

Jew Involved in Idolatrous Worship of Saturn, Taurus & Moloch, Amos 5:25–26 cf., Stephen's Testimony in Acts 7:42–43; Unger on the Jews' Star Worship; Archeological Documentation of Jewish Holocaust of Children in Worship of Moloch; McGlothlin on Human Sacrifice

Amos 5:25 - "Did you present Me with sacrifices and grain offerings in the wilderness for forty years, O house of Israel?"

v. 26 - "You also carried along Sikkuth your king [מֶלֶךְ **Molech**] and Kiyyun [כִּיּוּן re.: **Saturn**], your images, the star of your gods which you made for yourselves."

Acts 7:41 - "At that time [**Exodus 32:1–8**] they made a calf [idol of **Taurus the bull**] and brought a sacrifice to the idol, and were rejoicing in the works of their hands.

Acts 7:42 - "But God turned away and delivered them up to serve the host of heaven [στρατιά οὐρανός, **stratia ouranos**: celestial objects, i.e., astrology]; as it is written in the book of the prophets, 'It was not to Me that you offered victims and sacrifices forty years in the wilderness, was it, O house of Israel?"

v. 43 - 'You also took along the tabernacle of Moloch [altar for the holocaust of children] and the star [a crafted idol] of the god Rompha [Ῥαιφάν **Rhaiphan**; Greek for the Hebrew **Kiyyun**: **Saturn**], the images which you made to worship. I also will remove you beyond Babylon."

Now that we know the players in this cultic drama, we can now move to Dr. Unger's critique of the Jews involvement in star worship:

Astrology, or astromancy,¹ is another form of divination condemned in Scripture. Although no explicit mention is made of it in the Deuteronomic list (Deut. 18:9–15), it is certainly to be closely associated with Moloch-worship. Two very different passages (Amos 5:25–26 and Acts 7:41–43) seem plainly to link the cult of Moloch with the worship of the planet Saturn.

Although some scholars deny this, there appears ample support, both in the Hebrew, and in the Septuagint of the passage from Amos, that the prophet is alluding to the worship of Saturn, and planetary divination in general—and, as connected with Moloch-worship and Israel's apostasy of the golden calf. "Did you bring unto me sacrifices and offerings in the wilderness forty years, O House of Israel? Yes, you have borne the tabernacle of your king², and the shrine (*kiyyun*)³ of your images, the star of your God, which you made for yourselves" (Amos 5:25–26).

Steven, quoting this very passage, connects it with the idolatry of the golden calf (Acts 7:41), and the worship of "the host of heaven" (v. 42), and following the Septuagint, with the cult "of Moloch and the star of the god Rephan [Saturn]" (v. 43). (p. 133)

¹ The suffix *-mancy* comes from the Greek μάντις (*mantis*): diviner or prophet, thus astromancy is divination by observance of the stars.

² Amos 5:26, "σκηνην τοῦ Μολόχ (*skēnēn tou Moloch*): 'tabernacle of Moloch'" (Lancelot C. L. Brenton, *The Septuagint with Apocrypha: Greek and English* [London: Samuel Bagster & Sons, 1851; repr., Peabody: Hendrickson Publishers, 2007], 1089).

³ The planet Saturn.



Not only do Amos and Stephen link the worship of Moloch with that of the planet Saturn, but what is even more difficult, both also appear to represent the adoration of the golden calf in the wilderness (Acts 7:41) as identical with the same cult. But this problem disappears if the explicit statement of Stephen is accepted, that God gave Israel up (cf. Psalm 81:12) “to serve the host of heaven” (Acts 7:42). The worship of the golden calf was plainly star worship. The representation was that of the solar bull, the constellation Taurus, as marking the position of the sun at the time of the spring equinox.

Moloch the king, the idol of the Ammonites and of the Phoenicians, was inseparably connected with both the solar bull and the planet Saturn. The rabbis describe his statue as of brass, with human body and bovine head. Diodorus Siculus \dī-a-dōr'-as sik'-ya-las⁴ gives a vivid description of the Carthaginian worship of Moloch or Saturn: (p. 134)

Among the Carthaginians there was a brazen statue of Saturn putting forth the palms of his hands, bending in such a manner toward the earth, as that the boy who was laid upon them, in order to be sacrificed, should slip off, and so fall down headlong into a deep burning furnace.... The ancient fable likewise that is common among all the Grecians, that Saturn devoured his own children, seems to be confirmed by this law among the Carthaginians.⁵

The god Moloch, then, was the sun as king, especially as he entered upon what was viewed as his special domain, the zodiac from “Taurus” to “Serpens” and “Scorpio,” the period when the sun is highest and hottest. Despite the fact that such a connection of the sun with Saturn may seem forced, evidence is not lacking from ancient monuments, that the Babylonians believed in such a relation, as [R. C.] Thompson’s quotation from the following inscription will show:

When the sun stands in the place of the moon, the king of the land will be secure on his throne. When the sun stands above or below the moon, the foundation of the throne will be secure.⁶

It is obvious that the “sun,” in this inscription, cannot be the actual sun, and it is defined on the reverse side of the monument as being “the star of the sun,” the planet Saturn:

Last night Saturn drew near to the moon. Saturn is the star of the sun. This is the interpretation: It is lucky for the king. The sun is the king’s star.⁷ (p. 135)

The connection between the sun and the planet Saturn likely arose because both were in a peculiar sense symbols of time. The Sun returns to the beginning of the zodiac to mark the consummation of a year. Saturn, the slowest moving of all the celestial bodies, revolves through the signs of the zodiac once in about thirty years, a full generation of men. Saturn was thus, in a particular sense, the symbol of time, and because of time, of destiny. (pp. 135–36)

⁴ “(fl. 1st century BC) Greek historian, the author of a universal history *The Bibliotheca Historica*. He lived in the time of Julius Caesar and Augustus. The *Bibliotheca*, invaluable where no other continuous historical source has survived, is of considerable value, too, as supplying to some extent the loss of the works of earlier authors, from which it was compiled” (*Encyclopaedia Britannica: Micropaedia* [Chicago: Encyclopaedia Britannica, 1979], 3:557–58).

⁵ Diodorus Siculus, *Bibliotheca Historica*, Book 20, chap. 1.

⁶ R. C. Thompson, *Reports of the Magicians and Astrologers of Nineveh and Babylon*, obverse of 176.

⁷ Ibid., reverse side.



The close interrelation between the worship of the calves, of the heavenly host, and of Moloch, and divination and enchantments, appears in the terrible divine arraignment against apostate Israel. The acme of all the abominations of the backslidden ten tribes, which brought upon them the Assyrian Captivity, is represented as their making "molten images, even the two calves" and an "Asherah," their worshipping "all the hosts of heaven," their serving Baal, their causing their "sons and their daughters to pass through the fire," and, in closest connection with the enormities, their employment of "divination and enchantments" (2 Kings 17:16–17).⁸ (p. 136)

These excerpts have dramatized the divine repugnance of astrology and the cultic activities that their observance motivates. It finds its origin in demon influence and finally in demon possession.

The Jews, fresh out of Egypt, displayed facilitated wheel-tracks of wickedness through their involvement in worship of astrological entities such as the zodiacal sign of Taurus, the Bull, and the planet Saturn accompanied by the holocaust of children in the fires of Moloch's furnace.

Palestinian excavations have uncovered evidences of infant skeletons in burial places around heathen shrines. The prophets sternly denounced this form of heathen worship (Jeremiah 7:29–34; Ezekiel 16:20–22; 23:37–39; Amos 5:26).⁹

It is this kind of behavior that follows rejection of God and Christ. As Paul has taught us in Ephesians 4, negative volition creates a vacuum in the soul into which is sucked the devil's lie. No one can reject the biblical worldview without at the same time accepting the cosmic worldview.

It is interesting to note that the Jews historically became involved in the heathen religions that surrounded Israel. Common among their religious practices was human sacrifice and the humans sacrificed were almost exclusively children. This excerpt documents that the end result of this heinous act was national discipline:

At times of great calamity, anxiety, and danger, parents sacrificed their children as the greatest and most costly offering which they could make to propitiate the anger of the gods and thus secure their favor and help. There is no intimation in the Bible that enemies or captives were sacrificed; only the offering of children by their parents is mentioned. The belief that this offering possessed supreme value is seen in Micah 6:6 f, where the sacrifice of the firstborn is the climax of a series of offerings which, in a rising scale of values, are suggested as a means of propitiating the angry Jehovah.

Human sacrifice ... seems to have been practiced among the old Canaanitish tribes with some frequency (Deuteronomy 12:31). The Israelites are said to have borrowed it from their Canaanite neighbors (2 Kings 16:3; 2 Chronicles 28:3), and as a matter of fact human sacrifices were never offered to Jehovah, but only to various gods of the land.

The god who was most frequently worshipped in this way was Moloch, the god of the Ammonites (2 Kings 23:10; Leviticus 18:21; 20:2), but from Jeremiah we learn that the Phoenician god Baal was, at least in the later period of the history, also associated with Moloch in receiving this worship (Jeremiah 19:5; 32:35).

⁸ Merrill F. Unger, *Biblical Demonology: A Study of the Spiritual Forces behind the Present World Unrest* (Wheaton: Van Kampen Press, 1952), 133–36.

⁹ Unger, *Unger's Bible Dictionary*, 3d ed. (Chicago: Moody Press, 1966), 416.



It is clear from many general statements that the custom was widespread among the masses of the people as well. It is forbidden in the Mosaic legislation (Deuteronomy 18:10); it is said in 2 Kings 17:17 that the sacrifice of sons and daughters was one of the causes of the captivity of the ten tribes. Jeremiah charges the people of the Southern Kingdom with doing the same thing (Jeremiah 7:31; 19:5; 32:35); with these general statements agree Isaiah 57:5; Ezekiel 16:2 f; 20:31; 23:37; Psalm 106:37 f. A study of these passages makes it certain that in the period immediately before the captivity of Judah, human sacrifice was by no means confined to the royal family, but was common among the people.

The Biblical writers without exception look upon the practice with horror as the supreme point of national and religious apostasy, and a chief cause of national disaster.¹⁰

The act of burning a living creature is part of the Levitical sacrificial code that requires “burnt offerings.” These were legitimate teaching aids in the ritual plan of God for the Jews and included bullocks, sheep, goats, turtledoves, and pigeons, but never humans.

The act of burning a sacrifice whole is described in the New Testament by the word **όλοκαύτωμα (holokautōma)**: to burn whole. It is the source of the English word *holocaust*, used to describe the burning of Jews by the Nazis before and during World War II.

¹⁰ William J. McGlothlin, “Sacrifice, Human,” in *The International Standard Bible Encyclopaedia*, ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 4:2658.

