

Waltke, Psalms, Session 25, Resources from Notebooklm

1) Abstract, 2) Audio podcast, 3) Study Guide, 4) Briefing Document, and 5) FAQs

1. Abstract of Waltke, Psalms, Session 25, Messianic Psalms, Psalm 16, Part 2, Biblicalelearning.org, BeL

Dr. Bruce Waltke's lecture analyzes Psalm 16, exploring its interpretation across different periods. He examines various classifications of the psalm—**petition, song of trust, and Messianic prophecy**—and discusses its use by New Testament authors like Peter and Paul to support the **resurrection of Jesus**. A significant portion focuses on the meaning of the Hebrew word *shachat*, arguing against interpretations that reject its meaning as "corruption" in favor of "pit", thereby upholding the psalm's **prophetic significance**. Finally, the lecture touches upon the psalm's application to the **Christian faith**, emphasizing themes of trust in God's presence and the hope of eternal life.

2. 21-minute Audio Podcast Created on the basis of Dr. Waltke's, Psalms, Session 25 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Psalms → Waltke).



Waltke_Psalms_Session25_Ps16_Messianic.r

3. Briefing Document

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided source, "Waltke_Psalms_EN_Lecture25.pdf":

Briefing Document: Psalm 16 - A Messianic Prophecy

Source: Excerpts from "Waltke_Psalms_EN_Lecture25.pdf", a lecture by Dr. Bruce Waltke on the book of Psalms, specifically focusing on Psalm 16.

Overview:

This lecture by Dr. Bruce Waltke provides an in-depth exegesis and exposition of Psalm 16, highlighting its significance as a messianic prophecy pointing to the resurrection of Jesus Christ. Waltke emphasizes the importance of understanding the historical and theological context of the psalm, engaging with both traditional and critical interpretations. The lecture also addresses the crucial Hebrew word "shachat" and argues for its translation as "corruption" rather than "pit."

Main Themes and Ideas:

1. Psalm 16 as a Messianic Psalm:

- Waltke identifies Psalm 16 as a key Messianic Psalm, alongside Psalms 2, 22, and 110, crucial for understanding Christology. He notes that the New Testament apostles Peter and Paul utilized Psalm 16 to explain the death and resurrection of Jesus.
- He emphasizes the psalm's prophetic nature in relation to the resurrection, stating, *"The apostles see this psalm as a prophecy of Christ's resurrection."*

1. Genre and Classification of Psalm 16:

- Waltke suggests multiple legitimate classifications: petition psalm (due to the initial plea for safety), a song of trust and praise (due to the dominance of confidence and praise), and a messianic psalm.
- He identifies the literary structure: an introductory petition, followed by a confession of trust before death (loyalty to the covenant community and cause for trust), and finally a commitment of the corpse to God.

1. Detailed Exegesis of Key Verses:

- **Verse 1:** The psalmist asks to be kept safe, not just delivered from death, but safe in death. *"Keep me safe, El, because I take refuge in you."*
- **Verses 2-4:** The psalmist expresses his sole loyalty to I Am (God), his delight in the people of God (the "holy ones"), and his refusal to join apostates, rejecting their practices. *"I have no good thing apart from you. As for the holy ones in the land...they are those in whom is all my delight."*
- **Verses 5-8:** The psalmist recognizes that his inheritance is from I Am (God), that his "lot" is in a pleasant place, and that he is blessed by God's instruction and presence, which provides protection. *"I Am, my allotted portion in my cup, you hold my lot."*
- **Verses 9-11:** The psalmist expresses joy and security even when facing death, confident that God will not abandon him to the grave or allow his body to see corruption, ultimately leading to the path of life and eternal pleasures. *"Therefore, my heart is glad and my liver rejoices...because you will not abandon me to the grave. Nor will you allow your devoted one to see corruption. You will make known to me the path of life. You will fill me with joy in your presence with eternal pleasures at your right hand."*

1. The Crucial Word "Shachat":

- Waltke dedicates a significant portion of the lecture to the Hebrew word "shachat" in verse 10, traditionally translated as either "pit" or "corruption".
- He argues, against the modern historical-critical view (which translates it as "pit"), that the ancient Septuagint translation as "corruption" is correct and more accurately reflects the meaning.
- He challenges the common lexicon's (Brown, Driver, and Briggs) interpretation of *shachat* as solely "pit" asserting that it ignores a masculine usage of the word, where it is used in a poetic context as a personified "father," in Job 17:14.
- *"If I say to shachat, you are my father..."*
- He uses Job 17:14 to make his case: *"Here he is clearly using shachat as a masculine because he personifies it as my father."*
- Waltke's argument uses the fact that Hebrew poetry personifies nouns according to their gender to show the existence of a masculine version of the word.

- He argues that a "pit" would be associated with verbs of motion (going down or entering) while in this Psalm it is associated with the verb "to see/experience." He argues that the latter goes more accurately with corruption.
- Waltke contends that translating it as "corruption" upholds the traditional messianic interpretation of the Psalm and supports the New Testament claims that Jesus' body did not experience decay in the grave.

1. **Impact of Historical Criticism:**

- Waltke criticizes historical criticism, which rejected the New Testament's interpretation of the Old Testament. He uses "shachat" as an example of a mistranslation arising out of a desire to make the Old Testament fit current thought rather than using the Septuagint's interpretation.
- He notes that under historical criticism, the definition of *shachat* was changed to the more neutral "pit," undermining the prophetic nature of the Psalm and the messianic interpretation.
- He shares an anecdote of a preacher in his church, using the New RSV, skipping verse 10 because she was unsure how to make sense of *shachat* translated as "pit." He sees this as evidence of the harm that such interpretive choices can do to the understanding of Scripture.

1. **Trust in God and a Good Inheritance:**

- The psalm emphasizes trust in God as the ultimate source of good and inheritance. The psalmist, like the Levites who had no land, but rather their inheritance was God, finds his inheritance in I Am himself. *"The allotted portion, my allotted portion...I am is my portion."*
- This is also expressed in the image of the cup, which implies that God determines the psalmist's portion and destiny.
- *"The portion of my cup is the Lord."*
- The psalm also emphasizes the joy and security found in a relationship with God, even in the face of death.

1. Intrinsic vs. Extrinsic Motivation:

- Waltke uses the analogy of a parent rewarding a child for piano practice with an ice cream cone (extrinsic) to contrast with God's reward, which is the consummation of our investment (intrinsic). The joy of fellowship with God in this life prepares us for the joy of seeing Him face-to-face in the next. *"The joy of fellowship with God in this world will be rewarded with the reward of overflowing joy when we see him face to face after death."*

Key Quotes:

- "The apostles see this psalm as a prophecy of Christ's resurrection."
- "Keep me safe, El, because I take refuge in you."
- "I have no good thing apart from you."
- "I Am, my allotted portion in my cup, you hold my lot."
- "Therefore, my heart is glad and my liver rejoices...because you will not abandon me to the grave. Nor will you allow your devoted one to see corruption."
- "Here he is clearly using shachat as a masculine because he personifies it as my father."
- "The portion of my cup is the Lord."
- "The joy of fellowship with God in this world will be rewarded with the reward of overflowing joy when we see him face to face after death."

Conclusion:

Dr. Waltke's lecture on Psalm 16 presents a compelling case for its interpretation as a messianic prophecy, focusing on the resurrection of Christ. He critiques historical-critical interpretations that undermine this understanding, arguing for a traditional reading based on the Septuagint's translation and textual and poetic analysis of the Hebrew. He emphasizes the psalm's themes of trust in God, loyalty to His people, and the security and joy found in a relationship with God that transcends even death itself. The lecture also underscores the importance of careful exegesis, taking into account linguistic nuances and historical context when interpreting the Scriptures.

4. Psalms Study Guide: Session 25, Messianic Psalms, Psalm 16, Part 2

Psalm 16 Study Guide

Quiz

1. What is the significance of Psalm 16 being classified as a "miktam"?
 - The term "miktam" is uncertain but possibly signifies an inscription or a writing of David, used in petition psalms celebrating the salvation of the righteous, and highlighting the psalmist's inspired nature.
1. How does the psalmist express his loyalty in Psalm 16, verses 2-4?
 - The psalmist declares his sole loyalty to I AM, acknowledging God as his master and sole source of good. Additionally, the psalmist expresses his delight in the "holy ones" (the covenant community), while rejecting association with the apostates.
1. What are the two reasons the psalmist gives for his trust and loyalty in verses 5-8?
 - The psalmist's trust and loyalty are rooted in his inheritance from God, where I AM himself is his portion. His trust also stems from the instruction God provides, as well as God's presence and protection, which the psalmist acknowledges and praises.
1. How does Dr. Waltke explain the two possible roots of the word "shachat"?
 - Dr. Waltke explains that "shachat" is either derived from "shuach" (to descend), making it a feminine noun referring to "the pit" or that "shachat" is a masculine noun with the 't' as part of the root itself. In this sense, it means "corruption."
1. What is the key difference in interpretation of "shachat" between traditional and historical-critical readings?
 - The traditional reading, supported by the Septuagint and apostles, interprets "shachat" as "corruption," referencing the decay of a body. Historical criticism, however, interprets "shachat" as "the pit," a place of descent.

1. How does Job 17:14 help Waltke's argument about the meaning of "shachat"?
 - In Job 17:14, Job addresses "shachat" as "my father," which demonstrates that the word can be used as a masculine noun. This example shows that in poetry a masculine noun is personified with masculine characteristics.
1. Why does Waltke argue against the interpretation of "shachat" as "the pit"?
 - Waltke notes that the verbs commonly used with "pit" are those of motion like "to go down," whereas Psalm 16 uses "to see," which indicates a state, supporting his interpretation of "shachat" as "corruption."
1. What is the significance of the psalmist's confidence in God's presence both in and after death?
 - The psalmist is emotionally full of joy facing death, due to his relationship with God. He expresses his confidence that God will not allow his body to corrupt and will ensure a continued relationship after death.
1. How does Waltke explain the difference between extrinsic and intrinsic motivation?
 - Extrinsic motivation involves a reward unrelated to the investment, like a child receiving an ice cream for practicing piano. Intrinsic motivation, however, rewards the investment itself as the child's practice leads to the ability to play music, mirroring a believer's reward of eternal life after practicing faith in this life.
1. How does Dr. Waltke interpret the instruction from God at night and relate that to conscience?
 - Dr. Waltke views that the instruction from God at night as an inner awareness of right and wrong. He connects that instruction to conscience, stating that one's sense of right and wrong guides their emotions and actions, free from the distractions of the day.

Answer Key

1. The term "miktam" is uncertain but possibly signifies an inscription or a writing of David, used in petition psalms celebrating the salvation of the righteous, and highlighting the psalmist's inspired nature.

2. The psalmist declares his sole loyalty to I AM, acknowledging God as his master and sole source of good. Additionally, the psalmist expresses his delight in the "holy ones" (the covenant community), while rejecting association with the apostates.
3. The psalmist's trust and loyalty are rooted in his inheritance from God, where I AM himself is his portion. His trust also stems from the instruction God provides, as well as God's presence and protection, which the psalmist acknowledges and praises.
4. Dr. Waltke explains that "shachat" is either derived from "shuach" (to descend), making it a feminine noun referring to "the pit" or that "shachat" is a masculine noun with the 't' as part of the root itself. In this sense, it means "corruption."
5. The traditional reading, supported by the Septuagint and apostles, interprets "shachat" as "corruption," referencing the decay of a body. Historical criticism, however, interprets "shachat" as "the pit," a place of descent.
6. In Job 17:14, Job addresses "shachat" as "my father," which demonstrates that the word can be used as a masculine noun. This example shows that in poetry a masculine noun is personified with masculine characteristics.
7. Waltke notes that the verbs commonly used with "pit" are those of motion like "to go down," whereas Psalm 16 uses "to see," which indicates a state, supporting his interpretation of "shachat" as "corruption."
8. The psalmist is emotionally full of joy facing death, due to his relationship with God. He expresses his confidence that God will not allow his body to corrupt and will ensure a continued relationship after death.
9. Extrinsic motivation involves a reward unrelated to the investment, like a child receiving an ice cream for practicing piano. Intrinsic motivation, however, rewards the investment itself as the child's practice leads to the ability to play music, mirroring a believer's reward of eternal life after practicing faith in this life.
10. Dr. Waltke views that the instruction from God at night as an inner awareness of right and wrong. He connects that instruction to conscience, stating that one's sense of right and wrong guides their emotions and actions, free from the distractions of the day.

Essay Questions

1. Compare and contrast the traditional, apostolic interpretation of Psalm 16 with the historical-critical interpretation, focusing on the different understandings of the word "shachat." Discuss the implications of each interpretation for Christian theology.
2. Analyze the various classifications of Psalm 16, such as a petition psalm, a song of trust, and a Messianic psalm. How do these different classifications contribute to a comprehensive understanding of the psalm's message and purpose?
3. Discuss the concept of inheritance in Psalm 16, particularly the idea that God himself is the psalmist's inheritance. How does this understanding of inheritance relate to the psalmist's confidence and joy, especially in the face of death?
4. Examine the psalmist's expressions of loyalty in verses 2-4 and his relationships with God, the covenant community, and apostates. How do these expressions of loyalty reflect the psalmist's worldview and the principles of the covenant he embraces?
5. Explore the idea of intrinsic motivation in the context of the psalmist's hope for a continued relationship with God after death. How does the concept of intrinsic reward enhance our understanding of the Christian hope for eternal life?

Glossary of Key Terms

- **Mikdam:** A term of uncertain meaning, but potentially related to "inscripturation" or a written composition by David, used in petition psalms celebrating salvation.
- **Shachat:** A Hebrew word traditionally interpreted as "corruption" (referring to bodily decay), but historically interpreted as "the pit" (a place of descent).
- **El:** A name for God emphasizing his transcendence, power, and role as the creator of all things.
- **I Am:** A translation of the Hebrew name for God, YHWH, emphasizing God's self-existence and covenantal relationship with his people.
- **Adonai:** A Hebrew name for God meaning "Lord" or "Master," highlighting his sovereignty and authority.
- **Septuagint:** The Greek translation of the Hebrew Bible. It's significant for its interpretation of "shachat" as corruption.
- **Apostates:** Individuals who have abandoned or renounced their religious faith or loyalty to God.
- **Covenant Community:** The group of people who are in a formal relationship with God and are united by that relationship.
- **Intrinsic Motivation:** Motivation derived from the inherent satisfaction of the activity itself, such as the joy of fellowship with God.
- **Extrinsic Motivation:** Motivation driven by external rewards, such as a parent rewarding a child with ice cream for practicing the piano.
- **Historical Criticism:** A method of studying the Bible that seeks to understand the text by looking at its historical context, including source material, authorship, and audience.
- **Rhetorical Criticism:** A method of studying the Bible that analyzes the literary techniques, structure, and persuasive devices employed within the text.
- **Sheol:** The realm of the dead in Hebrew thought.

5. FAQ on Themes from Dr. Bruce Waltke's Psalms, Session 25, Messianic Psalms, Psalm 16, Part 2

FAQ on Psalm 16 Based on Dr. Bruce Waltke's Lecture

- **What is the significance of Psalm 16 according to Dr. Waltke and how does it relate to the New Testament?**
- Dr. Waltke emphasizes that Psalm 16 is a messianic psalm, crucial for understanding Christ's death and resurrection. He highlights how Peter and Paul, in the New Testament, use it to explain the resurrection of Jesus. They specifically point to verses stating that God will not abandon his devoted one to the grave nor allow his holy one to see decay, interpreting this as a prophecy fulfilled in Jesus's resurrection. The psalm is thus not just about David's personal hope but points forward to a greater hope realized in Christ.
- **What does the word "miktam" signify in the context of Psalm 16?**
- The term "miktam" is not precisely known, but Dr. Waltke suggests it might mean "inscripturation" or a "writing of David." The implication is that this psalm is more than just personal expression, it is a record of divinely inspired truth. It is a type of writing set apart, and since it is by David it ties into the prophetic and charismatic lineage that David embodies.
- **How does Dr. Waltke interpret the phrase "keep me safe, El" in Psalm 16:1?**
- Waltke sees this as a petition to God, specifically to the transcendent God referred to as "El", for protection within the context of death itself, not just from the threat of death. He sees it as a request for God's extreme care, recognizing the psalmist is in grave danger. This indicates the psalmist, or Christ ultimately, is going into death but confident in the care of God.

- **What does Dr. Waltke say about the psalmist's loyalty in the psalm?**
- The psalmist demonstrates complete loyalty to God ("I have no good thing apart from you") and to the people of God, whom he calls "the holy ones" and "noble ones" in the land. His delights are exclusively in the covenant community and he will not participate in the worship of those who are not part of this community. Waltke believes that this passage highlights a contrast between those devoted to God and those loyal to false worship. He emphasizes that there is no delight in those who practice false worship but complete joy in those that worship the true God.
- **How does Dr. Waltke understand the concept of inheritance in Psalm 16?**
- Dr. Waltke interprets the psalmist's inheritance as being from God Himself, with God being the psalmist's portion and cup. Drawing a comparison with the Levites who inherited no land, the psalmist sees God as his primary possession. This inheritance includes both his destiny and everything God possesses, emphasizing that God is the source of all good. It also ties into the inheritance that the Christian receives in Christ as an eternal inheritance.
- **What is the controversy surrounding the interpretation of "shachat" (translated as 'corruption' or 'pit') in Psalm 16:10?**
- Historically, the Septuagint translated the Hebrew word "shachat" as "corruption," supporting the New Testament interpretation of a messianic prophecy of Christ's resurrection from the dead without experiencing decay. However, modern historical criticism and lexicons like Brown, Driver, and Briggs (BDB) have translated it as "pit," weakening the messianic claim. Dr. Waltke argues for the Septuagint's interpretation, asserting that there is evidence for a masculine root of "shachat" that does not mean the pit but can only mean corruption. He uses Job 17:14 to prove the masculine root, which the BDB omitted. He says his studies show that the word often carries a verb of motion, such as descend, which would lead to the translation "pit". However the verb "see" used in Psalm 16:10, refers to experiencing the state of corruption. Therefore, it was a mistake to use the definition "pit"
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- **How does the meaning of *shachat* affect the interpretation of the psalm and New Testament connections?**
- If *shachat* means "pit," as some modern translations suggest, the verse loses its prophetic thrust of a bodily resurrection and suggests only deliverance from the threat of death and that the psalmist will eventually die. However, interpreting *shachat* as "corruption," as Waltke argues, reinforces the New Testament's claim that the verse is a prophecy of Jesus' resurrection. It means that Jesus, as the Messiah, would not see decay in the grave, making his resurrection a unique event.
- **What is the main message of Psalm 16 according to Dr. Waltke?**
- The core message of Psalm 16, according to Dr. Waltke, is that the chosen king (David and ultimately, the Christ) petitions God to keep his corpse safe both in the grave and beyond. The king has confidence in God's protection because he was elected to have God as his inheritance, to be instructed by Him, and to have God at his right hand. This is a psalm of trust and hope in God that extends beyond physical death to a life in fellowship with Him, and that the quality of life now will carry into that eternal relationship. He goes into the grave full of joy knowing this because of his relationship with God. It is a psalm about life, death, resurrection and hope.