

Witchcraft Practices Biblically Defined

Dr. Johnson's Main Website at: <http://contendingfortruth.com/>

Alternate Site: <http://currenteventsandbiblestudy.blogspot.com/>

Email: drjohnson@ix.netcom.com

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Note: Unless otherwise indicated the definition cited come from the Noah Webster's 1828 Dictionary which defines the words more accurately for the dispensation of time that the King James Bible was written.

Deu 18:9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

Deu 18:10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire,

Comment: Pass through the fire: This section contains some stern admonitions against any indulgence in sorcery. The context indicates that the offering of a child is for the particular purpose of determining or discerning the course of events. This probably was the motivation behind the Moabite king's sacrifice of his son in 2 Kings 3:26, 27.

Passing a Son or Daughter Through the Fire. This phrase refers to the practice of child sacrifice. Second Kings 16:3 records that King Ahaz sacrificed his son in this way "indeed he made his son pass through the fire." No doubt he thought that such a sacrifice would appease some pagan god. His grandson, King Manasseh, sacrificed his sons two generations later (2 Kin. 21:6; 2 Chron. 33:6). Second Kings 23:10 reveals that it was mainly the pagan god Molech who required this awful sacrifice. But other false gods apparently also demanded it (2 Kin. 17:31; Jer. 19:5).

Having your son or daughter pass through the fire is another way of saying child sacrifice. Then, it was typically done openly to the false god of Molech to secure a financial blessing. The Phoenicians and Carthaginians sacrificed their children to the false god of Kronos in times of grave national danger or calamity. Whereas now it is done in secret while the baby is still in the womb, to the equally false God of self. It is now called abortion. Now if anyone has ever had an abortion.... This is many times also done to secure a perceived (Proverbs 14:12) financial blessing of not having another mouth to feed or take care of. If you think about it practically every sin that any of us ever commits is rooted in self-centeredness. Now in the Bible it is apparent by examining scriptures, that child sacrifice is one of (if not the most) grievous sin in Gods eyes. And that it usually precedes severe judgment from God). This is not my opinion as the Word of God is full of stories relating to Gods severe wrath being brought on by this sin. In a world where this sin abounds it is only a matter of time before God's judgment will fall. This is not even taking into account the many other sins that time restrains me from mentioning. (See abortion statistics)

Abortions Worldwide

Number of abortions per year: **Approximately 46 Million**

Number of abortions per day: **Approximately 126,000**



****The overwhelming majority of all abortions, (95%), are done as a means of birth control.**

Abortion averages: Worldwide, the lifetime average is **about 1 abortion per woman.**

<http://www.abortiontv.com/Misc/AbortionStatistics.htm>

Jer 1:4 Then the word of the LORD came unto me, saying,

Jer 1:5 **Before** I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Psa 22:9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.

Psa 22:10 I was cast upon thee from the womb: thou art my God from my mother's belly.

Psa 139:13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

Psa 139:14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

Psa 139:15 My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

Psa 139:16 **Thine eyes did see my substance**, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. This last verse also implies (as Jer 1:5) that God knows us before we are ever born.

Gen 4:9 And the LORD said unto Cain, Where [is] Abel thy brother? And he said, I know not: Am I my brother's keeper?

Gen 4:10 And he said, What hast thou done? **the voice of thy brother's blood crieth unto me from the ground.**

Gen 4:11 And now art thou cursed **from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;**

Mat 18:6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Continuing:

Deu 18:10 continued: or that useth **divination** (see definition below), or an **observer of times** (**This falls under the category of divination and would include horoscopes and astrology**)

or an **enchanter**, (See definition) or a **witch**, (See definition) The word translated in the King James Version "witchcraft" in Gal 5:20 (pharmakeia) is the ordinary Greek one for "sorcery," though it means literally the act of administering drugs and then of giving magical potions.

Divination was used of Balaam in Numbers 22:7 and Joshua 13:22. Saul asked the witch of Endor to "divine unto me" in 1 Samuel 28:8. The same word in Ezekiel 21:21 describes the king of Babylon as he tried to decide which way to approach Jerusalem. It portrays him as throwing down a handful of arrows, hoping that a certain one

will point to a route that he believes is the will of his god. It also records that “he consults the images, he looks at the liver” (Ezek.

21:21). Reading and interpreting the livers of sacrificial animals was another form of determining the will of the gods

DIVINATION, n. *L.*, to foretell. See [Divine](#).

1. The act of divining; **a foretelling future events, or discovering things secret or obscure, by the aid of superior beings, or by other than human means.** The ancient heathen philosophers divided divination into two kinds, natural and artificial. Natural divination was supposed to be effected by a kind of inspiration or divine afflatus; artificial divination was effected by certain rites, experiments or observations, as by sacrifices, cakes, flour, wine, observation of entrails, flight of birds, lots, verses, omens, position of the stars, &c.

DIVINE, v.i.

1. To use or practice divination.
2. To utter presages or prognostications.

The prophets thereof divine for money. Micah 3.

observer of times “observer of times,”: one who pretends to foretell by the clouds, planets, etc.; (TSK) 3 Observer of times may be a reference to divination by reading clouds.(KJV Study Bible) 1 Soothsaying. Soothsaying is a relatively rare word in the Bible that describes some form of divination, the practitioner of which is also described by the KJV as “**observer of times**” (Deut. 18:10). Because it sounds like a Hebrew word for “cloud,” some scholars believe it refers to cloud reading. This may have been similar to tea leaf reading or astrology, **which is a reading of the stars**. God forbids the practice (Deut. 18:10, 14; Lev. 19:26). Wicked King Manasseh was also guilty of this sin (2 Kin. 21:6; 2 Chr. 33:6). The prophets of the Old Testament also condemned this occult practice (Is. 2:6; 57:3; Jer. 27:9; Mic. 5:12).

ENCHANTER, n. One who enchants; a sorcerer or magician; one who has spirits or demons at his command; one who practices enchantment, or pretends to perform surprising things by the agency of demons.

1. **One who charms or delights.**

WITCH, n.

1. A woman who by compact with the devil, practices sorcery or enchantment.
2. A woman who is given to unlawful arts.

3. A winding sinuous bank.

WITCH, v.t. To bewitch; to fascinate; to enchant.

Ill witch sweet ladies with my words and looks.

WITCHCRAFT, *witch and craft*.

1. The practices of witches; sorcery; enchantments; intercourse with the devil.

Pharmakeia (sorcery/witchcraft) is a form of the Greek root from which we get our English words pharmacy, pharmacist, and pharmaceutical. Pharmakeia (sorcery) fundamentally has to do with drugs or medicine. **Quite obviously this has to do with Mind altering drugs; a more relevant and contemporary application could hardly be found. The denunciations contained in Revelation 9:21; 18:23; 21:8; and 22:15 may apply to those who use drugs to bring on trances during which they claim to have supernatural knowledge or power.** In the New Testament, pharmakeia carried with it the idea of sorcery, occultism, and black magic. It is in this sense that Paul used the term in Galatians 5.20.

Gal 5:20 - sorcery

Strong's Definition

5331 pharmakeia (far-mak-i'-ah);

from 5332; medication ("pharmacy"), i.e. (by extension) magic (literally or figuratively):

KJV-- sorcery, witchcraft.

Thayer's Definition

5331 pharmakeia-

1) the use or the administering of drugs

2) poisoning

3) sorcery, magical arts, often found in connection with idolatry and fostered by it

4) metaphorically, the deceptions and seductions of idolatry

PHARMACEUTICAL DRUGS ARE NOT TO BE CONFUSED WITH, "NATURAL FOODS & HERBS," WHICH GOD HAS PUT ON THIS EARTH FOR OUR HEALING."

Deu 18:11 Or a **charmer**, (see definition) or a **consulter with familiar spirits**, (Used, in a number of Old Testament passages, of spirits which were supposed to come at the call of one who had power over them) or a **wizard**, (a male witch) or a **necromancer** (see definition).

CHARMER, n.

1. One that charms, or has power to charm; one that uses or has the power of enchantment. Deut. **18:11**.

WIZARD, n. A conjurer; an enchanter; a sorcerer. Leviticus 20.

The wily wizard must be caught.

NECROMANCER, n. See [Necromancy](#). One who pretends to foretell future events by holding converse with departed spirits; a conjurer.

NECROMANCY, n. *Gr. Dead, and divination.*

1. The art of revealing future events by means of a pretended communication with the dead. This imposture is prohibited. Deuteronomy 18.

Deu 18:12 For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

Deu 18:13 Thou shalt be perfect with the LORD thy God.

Deu 18:14 For these nations, which thou shalt possess, **hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.**

observer of times “observer of times,” one who pretends to foretell by the clouds, planets, etc.; (TSK) 3Observer of times may be a reference to divination by reading clouds.(KJV Study Bible) 1Soothsaying. Soothsaying is a relatively rare word in the Bible that describes some form of divination, the practitioner of which is also described by the KJV as “**observer of times**” (Deut. 18:10). Because it sounds like a Hebrew word for “cloud,” some scholars believe it refers to cloud reading. This may have been similar to tea leaf reading or astrology, **which is a reading of the stars**. God forbids the practice (Deut. 18:10, 14; Lev. 19:26). Wicked King Manasseh was also guilty of this sin (2 Kin. 21:6; 2 Chr. 33:6). The prophets of the Old Testament also condemned this occult practice (Is. 2:6; 57:3; Jer. 27:9; Mic. 5:12).

Pharmakeia (sorcery/witchcraft) is a form of the Greek root from which we get our English words pharmacy, pharmacist, and pharmaceutical. Pharmakeia (sorcery) fundamentally has to do with drugs or medicine. Originally the word was used only in the sense of medicine. In the New Testament, pharmakeia carried with it the idea of sorcery, occultism, and black magic. It is in this sense that Paul used the term in Galatians 5.20.

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The Hebrew word translated as “magic” appears only in connection with Egyptian and Babylonian magicians. The first cluster of verses relates to Joseph in Egypt (Gen. 41:8, 24); the second appears in connection with the plagues (Ex. 7:11–9:11); and the third deals with Daniel and the various government-supported magicians of Babylon (Dan. 1:20; 2:2, 10, 27; 4:7, 9; 5:11). This term is never used in connection with the nation of Israel, so apparently it was not a threat or a temptation.

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In all the Old Testament contexts the ineffectiveness of magicians is underscored. “Magic” actually comes from a Greek word that appears several times in the New Testament. Simon the sorcerer is one example (Acts 8:9–25). And Elymas the sorcerer is another (Acts 13:6–8). They may have been something like the “itinerant Jewish exorcists” (Acts 19:13) who attempted to drive evil spirits out of people in the name of Jesus.