



Destruction of Idols Does Not Remove Idolatry from the Soul: Jehu Revives the Golden Calves; A Modern Example: Baghdad's New Statue to the Moon & Sun

The idols and the temple may be destroyed but what remains in the souls of the people? Often what the devotees do after their idols have been removed indicates the true status of their souls. A good example is what happened in Baghdad in late May. The statue of Saddam Hussein was pulled down by U.S. troops. The old tyrant's image was broken in pieces. The Iraqis were now free to replace the old with something new. But as it turned out it was not anything new at all. The following news article was posted on the Web site of the BBC:

“New Statue Replaces Saddam.” London: BBC News, 05/30/2003:
http://news.bbc.co.uk/1/hi/world/middle_east/2951094.stm

A group of Iraqi artists has unveiled a sculpture to replace the statue of Saddam Hussein which was torn down by US troops and Iraqis on the day the Iraqi president lost control of Baghdad.

The new sculpture is 23 feet high and shows a symbolic Iraqi family holding aloft a crescent moon and a sun. (See visual: New Statue Replaces Saddam)

The sculpture was erected in the Fardus square by a group called the Najin—the survivors, alluding to the fact that they evaded the authorities during Saddam Hussein's rule.

The square is opposite the Palestine Hotel, which was the base for international media during the Iraq war.

One of the group told Kurdish TV that the sculpture represents Iraqi society, with the crescent moon representing Islam and the sun representing the Sumerian civilization in Iraq.

“These two civilizations have called for love, peace and freedom,” he said.

The group said the sculpture was only one third of the work they had planned for the Fardus square and the other two thirds would cover the whole area. They added that financial problems had delayed its completion.

The caption under the BBC photograph of the new statue reads, “The sculpture represents love, peace and freedom.”

Following the fall of Baghdad the first official act of the Najin is to replace tyranny with tyranny. For the deposed Saddam they substitute idols. And where there are idols there are always demons close by. Paul addresses the problem in:

1 Corinthians 8:4 - Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one.

1 Corinthians 10:14 - Therefore, my beloved, flee from idolatry.

v. 19 - What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything?

v. 20 - No! But I say that the things which the Gentiles sacrifice to idols, they sacrifice to demons, and not to God; and I do not want you to become sharers in demons.

These demons congregate around the geographic locations where idolatry is practiced. The reason that a client nation can prosper so rapidly is that demon influence is not common among its citizens and the ambassador demons are not effectual in its capitals.



The problem that faces post-war Iraq is that following the destruction of one form of tyranny the vacuousness of the people's souls replaces it with yet another. In truth, they have replaced nothing with nothing. They have always been associated with the idolatry typical to Mesopotamian pantheons that go back for millennia. One of the Najinians who erected the idols in Baghdad's Fardus square indicated that the "sun idol" had a Sumerian origin.

We have recently emphasized the history behind the Arabic moon god, *al-ilah*, or Allah, but not the Sumerian sun god. We get help from:

Unger, Merrill F. *Unger's Bible Dictionary*. 3d ed. (Chicago: Moody Press, 1966), 513:

Perhaps Babylonia exerted a greater influence upon Israelite religion than either Canaan or Egypt. However, Abraham, by his divine call, was brought out of paganism and although he knew the many gods at Ur, particularly the moon god Sin, who was also worshipped at Haran. Along with the moon god Sin, Shamash, the sun god, was greatly venerated among the Babylonians and Assyrians. Numerous cuneiform tablets depict scenes of Shamash worship.

Encyclopaedia Britannica, 15th ed.:

Shamash, (Sumerian Utu) in Mesopotamian religion, the sun god of the Semitic pantheon. He was identified with the Sumerian sun god Utu, whose picture sign was a disk rising from two mountains in the east to indicate the rising sun.

The chief centers of the cult were at Zarahim [**Biblical Ellasar 'el-lā' sar** (Genesis 14:1, King Arioeh joined Chedorlaomer's Mesopotamian Allied Army in the assault on the Pentapolis.)] in Sumer and at Sippar 'si-par' [**Ruins about 16 miles south, southwest of Baghdad; a center of worship of the Sumerian sun-god Shamash. (Merriam-Webster's Geographical Dictionary, 3d ed., 1092)**] in Akkad. Together with his father, Sin, and his sister, Ishtar, he formed the secondary cosmic triad of the pantheon. (*Micropaedia*, 9:108)

Utu, Akkadian Shamash, in Mesopotamian religion, Sumero-Akkadian god of the sun; city god of Zarahim. Utu's original form was the sun disk. Utu was the son of the moon god Nanna [Sin]. The Akkadians identified their solar deity Shamash with Utu. (*Micropaedia*, 10:318)

Sin, Sumerian Nanna, in Mesopotamian religion, the moon god. He was head of the secondary cosmic triad of the Akkadian pantheon, its two lesser members being his son and daughter, Shamash and Ishtar (corresponding to the Sumerian triad of Nanna, Utu, and Inanna).

In the astral-theological system he is represented by the number 30 (connected with the 30 days' average duration of the moon's course). Nabonidus (reigned 556-539 BC), whose mother was a priestess of Sin at Haran, inaugurated a movement to elevate the cult of Sin to the supreme place in the pantheon. (*Micropaedia*, 9:222)

Nanna, Akkadian Sin, in Mesopotamian religion, Sumero-Akkadian god of the moon, city God of Ur. His original form, the moon, was sometimes visualized as the horns of a great bull leading the herd of stars. (*Micropaedia*, 7:182)

Sumer and Akkad were areas in ancient Mesopotamia. The city of Ur was located in Sumer and was the birthplace of Abraham.

Unger, *Unger's Bible Dictionary*, 1126-27:



Ur of the Chaldees, Abraham's native city in southern Babylonia. Sir Leonard Woolley conducted excavations in 1922 and following. In his book, *Abraham: Recent Discoveries and Hebrew Origins*, Woolley gives a description of the worship of the city god of Ur, the moon god, Nannar. Woolley describes in minute detail the famous ziggurat and the various building erected to the moon god, with a description of the moon god ritual. The Biblical chronology would place the life of Abraham under the Sumero-Akkadian Empire of Ur-Nammu, of the Third Dynasty of Ur. The greatest work of Ur-Nammu was the erection of the great ziggurat at Ur, upon which Abraham gazed. The resurrection of Ur offers a fine example of archaeology's increasing ability to illustrate ancient Biblical history.

What all this tells us is that the people of Iraq are not ready for freedom. Once the tyranny of Saddam Hussein was removed, instead of embracing the culture of the power that liberated them they immediately went back to the third millennium B.C. and continued their worship of the moon and sun gods of ancient Mesopotamia.

The moon god was then known in Akkad as Nanna and in Sumer as Sin. The sun god of Akkad was Utu and in Sumer, Shamash. To the Arabs of the seventh century A.D. the moon god was called *al-ilah* but after Muhammad's invention of Islam all the gods of the Arabian pantheon were dismissed save one: *al-ilah*, or Allah.

Morley, Robert. "The Moon God and Archeology." App. C in *The Islamic Invasion*. (Las Vegas: Christian Scholars Press, 1992), 211-17:

Archeologists have uncovered temples to the moon god throughout the Middle East. From the mountains of Turkey to the banks of the Nile, the most widespread religion of the ancient world was the worship of the moon god. (p. 211)

The ancient Sumerians worshipped a moon god. The most popular names were Nanna, Suen, and Asimbabbar. His symbol was the crescent moon. Given the amount of artifacts concerning the worship of this moon god, it is clear that this was the dominant religion in Sumeria.

The cult of the moon god was the most popular religion throughout ancient Mesopotamia. The Assyrians, Babylonians, and Akkadians took the word *Suen* and transformed it into the word *Sin* as their favorite name of this deity.

In ancient Syria and Canaan, the moon god Sin was usually represented by the moon in its crescent phase.

Sacrifices to the moon god are described in the Ras Shamra 'ras-sham' ra [Ugaritic] texts. In the Ugaritic texts, the moon god was sometimes called Kusu.

Everywhere in the ancient world the symbol of the crescent moon can be found on seal impressions, steles, pottery, amulets, clay tablets, cylinders, weights, earrings, necklaces, wall murals, and so on. In Ur, the Stele of Ur-Nammu has the crescent symbol placed at the top of the register of gods because the moon god was the head of the gods. (p. 212)

The Ur of the Chaldees was so devoted to the moon god that it was sometimes called Nannar in tablets from that time period. (p. 213)

Evidence gathered from both North and South Arabia demonstrates that moon-god worship was clearly active even in Muhammad's day and was still the dominant cult.

According to numerous inscriptions, while the name of the moon god was Sin, his title was al-ilah, "the deity," meaning that he was the chief or high god among the gods.

The moon god was called al-ilah, the god, which was shortened to Allah in pre-Islamic times. (p. 215)



Is it any wonder then that the symbol of Islam is the [crescent moon](#)? That a crescent moon sits on top of their [mosques and minarets](#)? That the crescent moon is found on the [flags of Islamic nations](#)? (p. 218)

What the Najinian sect did in Baghdad was to send the message that Iraq is modern-day Sumeria. The people of Iraq are still involved with astral religion. They still construct idols to the moon and sun gods. They call the former *al-ilah* or Allah, but by identifying the new statue with their Sumerian roots they are admitting to the idolatrous origins of Islam. Thus when they break apart one idol and replace it with another, nothing has changed. Muslims are adamant about how they reject idolatry but as just noted the crescent moon is ubiquitous throughout the religion and the culture.

How about the Northern Kingdom following the completion of Jehu's cleansing of the country of the idols of Baal? Pretty much the same thing.

The divine intent of the purge was to rid the kingdom of the Baal cult so the people could return to the proper biblical worship of *YHWH Elohim*. Thus the anointing of Jehu was designed for more than just a catharsis of religion. As king he was to also assume the responsibility of leading the Jews in the proper worship of the Lord.

Jehu became successful returning establishment principles to the government of the Northern Kingdom but it was in his responsibilities toward the spiritual life of Israel that he failed. After destroying the Baal cult and the house of Ahab and Jezebel, Jehu's next task was to restore the worship of *YHWH Elohim*. He didn't.

What Jehu did do is revealed in:

2 Kings 10:29 -As for the sins of [Jeroboam](#) the son of Nebat, which he made Israel sin, from these Jehu did not depart, even the golden calves that were at Bethel and that were at Dan.

Please note on the visual, "Reigns of the Kings of Israel and Judah," that Jeroboam I was the first monarch of the Northern Kingdom. He got a negative KER because of his introduction of idolatry into the Northern Kingdom. His motivation, as with Jehu's, was self-centered. He made wrong decisions based on protecting his own regime. The Lord approved of Jehoram's ascension to the throne. It is obvious therefore, that He would preserve him there as well. But human viewpoint, developed under the influence of ambassador demons, robs the arrogant of the courage to execute the plan of God and opt instead for the plan of Lucifer. Because of this Jeroboam reaches the following conclusions in:

1 Kings 12:27 -"If the people go up to offer sacrifices in the house of the Lord at Jerusalem, then the heart of this people will return to their [lord](#), even to [Rehoboam](#) king of Judah; and they will kill me and return to Rehoboam king of Judah."

v. 28 - So the king consulted, and made [two golden calves](#), and he said to them, "It is too much for you to go up to Jerusalem; [behold your gods, O Israel, that brought you up from the land of Egypt.](#)"

v. 29 - And he set one in Bethel, and the other he put in Dan.

v. 30 - Now this thing became a sin, for the people went to worship before the one as far as Dan.



v. 31 - And he made houses [ty!B^ **bayith: sanctuary**] on high places [hm*B* **bama**], and made priests from among all the people who were not of the sons of Levi.

We have already studied the isagogics surrounding the golden calves earlier in our study and this passage references it. In fact, in verse 28, Jeroboam actually quotes Aaron's proclamation recorded in:

Exodus 32:1 - Now when the people saw that Moses delayed to come down from the mountain, the people assembled about Aaron, and said to him, "Come, make us a god who will go before us; as for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him."

v. 2 - And Aaron said to them, "Tear off the gold rings which are in the ears of your wives, your sons, and your daughters, and bring them to me."

v. 3 - Then all the people tore off the gold rings which were in their ears, and brought them to Aaron.

v. 4 - And he took this from their hand, and fashioned it with a graving tool, and made it into a molten calf; and they said, "These are your gods, O Israel, who brought you up from the land of Egypt."

Why did Aaron decide to mold a calf for the citizens of Israel to worship? The answer lies in the fact that you will worship what you have been trained to worship.

We should first note that the decision to mold an image of a bull calf has nothing to do with the Egyptian bull-god, Apis, but rather the cultic traditions practiced in Canaan prior to the Egyptian captivity.