

the other antediluvians "and he died." Enoch did not die as did other men. God took him without letting him pass through the experience of the death struggle. Nothing is said of the place whither Enoch was taken. There is no reason to suppose that he was not taken to Sheol, or that he was taken to Heaven or paradise. The teaching of this passage is that God took Enoch into communion with Himself after death, that God granted his presence and favor to Enoch in the abode of the dead; and that therefore there is a possibility of union and communion with God in the abode of the dead.

The story of Saul and the necromancer (1 Sam. xxviii) is instructive. Saul, after he has learned that God will not answer him by any lawful method, resorts to a woman who is mistress of necromancy. Her profession was to invoke the dead to respond to the inquiries of the living. At a later date the prophet Isaiah rebukes the people for resorting to such necromancers.

"When they say unto you, seek unto the necromancers and unto the wizards:

Ye chirpers and mutterers should not a people seek unto their God?

On behalf of the living will they seek unto the dead for instruction and for testimony."

—Is. viii. 19.

Necromancy was forbidden in the codes of the Hexateuch under penalty of death. The narrative makes it evident that Samuel ascended from the abode of the dead, that he was recognized, notwithstanding his supernatural form, and that he gave a decisive message to Saul that was appropriate to the occasion. His words "To-morrow thou and thy sons will be with me" (verse 19) clearly shows that Samuel, Saul and Jonathan would meet together on the morrow of the battle in the abode of the dead, and that this was a place from which Samuel ascended, and to which they would descend.

The grief of David at the death of his child finds vent in his words.

"I am going unto him but he cannot return unto me.—2 Sam. xii: 23.

David knows that he will, ere long, go to his babe in the abode of the dead.

In two of the Davidic Psalms light is cast upon the future life of the righteous in Sheol.

"Thou wilt not abandon me myself to Sheol,  
Thou wilt not suffer thy favored one to see destruction;  
Thou wilt make known to me the path to life,  
Fulness of joys is in thy presence,  
Pleasures at thy right hand for evermore."—Ps. xvi: 10-11.

"I in righteousness shall behold thy face,  
I shall be satisfied with thy form, when I awake."—Ps. xvii: 15.

These passages teach that after death the psalmist expects to be in the presence of God, to be at His right hand, to see His face, and to be satisfied with beholding His form. This is to be an experience of pleasure, satisfaction and fulness of joy. The only place that is mentioned