



"Sin doesn't stop where we want it to. It keeps taking us further."
—Sam Allberry

15-Feb-19

The Spirit of Babylon (Part Two)

As we saw in Part One, what seems to be modern and progressive now is simply another iteration of something that began long ago. Even before the time of Abraham, the Babylonian priestess Enheduanna taught that individuals, to overcome the constraints of Eden and to mature in their personality, can do *anything* they want, even to the point of taking on prerogatives of [God](#) Himself! Enheduanna also ascribes to her goddess, Inanna, the ability to turn men into women and vice versa, anciently reflecting what the transgender movement advocates today.

Further, despite the myth of Inanna holding that she was married to a god named Dumuzi (Tammuz), she still took lovers whenever she wished—she would not be constrained by the divine order of marriage. The worship of Ashtoreth, one of Inanna's iterations, used Asherah poles or images ([Judges 3:7](#); [I Kings 15:13](#); [18:19](#); [II Kings 21:7](#); [23:4](#); [II Chronicles 15:16](#)), and these images—abominable in God's sight—were phallic symbols. They mocked what God established in Eden. A still-later version of Inanna is found in the goddess Venus, from whose name we get the term "venereal disease." Inanna/Venus was the goddess of sex without *any* boundaries.

Another element of the divine order from Eden is that the husband/father is the head of the family, that is, the practice of *patriarchy*. However, "patriarchal" is among the very worst of epithets today. This visceral reaction to the man being the head of the family occurs because an ancient, anti-God spirit is still motivating humanity to rebel against what He instituted.

Enheduanna's poem of praise to Inanna continues:

"To sneer at an answer, false or true; to say wicked words, are yours, Inanna. To joke, inflame a quarrel, provoke laughter; to defile, to esteem, are yours, Inanna."

Betty De Shong Meador summarizes this quotation in her book, *Inanna, Lady of Largest Heart*, "Inanna feeds the creative spirit that stretches the imagination beyond social confines. She is a goddess unbound by social order." The same author notes:

God unfolds himself in [the world](#) in the form of syzygies (paired opposites), such as heaven/earth, day/night, male/female . . . Unlike the pair An and Ki, (heaven and earth, male and female), Inanna is a single deity in whose being the opposing pairs of creation are gathered. . . . Inanna exhibits both benevolent light and threatening dark. . . . She could reflect not only the best in human nature, but she could also exhibit what is abhorrent, unpleasant, dirty, sinful, terrifying, abnormal, perverse, obsessive, murderous, mad, and violent. . . . She is the element of chaos that hangs over every situation, the reminder that cultures and rules and traditions and order are constructs of humanity.

Within the events of Genesis 3, the essence of the Serpent's words is identical to what Enheduanna praises Inanna for. The Serpent promised that Eve could know—determine—good and evil for herself and experience everything in between through the exercise of her will. All she had to do was reject God and the Tree of Life. Then, she would be free to follow her destiny rather than be constrained by God. Because of the demonic spirit in Eden, humanity has been ensnared by an attitude of self-determination that

vehemently resists being dependent on God or subject to Him ([Romans 8:7](#)). The motivating spirit behind the Serpent is the same one Enheduanna praised in Inanna, one who is active and stirring people to this day.

This attitude shows up in the very first person born. [Jude 11](#) refers to "the way of Cain," loosely defined as "religion or worship on one's own terms." Both Cain and Abel brought offerings to God, but only Abel's was "by [faith](#)" ([Hebrews 11:4](#)). Faith comes by hearing the Word of God ([Romans 10:17](#)), so Abel acted according to what he had heard from God. Cain would have heard the same instructions regarding sacrifices, yet he chose to bring an offering according to what *he* thought would honor God rather than what God specified. As the Serpent predicted, he determined for himself what was good and evil, though God had already given the standard.

This spirit again shows up again in Nimrod, the founder of Babel (Babylon) and the progenitor of many ancient religious traditions that continue to today. His name even means "rebellion" or "let us revolt." A rebel or revolutionary is one who seeks to overthrow the present order in favor of his or her own—a perennial theme of Inanna, as well as the original rebel, [Satan](#). [Genesis 10:9](#) says twice that Nimrod was a "mighty hunter *before* the LORD," but "before" also has the connotation of "against," that is, against God! In addition, the context does not specify that he hunted animals. He may have been hunting people, determining for himself who lived and died.

When God called Abraham out of ancient Ur of the Chaldees, He directed him to travel some 500 miles to the west. The actual journey would have been twice that distance because the route moves in a great arc. God purposefully moved Abraham far from this environment of self-determination and opposition to God. When we fast-forward to the story of Abraham's descendants at the battle of Jericho, an interesting detail pops up in the [sin](#) of Achan:

And Achan answered Joshua and said, "Indeed I have sinned against the LORD God of Israel, and this is what I have done: When I saw among the spoils a beautiful Babylonian garment, two hundred shekels of silver, and a wedge of gold weighing fifty

shekels, I coveted them and took them. And there they are, hidden in the earth in the midst of my tent, with the silver under it." ([Joshua 7:20-21](#))

Just as language is a function of a culture, so also is clothing. Even at this great distance, Babylonian culture had found its way into Canaan. However, there is more to consider here: Achan had been walking in the wilderness for forty years and probably had not read *GQ* or *Men's Journal* in quite some time. Yet, he somehow knew that the garment was Babylonian! The pervasive trappings of Babylonian culture had impressed themselves on at least one—and undoubtedly more—of the wandering Israelites, and the cultural accouterments were enticing enough to persuade Achan to defy God's clear instructions to possess this beautiful garment.

In Part Three, we will see yet more Babylonian influence, which the Bible prophesies will continue to hold sway over the minds of men until the [return of Jesus Christ](#).

- David C. Grabbe

From the Archives: Featured Sermon

[Eden, The Garden, and the Two Trees \(Part Two\)](#)

by John W. Ritenbaugh

The real cradle of civilization is not Mesopotamia, but Jerusalem, a venue where God started His physical creation and where He will bring it to spiritual fruition. The world's corrupt civilization did begin in Mesopotamia, between the rivers, but God called Abraham and his descendants out of this corruption back to the region of the promised land - probably within the geographical region of the Garden of Eden, the location of Abraham's abortive sacrifice of Isaac (renamed Yahweh Yirah) Mount Moriah - the site of Solomon's Temple, the Lord's Mount, and the most probable site of the Garden of Eden) in the current Jerusalem area - the Temple Mount, Mount Zion, and the Mount of Olives. Both Moses in his instructions for building of the tabernacle and David in his instructions for building the temple were

obligated to follow the pattern that God explicitly gave them. Like the temple and tabernacle, the Garden of Eden was probably an enclosed place with a single entrance on the east side, all replicas of heavenly originals, designed specifically to give us understanding and faith. The sacrifice of the red heifer on the Miphkad Altar displayed many differences from the sacrifices on the Brazen Altar. The midst of the Garden of Eden and the Holy of Holies (typifying God's throne room in Heaven - surrounded by Cherubim) were evidently in the same location. When Cain sinned, God admonished him to provide a sacrifice on what would be the location of the Miphkad Altar.

From the Archives: Featured Article

[**Anything Goes \(Part Two\): Transparency for the Transgender Agenda**](#)
by Joseph B. Baity

The transgender movement is becoming frighteningly vocal and hostile to traditional values, and now corporations all across America have added their strength to the matter. Joseph Baity reveals that pro-transgender forces are also targeting the nation's children in an attempt to indoctrinate them to support their perverse practices.

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