

# Baal

James Middleton Macdonald

**Baal** Robert McCammon,2012-01-03 DIVA woman gives birth to a child whose evilness threatens all mankind/divDIV /divDIVMary Kate is an ordinary woman: a waitress in a diner, stuck in a loveless marriage to an English-major-turned-cabbie. But whoever assaults her in a New York City alley is far from ordinary. As the man's icy grip burns her skin, she couldn't grasp the dark fate that awaits her./divDIV /divDIVThe rape leaves her carrying a child, who she and her husband name Jeffrey. As they try to live as a family, a mysterious force poisons them against each other. Finally overcome with hate for her husband, Mary Kate kills him, sending herself to jail and the child to an orphanage. There the boy takes a new name, Baal, and develops sinister powers that flourish as he approaches adulthood. When Baal becomes a man, the whole world will tremble before him./div

*The Stories of Elijah and Elisha as Polemics Against Baal Worship* Leila Leah Bronner,1900

The Legend of the Baal-Shem Martin Buber,2013-10-14 These twenty captivating stories about the founder of the Hasidic faith Israel ben Eliezer called the Baal-Shem or Master of God's Name, provide a profound and charming account of the genesis of Hasidism, still Judaism's most important religious movement. As a delicate and moving portrayal not only of the power of the Baal-Shem's mystical faith, but also of Eastern European Jewish daily life, The Legend of the Baal-Shem is an ideal introduction to Hasidic religious thought, and to Martin Buber's own influential philosophy of love and mutual human understanding.

**Monotheism and Yahweh's Appropriation of Baal** James S. Anderson,2015-08-27 Biblical scholarship today is divided between two mutually exclusive concepts of the emergence of monotheism: an early-monotheistic Yahwism paradigm and a native-pantheon paradigm. This study identifies five main stages on Israel's journey towards monotheism. Rather than deciding whether Yahweh was originally a god of the Baal-type or of the El-type, this work shuns origins and focuses instead on the first period for which there are abundant sources, the Omride era. Non-biblical sources depict a significantly different situation from the Baalism the Elijah cycle ascribes to King Achab. The novelty of the present study is to take this paradox seriously and identify the Omride dynasty as the first stage in the rise of Yahweh as the main god of Israel. Why Jerusalem later painted the Omrides as anti-Yahweh idolaters is then explained as the need to distance itself from the near-by sanctuary of Bethel by assuming the Omride heritage without admitting its northern Israelite origins. The contribution of the Priestly document and of Deutero-Isaiah during the Persian era comprise the next phase, before the strict Yahwism achieved in Daniel 7 completes the emergence of biblical Yahwism as a truly monotheistic religion.

**The Ugaritic Baal Cycle** Mark S. Smith,1994 This volume provides a lengthy introduction and detailed translation and commentary for the first two tablets of the Baal Cycle, which witnesses to both the religious worldview of Ugarit and many of the formative religious concepts and images in the Bible.

Baal Baal Kadmon,2018-01-29 The Great Canaanite God Baal is one of the most maligned deities in western religious history. Only Satan is considered more sinister and evil. This is sad because Baal is not evil at all but has been done an injustice and that is something I will be discussing at great length later in this book. Despite his falsely ascribed reputation in western religion, Baal is a mysterious God with qualities very similar to that of Yahweh of the Old Testament. In fact, they might be more alike than you can imagine. In general, the Canaanite pantheon is one of the most mysterious pantheons of the ancient Middle East. Because of the western taint, no one has truly discussed Baal in a way that does not reflect this bias. Sure, they have discussed him academically, but seldom spiritually without this weird negativity. Even other books that discuss Baal in magickal practice, do so with the inherent western bias that he is this shady, dark character with sinister motives. Yes, he like any other God and Goddess, has this side, but he was also prayed to and worshiped for good and benevolent reasons as well. He was, in fact, a savior-like figure. In this book, we will not only learn how to call upon this great God magickally, we will also dispel the myths surrounding him. As I do with all my books, I like to discuss history; I am an historian after all. We will cover: The history of Baal. His various aspects and forms. His worship and pervasiveness in ancient Biblical writings. A brief overview of the Baal Cycle. Why Baal is incorrectly equated with the Devil and evil in the West. Demonological References to Baal from the Most Obvious to the least and why they get it wrong. And finally, we will learn his great magick. He is very powerful, I must warn you. We have a lot to cover. Let us proceed.

Elijah, Yahweh, and Baal Hermann Gunkel,2014-11-18 Elijah, Yahweh, and Baal is a masterpiece presented with authority by a twentieth-century accomplished and unsurpassed exegete. It is now translated by a disciple, whose elegant rendition sounds as if Hermann Gunkel had originally written himself the book in English. --Andre LaCocque, The Chicago Theological Seminary, Chicago, IL Written a century ago for a church audience eager to learn how the best scholarship of the day could illuminate one of the Bible's most absorbing stories, this little book shows Gunkel at the height of his powers of critical perspicuity, explanatory finesse, and reverent sensitivity, the ideal Bible study leader, at once learned, captivating, and devout. . . . Moreover, Gunkel encompasses his subject as few today could or would in such short scope, combining philological acumen, aesthetic appreciation, comparative perspective, and attention to communal folk tradition--his pioneer distinction--and constants of human religiosity. The translation includes astute notes by the editor and a helpful list of more recent resources. --Robert B. Coote, San Francisco Theological Seminary, San Francisco, CA Hermann Gunkel, who died in 1932, is one of the greatest teachers and 'God-Fathers' of Old Testament study. He has taught us the most about the artistic, imaginative dimensions of the text. His interpretation of the Elijah narrative in this volume is a treasure that merits continuing attention. We may be grateful indeed to K. C. Hanson for bringing it to us in English, and to Wipf and Stock for its publication. Gunkel continues to be our teacher and 'God-Father' in wise shrewd reading of the text. --Walter Brueggemann, Columbia Theological Seminary, Decatur, GA

**The Light and Fire of the Baal Shem Tov** Yitzhak Buxbaum,2006-09-05 This is a life, in stories, of Rabbi Israel Baal Shem Tov (1700-1760), the founder of Hasidism. The Baal Shem Tov, or the Besht, as he is commonly called, led a revival in Judaism that put love and joy at the center of religious life and championed the piety of the common folk against the rabbinic establishment. He has been recognized as one of the greatest teachers in Jewish history, and much of what is alive and vibrant in Judaism today, in all denominations, derives from his inspiration. Abraham Joshua Heschel, who was descended from several illustrious Hasidic dynasties, wrote: The Baal Shem Tov brought heaven to earth. He and his disciples, the Hasidim, banished melancholy from the soul and uncovered the ineffable delight of being a Jew.>

Yahweh Versus Baal Norman C. Habel,2018-12-04 Since 1929, scholars have been concerned with the interpretation of certain Canaanite literary materials found at Ras Shamra in North Syria, known as Ugarit in ancient times. Attention has been paid, primarily, to certain linguistic and cultural parallels between this corpus of literature and sections of the Old Testament. But despite the numerous treatments of the isolated points of contact between Ugaritic and biblical thought, one major question has not received an adequate answer. How and to what extent are the Ugaritic texts, and especially the Baal texts, relevant for an appreciation of the fundamentals of the Israelite religion? Professor Habel seeks to answer at least part of this question by translating pertinent segments of the Baal texts, according to the sequence of G. R. Driver, summarizing their context, and considering their import, thought sequence, and basic ideas in relation to appropriate materials from the early faith of Israel. The succinct results of this comparison are provocative, to say the least. The author begins by isolating the major features of an underlying "conflict tradition." The conflict between Israel's beliefs and the religious forces of its environment was a vital influence in the formulation of Israel's earliest religious faith and experience. The content of this faith as summarized in the concise wording of Exodus 19:3-6 is shown to be virtually identical with that of Israel's earliest poetic heritage where a lively polemic against the Canaanite religious is discernible. One of the highlights of Professor Habel's comparison of the Baal texts with Israel's archaic poetic traditions is his contribution to the understanding of Exodus 15. In this connection he discovers a clearly defined sequence of ideas common to certain Baal texts and Exodus 15:1-18. By skillfully utilizing the work of other scholars the author sheds additional light on the polemical and theological import of several passages depicting theophanies of Yahweh. A similar evaluation of the relevance of the Ugaritic texts for the cultic practices of Israel is made possible by a sober evaluation of the pertinent texts.

**The Baal Teshuva Survival Guide** Lisa Aiken,2009

**The Path of the Baal Shem Tov** Dovid Sears,1997 The original teachings of the Baal Shem Tov, the founder of chasidism, on more than fifty subjects.

*Baal: Or, Sketches of Social Evils* Baal,1861

**Baal and the Politics of Poetry** Aaron Tugendhaft,2017-11-01 Baal and the Politics of Poetry provides a thoroughly new interpretation of the Ugaritic Baal Cycle that simultaneously inaugurates an innovative approach to studying ancient Near Eastern literature within the political context of its production. The book argues that the poem, written in the last decades of the Bronze Age, takes aim at the reigning political-theological norms of its day and uses the depiction of a divine world to educate its audience about the nature of human politics. By attuning ourselves to the specific historical context of this one poem, we can develop more nuanced appreciation of how poetry, politics, and religion have interacted—in antiquity, and beyond.

**Massilia-Carthago Sacrifice Tablets of the Worship of Baal** James Middleton Macdonald,1897

**The Writings of Baal HaSulam - Volume Two** Yehuda Leib HaLevi Ashlag,2019-05-02 For the first time, we are seeing the publication of the essential writings of the greatest Kabbalist of the 20th century, Rav Yehuda Leib HaLevi Ashlag (1885-1954), also known as Baal HaSulam [author of the Sulam (Ladder commentary on The Zohar)]. The Writings of Baal HaSulam contains all the texts required for any person interested in learning the wisdom of Kabbalah. The book contains all of Baal HaSulam's introductions and forewords, all his essays, letters, the articles contained in the book Shamati [I Heard], the book Beit Shaar HaKavanot [Gatehouse of Intentions]: Commentaries on the writings of the ARI, and The Writings of the Last Generation, in which Baal HaSulam analyzes political regimes and presents a model for the construction of the future society. In addition to the learning material, we included poems that Baal HaSulam wrote. Delving into the authentic writings of Baal HaSulam will help those who do so on their spiritual advancement and search for life's meaning, and will help advance all of humanity to a new and better world.

The Baal Cycle Stephen Missick,2013-04-26 Baal, Ashtoreth, Dagon, Molech and Asherah are Canaanite gods who are frequently mentioned in the Holy Bible. Who did the Canaanites believe these gods to be? Why did Israelites make idols of Golden Calves? What was an Asherah Pole? What were the pagan ways that the prophets of the Lord warned the Israelites not to emulate? Knowing the answers to these questions can deepen one's understanding of the Holy Bible. In 1929 important texts were discovered at Ras Shamra in Syria that told the story of the Canaanite gods. These Ugaritic texts, along with other ancient sources, help us to reconstruct the beliefs of the ancient Canaanites and widen our understanding of the Sacred Scriptures. This book is an illustrated version and extended edition of the story of the Epic of Baal the God of Thunder.

**The Baal Conspiracy** Al Truesdale,2010 Compromised worship has serious roots-and serious consequences. The Israelites can vouch for that. Through an effort to have the best of both worlds, they spent centuries attempting to worship both Yahweh and the fertility god, Baal. With this misguided concept of the true God and true worship, the Israelites' lives became immersed in a conspiracy to maintain a love of God and a love of everyday gods. In The Baal Conspiracy, author Al Truesdale exposes the truth behind what this Baal conspiracy meant for the Israelites: that God, in fact, cannot be denied or shared in any form of worship. With solid biblical scholarship, Truesdale employs historical fiction to explain and explore how Christians can confront and defeat the Baal conspiracy in the Church and in daily living.

*Baal, St. George, and Khidr* Robert D. Miller II,2020-05-11 In Western tradition, St. George is known as the dragon slayer. In the Middle East, he is called Khidr ("Green One"), and in addition to being a dragon slayer, he is also somehow the prophet Elijah. In this book, Robert D. Miller II untangles these complicated connections and reveals how, especially in his Middle Eastern guise, St. George is a reincarnation of the Canaanite storm god Baal, another "Green One" who in Ugaritic texts slays dragons. Combining art history, theology, and archeology, this multidisciplinary study demystifies the identity of St. George in his various incarnations, laying bare the processes by which these identifications merged and diverged. Miller traces the origins of this figure in Arabic and Latin texts and explores the possibility that Middle Eastern shrines to St. George lie on top of ancient shrines of the Canaanite storm god Baal. Miller examines these holy places, particularly in modern Israel and around Mount Hermon on the Syrian-Lebanese-Israeli border, and makes the convincing case that direct continuity exists from the Baal of antiquity to the St. George/Khidr of Christian lore. Convincingly argued and thoroughly researched, this study makes a unique contribution to such diverse areas as ancient Near Eastern studies, Roman history and religion, Christian hagiography and iconography, Quranic studies, and Arab folk religion.

**In Praise of the Baal Shem Tov** Dov Baer ben Samuel (of Linitz.),Dan Ben-Amos,Jerome R. Mintz,1993 In Praise of the Baal Shem Tov is the first complete English translation of the tales surrounding the Besht, a rabbi and kabbalistic practitioner whose teachings bolstered the growing Hasidic movement in the eighteenth century. An important source on the life, philosophy, and mystical works of the Besht, In Praise of the Baal Shem Tov also reveals the daily life and concerns of eastern European Hasidic Jews in the late 1700s.

*Baal* Bertolt Brecht,1998 BAAL, which renowned playwright Bertolt Brecht (1898-1956) wrote when he was in college, is the provocative story of a drunken, ruthless, womanizing poet and singer, a desperate antihero in the tradition of Villon and Rimbaud. The NEW YORK TIMES called the first American production strong stuff, both horrible and fascinating.

This book delves into Baal. Baal is a vital topic that needs to be grasped by everyone, from students and scholars to the general public. The book will furnish comprehensive and in-depth insights into Baal, encompassing both the fundamentals and more intricate discussions.

1. This book is structured into several chapters, namely:

- Chapter 1: Introduction to Baal
- Chapter 2: Essential Elements of Baal
- Chapter 3: Baal in Everyday Life
- Chapter 4: Baal in Specific Contexts
- Chapter 5: Conclusion

2. In chapter 1, this book will provide an overview of Baal. This chapter will explore what Baal is, why Baal is vital, and how to effectively learn about Baal.

3. In chapter 2, this book will delve into the foundational concepts of Baal. The second chapter will elucidate the essential principles that need to be understood to grasp Baal in its entirety.

4. In chapter 3, this book will examine the practical applications of Baal in daily life. This chapter will showcase real-world examples of how Baal can be effectively utilized in everyday scenarios.

5. In chapter 4, the author will scrutinize the relevance of Baal in specific contexts. The fourth chapter will explore how Baal is applied in specialized fields, such as education, business, and technology.

6. In chapter 5, this book will draw a conclusion about Baal. The final chapter will summarize the key points that have been discussed throughout the book.

The book is crafted in an easy-to-understand language and is complemented by engaging illustrations. This book is highly recommended for anyone seeking to gain a comprehensive understanding of Baal.

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