to equate Yahweh with Ba'al, or have no connection to Ba'al.[63] It was the program of Jezebel, in the 9th century BCE, to introduce into Israel's capital city of Samaria her Phoenician worship of Baal as opposed to the worship of Yahweh that made the name anathema to the Israelites.[54] At first the name anathema to the Israelites as a thing of shame, and even names like Jerubbaal were changed to Jerubbosheth: Hebrew bosheth means "shame".[64] Eshba'al became Mephibosheth.[65][original research?] but other possibilities also occurred. Gideon's name Jeruba'al was mentioned intact but glossed as a mockery of the Canaanite god, implying that he strove in vain.[66][original research?] Direct use of Ba'ali continued at least as late as the time of the prophet Hosea, who reproached the Israelites for doing so.[67] Brad E. Kelle has suggested that references to cultic sexual practices in the worship of Baal, in Hosea 2, are evidence of an historical situation in which Israelites were either giving up Yahweh worship for Baal, or blending the two. Hosea's references to sexual acts being metaphors for Israelite "apostasy".[68] Ba'al Berith Main article: Ba'al Berith ("Lord of the Covenant") was a god worshipped by the Israelite "apostasy".[68] Ba'al Berith Main article: Ba The same source relates that Gideon's son Abimelech went to his mother's kin at Shechem and received 70 shekels of silver "from the House of Ba'al Berith" to assist in killing his 70 brothers from Gideon's other wives.[70] An earlier passage had made Shechem the scene of Joshua's covenant between all the tribes of Israel and "El Yahweh, our god of Israel"[71] and a later one describes it as the location of the "House of El Berith".[72] It is thus unclear whether the false worship of a new idol or rites and teachings placing Israel from the time of the Judges until the monarchy.[73] The Deuteronomist[74] and the present form of Jeremiah[75] seem to phrase the struggle as monolatry or monotheism against polytheism. Yahweh is frequently identified in the Hebrew scriptures with El Elyon, however, this was after a conflation with El in a process of religious syncretism.[76] 'El (Hebrew: אל) became a generic term meaning "god", as opposed to the name of a worshipped deity, and epithets such as El Shaddai came to be applied to Yahweh's own identification with the storm.[77] In the next stage the Yahwistic religion separated itself from its Canaanite heritage, first by rejecting Baal-worship in the 9th century, then through the 8th to 6th centuries with prophetic condemnation of Baal, sun-worship, worship on the "high places", practices pertaining to the dead, and other matters.[78] "Beelzebub" in the 1863 edition of Jacques Collin de Plancy's Dictionnaire Infernal. Beelzebub Main article: Beelzebub Ba'al Zebub (Hebrew: בעל זבוב, is said to have consulted the priests of Ba'al Zebub as to whether he would survive the injuries from his recent fall. The prophet Elijah, incensed at a to have consulted the priests of Ba'al Zebub as to whether he would survive the injuries from his recent fall. The prophet Elijah, incensed at this impiety, then foretold that he would die guickly, raining heavenly fire on the soldiers sent to punish him for doing so.[82] Jewish scholars have interpreted the title of "Lord of the Flies" as the Hebrew way of calling Ba'al a pile of dung and his followers vermin.[83][84] although others argue for a link to power over causing and curing pestilence and thus suitable for Ahaziah's question.[85] The Septuagint rendered it as Beëlzeboúb (βααλζεβούβ) and as "Ba'al of Flies" (βααλ μυιαν, Baäl muian). Symmachus the Ebionite rendered it as Beëlzeboúl (Bεελζεβούβ), possibly reflecting its original sense.[86][i] This has been proposed to have been B'l Zbl, Ugaritic for "Prince Baal".[87][j][k][1] Classical sources Outside of Jewish and Christian contexts, the various forms of Ba'al were indifferently rendered in classical sources as Belus (Greek: Bŋ\lambdaoç, Belos). An example is Josephus, who states that Jezebel "built a temple to the god of the Tyrians, which they call Belus";[53] this describes the Ba'al of Tyre, Melgart. Herrmann identifies the Demarus/Demarous figure mentioned by Philo Byblius as Ba'al [33] Ba'al Hammon, however, was identified with the Greek Cronos and the Roman Saturn as the Zabul Saturn.[90] He was probably never equated with Melgart, although this assertion appears in older scholarship. Christianity Beelzebub or Beelzebub New Testament as Satan, "prince" (i.e., king) of the demons.[m][n] John Milton's 1667 epic Paradise Lost describes the fallen angels collecting around Satan, stating that, though their heavenly names had been "blotted out and ras'd", they would acquire new ones "wandring ore the Earth" as false gods. Baalim and Ashtaroth are given as the collective around Satan, stating that, though their heavenly names had been "blotted out and ras'd", they would acquire new ones "wandring ore the Earth" as false gods. Baalim and Ashtaroth are given as the collective around Satan, stating that, though their heavenly names had been "blotted out and ras'd", they would acquire new ones "wandring ore the Earth" as false gods. names of the male and female demons (respectively) who came from between the "bordering flood of old Euphrates" and "the Brook that parts Egypt from Syrian ground".[91] Baal and derived epithets like Baalist were used as slurs during the English Reformation for the saints and their devotees.[citation needed] Islam The Quran mentions that Prophet Elias (Elijah)[56] warned his people against Ba'al worship. And Indeed, Elijah was among the messengers, (123) When he said to his people: "Will you not fear Allah? (124) Do you call upon Ba'l and leave the best of creators - (125) Allah, your Lord and the Lord of your first forefathers?" (126) And they denied him, so indeed, they will be brought [for punishment], (127) Except the chosen servants of Allah. (128) And we left for him [favorable mention] among later generations: (130) Indeed, he was of Our believing servants. (132).[92] Quran Surah 37, verses 123-132[92] Ilyāseen is said by some commentators to be a plural form, meaning "Elijah and those who followed him."[92] See also Mythology portal Asia portal Adonis Baal (disambiguation) Baal in popular culture Baal the demon Baalahs Ba'al Pe'or (Lord of Mt Pe'or) Baal-zephon (Lord of Mt Pe'or) Baal-zephon (Lord of Mt Pe'or) Baal-zephon (Lord of Mt Pe'or) Baal in popular culture Baal the demon Baalahs Ba'al Pe'or (Lord of Mt Pe'or) Baal-zephon (Lord of Mt Pe'or) Baal in popular culture Baal the demon Baalahs Ba'al Pe'or (Lord of Mt Pe'or) Baal-zephon (Lord of Mt Pe'or) Baal in popular culture Baal the demon Baalahs Ba'al Pe'or (Lord of Mt Pe'or) Baal-zephon (Lord of Mt Pe'or) Baa Theispas Notes ^ The American pronunciation is usually the same[6][7] but some speakers prefer variants closer to the original sound, such as /bα:'a:l/ or /'bα:l/.[7][8] ^ Ugaritic: , romanized: ba'l; [9] Phoenician: , romanized: ba'l; [9] Phoenician: , romanized: ba'l; Biblical Hebrew: געל () which is taken as EN in Sumerian texts. There, it has the meaning "high priest" or "lord" and appears in the names of the gods Enki and Enlil. ^ In surviving accounts, Ba'al's power over fertility extends only over vegetation. Older scholarship claimed Ba'al controlled human fertility as well, but did so on the basis of misinterpretation or of inscriptions now regarded as dubious. [28] Similarly, 19th-century scholarship treating Baal as a personification of the sun seems to have been badly taken. The astrotheology of Near Eastern deities was an Iron Age development long postdating the origin of religion and, following its development, Bel and Ba'al were associated with the planet Jupiter. [29] The sun was worshipped in Canaan as either the goddess Shapash or the god Shamash. ^ Herrmann argues against seeing these separate lineages literally, instead proposing that they describe Ba'al's roles. As a god, he is understood as a child of El, "father of gods", while his fertility aspects connect him to the grain god Dagan.[26] ^ The account is patchy and obscure here. Some scholars take some or all of the terms to refer to Litan and in other passages 'Anat takes credit for destroying the monsters on Ba'al's behalf. Herrmann takes "Salyatu" as a proper name[33] rather than translating it as the "powerful one" or "tyrant".[35] ^ This name appears twice in the Legend of Keret discovered at Ugarit. Before this discovery, Nyberg had restored it to the Hebrew texts of Deuteronomy, [37] 1 & 2 Samuel, [38][39] Isaiah, [40] and Hosea, [41] Following its verification, additional instances have been claimed in the Psalms and in Job. [16] ^ "The etymology of Beelzebul has proceeded in several directions. The variant reading Beelzebub (Syriac translators and Jerome) reflects a long-standing tradition of equating Beelzebul with the Philistine deity of the city of Ekron mentioned in 2 Kgs 1:2, 3, 6, 16. Baalzebub (Heb bas al muian theon akkaron, "Baal-Fly, god of Akkaron"; Ant 9:2, 1 theon muian)."[81] ^ Arndt & al. reverse this, saying Symmachus transcribed Baälzeboúb for a more common Beëlzeboúl.[79] ^ "It is more probable that b'l zbl, which can mean "lord of the (heavenly) dwelling" in Ugaritic, was changed to b'l zbb to make the divine name an opprobrius epithet. The reading Beelzebul in Mt. 10:25 would then reflect the right form of the name, a wordplay on "master of the house" (Gk oikodespótēs)."[88] ^ "An alternative suggested by many is to connect zěbûl with a noun meaning '(exalted) abode."[81] ^ "In contemporary Semitic speech it may have been understood as 'the master of the house'; if so, this phrase could be used in a double sense in Mt. 10:25b."[89] ^ "In NT Gk. beelzeboul, beezeboul (Beelzebub in TR and AV) is Transformation of a Goddess. Ishtar - Astarte - Aphrodite, 2014, p. 48-49; 60-61 ^ T. J. Lewis, 'Athtartu's Incantations and the Use of Divine Names as Weapons, Journal of Near Eastern Studies 71, 2011, p. 208 ^ S. A. Wiggins, Pidray, Tallay and Arsay in the Baal Cycle, Journal of Near Eastern Studies 71, 2013, p. 86-93 ^ Kramer 1984, p. 266. ^ a b "Baal". Oxford English Dictionary (Online ed.). Oxford University Press. Retrieved 2019-12-26. ^ Webb, Steven K. (2012). "Baal". 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Jewish Encyclopedia (1901-1906) "Ba'al", "Baal". Wikimedia Commons has media related to Baal. "Baal". New International Encyclopedia. 1905. Jewish Encyclopedia. 1905 Peor", "Baalim", "Astarte Worship among the Hebrews", &c., Jewish Encyclopedia, New York: Funk & Wagnalls Retrieved from " 2Books of the Bible For other uses, see Book of Kings" and "2 Kings" and "2 Kings" redirect here. For the esports team, see 4 Kings. For the Thai film, see 4 Kings (film). For other uses, see Two Kings (disambiguation). Tanakh (Judaism) Torah (Instruction)GenesisBereshitExodusShemotLeviticusWayiqraNumbersBemidbarDeuteronomyDevarim Nevi'im (Prophets) Former JoshuaYehoshuaJudgesShofetimSamuelShemuelKingsMelakhim Latter IsaiahYeshayahuJeremiahYirmeyahuEzekielYekhezqel Minor Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi Ketuvim (Writings) Poetic PsalmsTehillimProverbsMishleiJobIyov Five Megillot (Scrolls) Song of SongsShir HashirimRuthRutLamentationsEikhahEcclesiastesQoheletEstherEster Historical DanielDaniyyelEzra-NehemiahEzraChroniclesDivre Hayyamim Old Testament (Christianity) Pentateuch GenesistesQoheletEstherEster Historical DanielDaniyyelEzra-NehemiahEzraChronical DanielDaniyye Exodus Leviticus Numbers Deuteronomy Historical Joshua Judges Ruth 1-2 Samuel 1-2 Kings 1-2 Chronicles Ezra Nehemiah Lamentations Ezekiel Daniel Minor prophets Isaiah Jeremiah Lamentations Ezekiel Daniel Minor prophets Haggai Zechariah Malachi Deuterocanonical Tobit Judith Additions to Esther 1 Maccabees 2 Maccabees 2 Maccabees 2 Maccabees 2 Maccabees 2 Maccabees 2 Maccabees 4 Maccabees 4 Maccabees 4 Maccabees 2 Maccabees 2 Maccabees 2 Maccabees 2 Maccabees 2 Maccabees 2 Maccabees 4 Maccabees 2 Maccabees 4 Maccabees 4 Maccabees 4 Maccabees 4 Maccabees 2 Maccabees 4 M of Baruch Broader canon Bible portalvte The Book of Kings (Hebrew: ספר מלכים, sefer melakhim) is a book in the Hebrew Bible, found as two books (1-2 Kings) in the Christian Old Testament. It concludes the Deuteronomistic history, a history of Israel also including the books of Samuel. Biblical commentators believe the Books of Kings were written to provide a theological explanation for the destruction of the Kingdom of Judah by Babylon in c. 586 BCE and to provide a foundation for a return from Babylonian exile.[1] The two books of Kings present a history of ancient Israel and Judah, from the death of King David to the release of Jehoiachin from imprisonment in Babylon-a period of some 400 years (c. 960 - c. 560 BCE).[1] Scholars tend to treat the books as consisting of a first edition from the mid-6th century BCE.[2][3] Contents Solomon greeting the Queen of Sheba - gate of Florence Baptistry The Jerusalem Bible divides the two Books of Kings into eight sections: 1 Kings 1:1-2:46. The Davidic Succession 1 Kings 3:1-11:43. Solomon in all his glory 1 Kings 12:1-13:34. The two kingdoms until Elijah 1 Kings 12:1-13:25. The Elisha cycle 2 Kings 12:1-13:24. The two kingdoms to the fall of Samaria 2 Kings 18:1-25:30. The last years of the kingdom of Judah 1 Kings David is by now old, and so his attendants look for a virgin to look after him. They find Abishag, who looks after him but they do not have sexual relations. Adonijah, David's fourth son, born after Absalom, decides to claim the throne, so, having received the loyalty of Joab, David's general, and Abiathar the priest, he begins a coronation procession. He begins the festivities by offering sacrifices at En Rogel in the prophet, Benanaiah, captain of the kings bodyguard (or indeed the bodyguard itself) or even his own brother Solomon. Nathan comes to Bathsheba, Solomon's mother, and informs her what is going on. She goes to David and reminds him that he said Solomon will be treated as criminals after his death, Nathan comes in and explains the full situation to David reinforces his promise that Solomon will be king after him and arranges for him to be anointed at the Gihon Spring. The anointing is performed by Zadok the priest. The trumpets are sounded and the population of Jerusalem proclaims him king. arrives and explains the situation. It turns out that by this point Solomon has been seated on the throne and David has been informed, thus completing evil. David advises his son on how to be a good king and to punish David's enemies and then dies. Adonijah comes to Bathsheba and asks to marry Abishag. Solomon suspects this request is to strengthen Adonijah's claim to the throne and has Benaiah put him to death. He then takes away Abiathar's priesthood as punishment for supporting Adonijah, thus fulfilling the prophecy made to Eli at the start of 1 Samuel. Joab hears what is going on and himself claims sanctuary, but when he refuses to come out of the tabernacle, Solomon instructs Benaiah to kill him there. He then replaces Joab with Benaiah and Abiathar with Zadok. Solomon then instructs Benaiah to kill him there. Jerusalem and not to leave. One day, two of Shimei's slaves run away to Gath and Shimei pursues them. When he returns to Jerusalem, Solomon is finally established as king. Solomon makes an alliance with Egypt and marries Pharaoh's daughter. After this, he continues the ancient practice of travelling between the high places and offering sacrifices. When he is at Gibeon, God speaks to him in a dream and offers him anything he asks for the wisdom to lead his people well. God is pleased he asks for the wisdom to lead his people well. keeps his commandments as well as David did, long life. Solomon returns to Jerusalem and holds a feast in front of the Ark of the Covenant. Solomon with an issue. During the night, it seems, one of them had rolled over in their shared bed onto her son, killing him, resulting in a situation where the son of one of them is alive and the other is dead, but they cannot agree which is which. Solomon calls for a sword and threatens to cut the living child in two and give a half to each woman. While the mother of the dead child is happy to let the child die, saying that if she can't have him the other one can't either, the mother of the living child pleads that he be given to the other woman as long as he isn't killed. Solomon now knows who the child's true mother is and gives him to her alive. This judgment amazes the Israelites, and Solomon gains a reputation for his wisdom. local level. In accordance with God's promises to both David and Solomon's provisions increase in all areas. Hiram I, king of Tyre sends an embassy to Jerusalem, hoping to continue the good relationship he had with David. Solomon writes back stating his intention to fulfil David's vow of building a temple. Hiram agrees to supply him with wood in exchange for provisions for his palace, and the two sign a treaty. Solomon and Hiram put together groups of men to transport the logs and cut stone. By this point it has been 480 years since the Exodus, and Solomon begins to build the Temple. It takes him seven years. He also builds himself a palace, which takes him thirteen years. Once the Temple building is finished, Solomon hires a Tyrian half-Naphtalite named Huram to create the furnishings of the Temple. Once everything is finished, Solomon has the things which David prepared for the Temple brought in. He then organises a ceremony during which the priests carry the Ark of the Covenant, containing the Tablets of the Law, into the Temple. A cloud fills the Temple, preventing the priests from continuing the ceremony. Solomon explains that this is the presence of God, and takes the opportunity to make a dedication speech, in which he expresses thanksgiving that he could build the Temple, and sees it as the fulfilment of God's promise to Moses. He then begins to pray, emphasising his humility in building the Temple and asking God to act as he has promised to in relation to various functions of the Temple. sacrifices, a celebration is held for fourteen days, and everyone returns home. God speaks to Solomon and accepts his prayer, re-affirming his vow to David that his House will be kings forever unless they begin worshipping idols. Solomon gives twenty towns in Galilee to Hiram as thanks for his help, but they are virtually worthless. He begins building and improvement works in various cities in addition to his major projects in Jerusalem and puts the remaining Canaanites into slavery. He also fulfils his religious duties and builds a navy. The Queen of Sheba hears of Solomon's wisdom and travels to Jerusalem to meet him with her large and gold-laden caravan. Solomon satisfies her with his wisdom and wealth, and she praises him, saying she did not fully believe the stories about Solomon until she came to see him. The Queen gives solomon 120 talents and a large amount of valuable wood and precious stones. Solomon also gives the Queen gifts and she returns to her country. Solomon by now has 666 talents of gold, and decides to make shields and cups out of gold. He also maintains trading relations with Hiram, from whose country he receives many exotic goods. Overall, Israel becomes a net exporter of golden goods. Solomon amasses 700 wives and 300 concubines, many from foreign countries, including from countries God told the Israelites not to intermarry with. Solomon begins to adopt elements from their religions, including worship of the goddess Astarte and the evil Ammonite god Moloch, thus breaking the commandment 'Thou shalt have no other gods before me'. He builds shrines in Jerusalem to Moloch and Chemosh, an evil Moabite god. God informs Solomon that because he has not followed this commandment, the entire kingdom except one tribe will be taken away from his son. At the same time, Solomon begins to amass enemies. When Joab committed genocide against the Edomites, a young prince named Hadad managed to escape Egypt, where he became a favourite at Pharaoh's court, with Pharaoh giving him his own sister-in-law's hand in marriage and incorporating him into palace life. When Hadad hears Joab and David are dead, he returns to Edom. Another enemy is Rezon the Syrian, a survivor of the defeat of the Zobahite army during David's reign, who allies himself with Hadad and causes havoc for Israel from his base in Damascus. Before Solomon can deal with these enemies, he must quash a revolt at home. He appoints one of his officers, Jeroboam meets the prophet Ahijah the Shilonite, who is wearing a new cloak, on the road out of Jerusalem. Ahijah tears his cloak into twelve parts and gives ten of them to Jeroboam, saying that Jeroboam, saying that Jeroboam as he did to David. Solomon tries to kill Jeroboam, but he flees to Egypt. Solomon dies after having reigned for forty years and is succeeded by his son Rehoboam travels to Shechem to be proclaimed king. Upon hearing this, Jeroboam returns from Egypt and asks for the people to be treated better than under Solomon. Three days later, having ignored his older advisors' advice to agree and instead listened to his friends, he instead says that he will treat them much worse than Solomon. This greatly doesn't care about them at all. When he sends a new minister of forced labour named Adoniram, they stone him to death. Rehoboam returns to safety in Jerusalem. The Israelites proclaim Jeroboam king. Judah remains loyal to Rehoboam amasses an army to attack the north, but the prophet Shemaiah prevents the war. Back in Shechem, Jeroboam king. Judah remains loyal to Rehoboam amasses an army to attack the north, but the possible about return of his tribes to loyalty to the House of David, and decides the best way to prevent this is to stop them worshipping the God of Israel, since he considers the point at which they are most likely to defect to be when they travel to Jerusalem to offer sacrifices. To this end, he sets up golden calves at altars at Bethel and Dan and appoints his own priests and festivals, thus creating a specific Israelite religion. One day, a prophet comes by and announces that some day a Davidic king named Josiah will be born and violently abolish Jeroboam's religion. Seeking to seize him, Jeroboam stretches out his hand, but it becomes withered and, as a sign, the altar splits open and its ashes pour out. After the prophet heals Jeroboam's hand, the king invites him to a meal, but the prophet says that God told him not to eat there. On his way home, another prophet killed by a lion. The prophet who invited him in buries him in his own tomb, and tells his sons to bury him in the same tomb and prophecies that the prophecy made to Jeroboam will come true. Despite all this, Jeroboam does not change his ways. The kings are tomb and prophecies that the prophecy made to Jeroboam will come true. Despite all this, Jeroboam does not change his ways. The kings are tomb and prophecies that the prophecy made to Jeroboam will come true. uniformly bad, i.e., they fail to follow Yahweh alone. 2 Kings This section needs expansion. You can help by adding to it. (July 2022) At length God brings the Assyrians to destroy the northern kingdom, leaving Judah as the sole custodian of the promise. Hezekiah, the 13th king of Judah, does "what [is] right in the Lord's sight just as his ancestor David had done".[4] He institutes a far-reaching religious reform: centralising sacrifice at the temple in Jerusalem, and destroying the images of other gods. Yahweh saves Jerusalem and the kingdom from an invasion by Assyria. But Manasseh, the next king of Judah, reverses the reforms, and God announces that he will destroy Jerusalem because of this apostasy by the king. Manasseh's righteous grandson Josiah reinstitutes the reforms of Hezekiah, but it is too late: God, speaking through the prophetess Huldah, affirms that Jerusalem shall be destroyed after the death of Josiah. In the final chapters, God brings the Neo-Babylonian Empire of King Nebuchadnezzar against Jerusalem. Yahweh withholds aid from his people; Jerusalem is razed and the Temple destroyed; and the priests, prophets and royal court are led into captivity. The final verses record how Jehoiachin, the last king, is set free and given honour by the king of Babylon.[5] Composition Rembrandt, Jeremiah Lamenting the Destruction of Jerusalem, c. 1630. Textual history International Action (1990) and the priests and royal court are led into captivity. the Hebrew Bible (the Bible used by Jews), First and Second Kings are a single book, as are the First and Second Books of Samuel. When this was translated into Greek in the last few centuries BCE, Samuel was joined with Kings in a four-part work called the Book of Kingdoms. Orthodox Christians continue to use the Greek translation (the Septuagint), but when a Latin translation (called the Vulgate) was made for the Western church, Kingdoms was first retitled the Books each.[6] Thus, the books each.[6] Thus, the books now commonly known as 1 Samuel and 2 Samuel are known in the Vulgate as 1 Kings and 2 Kings (in imitation of the Septuagint). What are now commonly known as 1 Kings and 2 Kings and 4 Kings in old Bibles before the year 1516, such as in the Vulgate and the Septuagint.[7] The division known today, used by Protestant Bibles and adopted by Catholics, came into use in 1517. Some Bibles—for example, the Douay Rheims Bible—still preserve the old denomination.[8] Deuteronomistic history According to Jewish tradition the author of Kings was Jeremiah, who would have been alive during the fall of Jerusalem in 586 BCE.[9] The most common view today accepts Martin Noth's thesis that Kings concludes a unified series of books which reflect the language and theology of the Book of Deuteronomy, and which biblical scholars therefore call the Deuteronomistic history.[10] Noth argued that the History was the work of a single individual living in the 6th century BCE, but scholars today tend to treat it as made up of at least two layers,[11] a first edition from the time of Josiah (late 7th century BCE), promoting Josiah's religious reforms and the need for repentance, and (2) a second and final edition from the mid-6th century BCE edition pointing to Hezekiah of Judah as the model for kingship; an earlier 8th-century BCE version with a similar message but identifying Jehu of Israel as the ideal king; and an even earlier version promoting the House of David as the key to national well-being.[12] Sources The editors/authors of the Acts of Solomon" and, frequently, the "Annals of the Kings of Judah" and a separate book, "Chronicles of the Kings of Israel". The "Deuteronomic" perspective (that of the book of Deuteronomy) is particularly evident in prayers and speech at the dedication of the Temple is a key example.[2] The sources have been heavily edited to meet the Deuteronomistic agenda,[13] but in the broadest sense they appear to have been: For the rest of Solomon's reign the text names its source as "the book of the acts of Solomon", but other sources were employed, and much was added by the redactor. Israel and Judah: The two "chronicles" of Israel and Judah: The t succession of monarchs and the account of how the Temple of Solomon was progressively stripped as true religion declined. A third source, or set of sources, were cycles of stories about various prophets (Elijah and Elisha, Isaiah, Ahijah and Micaiah), plus a few smaller miscellaneous traditions. The conclusion of the book (2 Kings 25:18-21, 27-30) was probably based on personal knowledge. A few sections were editorial additions not based on sources. These include various predictions of the downfall of Judah following the reign of Manasseh, the extension of Josiah's reforms in accordance with the laws of Deuteronomy, and the sections were editorial additions not based on sources. revision of the narrative from Jeremiah concerning Judah's last days. [14] Manuscript sources Three of the Dead Sea Scrolls feature parts of 1 Kings 1; 6QpapKgs, found in Qumran Cave 6, contains parts of 4 Kings: 5QKgs, found in Qumran Cave 4, contains parts of 1 Kings 1; 6QpapKgs, found in Qumran Cave 6, contains parts of 1 Kings 1; 6QpapKgs, found in Qumran Cave 6, contains 94 fragments from all over the two books; and 4QKgs, found in Qumran Cave 4, contains parts of 1 Kings 7-8.[15][16][17] The earliest complete surviving copy of the book(s) of Kings is in the Aleppo Codex (10th century CE).[18] Themes and genre The kings of Israel and Judah Kings is "history-like" rather than history in the modern sense, mixing legends, folktales, miracle stories and "fictional constructions" in with the annals, and its primary explanation for all that happens is God's offended sense of what is right; it is therefore more fruitful to read it as theological literature in the basis of whether he recognises the authority of the Temple in Jerusalem (none do, and therefore all are "evil"), and each king of Judah on the basis of whether he destroys the "high places" (rivals to the Temple in Jerusalem); it gives only passing mention to important and successful kings like Omri and Jeroboam II and totally ignores one of the most significant events in ancient Israel's history, the battle of Qarqar. [20] The major themes of Kings are God's promise, the recurrent apostasy of the kings, and the judgement this brings on Israel: [21] Promise to worship Yahweh alone, Yahweh makes promises to David, the promise to kings, and the judgement this brings on Israel's history, to Israel forever, t meaning the destruction of the kingdom and the Temple, is due to the failure of the people, but more especially the kings, to worship Yahweh alone (Yahweh being the God of Israel). Judgement: Apostasy leads to judgement. Judgement. Judgement. Judgement. Judgement. Yahweh alone. Another and related theme is that of prophecy. The main point of the prophecies are always fulfilled, so that any not yet fulfilled will be so in the future. The implication, the release of Jehoiachin and his restoration to a place of honour in Babylon in the closing scenes of the book, is that the promise of an eternal Davidic dynasty is still in effect, and that the Davidic line will be restored. [22] Textual features James Tissot, The Flight of the Prisoners - the fall of Jerusalem, 586 BCE Chronology Main article: Chronology Main article: Chronology Main article: Chronology of the Bible The standard Hebrew text of Kings presents an impossible chronology. [23] To take just a single example, Omri's accession to the throne of Israel is dated to the 31st year of Asa of Judah[24] meanwhile the ascension of his predecessor, Zimri, who reigned for only a week, is dated to the 27th year of Asa.[25][26] The Greek text corrects the impossibilities but does not seem to represent an earlier version.[27] A large number of scholars have claimed to solve the difficulties, but the results differ, sometimes widely, and none has achieved consensus status.[28] Kings and 2 Chronicles The second Book of Chronicles The second Book of Chronicles Covers much the same time-period as the books of Kings, but it ignores the northern Kingdom of Israel almost completely, David is given a major role in planning the Temple, Hezekiah is given a much more farreaching program of reform, and Manasseh of Judah is given an opportunity to repent of his sins, apparently to account for his long reign.[29] It is usually assumed that the author of Chronicles used Kings as a source and emphasised different areas as he would have liked it to have been interpreted.[29] See also Historicity of the Bible Kingdom of Israel (united monarchy) Kings of Israel and Judah References ^ a b Sweeney, p. 1 ^ a b c Fretheim, p. 7 ^ a b Grabbe, Lester L. 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New York: Robert Appleton Company. Herbermann, Charles, ed. (1913). "Third and Fourth Books of Kings". Catholic Encyclopedia. New York: Robert Appleton Company. Books of Kings History books Preceded by 1-2 Chronicles Retrieved from " has appeared in many popular TV shows like "Jaane Kya Baat Hui," "Parvarrish," "Iss Jungle Se Mujhe Bachao," "Baal Veer," and "Begusarai." She has appeared in films like "Madhoshi," "Aabra Ka Daabra," "Bin Bulaye Baraati," and "Married 2 America." 28/07/2008 · Taarak Mehta Ka Ooltah Chashmah: With Dilip Joshi, Disha Vakani, Bhavya Gandhi, Amit Bhatt. The day-to-day happenings of Gokuldham Society and its members, who live, celebrate and often face problems together. 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