

~OMEN (61)

- **Anything viewed as giving some indication about the future, a situation or occurrence thought of as portending good or evil.**
- Then Laban said to him; If, now, I have found favor in your eyes, I have taken the **omens** to the effect that Yehowah is blessing me due to you. (**Genesis 30:27**)
- When Balaam got to see that it was good in the eyes of Yehowah to bless Israel, he did not go away as at the other times to come upon any unlucky **omens**, but he directed his face to the wilderness. (**Numbers 24:1**)
- Looking for **omens**, as a form of divination, was specifically prohibited by God's Law to Israel.
- You must eat nothing along with blood. You must not look for **omens**, and you must not practice magic. (**Leviticus 19:26**)
- There should not be found in you anyone who makes his son or his daughter pass through the fire, anyone who employs divination, a practitioner of magic or anyone who looks for **omens** or a sorcerer. (**Deuteronomy 18:10**)
- But apostates like Judean King Manasseh did look for **omens**.
- And they continued to make their sons and their daughters pass through the fire and to practice divination and to look for **omens**, and they kept selling themselves to do what was bad in the eyes of Yehowah, to offend him. (**2 Kings 17:17**)
- And he made his own son pass through the fire, and he practiced magic and looked for **omens** and made spirit mediums and professional foretellers of events. He did on a large scale what was bad in Yehowah's eyes, to offend him. (**2 Kings 21:6**)
- Since this practice is condemned in the Scriptures, evidently faithful Joseph's comment about use of his silver cup to read **omens** was merely part of a ruse.
- Is not this the thing that my master drinks from and by means of

which he expertly reads **omens**? It is a bad deed you have committed. (**Genesis 44:5**)

- Joseph now said to them; What sort of deed is this that you have done? Did you not know that such a man as I am can expertly read **omens**? (**Genesis 44:15**)
- By making the comment, Joseph represented himself, not as one having faith in Yehowah, but as an administrator of a land where false worship prevailed. He thus gave no hint of having anything in common with his brothers and kept his true identity concealed from them.

See Also DIVINATION