

◀ Revelation 18:23 ▶

Revelation 18 - Click for Chapter

2532 [e] 5457 [e] 3088 [e] 3756 [e] 3361 [e] 5316 [e] 1722 [e] 4771 [e] 2089 [e] 2532 [e] 5456 [e] 3566 [e] 2532 [e] 3565 [e]  
 kai phōs lychnou ou mē phanē en soi eti kai phōnē nymphiou kai nymphēs  
**23** καὶ φῶς λύχνου , οὐ μὴ φάνη ἐν σοὶ ἔτι ; καὶ φωνὴ νυμφίου καὶ νύμφης ,  
 And [the] light of lamp , no not shall shine in you any longer and [the] voice of a bridegroom and a bride  
 Conj N-NNS N-GMS Adv Adv V-ASA-3S Prep PPro-D2S Adv Conj N-NFS N-GMS Conj N-GFS

3756 [e] 3361 [e] 191 [e] 1722 [e] 4771 [e] 2089 [e] 3754 [e] 3588 [e] 1713 [e] 4771 [e] 1510 [e] 3588 [e] 3175 [e] 3588 [e] 1093 [e]  
 ou mē akousthē en soi eti hoti hoi emporoi sou esan hoi megistanes tes ges  
 οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι ; ὅτι οἱ ἔμποροὶ σου ἦσαν οἱ μεγιστάνες τῆς γῆς ,  
 no not shall be heard in you any longer for the merchants of you were the great ones of the earth  
 Adv Adv V-ASP-3S Prep PPro-D2S Adv Conj Art-NMP N-NMP PPro-G2S V-III-3P Art-NMP N-NMP Art-GFS N-GFS

3754 [e] 1722 [e] 3588 [e] 5331 [e] 4771 [e] 4105 [e] 3956 [e] 3588 [e] 1484 [e]  
 hoti en tē pharmakeia sou eplanēthēsan panta ta ethnē  
 ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη .  
 because by the sorcery of you were deceived all the nations  
 Conj Prep Art-DFS N-DFS PPro-G2S V-AIP-3P Adj-NNP Art-NNP N-NNP

**pharmakeia: the use of medicine, drugs or spells**

Original Word: φαρμακεία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: pharmakeia

Phonetic Spelling: (far-mak-i'-ah)

Definition: the use of medicine, drugs or spells

Usage: magic, sorcery, **enchantment.**

**Galatians 5:20 N-NFS**

GRK: εἰδωλολατρία φαρμακεία ἔχθραι ἔρις

NAS: idolatry, **sorcery**, enmities, strife,

KJV: Idolatry, **witchcraft**, hatred,

INT: idolatry **sorcery** enmities strife

**Revelation 18:23 N-DFS**

GRK: ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν

NAS: were deceived **by your sorcery.**

KJV: by thy **sorceries** were all

INT: by the **sorcery** of you were misled

**HELPS Word-studies**

5331 *pharmakeia* (from *pharmakeuō*, "administer drugs") – properly, drug-related sorcery, like the practice of magical-arts, etc. (A. T. Robertson).

**Thayer's Greek Lexicon**

**STRONGS NT 5331: φαρμακεία**

φαρμακεία (WH κια, so T (except in Galatians 5:20; cf. the Proleg., p. 88); see Iota),

φαρμακείας, ἡ (φαρμακεύω);

**a. the use or the administering of drugs** (Xenophon, mem. 4, 2, 17).

**b. poisoning** (Plato, Polybius, others): Revelation 9:21 (here WH text Tr marginal reading φαρμακῶν; many interpretations refer the passage to the next entry).

**c. sorcery, magical arts**, often found in connection with idolatry and fostered by it: Galatians 5:20 (where see Lightfoot) (Wis. 12:4 Wis. 18:13; for Διψῶ, Isaiah 47:9; for Διψῶ, Exodus 7:22; Exodus 8:18; for Διψῶ, Exodus 7:11); tropically, of the deceptions and seductions of idolatry, Revelation 18:23.

**STRONGS NT 5331: φάρμακον** [φάρμακον, φαρμάκου, τό, from Homer down, **a drug; an enchantment**: Tr marginal reading WH text in Revelation 9:21 (R. V. **sorceries**), for φαρμακεία, which see (in b.)]

2532 3588 2486 3588 1722 3588 4215 5053 2532 2025.3 3588 4215 2532 3756  
 7:21 και οι ιχθύες οι εν τω ποταμῷ ετελεύτησαν και επώρζεσεν ο ποταμός και ουκ  
 And the fishes, the ones in the river came to an end. And [3]stunk 1the 2river]. And [3] were not

1410 3588 \* 4095 5204 1537 3588 4215 2532 1510.7.3 3588 129 1722 3956 3588 1093  
 ηδύναντο οι Αιγύπτιοι πιεῖν ὕδωρ εκ του ποταμοῦ και ην το αίμα εν πάσῃ τη γῇ  
 4able 1the 2Egyptians] to drink water from out of the river. And [3]was 1the 2blood] in all the land

\* 4160 1161 5615 2532 3588 1883.3 3588 \* 3588 5331-1473  
 Αιγύπτου 7:22 εποίησαν δε ωσαύτως και οι επαοιδοὶ των Αιγυπτίων ταις φαρμακείαις αυτών  
 of Egypt. [7]did 1And 8likewise 2also 3the 4enchanters 5of the 6Egyptians] in their sorceries.

2532 4645 3588 2588 \* 2532 3756 1522 1473 2509 2036-2962  
 και εσκληρύνθη η καρδιά Φαραώ και ουκ εισήκουσεν αυτών καθάπερ ειπε κύριος  
 And was hardened the heart of Pharaoh, and he did not listen to them, just as the LORD said.

2532	1722	3956	5560.1	3588	1093	1096	3588	4645.2	1722	3956	1093	*	
και	εν	παντί	χώματι	της	γης	εγένοντο	οι	σκνίπες	εν	πάση	γη	Αιγύπτου	
And	among	all	embankments	of the	land	there were	the	midges	in	all	the land	of Egypt.	
8:18	εποίησαν	δε	ωσαύτως	και	οι	επασιδοί	ταις	φαρμακείαις	αυτών	εξαγαγείν	τον	σκνίπα	και
	[ <sup>5</sup> did	<sup>1</sup> And	<sup>6</sup> likewise	<sup>4</sup> also	<sup>2</sup> the	<sup>3</sup> enchanters]	in	their	sorceries,	to lead out	the	midge,	but
3756	1410	2532	1096	3588	4645.2	1722	5037	3588	444	2532	1722	3588	
ουκ	ηδύναντο	και	εγένοντο	οι	σκνίπες	εν	τε	τοις	ανθρώποις	και	εν	τοις	
they were not	able.	And	there were	midges	among	both	men,	and	among	the			
5074	τετράποσιν	8:19	είπαν	ουν	οι	επασιδοί	τω	Φαραώ	δάκτυλος	θεού	εστι	τούτο	και
four-footed	creatures.	[ <sup>3</sup> said	<sup>4</sup> then	<sup>1</sup> And the	<sup>2</sup> enchanters]	to Pharaoh,	[ <sup>2</sup> the finger	<sup>3</sup> of God	<sup>1</sup> This is].	And			
4645	3588	2588	*	2532	3756	1522	1473	2509	2980-2962				
εσκληρύνθη	η	καρδία	Φαραώ	και	ουκ	εισήκουσεν	αυτών	καθάπερ	ελάλησε	κύριος			
[ <sup>4</sup> was hardened	<sup>1</sup> the	<sup>2</sup> heart	<sup>3</sup> of Pharaoh],	and	he did not	listen to	them,	just as	the LORD	said.			

## G1883.3 is in Hebrew

secret, incantation

A form of [la't](#) or else participle from [luwt](#); properly, covered, i.e. Secret; by implication, incantation; also secrecy or (adverb) covertly;

see HEBREW [la't](#)

see HEBREW [luwt](#)

## G5331 is in Hebrew

magician

From the same as [cheret](#); a horoscopist (as drawing magical lines or circles) magician.

see HEBREW [cheret](#)

### Brown-Driver-Briggs

[**מְשִׁיבִים**] **noun masculine**<sup>Exodus 7:22</sup> **engraver, writer**, only in derived sense of one possessed of occult knowledge, *diviner, astrologer, magician* (probably = **מְשִׁבִים** + **ב**, see Di OIS 216, 5 Sta§§ 295, 327 a) \*\*the fact that the word is always applied to Egyptian magicians, except [Daniel 2:2](#) (late), suggests Egyptian origin, but no agreement among Egyptologists: Harkavy<sup>Jas., 1870, Mars-Avril, 169</sup> proposes **חַפּ**, *speak + tum, hidden = teller of hidden things*; Wied<sup>Samml 44</sup> thinks Hebrew word perhaps imitating an Egyptian *cher-tum*, *he who holds the book*, FC Cook<sup>Speaker's Comm. I. 279</sup> proposes *cher-tum = bearer of sacred words*. — only plural absolute **מְשִׁיבִים** [Genesis 41:24](#) 4t.; **מְשִׁבִים** [Exodus 8:15](#); [Exodus 9:11](#); construct **מְשִׁבִים** [Genesis 41:8](#) 2t.; —

**1** *magicians* of Egypt [Genesis 41:8](#) (E; **מְשִׁבִים**), [Genesis 41:24](#) (E), [Exodus 8:3](#); [Exodus 8:14](#); [Exodus 8:15](#); [Exodus 7:11](#) (**מְשִׁבִים**, **מְשִׁבִים**), [Exodus 7:22](#); [Exodus 9:11](#) (twice in verse) (all P).

**2** *magicians* of Babylon [Daniel 2:2](#) (**מְשִׁבִים**, **מְשִׁבִים**, **מְשִׁבִים**).





575 1064 2980 5571 2372 1473  
 από γαστρός ἐλάλησαν ψευδή 58.4 θυμός αυτοίς  
 from the belly; they spoke lies. Rage to them

2596 3588 3669 3588 3789 5616 785  
 κατά την ομοίων του ὄφεις ὡσεὶ ἀσπίδος  
 is according to the likeness of the serpent; as [asp

2974 2532 1040.1 3588 3775-1473 3748 3756  
 κωφῆς καὶ βουούσης ταῦτα ὡτα αὐτῆς 58.5 ἥτις οὐκ  
 'a mute] even plugging her ears, who does not

1522 5456 1864.1 5333 5037  
 εἰσακούσεται φωνῆς ἐπαδόντων φαρμακοῦ τε  
 listen to the sound [charming of the sorcerer] and the

5332.1 3844 4680 3588 2316  
 φαρμακευομένην παρὰ σοφοῦ 58.6 ὁ θεός  
 administering of potions by a wise man. o God

4937 3588 3599-1473 1722 3588 4750-1473 3588  
 συνέτριψε τοὺς ὀδόντας αὐτῶν ἐν τῷ στόματι αὐτῶν τας  
 broke their teeth in their mouths; [the

3456.2 3588 3023 4917 3588 2962 58.7  
 μύλας τῶν λέοντων ἀνέβλασεν ὁ κύριος  
 'molars of the lions fractured in pieces the LORD].

(Psalms 58:3b-6 LXX)

## Deuteronomy 18:11

5333 1864.1 1883.2  
 18:11 φαρμακός ἐπάδων ἐπαοιδῶν  
 an administer of potions one charming an enchantment,

1447.1 2532 5059.1 1905  
 ἐγαστριμύθος καὶ τερατοσκοπός ἐπερωτῶν  
 one who delivers oracles, and an observer of signs asking

3588 3498  
 τοὺς νεκροῦς  
 of the dead.

## Isaiah 47:9

3568-1161 2240 1909 1473 3588 1417-3778  
 47:9 νῦν δεῦρ ἔξει ταῦτα  
 But now [shall come upon you these two things]

1810 1722 2250 1520 814.3 2532 5303.1  
 ἐξαίφνης ἐν ἡμέρᾳ μιᾷ ἀστεκνία καὶ χηρεία  
 suddenly in [day 'one], childlessness and widowhood

2340 1910 1909 1473 1722 3588 5331-1473 1722 3588  
 ἡξεί ἐξαίφνης ἐπισησὲν ἐν τῇ φαρμακείᾳ σου ἐν τῇ  
 shall come suddenly upon you in your sorcery, in the

2479 3588 1883.2-1473 4970  
 ἰσχύϊ τῶν ἐπαοιδῶν σου ἀπόρρα  
 strength of your enchantments exceeding.

## Isaiah 47:12

2476 3568 1722 3588 1883.2-1473 2532 1722 3588  
 47:12 στήθι νῦν ἐν ταῖς ἐπαοδαῖς σου καὶ ἐν τῇ  
 Stand now! with your enchantments, and in the

4183 5331-1473 3739 3129 1537 3503-1473  
 πολλὴ φαρμακεία σου ἧς ἐμαθῆς ἐκ νεότητός σου  
 abundance of your sorcery which you learned from your youth --

1487 1410 5623  
 εἰ δύνησιν ὠφεληθήσεται  
 if you shall be able to derive benefit.

6219 [h] 2154 [h] 3988 [h] 7927 [h] 7523 [h] 1870 [h] 3548 [h] 2267 [h] 1416 [h] 376 [h] 2442 [h]  
 'š-šū zim mšh ki šel mšh; ya-ras ga-hū- die reš kō hš nīm, he šer ga dū šim, šē [h] ū ša haš kē  
 they commit lewdness surely to Shechem murder on the way of priests [So] the company bands of [robbers] a man And as lie in wait for  
 V-Qal Perf-3p N-fs Cony N-prop-3p-1fs V-PretImpf-3mp N-fcs N-mp N-ncs N-mp N-ncs Cony-w, Prep-3 V-PretInf

## Strong's #5587 - ψιθυρισμός

<b>Transliteration</b>	<b>Definition</b>
psithyrismós	<b>Thayer's</b> 1. a whispering, i.e. secret slandering 2. of the magical murmuring of a charmer of snakes
<b>Phonetics</b>	
psith oo ris mos'	
<b>Origin</b>	from a derivative of psithos (a whisper)
<b>Parts of Speech</b>	<b>Hebrew Equivalent Words:</b> Strong #: 3908 - שָׁחַד (šāḥaḏ)
Masculine Neuter	
<b>TDNT</b>	
by implication, a slanderer	

## Ecclesiastes 10:11

1437 1143 3588 3789 1722 3756  
 10:11 εὐν δάκη οὐκ ὀφείλει ἐσθίειν  
 If [should bite the serpent] with no

5587 2532 3756-1510.2.3 4050 3588  
 ψιθυρισμῷ καὶ οὐκ ἔστι πλεονεξία τῷ  
 enchanter whispering, then there is no advantage to the one

1864.1 4147 [h]  
 ἐπαδόντι  
 charming.

## Revelation 18:3

Revelation 18 - Click for Chapter

3754 [h] 1537 [h] 3988 [h] 3631 [h] 3588 [h] 2372 [h] 3588 [h] 4202 [h] 846 [h] 4095 [h] 3956 [h] 3588 [h] 1484 [h] 2532 [h] 3588 [h]  
 ἡοὶ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκαν πάντα τὰ ἔθνη· καὶ οἱ  
 For of the wine of the wrath of the sexual immorality of her have drunk all the nations and the

925 [h] 3588 [h] 1092 [h] 2526 [h] 846 [h] 4202 [h] 2532 [h] 3588 [h] 1713 [h] 3588 [h] 1092 [h] 1527 [h] 3588 [h]  
 βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν· καὶ οἱ ἔμποροι τῆς γῆς ἔκ τῆς  
 kings of the earth with her have committed sexual immorality and the merchants of the earth through the

**Whoredoms**  
 and have sold themselves

1411 [h] 3588 [h] 4764 [h] 846 [h] 4147 [h]  
 δυνάμεις τοῦ στρήγους αὐτῆς ἐπλούτησαν  
 power of the sensuality of her have been enriched

Was sagt die Bibel über Pflanzen mit Drogenwirkung ?

## Song of Songs 7:13

3588 3126,2 1325 3744 2532 1909 2374-1473  
7:13 οἱ μανδραγόρει ἐδωκαν ὁσμὴν καὶ ἐπὶ θύραις ἡμῶν  
The mandrakes gave a scent, and at our doors  
3956 3588 204,1 3901 4314 3920 79,1-1473  
πάντα τὰ ἀκρόδρυα νέα πρὸς παλαιὰ ἀδελφιδέ μου,  
are all the fruit trees -- new to old. O my beloved man,  
5083 1473  
ἐτήρησά σοι  
I kept them for you.

### ^ Verwendung und Inhaltsstoffe

In Golestan im Iran werden die aromatischen Blätter und Beeren der Turkmenischen Alraune als Lebensmittel verwendet. Dennoch ist zu beachten, dass alle Teile der Alraune sehr giftig sind. Der Verzehr oder Konsum von nur geringen Mengen kann den Tod durch Atemlähmung zur Folge haben.

Die toxische Wirkung wird durch die Alkaloide Scopolamin und Hyoscyamin (wandelt sich beim Isolieren um in Atropin) hervorgerufen.

## Alraune

And Ruben went in the day of barley-harvest, and found **apples of mandrakes** in the field, and brought them to his mother Lea; and Rachel said to Lea her sister, **Give me of thy son's mandrakes**. And Lea said, Is it not enough for thee that thou hast taken my husband, wilt thou also take my son's mandrakes? And Rachel said, Not so: **let him lie with thee to-night for thy son's mandrakes**. And Jacob came in out of the field at even; and Lea went forth to meet him, and said, Thou shalt come in to me this day, for **I have hired thee for my son's mandrakes; and he lay with her that night**. And **God hearkened to Lea, and she conceived**, and bore Jacob a fifth son. And Lea said, **God has given me my reward, because I gave my maid to my husband**; and she called his name Issachar, which is, Reward. (Genesis 30:14-17 Brenton LXX)

*In Song of Solomon 7:13 we read, "The mandrakes send out their fragrance, / and at our door is every delicacy, / both new and old, / that I have stored up for you, my beloved." A mandrake is a short-stemmed, flowering plant in the nightshade family (and therefore related to the potato). Mandrakes are mentioned in one passage in Genesis and once in Song of Solomon.*

*Mandrakes have unusually large, forked roots that sometimes resemble a human body with open arms and legs. In the ancient world, mandrake roots were considered an aphrodisiac and were commonly prepared and eaten as a fertility drug. There are many references to mandrakes in folklore and superstitions in various cultures.*

*The mention of mandrakes in the Song of Solomon is part of a romantic encounter between Solomon and his new wife. Mandrakes were around them in the countryside, along with grapes, pomegranates, and "every delicacy" (Song of Solomon 7:13). The mandrakes are providing a fragrance, and, given their reputation as an aphrodisiac, are suggestive of intimacy. The entire description in verses 10–13 is of a romantic setting that enhances the desire of the husband and wife for each other.*

*In this particular scene, the Shulammitte invites King Solomon to join her for a sexual rendezvous out of doors in the early morning: "Let us go early to the vineyards / to see if the vines have budded, / if their blossoms have opened, / and if the pomegranates are in bloom— / there I will give you my love" (Song of Solomon 7:12). The description of this romantic time is full of beautiful imagery, including the mention of mandrakes in the verses that follow, as the husband and wife enjoy each other among the vineyards.*

*The one other biblical account to speak of mandrakes is found in Genesis 30. There, Jacob's two wives, Rachel and Leah, vie for Jacob's attention. Rachel wants a child, and Leah wants more children. Leah's son Reuben finds some mandrakes in the field and gives them to his mother. Leah then trades the mandrakes to Rachel in exchange for the opportunity to sleep with Jacob that night (Genesis 30:14–16). Rachel, who was as yet childless, accepts the trade, believing that the mandrakes would help her conceive at a later time. Leah sleeps with Jacob that night and becomes pregnant with her fifth son (verse 17). (<https://www.gotquestions.org/mandrakes-Bible.html>)*

From: [Medicinal plants of the Bible—revisited](#)

Species /English name	Hebrew name /transcription /level of identification reliability	Source of evidence	Botanical status/ Origin/	Additional uses:
<i>Commiphora gileadensis</i> (L.) C. Chr/ (or <i>C. kataf</i> (Forsk.) Engl. / (also <i>C. opobalsamum</i> (L.) Engl.) Balm of Gilead, Balm of Mecca	צִרִי Tsori C נֹטָף Nataf B	<b>E:</b> [68:85 (C. myrrah); [69 passim (myrrh), [64:77, 70:63]. <b>B:</b> Jeremiah 8:22, 46:11, 51:8 <b>M:</b> [71:193, 72:89,90, 73:5].	D / Im/ Eaf [73a]. Cultivated in the Holy Land at Biblical times [74].	In (Exodus 30:31) / O / P
<i>Ficus carica</i> L.* / Fig	תְּאֵנָה Te'elah A	<b>E:</b> [64:78, 65:102-103, 75:28]. <b>B:</b> II Kings 20:7, Isaiah 38:2. <b>BT:</b> Menachot 64a. <b>M:</b> [44:430,437].	D / In	E
<i>Mandragora officinarum</i> Mill * / Mandrake	דּוּדָאִים Duda'eem A	<b>B:</b> Genesis 30: 14-17. <b>E:</b> [65:118] (possible). <b>M:</b> [71:191, identification not ascertained	In	M / A
<i>Nardostachys jatamansi</i> DC. / Spikenard	נֶרְד Nerd A	<b>NT:</b> Mark 14:3; John 12:3.	EA [76] / Im	O / P
<i>Origanum syriacum</i> L (=Majorana syriaca (L.) Feinbrun) / Syrian Marjoram / Bible Hyssop	אֶזוֹב Ezov A	<b>B:</b> Leviticus 14:4, Psalms 51:9. <b>BT:</b> Shabbat 109b, Abodah Zara 29a.	In	R / E

Botanical status: *In*: Indigenous; *Im*: Imported; *D*: Domesticated/cultivated. If there is no specific reference, we followed [143].

Origin: *A*: Arabia; *CEA*: Central East Asia; *E*: Europe; *EAR*: East Arabia; *EA*: East Asia; *Eaf*: East Africa; *M*: Mediterranean; *EM*: East Mediterranean; *NE*: Near East; *SEA*: Southeast Asia; *SEE*: Southeast Europe; *SWA*: Southwest Asia. If there is no specific reference, we followed [143].

Additional uses: *Ap*: Apotropaic; *E*: Edible; *F*: Fibre; *I*: Incense; *M*: Magic; *P*: Perfume/cosmetics; *O*: Ointment; *Oi*: Oil; *R*: Ritual; *S*: Spice, condiment; *Re*: Resin; *T*: Timber; *W*: Wine

\*Included in Jacob's [2] list (see text). The categories of the reliability levels of the Biblical plants' identification are according to Amar [8]. See (*Medicinal plants of the Bible—revisited* Amots Dafni & Barbara Böck, *Journal of Ethnobiology and Ethnomedicine* <https://ethnobiomed.biomedcentral.com/articles/10.1186/s13002-019-0338-8>)

## Results

In our survey, we suggest reducing this list to 45 plant species. Our contribution comprises 20 “newly” suggested Biblical Medicinal Plants. Only five species are mentioned directly as medicinal plants in the Bible: Fig (*Ficus carica*), Nard (*Nardostachys jatamansi*), Hyssop (*Origanum syriacum*), balm of Gilead (*Commiphora gileadensis*) and Mandrake (*Mandragora officinarum*). No fewer than 18 medicinal plants are mentioned in old Jewish post-Biblical sources, in addition to those in the Bible. Most of these plants (15) are known also in Egypt and Mesopotamia while three are from Egypt only. Seven of our suggested species are not mentioned in the Bible or in the Jewish post-Biblical literature but were recorded as medicinal plants from Egypt, as well as from Mesopotamia. It is quite logical to assume that they can be included as Biblical Medicinal Plants.

## Conclusions

All our suggested Biblical Medicinal Plants are known as such in Ancient Egypt and/or Mesopotamia also. Examination of our list shows that all these plants have been in continuous medicinal use in the Middle East down the generations, as well as being used in the Holy Land today. Precisely in King Solomon's words, “That which has been is what will be, that which is done is what will be done. And there is nothing new under the sun” (Ecclesiastes 1:9).