

Holy Spirit (Ghost) VS Ghosts

October 25 2026



🗨 Hymns: 118, 345, 229

🗨 The Bible

John 14:1–31

- 1 Let not your heart be troubled: ye believe in God, believe also in me.
- 2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.
- 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.
- 4 And whither I go ye know, and the way ye know.
- 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?
- 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
- 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
- 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
- 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?
- 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
- 11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.
- 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

- 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
- 14 If ye shall ask any thing in my name, I will do *it*.
- 15 ¶ If ye love me, keep my commandments.
- 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
- 17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
- 18 I will not leave you comfortless: I will come to you.
- 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
- 20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.
- 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
- 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?
- 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
- 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.
- 25 These things have I spoken unto you, being *yet* present with you.
- 26 But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
- 27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
- 28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
- 29 And now I have told you before it come to pass, that, when it is come to pass,

ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Acts 2:1–17, 21–24, 33, 38

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

- 15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.
- 16 But this is that which was spoken by the prophet Joel;
- 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
- 21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.
- 22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:
- 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:
- 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.
- 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
- 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 19:1–10

- 1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,
- 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.
- 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.
- 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.
- 5 When they heard *this*, they were baptized in the name of the Lord Jesus.

- 6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.
- 7 And all the men were about twelve.
- 8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.
- 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.
- 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

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

SH 587:1

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

SH 45:16–31

- Glory be to God, and peace to the struggling hearts!
Christ hath rolled away the stone from the door of hu-
- 18 man hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual
- 21 idea of man and his divine Principle, Love.

The stone
rolled away

- They who earliest saw Jesus after the resurrection and beheld the final proof of all that he had taught,
- 24 misconstrued that event. Even his disciples at first called him a spirit, ghost, or spectre, for they believed his body to be dead. His reply was:
- 27 “Spirit hath not flesh and bones, as ye see me have.”
- The reappearing of Jesus was not the return of a spirit. He presented the same body that he had before his crucifixion, and so glorified the supremacy of Mind over
- 30

After the
resurrection

matter.

SH 86:1–24

1 Jesus once asked, “Who touched me?” Supposing
this inquiry to be occasioned by physical contact alone,
3 his disciples answered, “The multitude throng
thee.” Jesus knew, as others did not, that
it was not matter, but mortal mind, whose touch called
6 for aid. Repeating his inquiry, he was answered by the
faith of a sick woman. His quick apprehension of this
mental call illustrated his spirituality. The disciples’
9 misconception of it uncovered their materiality. Jesus
possessed more spiritual susceptibility than the disciples.
Opposites come from contrary directions, and produce
12 unlike results.

Mental
contact

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
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.

Images of
thought

SH 43:3

3 The magnitude of Jesus’ work, his material disappear-
ance before their eyes and his reappearance, all enabled
the disciples to understand what Jesus had
6 said. Heretofore they had only believed;
now they understood. The advent of this understanding

Pentecost
repeated

is what is meant by the descent of the Holy Ghost, — that
9 influx of divine Science which so illuminated the Pentecos-
tal Day and is now repeating its ancient history.

SH 352:5–16, 26; 353:25

Our Master declared that his material body was not
6 spirit, evidently considering it a mortal and material be-
lief of flesh and bones, whereas the Jews took
a diametrically opposite view. To Jesus, not
9 materiality, but spirituality, was the reality of man’s ex-
istence, while to the rabbis the spiritual was the intangi-
ble and uncertain, if not the unreal.

Spirit the
tangible

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

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.

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.

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
- 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 bondage to his beliefs, no more comprehends his real being
- 15 than does the child; and the adult must be taken out of his darkness, before he can get rid of the illusive sufferings which throng the gloaming. The way in divine
- 18 Science is the only way out of this condition.

Ghost-stories
inducing fear

SH 480:1

- 1 When the substance of Spirit appears in Christian Science, the nothingness of matter is recognized. Where
- 3 the spirit of God is, and there is no place where God is not, evil becomes nothing, — the opposite of the something of Spirit. If there is no spiritual reflection, then
- 6 there remains only the darkness of vacuity and not a trace of heavenly tints.

SH 73:8–2

- The belief that one man, as spirit, can control another man, as matter, upsets both the individuality and the Science of man, for man is image. God
- 9 controls man, and God is the only Spirit. Any
- 12 other control or attraction of so-called spirit is a mortal belief, which ought to be known by its fruit, — the repetition of evil.

One
government

15 If Spirit, or God, communed with mortals or controlled
them through electricity or any other form of matter, the
divine order and the Science of omnipotent, omnipresent
18 Spirit would be destroyed.

The belief that material bodies return to dust, hereafter
to rise up as spiritual bodies with material sensations and
21 desires, is incorrect. Equally incorrect is the
belief that spirit is confined in a finite, ma-
terial body, from which it is freed by death, and that, when
24 it is freed from the material body, spirit retains the sensa-
tions belonging to that body.

Incorrect
theories

It is a grave mistake to suppose that matter is any part
27 of the reality of intelligent existence, or that Spirit and
matter, intelligence and non-intelligence, can
commune together. This error Science will
30 destroy. The sensual cannot be made the mouthpiece of
the spiritual, nor can the finite become the channel of
the infinite. There is no communication between so-
1 called material existence and spiritual life which is not
subject to death.

No
mediumship

SH 117:6

6 God is Spirit; therefore the language of Spirit must
be, and is, spiritual. Christian Science attaches no physi-
cal nature and significance to the Supreme
9 Being or His manifestation; mortals alone do
this. God's essential language is spoken of in the last
chapter of Mark's Gospel as the new tongue, the spir-
12 itual meaning of which is attained through "signs
following."

Spiritual
language

SH 192:4

We are Christian Scientists, only as we quit our reliance
upon that which is false and grasp the true. We are not

- 6 Christian Scientists until we leave all for Christ. Human
opinions are not spiritual. They come from the hearing
of the ear, from corporeality instead of from Principle,
9 and from the mortal instead of from the immortal. Spirit
is not separate from God. Spirit is God.

SH 505:16–7

Spirit imparts the understanding which uplifts con-
sciousness and leads into all truth. The Psalmist saith:

- 18 “The Lord on high is mightier than the noise
of many waters, yea, than the mighty waves of
the sea.” Spiritual sense is the discernment of spiritual
21 good. Understanding is the line of demarcation between
the real and unreal. Spiritual understanding unfolds
Mind, — Life, Truth, and Love, — and demonstrates the
24 divine sense, giving the spiritual proof of the universe in
Christian Science.

Understanding
imparted

- This understanding is not intellectual, is not the result
27 of scholarly attainments; it is the reality of all things
brought to light. God’s ideas reflect the im-
mortal, unerring, and infinite. The mortal,
30 erring, and finite are human beliefs, which apportion to
1 themselves a task impossible for them, that of distinguish-
ing between the false and the true. Objects utterly un-
3 like the original do not reflect that original. Therefore
matter, not being the reflection of Spirit, has no real en-
tity. Understanding is a quality of God, a quality which
6 separates Christian Science from supposition and makes
Truth final.

Original
reflected

SH 340:15

- 15 “Thou shalt have no other gods before me.” (Exodus
xx. 3.) The First Commandment is my favorite text.
It demonstrates Christian Science. It inculcates the tri-

18 unity of God, Spirit, Mind; it signifies that man shall
have no other spirit or mind but God, eternal good, and
that all men shall have one Mind. The divine Principle
21 of the First Commandment bases the Science of being, by
which man demonstrates health, holiness, and life eternal.
One infinite God, good, unifies men and nations; con-
24 stitutes the brotherhood of man; ends wars; fulfils the
Scripture, “Love thy neighbor as thyself;” annihilates
pagan and Christian idolatry, — whatever is wrong in
27 social, civil, criminal, political, and religious codes;
equalizes the sexes; annuls the curse on man, and leaves
nothing that can sin, suffer, be punished or destroyed.

SH 29:24–26

24 The Holy Ghost, or divine Spirit, overshadowed
the pure sense of the Virgin-mother with the full recog-
nition that being is Spirit.

SH 332:19

X. Jesus demonstrated Christ; he proved that Christ
is the divine idea of God — the Holy Ghost,
21 or Comforter, revealing the divine Principle,
Love, and leading into all truth.

Holy Ghost
or Comforter

SH 496:15

15 Hold perpetually this thought, — that it is the spiritual
idea, the Holy Ghost and Christ, which enables you to
demonstrate, with scientific certainty, the rule of healing,
18 based upon its divine Principle, Love, underlying, over-
lying, and encompassing all true being.