



[Leviticus 19:31](#)

(31) 'Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I *am* the LORD your God.

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The Bible is not in the least ambiguous about what [God](#) thinks on the subject of [the occult](#). It plainly condemns the practice of witchcraft and similar sorceries. Notice [Leviticus 19:31](#), for instance, which condemns consulting mediums: "Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I am the LORD your God." A few verses later, God adds, "And the person who turns to mediums and familiar spirits, to prostitute himself with them, I will set My face against that person and cut him off from his people" ([Leviticus 20:6](#)). This is as good as a prophecy of Saul's demise. See also [Deuteronomy 18:9-14](#), which names practitioners of witchcraft, soothsayers, interpreters of omens, sorcerers, conjurors, mediums, spiritists, necromancers, and diviners as abominations to the Lord.

The New Testament is just as condemnatory as the Old. However, instead of legislating against sorcery and the like—except where Paul lists sorcery as a work of the flesh, mentioned between "idolatry" and "hatred" ([Galatians 5:20](#); see [1 Samuel 15:23](#))—the writers recount experiences of [Jesus](#) and the apostles battling against it. For instance, on the island of Paphos, the apostle Paul stood against Elymas the sorcerer, really a Jewish [false prophet](#) named Bar-Jesus, saying, "O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord?" ([Acts 13:10](#)). The episode in [Acts 16:16-18](#) reveals that a slave girl diviner, who greatly annoyed Paul by following him around for many days, was in fact possessed by a demon, "a spirit of divination." The second-to-last chapter of Revelation states plainly that sorcerers will be cast into the [Lake of Fire](#) ([Revelation 21:8](#); see also 22:15).

This is sufficient proof that God considers the practice of all forms of occultism to be a moral outrage. He is not by any means involved in them and wants His people to avoid

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them, forbidding them to consult them or dabble in them in any way. This most important point indicates that God had nothing to do with the events at En Dor, except to allow them to move His purpose along, removing Saul to place [David](#) on Israel's throne.

— Richard T. Ritenbaugh

To learn more, see:

[What Happened at En Dor?](#)

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