

A. GENERAL STATEMENTS AGAINST OTHER GODS AND RELIGIONS

There are many verses and sections regarding the evils of compromise or substitution of Jehovah-worship by something else. See, for instance, the following:

Exod 20:1-7	Psalm 106:37	Isa 40-48: (as 40:18-31;
23:13,24,32-33	Deut 32:17	41:21-24; 42:8-9;
22:20	12:31	43:10-21; 44:6-45:7;
Num 24:1-3	Jere 3:9, 13	45:20-25 etc.)
25:1-5	18-29:	1 Cor 10:20
Josh 24:14-28	Ezek 8:5-18	
2 Kgs 17:17ff	13:1-23	
1 Kgs 18:	16:20-21	

B. SOME ANIMISTIC 'RELIGIOUS SPECIALISTS' OR 'POWER PEOPLE'

People like to get some power or information which they cannot normally have. They wish for some god or spirit to inform them or be under their control, or for them to control some thing which has inherent power in it (mana). They must find some way to dominate the god or spirit. This often comes through the intermediary work or intercession of some man or woman who has either power over the god/spirit or can get him/it to agree to the request. The verses given below are only a few of the many available. The student is urged to use a good concordance and find others. Then see how these relate to the modern day and modern occult specialists.

1. Prophet (nabi = נָבִיא) - Isa 3:2. Had the power of foreseeing what was to come; did not use any 'means' but by direct insight or even sight. cf. Num 24:4,16.
2. Diviner (kēsēm = כְּסֵם) - Deut 18:10, 14; Num 23:23; Ezek 13:6-7; 1 Sam 6:2; Isa 44:25; Ezek 21:22. He could reveal the unknown, either by internal means (as thru a trance, like a shaman) or external (using sticks, sand, animal livers, hands, etc.). Egypt and Babylon had many of these men, Canaan some, Israel some.
3. Charmer (ittim = אִיִּים) = Isa 19:3, a gentle one, a juggler. (lahash = לָהַשׁ) - Psa 58:5, a charmer of others. (hever = הֵבֵר) - Joining, to fascinate, Deut 18:11. The stress is upon the effect of the work and words upon others.
4. Enchanter (nahash = נָחַשׁ) - Deut 18:10; Num 23:23; 24:1; 2 Kg 17:17; 21:6; Lev 19:26; 2 Chr 33:6. An enchanter, or whisperer, like a hypnotist. ('anan = אָנַן) - Jer 27:9, by observing the clouds ('anan). (Hever = הֵבֵר), Isa 47:9, 12, a charm, or something joined to another, or joining of the man with the spirit so that they become 'one'. (Lahash = לָהַשׁ), Eccl 10:11, a whisper, charm, amulet. (Lat = לַחַט), Exod 7:22; 8:7,18, for the Egyptians, a secret, enchantment, gentleness. (lehatim = לְהַחִימֵם), Exod 7:11, flashings of light by some means.
5. Wizard (yidde'oni = יַדְדֵּאוֹנִי), Lev 19:31; 20:6, 27; Deut 18:11; 1 Sam 28:3, 9; 2 Kgs 21:6; 23:24; 2 Chr 33:6; Isa 8:19; 19:3, the knowing one, the one who knows the spirits or gods in a special manner, thus has control over them.
6. Familiar Spirit (ōv = אוֹב), 2 Kgs 21:6; 23:24; 1 Chr 10:13; 2 Chr 33:6; Isa 8:19; Lev 19:31; 20:6, 27; Deut 18:11; 1 Sam 28:3-9; Isa 19:3; 29:4. The man who could talk with the spirits in a familiar way ('family' or 'very friendly'), both the 'created spirits' and the 'spirits of the dead' or 'living dead.' This is similar to the next word, 'necromancer,' or one who can commune with the dead. Many peoples have had 'witch doctors' or other specialists, and many of these claimed the power to talk familiarly with dead spirits. We mostly call them 'mediums' today in America.
7. Necromancer (darash = דָּרַשׁ), Deut 18:11, to inquire of the dead, to seek the gods in either prayer or worship, seek with the idea of demanding something from them; an inquirer, an investigator; cf Isa 8:19; 65:4 also, and for sleeping in a sacred tomb or vault in an idol temple so as to learn of the future through dreams or 'incubation' (see ISBE on this).

8. Sorcerer (qashaq =  $\text{קָשָׁאֵק}$ , Exod 7:11; Isa 47:9,12; Jer 27:9; Dan 2:2; Mal 3:5; Mic 5:11; Nah 3:4; 2 Kg 9:22). A wizard, sorcerer, one who prayed in a special manner, esp. by cutting himself. See 2 Chr 33:6; Dt 18:10; Ex 22:17. Used of the Egyptians, of astrologers, diviners, in time of Manasseh, by Israel, by Canaanites, both male and female. Generally, today a 'sorcerer' is one who practices 'black magic' (to harm another), but this evil physical harm was not necessarily in the Hebrew word nor meaning.
9. Astrologer (ashak =  $\text{אֲשָׁאֵק}$ ). Dan 2:2,10,27; 4:7; 5:7,11,15; 1:20. Enchanter, a magician of Babylon. (Habar shamayim =  $\text{חָבַר שָׁמַיִם}$ ), Isa 47:13, to view the heavens. Signs of Zodiac are very ancient, are thought to have originated with the Babylonians in their religions, where things on earth and in heavens were believed to be inhabited by spirits or gods.
10. Star-gazers (hozeh becocabim =  $\text{הוֹזֵה בְּעוֹבָבִים}$ ). Isa 47:13. Gazer at the stars, for foretelling future, similar to astrologer.
11. Monthly Prognosticators (yada' =  $\text{יָדָע}$ ), Isa 47:13. To know, to be acquainted with, esp. of what is going to happen next month. Often connected with new moon, or other phases of it.
12. Magicians (hartummim =  $\text{חַרְטֻמִּים}$ ), Scribes, magicians, sacred scribes, writers, but of a derived sense from true scribe, as one possessed with occult knowledge, diviner, astrologer, magician. Primarily of Egypt and Babylon. Egypt: Gen 41:8; 24; Ex 7:11,22; 8:7,18,19; 9:11. Babylon: Dan 1:20; 2:2 etc.

### C. A FEW OF THE ANIMISTIC PRACTICES IN OLD TESTAMENT

1. Divining - Joseph said this about himself and his special cup, Gen 44:1-15, altho not directly claim he himself did it, only that such a one as he could be able to.
2. Consulting with Familiar Spirits, as King Saul condemned in his nation and then at the end resorted to himself in wanting to walk with Samuel.
3. Sorcery to determine the future,
4. Augury, to observe the times by looking at the movement of clouds or other things, since such were supposed to be controlled by the spirits and the living dead. Lev 19:26; Dt 18:10,14; 2 Kg 21:6; 2 Chr 33:6. See Ezek 21:21-23 for how Nebuchadnezzar 'shook the arrows to and fro' etc.
5. Necromancy, a frequent occurrence and practice for inquiring of the dead about the present and the future. Deut 18:11; Isa 8:19; 65:4. Note the context of Deut. where God says His people are not to do this; if He tells them anything it will not be in such a manner but by a Prophet, esp. one like to Moses.
6. Child Sacrifices, was a common practice, both to the idols and the unseen gods of Canaan. Samples: Psa 106:37; Dt 32:17; 12:31; 2 Kg 17:17; Ezek 16:20-21; 1 Chr 10:20. Note other instances also.
7. Going to the High Places, to meet with the high god who inhabited those places was a common practice of early religion. Even the Jews compromised on this many times, putting Jehovah's sanctuaries and altars there. See Psa 78:58, use concordance for finding others.
8. Sacred Trees are generally a part of animism. The gods or spirits live there, or come at certain times. No one would dare cut the holy trees down or dig around the base to disturb it. Note how Gideon did so and got into trouble. Gen 35:4; 12:6; Josh 24:26; Jud 9:6,37; also use concordance.
9. Trial by Ordeal was to see if the mana in the poison or fire would hurt the accused or exonerate him. Some peoples felt that a special spirit was in the fire or earth. See Num 5:21-22 for the closest to this idea, yet there are important differences between this and the true 'trial by ordeal.'
10. Amulets or Charms were common to the peoples of O.T. days (and today!). Some feel that the Teraphim were other forms of this. See Isa 47:9,12?? Those in

Gen 31:19,30-35 were 'my gods,' according to the owner.

11. Totemism is uncertain for the Bible but probably present. 'Totemism' is a supposed relation between a person or people and an animal (usually) or insect, often in the beginning by physical descent between that animal and a woman. In Gen 36: over 1/3 of the Moabite names are said to be of animals. In Num 26:17-39 many of the clans of Israel have animal names, and 'Caleb' is Heb. for 'dog.' But having an animal name does not necessarily mean a totemic relation: note how many names are taken from animals (Fox, Wolf, Bear), Birds (Robin, Sparrow, Finch, Starling), Flowers (Pansy, Rose, Violet), Colors (White, Black, Green) etc., all without any totemic meaning at all. The same is true for national symbols of animals or birds. This would have been true in antiquity also.
12. Mana has to do with an innate power residing in a thing. Perhaps the stones at Mizpah (which were to witness against the transgressor) had this idea, or perhaps they didn't! Gen 31:44-52.
13. Fertility was to be encouraged in many ways, Deut 14:21; Ex 34:26; 23:19; for boiling a kid in its mother's milk for fertility to the fields. Other acts were to ensure good rains from Baal, the storm god. Religious prostitutes, both men and women, were to help women and men become fertile. The mandrakes of Gen 30:14 were thought to be an aphrodisiac.
14. Body Marks for the Dead, as Lev 19:27-28, were not merely for mourning but also to ensure the dead a safe and quick journey to the permanent abode, as well as show one's identification with him so as to receive his advice and help.
15. Magic Practices were either used by Jacob or imitated by him in Gen 30:32-43, when he used certain rods to influence the conception of the animals and give the young the desired markings and coloring.

#### D. SOME NEW TESTAMENT INDICATIONS OF SUCH ACTIVITIES

The student is urged to add to this list as he reads the New Testament. These following items are merely suggestive for starting thought and further study and are not meant to be taken as exhaustive whatsoever.

1. God-possession - as the girl at Philippi who had a 'spirit of python' so she could foretell the future. Look this up in a good Bible dictionary or encyclopedia and/or a good archaeology book. See Acts 16:16-18 and refs, as Isa 29:4.
2. 'The gods have come down to us in the likeness of men,' so they cried in Acts 14:11-12. They had stories of previous visitations like this.
3. Idols are mentioned frequently, and often with immoral practices. For a few refs. see Acts 15:20,29; 14:13 at Lystra; 14:15-17 for no compromise; 17:16,22-31 at Athens; Acts 19: at Ephesus; also 1 Cor 12:2-3; 10:14-22; 8:1-13; Rev 2:14; 2:20; 17; Rom 1:22-23.
4. Magic Arts were common in most cities and very prevalent in some. Even Christians sometimes continued with them after conversion, see Acts 19:18-19 at Ephesus.
5. Casting out of Demons, was much practiced by Jesus. A similar attempt was made by sons of Sceva in Acts 19:11-20, but without success.
6. Shrines of Diana in Acts 19:24,26,35 were invested with power after having been blessed by the priests. Or, they may have had their own mana simply by virtue of having been made for the goddess.
7. Sorcery is mentioned as being revived in the latter days, Rev 9:21; 18:23; 21:8; 22:15. It is interesting to note that this word is 'pharmakeia' or 'pharmakos,' from which our words 'pharmacy' and 'pharmaceutical' come today for drugs and related things. Certainly much evil is being practiced today under the influence of drugs. Some of the ancient sorcerers used mind-changing drugs in order to go into religious trances to get new words from their gods/goddesses.

8. Magicians/Sorcerers were common, either in one town or as travelers. Note Simon Magus of Samaria, Acts 8:9,11, and Bar-Jesus in 13:6,8.
9. Evil Spirits indwelling people, was seemingly very common, esp. according to the Gospels. Some spoke through the man, giving him directions; others gave extra physical power; some tried to physically destroy the man; all were mentally affected in some way as well as spiritually.
10. Bewitching is spoken of in Gal 3:1, where Paul wonders if the Galatians have been deceived by the devil into forgetting that Jesus had died for them on the cross, and what that meant for them. This is related to 'the evil eye,' to charms, to magic spells.
11. Teachings of Evil Spirits will be more common in the latter days, 1 Tim 4:1-2, even to worshipping them, Rev 9:20. Read Revelation for the purpose of seeing the work and influence of evil spirits in the last days. Then look at the world today and see if there are any indications of this activity, both in the world, in America, in your town. Paul had some strong words in 1 Cor 10:14-22 about trying to combine (syncretize) Christianity with any other religious system: 'What the Gentiles sacrifice, they sacrifice to demons and not to God' (:20, taken from Deut 32:17; see also Psa 106:37; 45:5). This is similar to the condemnation earlier by Stephen in Acts 7:40-44, taken from Amos 5:25-27.
12. 'Ye cannot serve God and Mammon.' Jesus said in Matt 6:24. No man can really serve two masters--he will have to choose one or the other for his true allegiance. 'If Jehovah be God, then serve Him. If Baal be God, then serve him. You cannot continue limping back and forth between the two of them. They are poles apart in character and work. Even though we may sometimes use the title "Baal" for our Jehovah, He is not the same as your Canaanite Baal at all. As for me and my house, we will serve Jehovah, whose I am and before whom I stand.' Elijah and Joshua would have spoken like this to their peoples in their days. So Jehovah God speaks to us today in America, and in all other countries. There is no equating Jehovah God and the gods. There is no henotheism, polytheism, or pantheism with God. It is pure monotheism from start to finish. Although the 'idea of god' is universal among all men of all times, the 'persons' involved are completely different from The Living God, The True God and His Son Jesus Christ.