

בַּבְּעַל זְבוּב

Strong's Concordance

Baal Zebub: "Baal of flies," a Philistine god

Original Word: בַּעַל

Part of Speech: Proper Name Masculine

Transliteration: Baal Zebub

Phonetic Spelling: (bah'-al zeb-oob')

Short Definition: Baal-zebub

"Baal of flies," a Philistine god

2 Kings 1:2

HEB: דָּרָשׁוּ בַּבְּעַל זְבוּב אֱלֹהֵי עֶקְרוֹן

<http://biblehub.com/hebrew/1176.htm>

Βεελζεβούλ

Strong's Concordance

Beelzeboul: Beelzebul, a name of Satan

Original Word: Βεελζεβούλ, ὁ

Part of Speech: Proper Noun, Indeclinable

Transliteration: Beelzeboul

Phonetic Spelling: (beh-el-zeb-ool')

Short Definition: Beelzebul

Definition: Beelzebul, a name of Satan, the chief of evil spirits.

<http://biblehub.com/greek/954.htm>

Beelzebub

For other uses, see Beelzebub (disambiguation).

"Baalzebub" redirects here. For the genus of spider, see Ray spider.

Beelzebub or **Beel-Zebub** (/biːˈɛlzɪbʌb/ *bee-EL-zə-bub* or /ˈbiːlzɪbʌb/ ***BEEL**-zə-bub*; Hebrew: בְּעֵל זְבוּב, *Baʿal Zəvûv*; Arabic: بعل الذباب, *Baʿal adh-Dhubāb*) is another name for the Devil.

In later Christian and Biblical sources, he is referred to as another name for Devil,^[1] and in Christian demonology, is one of the seven princes of Hell according to Catholic views on Hell.

Old Testament

The source for the name *Beelzebub* is in 2 Kings 1:2-3, 6, 16 ^[2]. *Baʿal Zəbûb* is variously understood to mean "lord of the flies"^{[3][4][5][6]} or "lord of the (heavenly) dwelling".^{[7][8][9]} Originally the name of a Philistine god,^[10] *Baʿal*, meaning "Lord" in Ugaritic, was used in conjunction with a descriptive name of a specific god. The Septuagint renders the name as *Baalzebub* (βααλζεβούβ) and as *Baal muian* (βααλ μυιαν, "Baal of flies"), but Symmachus the Ebionite may have reflected a tradition of its offensive ancient name when he rendered it as *Beelzeboul*.^[11]

Scholars are divided, in regard to the god of Ekron, between the belief that *zebub* may be the original affix to Baal and that it is a substitute for an original *zbl*

which, after the discoveries of Ras Shamra, has been connected with the title of "prince", frequently attributed to Baal in mythological texts.^{Wikipedia:Citation needed} In addition to the intrinsic weakness of this last position, which is not supported by the versions, is the fact that it was long ago suggested that there was a relationship between the Philistine god and cults of fly or apotropaic divinities appearing in the Hellenic world, such as Zeus Apomyios or Myiagros.^{Wikipedia:Citation needed} It is exactly this last connection which is confirmed by the Ugaritic text when we examine how Baal affects the expulsion of the flies which are the patient's sickness.^{Wikipedia:Citation needed} According to Francesco Saracino (1982) this series of elements may be inconclusive as evidence, but the fact that in relationship to Baal Zebub, the two constituent terms are here linked, joined by a function (*ndy*) that is typical of some divinities attested in the Mediterranean world, is a strong argument in favor of the authenticity of the name of the god of Ekron, and of his possible therapeutic activities, which are implicit in 2 Kings 1:2-3 ^[12], etc.^[13]



Testament of Solomon

In the Testament of Solomon, Beelzebul (not Beelzebub) appears as prince of the demons and says (6.2) that he was formerly a leading heavenly angel who was (6.7) associated with the star Hesperus (which is the normal Greek name for the planet Venus (Αφροδίτη) as evening star). Seemingly, Beelzebul here is simply Lucifer. Beelzebul claims to cause destruction through tyrants, to cause demons to be worshipped among men, to excite priests to lust, to cause jealousies in cities and murders, and to bring on war. The Testament of Solomon is a Hellenistic^[14] Old Testament pseudepigraphical work, purportedly written by King Solomon, in which Solomon mostly describes particular demons whom he enslaved to help build the temple, with substantial Christian interpolations.^{[15][16]}

New Testament

In Mark 3:22^[17], the Pharisees accuse Jesus of driving out demons by the power of Beelzeboul, prince of demons, the name also appearing in the expanded version in Matthew 12:24,27^[18] and Luke 11:15, 18–19^[19]. The name also occurs in Matthew 10:25^[20].

Jesus knew their thoughts and said to them, Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand. If Satan drives out Satan, he is divided against himself. How then can his kingdom stand? And if I drive out demons by Beelzebul, by whom do your people drive them out? So then, they will be your judges. But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you.—Matthew 12:25-28^[21]

It is unknown whether Symmachus was correct in identifying these names, because we otherwise know nothing about either of them. *Zeboul* might derive from a slurred pronunciation of *zebûb*; from *zebel*, a word used to mean "dung" in the Targums; or from Hebrew *zebûl* found in 1 Kings 8:13^[22] in the phrase *bêt-zebûl*, "lofty house".



Beelzebub from Russian icon of Harrowing of Hell



Belzebuth și nașul său
("Beelzebub and His Nemesis"), cartoon published on the cover of *Furnica* magazine. On the right, as Beelzebub, carrying a folder marked *Finance Ministry*, is a defiant Take Ionescu, newly appointed by a Conservative government. His opponent (and predecessor by proxy) is the Liberal chairman Dimitrie Sturdza, who opposes budgetary reform. Petrescu-Găină depicts him as a Christian missionary figure, cross in hand, ready to confront the devil.

In any case, the form *Beelzebub* was substituted for *Beelzeboul* in the Syriac translation and Latin Vulgate translation of the gospels, and this substitution was repeated in the King James Version of the Bible, the resulting in the form *Beelzeboul* being mostly unknown to Western European and descendant cultures until some more recent translations restored it.

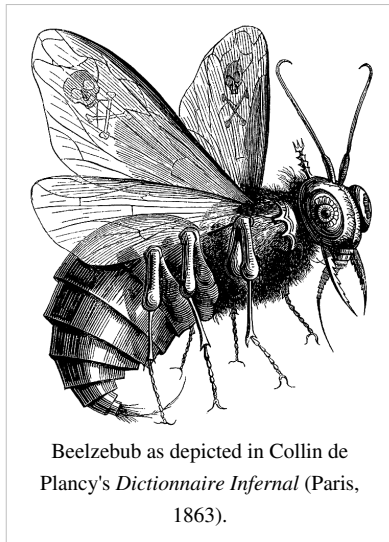
Beelzebub is also identified in the New Testament as the Devil, "prince of the demons".^{[23][24]} Biblical scholar Thomas Kelly Cheyne suggested that it might be a derogatory corruption of *Ba'al Zəbûl*, "Lord of the High Place" (i.e., Heaven) or "High Lord".^[25]

In Arabic, Wikipedia:WikiProject Countering systemic bias the name is retained as *Ba'al dhubaab* / *zubaab* (بعل الذباب), literally "Lord of the flies". Wikipedia:Citation needed

Christian tradition

Texts of the Acts of Pilate (also known as the Gospel of Nicodemus) vary in whether they use *Beelzebub* or *Beelzeboul*. The name is used by Hades as a secondary name for the Devil, but it may vary with each translation of the text; other versions give the name Beelzebub as Beelzebub, but separates him from the devil.

Christian demonology and occult



Beelzebub as depicted in Collin de Plancy's *Dictionnaire Infernal* (Paris, 1863).

Beelzebub is commonly described as placed high in Hell's hierarchy. According to the stories of the 16th-century occultist Johann Weyer, Beelzebub led a successful revolt against the Devil, is the chief lieutenant of Lucifer, the Emperor of Hell, and presides over the Order of the Fly. Similarly, the 17th-century exorcist Sebastien Michaelis, in his *Admirable History* (1612), placed Beelzebub among the three most prominent fallen angels, the other two being Lucifer and Leviathan, whereas two 18th-century works identified an unholy trinity consisting of Beelzebub, Lucifer, and Astaroth. John Milton featured Beelzebub seemingly as the second-ranking of the many fallen cherubim in the epic poem *Paradise Lost*, first published in 1667. Milton wrote of Beelzebub, "than whom, Satan except, none higher sat." Beelzebub is also a character in John Bunyan's *The Pilgrim's Progress*, first published in 1678.

Sebastien Michaelis associated Beelzebub with the deadly sin of pride. However, according to Peter Binsfeld, Beelzebub was the demon of gluttony, one of the other seven deadly sins, whereas Francis Barrett asserted that Beelzebub was the prince of false gods. In any event, Beelzebub was frequently named as an object of supplication by confessed witches.

Within religious circles, the accusation of demon possession has been used as both an insult and an attempt to categorise unexplained behavior. Not only have the Pharisees disparagingly accused Jesus of using Beelzebub's demonic powers to heal people (Luke 11:14–26), but others have been labeled possessed for acts of an extreme nature. Down through history, Beelzebub has been held responsible for many cases of demon possession, such as that of Sister Madeleine de Demandolx de la Palud, Aix-en-Provence in 1611, whose relationship with Father Jean-Baptiste Gaufridi led not only to countless traumatic events at the hands of her inquisitors but also to the torture and execution of that "bewitcher of young nuns", Gaufridi himself. Beelzebub was also imagined to be sowing his influence in Salem, Massachusetts: his name came up repeatedly during the Salem witch trials, the last large-scale public expression of witch hysteria in North America or Europe, and afterwards, Rev. Cotton Mather wrote a pamphlet entitled *Of Beelzebub and his Plot*.^[26]

Judaism

The name *Ba'al Zəvûv* (Hebrew: בעל זבוב) is found in 2Kings 1:2-3,6,16^[27], where King Ahaziah of Israel, after seriously injuring himself in a fall, sends messengers to inquire of Ba'al Zebûb, the god of the Philistine city of Ekron, to learn if he will recover.

Now Ahaziah fell through the lattice in his upper chamber that was in Samaria, and he became ill; and he sent messengers and said to them, "Go inquire of Baal-zebub, the god of Ekron, whether I will recover from this illness."

— 2Kings 1:2^[28]

Elijah the Prophet then condemns Ahaziah to die by God's words because Ahaziah sought counsel from Ba'al Zebûb rather than from God.

But an angel of the Lord spoke to Elijah the Tishbite [saying], "Arise, go up toward the king of Samaria's messengers, and speak to them, [saying], 'Is it because there is no God in Israel, that you go to inquire of Baal-zebub the god of Ekron? Therefore, so has the Lord said, "From the bed upon which you have ascended you will not descend, for you shall die." ' ' And Elijah went.

— 2Kings 1:4-5^[29]

Rabbinical literature commentary equates Baal Zebub of Ekron as lord of the "fly."^{[30][31]} The word *Ba'al Zebûb* in rabbinical texts is a mockery of the Ba'al religion, which ancient Hebrews considered to be idol worship.^[32]

Jewish scholars have interpreted the title of "Lord of Flies" as the Hebrew way of calling Ba'al a pile of dung and comparing Ba'al followers to flies.^{[33][34]}

Notes and references

- [1] biblegateway.com (<http://www.biblegateway.com/passage/?search=Matt.10:25,12:24&version=NIV>)
- [2] <http://www.biblegateway.com/passage/?search=2Kings+1%3A2-3%2C6%2C16&version=NIV>
- [3] "Βεελζεβοῦλ, ὁ indecl. (v.l. Βεελζεβοῦβ and Βεεζεβοῦλ W-S. §5, 31, cp. 27 n. 56) Beelzebul, orig. a Philistine deity; the name בעל זבוב means Baal (lord) of the flies (4 Km 1:2, 6; Sym. transcribes βεελζεβοῦβ; Vulgate Beelzebub; TestSol freq. Βεελζεβοῦλ,-βουέλ).", Arndt, W., Danker, F. W., & Bauer, W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature (3rd ed.) (173). Chicago: University of Chicago Press.
- [4] "1. According to 2 Kgs 1:2–6 the name of the Philistine god of Ekron was Lord of the Flies (Heb. ba'al zeaûb), from whom Israel's King Ahaziah requested an oracle.", Balz, H. R., & Schneider, G. (1990-). Vol. 1: Exegetical dictionary of the New Testament (211). Grand Rapids, Mich.: Eerdmans.
- [5] "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 ba.al zēbûb) seems to mean "lord of flies" (HALAT, 250, but cf. LXXB baal muian theon akkarōn, "Baal-Fly, god of Akkaron"; Ant 9:2, 1 theon muian).", Lewis, "Beelzebul", in Freedman, D. N. (1996). Vol. 1: The Anchor Yale Bible Dictionary (639). New York: Doubleday.
- [6] "On the basis zebub, 'flies', the name of the god was interpreted as 'Lord of the flies'; it was assumed that he was a god who could cause or cure diseases.", Herrmann, "Baal Zebub", in Toorn, K. v. d., Becking, B., & Horst, P. W. v. d. (1999). Dictionary of deities and demons in the Bible DDD (2nd extensively rev. ed.) (154). Leiden; Boston; Grand Rapids, Mich.: Brill; Eerdmans.
- [7] "It is not as 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 oikodespōtēs).", McIntosh, "Baal-Zebub", in Bromiley, G. W. (1988; 2002). Vol. 1: The International Standard Bible Encyclopedia, Revised (381). Wm. B. Eerdmans.
- [8] "An alternative suggested by many is to connect zēbûl with a noun meaning " (exalted) abode.""", Lewis, "Beelzebul", in Freedman, D. N. (1996). Vol. 1: The Anchor Yale Bible Dictionary (639). New York: Doubleday.
- [9] "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.", Bruce, "Baal-Zebub, Beelzebul", in Wood, D. R. W., & Marshall, I. H. (1996). New Bible dictionary (3rd ed.) (108). Leicester, England; Downers Grove, Ill.: InterVarsity Press.
- [10] "For etymological reasons, Baal Zebub must be considered a Semitic god; he is taken over by the Philistine Ekronites and incorporated into their local cult.", Herrmann, "Baal Zebub", in Toorn, K. v. d., Becking, B., & Horst, P. W. v. d. (1999). Dictionary of deities and demons in the Bible DDD (2nd extensively rev. ed.) (154). Leiden; Boston; Grand Rapids, Mich.: Brill; Eerdmans.
- [11] *Catholic Encyclopedia*
- [12] <http://www.biblegateway.com/passage/?search=2Kings+1%3A2-3&version=NIV>

- [13] Saracino, Francesco. "Ras Ibn Hani 78/20 and Some Old Testament Connections". *Vetus Testamentum*. Vol. 32, Fasc. 3 (Jul., 1982), pp. 338-343.
- [14] http://toolserver.org/%7Edispenser/cgi-bin/dab_solver.py?page=Beelzebub&editintro=Template:Disambiguation_needed/editintro&client=Template:Dn
- [15] "The Testament of Solomon" (<http://www.esotericarchives.com/solomon/testamen.htm>), trans. F. C. Conybeare, *Jewish Quarterly Review*, October, 1898]
- [16] Conybeare, F.C. *The Testament of Solomon*, The Jewish Quarterly Review, Vol. 11, No. 1, (October, 1898)
- [17] <http://www.biblegateway.com/passage/?search=Mark+3%3A22&version=ESV>
- [18] <http://www.biblegateway.com/passage/?search=Matthew+12%3A24%2C27&version=NIV>
- [19] <http://www.biblegateway.com/passage/?search=Luke+11%3A15%2C+18%E2%80%939319&version=NIV>
- [20] <http://www.biblegateway.com/passage/?search=Matthew+10%3A25&version=NIV>
- [21] <http://www.biblegateway.com/passage/?search=Matthew+12%3A25-28&version=NIV>
- [22] <http://www.biblegateway.com/passage/?search=1Kings+8%3A13&version=NIV>
- [23] "In NT Gk. beelzeboul, beezeboul (Beelzebub in TR and AV) is the prince of the demons (Mt. 12:24, 27; Mk. 3:22; Lk. 11:15, 18f.), identified with Satan (Mt. 12:26; Mk. 3:23, 26; Lk. 11:18).", Bruce, "Baal-Zebub, Beelzebub", Wood, D. R. W., & Marshall, I. H. (1996). *New Bible dictionary* (3rd ed.) (108). Leicester, England; Downers Grove, Ill.: InterVarsity Press.
- [24] "Besides, Matt 12:24; Mark 3:22; Luke 11:15 use the apposition ἡγεμὼν τῶν δαιμονίων 'head of the →Demons'.", Herrmann, "Baal Zebub", in Toorn, K. v. d., Becking, B., & Horst, P. W. v. d. (1999). *Dictionary of deities and demons in the Bible DDD* (2nd extensively rev. ed.) (154). Leiden; Boston; Grand Rapids, Mich.: Brill; Eerdmans.
- [25] *Born to Kvetch*, Michael Wex, St. Martin's Press, New York, 2005, ISBN 0-312-30741-1
- [26] *Of Beelzebub and his Plot* (http://web.archive.org/web/20020921203915/http://www.4literature.net/Cotton_Mather/Of_Beelzebub_and_His_Plot)
- [27] <http://tools.wmflabs.org/bibleversefinder/?book=2Kings&verse=1:2-3,6,16&src=JPR>
- [28] <http://tools.wmflabs.org/bibleversefinder/?book=2Kings&verse=1:2&src=JPR>
- [29] <http://tools.wmflabs.org/bibleversefinder/?book=2Kings&verse=1:4-5&src=JPR>
- [30] The Babylonian Talmud, Vol. 1 of 9: Tract Sabbath - Page 186 "made themselves Baal-berith for a god"; by Baal-berith is meant the Zebub (fly) idol of Ekron, and every idolater (at that time) made an image of his idol in miniature in order to keep it constantly at hand and to be able at any time to take it out, .."
- [31] Jewish Encyclopedia - Beelzebub (<http://www.jewishencyclopedia.com/articles/2732-beelzebub>)
- [32] Books.google.com (<http://books.google.com/books?id=Vtj0wSsw1JcC&pg=PA31&lpg=PA31&dq=baal+hammon+Beelzebub#v=onepage&q=baal+hammon+Beelzebub&f=false>), The Routledge dictionary of gods and goddesses, devils and demons By Manfred Lurker
- [33] Easton's Bible Dictionary (<http://eastonsbibledictionary.com/beelzebub.htm>)
- [34] Jewishencyclopedia.com (<http://www.jewishencyclopedia.com/view.jsp?artid=498&letter=B>)

The demon that causes accidents The Lord showed him, Beelzebuk, who is the demon that causes accidents and killings. Samuel drew a diagram of this demon, which will have one-on-one combat with archangel Michael in the last days.

"You believers, learn to pray before (and cover yourself in) the journey, and dress as a Christian and let your character be as a Christian character, because satan has sent his blood-sucking demons to bring blood for him to use. Therefore beware and pray earnestly, because Beelzebuk has already fired darts to cause accidents. Therefore let my Name be praised. It is by mercy that thou art alive to this day."

External links

- Catholic Encyclopedia*: (<http://www.newadvent.org/cathen/02388c.htm>) Beelzebub
- Jewish Encyclopedia*: (<http://www.jewishencyclopedia.com/view.jsp?artid=498&letter=B>) Beelzebub

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