

Handout: 1 Samuel Lesson 10

The Biblical concept of Sheol:

- It is the place where the dead dwell in silence and gloom (Ps 89:48; Prov 5:5; 7:27).
- It is the abode of both the righteous and sinful dead before the Resurrection of Christ, although their condition in Sheol is not the same: the righteous await the coming of Christ in the banquet of the just while the wicked suffer punishment for their sins (Lk 16:23; CCC 633).
- God's power extends over Sheol (Ps 139:7-8; Prov 15:11; Job 26:6; Wis 16:13).
- In Sheol, human wealth, knowledge, reason, wisdom, and work are of no value. The only thing that benefits one's soul is being pleasing to God, not accomplishment by human standards (Ps 49:16; Ecc 9:10).
- God will not abandon His people to Sheol; Christ will preach the Gospel in Sheol and will liberate the dead who believe in Him (Ps 16:10; Acts 2:27; 13:35; 1 Pt 3:18-20; 4:6; Apostles' Creed).

CCC 633: "Scripture calls the abode of the dead, to which the dead Christ went down, "hell"; *Sheol* in Hebrew or *Hades* in Greek, because those who are there are deprived of the vision of God. Such is the case for all the dead, whether evil or righteous, while they await the redeemer: which does not mean that their lot is identical, as Jesus shows through the parable of the poor man Lazarus who was received into 'Abraham's bosom': 'It is precisely these holy souls, who awaited their Savior in Abraham's bosom, whom Christ the Lord delivered when he descended into hell.' Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him."

Samuel's message to Saul in 1 Samuel 28:16-18:

1. God has turned away from him and has become his enemy.
2. It shall be as Samuel foretold Saul: his sovereignty has been taken away and given to David because Saul disobeyed Yahweh's command to destroy the Amalekites.
3. The Philistines will win the battle and Saul and his sons will die.

Achish, the Philistine ruler of Gath professes David's worthiness in that he has found "no fault" in him three times in 1 Samuel 29:3, 6 and 10. The Gentile Roman governor, Pontius Pilate, will pronounce that Jesus has "no fault" three times during His trial in John 18:38; 19:4 and 6. The difference is, of course, that Jesus really was without "fault," while David has been lying to Achish to protect himself, his soldiers, and his countrymen.

There are very few cases of suicide recorded in the Bible. For example:

1. Ahimelech in Judges 9:54
2. Samson in Judges 16:30
3. Saul and his armor bearer in 1 Samuel 31:4-5
4. Ahithophel in 2 Samuel 17:23
5. Zimri in 1 Kings 16:18
6. Judas Iscariot in Matthew 27:3-5