

And finally, our focus passage will be 1 Samuel 28:3-25.

The one possible exception to the assertion that all of the references to spirit mediumship in Scripture are found in the Old Testament is Acts 16:16-19. Paul and Silas were in Philippi.

Acts 16:16-19 -- "And it happened that as we were going to the place of prayer, a certain slave-girl having a spirit of divination met us, who was bringing her masters much profit by fortune telling. Following after Paul and us, she kept crying out, saying, "These men are bond-servants of the Most High God, who are proclaiming to you the way of salvation." And she continued doing this for many days. But Paul was greatly annoyed, and turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her!" And it came out at that very moment. But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the market place before the authorities.

This spirit of divination was a demon, whom Paul cast out of the slave girl. Literally, verse 16 calls it a "spirit of *Python*." It is interesting to note that the oracle at Delphi, Greece, was guarded by a python, and the priestess was called "pythia." She also was supposed to have the power of divination, and many came to consult her concerning the future. It would appear that this slave girl in Philippi was possessed by a demon who divined, or told fortunes, to those who came to consult her. However, there is nothing here about consulting the dead, or attempting to communicate with the spirits of deceased persons. There is only a fortune teller who was demon-possessed and brought her owners much profit by fortune telling.

Did this slave girl hold seances? Did she go into trances? Did she tell persons who came to consult her that spirits of the dead were sending these messages? Did her demon pretend to be the spirit of some dead person, and tell her things she could never have known by natural means? To all of these questions we much plead ignorance or begin to speculate. In view of the absence of further scriptural evidence concerning this case, it would appear both proper and wise to say that we do not know.