

2024.10.30 - Halloween: Trick or Truth

 Christian Science Hymnal # 539, 583, 382

 *King James Bible*

1. Lev. 19:31

31 ¶ Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

2. Deut. 18:10, 11, 14

10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

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*.

3. I Sam. 28:1 (to 1st .), 3–17

1 And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. ...

3 ¶ Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

4 And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

6 And when Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land:

wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

4. I Chron. 10:13, 14 (to :)

13 ¶ So Saul died for his transgression which he committed against the LORD, *even* against the word of the LORD, which he kept not, and also for asking *counsel* of *one that had* a familiar spirit, to inquire *of it*;

14 And inquired not of the LORD: ...

5. Isa. 8:19 when (to 1st ?)

19 ... when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? ...

6. Acts 8:5–15 Philip, 18–24

5 ... Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with

sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

7. I John 4:1–4

1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

8. Acts 16:9 a, 10, 16–18

9 ... a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I

command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

9. I Tim. 4:1

1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

10. II Thess. 2:3, 4 (to ;), 7 (to :), 8, 13

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped;
...

7 For the mystery of iniquity doth already work: ...

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

 *Science and Health with Key to the Scriptures* by Mary Baker Eddy

1. SH 215:15

15 We are sometimes led to believe that darkness is as real as light; but Science affirms darkness to be only a mortal sense of the absence of light, at the coming of

18 which darkness loses the appearance of reality.

So sin and sorrow, disease and death, are the suppositional absence of Life, God, and flee as phantoms of error before
21 truth and love.

Light and
darkness

2. SH 70:9

9 The
supposition that corporeal beings are spirits, or that there are good and evil spirits, is a mistake.

3. SH 86:13–88:25

Mortals evolve images of thought. These may appear to the ignorant to be apparitions; but they are myste-

15 rious only because it is unusual to see thoughts, though we can always feel their influence. Haunted houses, ghostly voices, unusual

18 noises, and apparitions brought out in dark seances either involve feats by tricksters, or they are images and

Images of
thought

sounds evolved involuntarily by mortal mind. Seeing
21 is no less a quality of physical sense than feeling. Then
why is it more difficult to see a thought than to feel one?
Education alone determines the difference. In reality
24 there is none.

Portraits, landscape-paintings, fac-similes of penman-
ship, peculiarities of expression, recollected sentences,
27 can all be taken from pictorial thought and
memory as readily as from objects cognizable
by the senses. Mortal mind sees what it believes as
30 certainly as it believes what it sees. It feels, hears, and
sees its own thoughts. Pictures are mentally formed
before the artist can convey them to canvas. So is it
1 with all material conceptions. Mind-readers perceive
these pictures of thought. They copy or reproduce
3 them, even when they are lost to the memory of the mind
in which they are discoverable.

It is needless for the thought or for the person hold-
6 ing the transferred picture to be individually and con-
sciously present. Though individuals have
passed away, their mental environment re-
9 mains to be discerned, described, and transmitted. Though
bodies are leagues apart and their associations forgotten,
their associations float in the general atmosphere of human
12 mind.

The Scotch call such vision "second sight," when
really it is first sight instead of second, for it presents
15 primal facts to mortal mind. Science enables
one to read the human mind, but not as a
clairvoyant. It enables one to heal through Mind, but
18 not as a mesmerist.

The mine knows naught of the emeralds within its
rocks; the sea is ignorant of the gems within its caverns,
21 of the corals, of its sharp reefs, of the tall ships
that float on its bosom, or of the bodies which
lie buried in its sands: yet these are all there. Do not
24 suppose that any mental concept is gone because you do
not think of it. The true concept is never lost. The
strong impressions produced on mortal mind by friend-
27 ship or by any intense feeling are lasting, and mind-
readers can perceive and reproduce these impressions.

Memory may reproduce voices long ago silent. We
30 have but to close the eyes, and forms rise
before us, which are thousands of miles away

Phenomena
explained

Mental
environment

Second
sight

Buried
secrets

Recollected
friends

or altogether gone from physical sight and sense, and
1 this not in dreamy sleep. In our day-dreams we can
recall that for which the poet Tennyson expressed the
3 heart's desire, —

the touch of a vanished hand,
And the sound of a voice that is still.

6 The mind may even be cognizant of a present flavor and
odor, when no viand touches the palate and no scent
salutes the nostrils.

9 How are veritable ideas to be distinguished from il-
lusions? By learning the origin of each. Ideas are
emanations from the divine Mind. Thoughts,
12 proceeding from the brain or from matter, are
offshoots of mortal mind; they are mortal material be-
liefs. Ideas are spiritual, harmonious, and eternal. Beliefs
15 proceed from the so-called material senses, which at one
time are supposed to be substance-matter and at another
are called spirits.

Illusions
not ideas

18 To love one's neighbor as one's self, is a divine idea;
but this idea can never be seen, felt, nor understood
through the physical senses. Excite the organ of ven-
21 eration or religious faith, and the individual manifests
profound adoration. Excite the opposite development,
and he blasphemes. These effects, however, do not pro-
24 ceed from Christianity, nor are they spiritual phenomena,
for both arise from mortal belief.

4. SH 30:26–28

If we have triumphed sufficiently over the errors of
27 material sense to allow Soul to hold the control, we
shall loathe sin and rebuke it under every mask.

5. SH 352:12–32

12 Would a mother say to her child, who is frightened at
imaginary ghosts and sick in consequence of the fear:
“I know that ghosts are real. They exist,
15 and are to be feared; but you must not be
afraid of them”?

Ghosts
not realities

Children, like adults, *ought* to fear a reality which
18 can harm them and which they do not understand, for
at any moment they may become its helpless victims;
but instead of increasing children's fears by declaring

21 ghosts to be real, merciless, and powerful, thus water-
ing the very roots of childish timidity, children should
be assured that their fears are groundless, that ghosts
24 are not realities, but traditional beliefs, erroneous and
man-made.

In short, children should be told not to believe in ghosts,
27 because there are no such things. If belief in their reality
is destroyed, terror of ghosts will depart and health be re-
stored. The objects of alarm will then vanish into noth-
30 ingness, no longer seeming worthy of fear or honor. To
accomplish a good result, it is certainly not irrational to
tell the truth about ghosts.

6. SH 353:13–32

The age has not wholly outlived the sense of ghostly
beliefs. It still holds them more or less. Time has not
15 yet reached eternity, immortality, complete
reality. All the real is eternal. Perfection
underlies reality. Without perfection, nothing is wholly
18 real. All things will continue to disappear, until per-
fection appears and reality is reached. We must give up
the spectral at all points. We must not continue to admit
21 the somethingness of superstition, but we must yield up
all belief in it and be wise. When we learn that error
is not real, we shall be ready for progress, “forgetting
24 those things which are behind.”

Superstition
obsolete

The grave does not banish the ghost of materiality.
So long as there are supposed limits to Mind, and those
27 limits are human, so long will ghosts seem to continue.
Mind is limitless. It never was material. The true idea
of being is spiritual and immortal, and from this it follows
30 that whatever is laid off is the ghost, some unreal belief.
Mortal beliefs can neither demonstrate Christianity nor
apprehend the reality of Life.

7. SH 587:1

1 **GHOST.** An illusion; a belief that mind is outlined
and limited; a supposition that spirit is finite.

8. SH 371:5

Disquisitions on disease have a mental effect similar
6 to that produced on children by telling ghost-stories in
the dark. By those uninstructed in Christian
Science, nothing is really understood of material

Ghost-stories
inducing fear

9 existence. Mortals are believed to be here without their
consent and to be removed as involuntarily, not knowing
why nor when. As frightened children look everywhere
12 for the imaginary ghost, so sick humanity sees danger in
every direction, and looks for relief in all ways except the
right one. Darkness induces fear. The adult, in bond-
15 age to his beliefs, no more comprehends his real being
than does the child; and the adult must be taken out of
his darkness, before he can get rid of the illusive suffer-
18 ings which throught the gloaming. The way in divine
Science is the only way out of this condition.

9. SH 595:13

The Urim and Thummim, which were to be on Aaron's
breast when he went before Jehovah, were holiness and
15 purification of thought and deed, which alone can fit us
for the office of spiritual teaching.

10. SH 596:11–19

URIM. Light.

12 The rabbins believed that the stones in the breast-
plate of the high-priest had supernatural illumination,
but Christian Science reveals Spirit, not matter, as the
15 illuminator of all. The illuminations of Science give us
a sense of the nothingness of error, and they show the
spiritual inspiration of Love and Truth to be the only fit
18 preparation for admission to the presence and power of
the Most High.

11. SH 136:9–25

9 The question then as now was, How did Jesus heal the
sick? His answer to this question the world rejected.
He appealed to his students: "Whom do
12 men say that I, the Son of man, am?" That
is: Who or what is it that is thus identified with casting
out evils and healing the sick? They replied, "Some
15 say that thou art John the Baptist; some, Elias; and
others, Jeremias, or one of the prophets." These prophets
were considered dead, and this reply may indicate that
18 some of the people believed that Jesus was a medium,
controlled by the spirit of John or of Elias.

This ghostly fancy was repeated by Herod himself.
21 That a wicked king and debauched husband should have
no high appreciation of divine Science and the great work

Ancient
spiritualism

of the Master, was not surprising; for how could such
24 a sinner comprehend what the disciples did not fully
understand?

12. SH 447:24–27

24 To put down the claim of sin,
you must detect it, remove the mask, point out the
illusion, and thus get the victory over sin and so prove
27 its unreality.

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