



## Suicide in the Bible

Suicide is the act of intentionally killing oneself on purpose. The frequency of attempted suicide is much higher than the actual suicide. The number of women who attempted suicide is three times higher than men, but four times more men succeeded. There are two types of suicide: the honorable and dishonorable. Honorable suicide refers to suicide missions designated as a military action or operation that is certain to result in the death of the persons involved, like a suicide missions inside the enemy territory. Dishonorable suicide refers to a suicide in a moment of extreme fear, extreme despair or deep anxiety, the result of which is often ruinous to one's own interests. The concern of this article is the dishonorable suicide.

There are three types of dishonorable suicide: personal, assisted and mass suicide. Personal suicide is exclusively the decision of the person without any assistance from another person. Assisted suicide refers to medical practice of helping a terminally ill person, or patient with unbearable disabilities to die by removing the life-sustaining treatment now popularly known as euthanasia. Mass suicides occasionally occur within religious cults. The members of the People's Temple lead by Jimmy Jones drank Kool Aid laced with cyanide in Guyana where 911 members died. The followers of David Koresh killed themselves by setting fire to their temple in Waco, Texas in 1993, and the members of Order of the Solar Temple simultaneously committed suicide in several religious holiday cottages in Switzerland and Canada in 1994.

There were seven recorded cases of suicide in the Bible, two were believers and five were unbelievers. The suicide of Samson was honorable in purpose though it was done with personal motive to avenge the atrocities he suffered in the hands of the Philistines (Judges 16:30). And Samson said, "Let me die with the Philistines!" And he bent with all his might so that the house fell on the lords and all the people who were in it. So the dead whom he killed at his death were more than those whom he killed in his life.

The suicide of King Saul (1 Samuel 31: 4) is categorized as dishonorable suicide because of three reasons: He refused to accept defeat, he had guilt feelings, and he was afraid of his enemy. Saul died without regaining his spirituality and privileges. There were four Old Testament believers who resolved to die by suicide because of personal failures in their career and mission. Their intensified depression and guilt ignited by remorse concluded to an abominable act of suicide.

Abimelech, the son of Gideon, committed suicide because of failures in his political career. Then he called quickly to the young man, his armor bearer, and said to him, "Draw your sword and kill me, lest it be said of me, 'A woman slew him.'" So the young man pierced him through, and he died (Judges 9:54)

The armor bearer of King Saul committed suicide as sympathy to the failure of his master. And when his armor bearer saw that Saul was dead, he also fell on his sword and died with him (1

Samuel 31:5). Now when Ahithophel saw that his counsel was not followed, he saddled his donkey and arose and went to his home, to his city, and set his house in order, and strangled himself; thus he died and was buried in the grave of his father (2 Samuel 17:23).

Ahithophel, was a man greatly renowned for his sagacity among the Jews. At the time of Absalom's revolt he deserted David (Ps. 41:9; 55:12-14) and espoused the cause of Absalom (2 Sam. 15:12). David sent his old friend Hushai back to Absalom, in order that he might counteract the counsel of Ahithophel (2 Sam. 15:31-37). This end was so far gained that Ahithophel saw he had no longer any influence, and accordingly he at once left the camp of Absalom and returned to Giloh, his native place where, after arranging his worldly affairs, he hanged himself, and was buried in the sepulcher of his fathers (2 Sam. 17:1-23).

Zimri, deliberately resolved to die by suicide because of political failures. And it came about, when Zimri saw that the city was taken, that he went into the citadel of the king's house and burned the king's house over him with fire, and died (1 Kings 16:18). Zimri Murdered Elah at Tirzah, and succeeded him on the throne of Israel (1 Kings 16:8-10). He reigned only seven days, for Omri, whom the army elected as king, laid siege to Tirzah, whereupon Zimri set fire to the palace and perished amid its ruins (1 Kings 16:11-20). Extreme depression and mental disturbance provoked the old sinful nature to commit suicide.

Judas Iscariot was the only one from the New Testament who died by suicide. And he threw the pieces of silver into the sanctuary and departed; and he went away and hanged himself. (Matt. 27:5). He was overcome by intense guilt feeling expressed in remorse. There was no indication that Judas Iscariot was saved by receiving the grace of God (Acts 1:25). Among those who committed suicide in the Bible, only Samson died in the state of spirituality, from weakness was made strong (Heb. 11:32, 34). But the rest of them refused to accept defeat and failure and was overcome by emotion. Only God has the authority and right to terminate our biological life on earth. The time and manner of our physical death is divine prerogative.

Suicide is cowardice to face the trials and pains of life. It is not an escape from reality but rather the denial of its presence. Suicide is never a solution to any human problem but rather the making of more problems and therefore, might resolve to more terrible sufferings. The real victim of any successful suicide are the people surrounding the victim, they are hurt more than the victim. People who resolved to suicide are often weak-will and controlled by emotion. They lacked the mental attitude to cope with further stress of their situation. The issue here is their immediate inability to think clearly and objectively. In most cases of suicide, the victim missed the real purpose of his existence. The victim focus on just particular aspect of his life and everything he sees is the problem without solution. Some common factors that contribute to dishonorable suicide: Such as mental disturbance, physical illness, substance abuse, financial problems, relational problems, physical or sexual abuse and hopelessness or loneliness: "The steadfast of mind Thou wilt keep in perfect peace, Because he trusts in Thee. "Trust in the Lord forever, For in God the Lord, we have an everlasting Rock. (Isaiah 26:3-4). The soul with resident and functional Bible doctrines can overcome all of the above mentioned factors and reasons for suicide. Suicide is a bad decision of the soul by a person whose mind is distorted by illusion and overcome by pride to admit his failure, defeat, or inability. Extreme depression clouds the soul to think clearly and logically. People who committed suicide showed the same emotional pattern before they killed themselves: They were fearful, disturbed, depressed, irritated and avoided others.

Expensive psychological counseling or clinical treatment is unnecessary because the Word of God is sufficient to handle such cases. Only God has the solution for all human problems. God

revealed His perfect plan and purpose for humanity through the Scripture. The Scripture alone has the most effective solution for stress, guilt feelings, and any human problem under the sun. God created man with all the provisions necessary for existence of men in this planet earth.

Suicide is never a solution to any human problem but the weak manifestation of weakness, cowardliness and inability to face the realities of life.

Sometimes a depressed person plans a suicide in advance. Many times, though, suicide attempts happen impulsively, in a moment of feeling desperately upset. Many people who attempt suicide talk about it before making the attempt. Sometimes, simply talking to a sympathetic, nonjudgmental listener is enough to prevent the person from attempting suicide. Do not ignore a suicide threat or attempted suicide.

### **Other risk factors for suicide include:**

- One or more prior suicide attempts
- Family history of mental disorder or substance abuse
- Family history of suicide
- Family or domestic violence
- Physical or sexual abuse
- Keeping firearms or other weapons in the home
- Incarceration
- Excessive drinking and intake of substance
- Deep depression and severe loneliness
- Social withdrawal and limited interaction with others
- Exposure to the suicidal behavior of others

### **Five Reasons Not To Kill Yourself:**

1. It will not do anything good to your family.
2. Try to look back how good has been to you.
3. Your existence has a purpose in the world.
4. God has plan, purpose, and will for you.
5. You have no rights to waste and end up your life

## **The Spiritual Recovery Device**

Rebound is the recovery procedure for loss of fellowship with God. When the believer sins, fellowship with God will be lost, this includes loss of the Filling of the Holy Spirit. Rebound is accomplished by naming our sins to God. If we acknowledge our sins, He is faithful and Righteous with the result that He forgives us our sins and purifies us from all wrongdoing. (1 John 1:9) Rebound does not require confessing to a so-called priest, fellow believers or public confession of sins before a congregation. Every believer in the Church Age is a priest who represents himself before God. It is blasphemy to confess to anyone besides God, or for anyone to assume that he has the power to forgive sins. Only God can forgive sins.

The recovery procedure does not include penance, feeling sorry, or promising God that it will never happen again, or making pledges, vows or doing some sacrificial work for God. The sins have already been paid for by the Lord Jesus Christ on the Cross. There is nothing that can be added to His finished work (John 19:30) on the Cross. Rebound is not prayer. It is a recovery procedure. Prayer will not get through unless Rebound has preceded it as necessary. Since Rebound is not prayer, there is no requirement to go through the formality of addressing it to the

Father in the name of the Son. The only thing God the Father will hear is the naming of the sins - nothing else.

If we acknowledge our sins, He is faithful and righteous, with the result that He forgives our sins, and He purifies us from all wrong doing.

## **A Problem-Solving Device**

Rebound is a problem-solving device for the sins of the believer. You cannot live the Christian way of life without Rebound, because all believers have an old sin nature. We have an old sin nature with an area of weakness, an area of strength, and a trend toward legalism or antinomianism. We all have different old sin natures with different areas and different trends. On the Cross, all our sins, past, present and future, were imputed to Christ, and He received the judgment for every one of them. He used all the problem solving devices (except Rebound because He did not sin and Occupation with Christ for obvious reasons) to remain impeccable.

In 1 John 1:9, Rebound is described as one of our priestly functions toward God. If we acknowledge [admit, cite, name, confess] our sins [post-salvation sins of cognizance], He is faithful and righteous with the result that He forgives our sins [post-salvation sins of cognizance] and cleanses [purifies] us from all unrighteousness [post-salvation sins of ignorance]. The Greek word for acknowledge is *homologeō* means to cite a courtroom case that proves your contention. In this sense, we acknowledge, name, or cite a case that went to court already: the judgment of your sins in Christ on the Cross. We already accepted this fact when we believed in Christ for salvation. So we, as Royal Priests, cite, name, or acknowledge our sin(s) privately and directly to God.

The sins of the believer cause him to be out of fellowship with God and no longer filled with the Spirit. Naming our sins to God is totally non-meritorious, how we feel about the sin(s) is inconsequential. We are simply doing exactly what God says to do, which is to privately acknowledge our sins to God in the privacy of our own Priesthood. There's a lot of drive for self-improvement in the old sin nature. We may improve, take vows, try to make it up to God, and if the sin shocks us enough, we will change our behavior pattern. But none of that is the Christian way of life it is legalism. In 1 John 1:9 the Greek word for sins is the *harmatia* and it refers to personal sins, specifically to the sins of believers

Just as there is nothing we can add to faith in Christ for salvation, there is nothing we can add to the acknowledgment of our sins for the recovery of our fellowship with God and the Filling of the Holy Spirit. Both believing in Christ for salvation and simply acknowledging our post-salvation sins for forgiveness are non-meritorious. They are totally and completely compatible with God's grace policy. Legalism wants to help God by adding human works which cancel grace. The moment we believe in Christ, we possess eternal life, and nothing can change that. The moment we acknowledge post-salvation sins, we are forgiven. Then we recover our fellowship with God and once again are filled with the Holy Spirit. God is faithful in every case of Rebound, no matter how monstrous the sin of the believer may be to others. Legalism does not dictate to God; God always forgives.

There never has been a sin acknowledged to God that has not been instantly forgiven. God is "righteous" or "just" to forgive us because that sin was already judged at the Cross. God is righteous and justified in forgiving us because He has already judged that sin. "Cleansing us from all unrighteousness" refers to all the unknown sins that occur, these are sins of ignorance

for which we are held responsible. Using the rebound technique after we have sinned is the only way to recover fellowship with God and the only way by which we reenter the divine dynasphere, which is why it is called gate number one. This problem-solving device was used in the dispensation of Israel, Psalm 32:5, "I acknowledge my sin to you. Therefore, I will not hide my guilt. I said to myself, I will acknowledge [admit] my transgression to the Lord, and You forgave the iniquity of my sin." The only difference between rebound in the Old Testament and rebound in the New Testament is that, after rebounding in the Old Testament, you were simply restored to fellowship with God, and a very few had a restored relationship with the Holy Spirit. After we rebound in this dispensation, not only are we restored to fellowship with God, but we are also filled with the Spirit. The mechanics and momentum of Rebound are fourfold:

- Acknowledge or confess it, 1 John 1:9.
- Isolate it, Heb 12:15, See to it that no one comes short of the grace of God, that no root of bitterness sprouting up cause trouble, and through this [bitterness - perpetuation of the fragmentation of the life] many are contaminated [polarized fragmentation].
- Forget it, Phi 3:13, Brethren, I do not evaluate myself to have attained, but I do concentrate on one thing: forgetting those sins which are behind, and pressing toward those things which are ahead [execution of the protocol plan].
- Keep moving, Phi 3:14. I keep advancing toward the objective for the prize of that upward call from God [escrow blessings] in Christ Jesus. The point is that if you're still alive after you name your sins, God intends for you to move on! The results of Rebound are as follows:
  - You are restored to fellowship with God.
  - You have recovered the filling of the Spirit.

The rebound technique is the only problem-solving device that functions when the believer is in a state of carnality, a state of sin, out of fellowship. The reason it can function in a state of carnality is because we are a part of the Royal Priesthood at the moment of salvation.