

Dr. Bruce Waltke, Psalms, Lecture 25

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This is Dr. Bruce Waltke and his teaching on the book of Psalms. This is session number 25, Messianic Psalms, Psalm 16, part two.

We want to exegete and exposit Psalm 16. As we said, with each approach I've narrowed down on a particular psalm. So that with the historical, we looked at Psalm 4, with the hymns, we looked at Psalm 100, with lament, we looked at Psalm 22, and so forth. We've already looked at several Messianic Psalms because they are great psalms for the Christian faith and Christology.

We looked at these psalms and other connections. So, as I said, for the lament psalms, we saw the great Messianic psalm of Christ on the cross and suffering. That's a lament psalm.

He's not protesting particularly, but he's suffering on the cross. We also looked in connection with liturgies. We've looked at the great coronation liturgies, the ascension of Christ, and the exaltation of Christ and his title as Son of God from Psalm 2. And Psalm 110.

Another great prophetic psalm is Psalm 16. It plays a crucial role in Peter's first sermon and in explaining the death and resurrection of Jesus Christ. It's also used by Paul in evangelizing the Jews, say at Antioch and Pisidia.

But let's look at Psalm 16. First of all, we have the translation. It's a miktam of David and these genre types like miktam, we're not exactly sure.

Perhaps it means inscripturation, which is the way it was understood in the ancient versions. What does that mean, inscripturation? Well, a writing of David. Keep me safe, El, because I take refuge in you.

I say to I Am, you are the Lord. I have no good thing apart from you. As for the holy ones in the land, they, indeed, the noble people are those in whom is all my delight.

Their pains will increase when they have acquired another god. I will not pour out to them libations of blood or take their names on my lips. I Am, my allotted portion in my cup, you hold my lot.

The boundary lines have fallen for me in pleasant places. Indeed, the inheritance is beautiful to me. I will bless I Am who counsels me.

Indeed, at night, my conscience, literally my kidneys, instructs me. I place I Am always before me because he's at my right hand. I will not be toppled or moved.

Therefore, my heart is glad and my liver rejoices. Literally, that's what it says. Indeed, my body rests secure 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." On the next page, on page 315, I discuss something of the history of interpretation.

As I said, the apostles see this psalm as a prophecy of Christ's resurrection. You can see it in Peter's sermon at Pentecost. Peter quotes the psalm and he says to the Jews who want to understand what's happening with the people speaking in tongues and other languages and so forth.

They try to explain it to them. David said about Jesus, David said about Jesus, he sees it as a prophecy of Jesus. I saw the Lord always before me because he is at my right hand.

I will not be shaken. Therefore, my heart is glad and my tongue rejoices. My body also will rest in hope because you will not abandon me to the realm of the dead.

You will not let your Holy One see decay. You've made known to me the paths of life. You fill me with joy in your presence.

Peter now explains, fellow Israelites, I can tell you confidently that the patriarch David died and was buried and his body is here to this day. But he was a prophet and knew that God had promised him an oath that he would place one of his descendants on his throne. Seeing what was to come, he spoke of the resurrection of the Messiah, that he was not abandoned to the realm of the dead, nor did his body see decay.

God has raised this Jesus to life and we are all witnesses of it. So he sees this as a prophecy that since he will not abandon him to the grave and his body will not see corruption, therefore, this Messiah has to be raised at least within three days because corruption sets in on the fourth day. And so, therefore, he will be dead at the most for three days, the maximum amount.

Paul also uses it in the same way. We tell you the good news. What God promised our ancestors he has fulfilled for us, their children, by raising up Jesus.

So, it is also stated elsewhere, you will not let your Holy One see decay. Now, when David, Paul explains, now, when David had served God's purposes in his own generation, he fell asleep. He was buried with his ancestors and his body decayed.

But the one whom God raised from the dead did not see decay. Therefore, my friends, I want you to know that through Jesus, the forgiveness of sins is proclaimed to you. But with the effect of historical criticism, the New Testament was no longer used for the interpretation of the Old.

And in this particular case, the key word here is in verse 10 and it's the word corruption or the word decay. And the Septuagint, the Hebrew word is shachat. And the Septuagint interpreted shachat to mean corruption.

But under the influence of historical criticism, that definition of the Septuagint is rejected. And instead of that, the word shachat is interpreted or translated to mean the pit. And so that is an expectation that at least in this crisis in which he finds himself, the psalmist finds himself, that he's not going to see the pit, but he will triumph over death for the moment.

But eventually, he will, of course, die. So, here's Esau Driver, for example, and this is an expositor and he's trying to make the best of it that he can. The psalmist did not speak explicitly of a future life.

In other words, the apostles were wrong. Their argument, their polemic will not hold water. The psalmist does not speak explicitly of the future life for verse 11 does not refer to it at all as something beyond the grave.

But he expresses the hope of superiority over death, grounded on the personal relationship in which he himself stands toward God and which he cannot believe will be interrupted by death. In other words, in the psalmist, he's had this very close personal relationship with God. And so therefore, he cannot think that that relationship is going to be interfered with by death, but it will continue.

The psalm is thus messianic, not in being a prediction of Christ's resurrection, but in expressing an ideal, a hope of superiority to death, which transcended experience and was fully realized by the Christ. But it's not a prediction that Christ would see, not see decay. If it's not a prediction of a future life, how will his relationship continue in a way that's superior to death? It's for the moment in this experience.

I know it's gobbledygook. I was afraid my coffee hadn't kicked in yet this morning. Yeah.

No, in my mind it's for that moment, it's the superiority over death, that confidence. So, it's a present perception that is, as I understand it, drivers. Yes.

In other words, he is confident that that relationship cannot be interfered with. And so, he's triumphant over death and he lives in hope, but eventually he's going to die. So, you can see it just undermines the New Testament.

It says, were the apostles wrong then in their interpretation of the Psalms? This is out of our with Professor Houston and I and our book on Psalms as Christian Worship. Houston says, yes, argues Driver, because of their use of the mistranslation of the Septuagint and the word corruption. I remember as a student, in my first year in Hebrew, when I encountered this, I really didn't know what to do with it because our standard lexicon at that time was Brown, Driver and Briggs, the same driver.

And if you look under Shachat in his lexicon, the only meaning you're given is pit. And so that was the authority and I'm just a first-year student. And so to my mind, but I've always had enough faith that I didn't trust scholarship that called the Bible wrong.

I just never could go there. I didn't have answers to everything, but I knew I couldn't go there. It was just that my own faith carried me through.

I didn't have, I mean, if I have to have answers to everything, then my only logical conclusion is to be agnostic. I can't believe all my questions are answered. So, I live with some ambiguity.

I still don't have answers to all the questions, but I don't demand that because I recognize my finitude and I recognize the finitude of humanity in general. I think it's an interesting point because we, especially beginning students tend to think that dictionaries are non-interpretative and they can be trusted. And a great example in Greek is in BDAG, their definition of xair is hand and it goes on and on and on and on.

And at the very last it says finger because in the story of the prodigal son, he puts a ring on his hair and you put rings on fingers, not on hands. But the problem is the word doesn't mean finger, but there it is in a dictionary. So, you think, Oh, it must mean finger.

But that's a good example in the Old Testament. Do you find that happens a lot in Hebrew where there's more question about what words mean that personal biases or interpretations are reflected in dictionaries more? Oh, unquestionably, unquestionably, it does interpret to it. I can't give you the more of him, but I'm aware of it, that that does occur.

So, dictionaries are interpretive at some level. At some level. Yeah.

That's why you're always interested in the data itself. I myself depend more upon a concordance. So, for example, when I wrote the commentary on Proverbs, every word, I looked up every use of it, and only then did I define it.

So, I could really taste and feel the word and know, had my own feeling for the word. Yeah. I think by and large, they try to be objective, but I think that in this case, well, I think that for driving, he probably feels the word doesn't have any other meaning than pit.

That's, I think that it's probably what he thought. But I'm going to come back to that because now that I've become, somebody said to me, I hear you're an expert in the Old Testament. I said, I don't know if I'd say that, but at least I get paid for it.

So now I get paid for it. I think I could challenge it a little bit, which I hope to do. Jim, Professor Houston goes on to show how this has impacted even more evangelical scholarship without reading this quote.

But it really takes away the power of the New Testament, even in evangelical commentaries. Now in the New RSV or the Old RSV and the New RSV, it translates that shachat by pit. And of course, I was attending at the time, several years back, I was attending a Presbyterian USA church and they use the New RSV.

And so the woman preacher, she was a very capable communicator. She got to this, she was doing this psalm. She just skipped this verse entirely because I don't think she knew what to do with this New RSV.

She didn't know what to do with the pit. So she concentrated on this relationship with God. But I thought it greatly weakened her whole sermon, frankly.

All right. So, let's take a look at the psalm and we'll eventually get around to how do we understand the word shachat? Does it mean pit or does it mean corruption? One of the first things you do, of course, is you look for the form and broadly speaking, it's poetry. We know it's going to be full of figures of speech.

It's not to be interpreted literally. So, we have David with a cup, a lot of portion, boundary lines, and so forth. It's just full of figures of speech.

It could be classified. I think it is a petition psalm because it's addressed to God. He says we should have the translation in front of us here, keep me safe, El.

It's addressed to El or God. It begins right away with a petition, which is asking God to keep him safe. Interestingly enough, most petition psalms ask to be saved or to be delivered.

He's not asking to be delivered from death. He's asking to be safe in death. Interestingly enough, there's confidence in verse two, I say to, I am, you are the Lord.

I have no good thing apart from you. In other words, I have total confidence in you. I have no other source of good apart from you.

Then there is praise in verse seven. He says I will bless I am who counsels me. Bless means I acknowledge that you are the source of all my good.

In acknowledging that he blesses the heart of God and enriches God's experience in his relationship with the psalmist. But it's not only a petition psalm since there's only one verse of petition. It's often classified as a song of trust because I say, apart from verse one, the psalm confidence and praise dominate the psalm.

It's almost all confidence and praise. So that's because it's almost like Psalm 139. Yes, it's a petition psalm at the very end, but you had three whole stanzas of confidence.

So sometimes it's classified as a psalm of confidence. But fourth, we now bring in the eschatological or messianic interpretation that it's a reference to Christ and a prophecy. So, we can classify it as a petition psalm.

We could classify it as a song of trust and praise, and we classify it as a messianic psalm. I think those are all legitimate classifications. We thereupon turn to rhetorical criticism and rhetorical criticism shows the logic of a psalm amongst other things.

Here we have the outline of the psalm. It begins immediately with this introductory petition for safety, not for salvation. Thereupon we fall into this confidence with praise.

This section of the psalm, the bulk of the psalm has two stanzas to it. First of all, there's the confession of trust before death. That's in verses two through eight.

And secondly, there's the commitment of his corpse to God in verses nine through 11, as I would read the psalm. Look, first of all, then at his confession of trust before death, he confesses his loyalty to the covenant community. And of course, his loyalty to the covenant community assumes his loyalty to God.

I divided that into the confession of loyalty of trust to the covenant community in verses two through four, and the cause for trust and loyalty in verses five, six, seven, and eight. Looking at the confession of loyalty to the covenant community, begins with his sole loyalty to I Am. That's verse two.

He says I have no good apart from you. And then his sole loyalty to the people of God. In verse three, he delights in the people of God.

And in verse four, he refuses to join the apostates. So, you have the negative positive and you have the negative. His cause for trust and loyalty in verses five through eight is twofold.

First of all, his inheritance is from I Am. In fact, I Am himself is his inheritance. He's sort of like the Levites who inherited no land, but they inherited I Am.

But in that connection, he also has an inheritance of possession. Also, he has cause for trust and loyalty, not only because of his inheritance from I Am, but because of the instruction from I Am. He praises God for his instruction and he praises God for his presence and protection.

Whereupon he commits the corpse to God, his confidence in God's presence in death, and his confidence of presence with God after death and forevermore is where he ends. His confidence of God's presence in death, he's emotionally full of joy facing death for his body is secure. His body is going to be secure with reference to the grave in verse 10.

This is a terrific psalm for someone going into death and you want to give comfort and hope. I can't think of a better psalm that he goes with joy into the grave, confident of his relationship with God. I'm going to skip the symmetry and the other material.

The message itself on the bottom of page 318, the message is that the chosen king, namely David, and fulfilled in his son, the Christ, petitions El or God to keep his corpse safe in and beyond the grave. He is confident that God will protect his body so as to enjoy him forever because God elected his king to have God himself as his inheritance, to instruct him, and to be at his right hand. Interestingly enough, it has no postscript handed over to the chief musician.

Neither did Psalm 22 and neither did Psalm 110, perhaps because they are uniquely prophetic and messianic. All right, going into more detail, keep the translation in front of you. The genre is a miktam.

This word occurs six times and in all of them, it's used in the petition psalms that celebrate the salvation of the righteous. But that occurs with many, many psalms. So, it certainly cannot mean that, I mean, it could, but why these six and not all the others that are saying something similar to it?

So, I think it means like an inscripturation, some form of writing. It's important that it is by David because as David is also charismatic, Psalm 18, the Spirit speaks by David and the word of God is in his mouth. You can see that in Psalm 18.

It's a quote from 2 Samuel 22. Notice how David begins it. It's of David, the servant of the Lord.

He sang to the Lord the words of this song when the Lord delivered him from the hand of all his enemies, from the hand of Saul. He said I love you, Lord, my strength. The Lord is my rock, my fortress, and my deliverer.

My God is my rock in whom I take refuge, my shield, and the horn of my salvation. I thought that it mentioned his inspiration here. Let's see what the 2 Samuel passage says.

2 Samuel 22. Let's see. I guess not.

I made a mistake. I thought it was there, but I'm not finding it. I'll have to look that up elsewhere.

It's not in Psalm 18 or the synoptic 2 Samuel 22. So that's my error. I'll try to find out where it comes from.

As I said, his petition is that God will keep me safe. And there you have the shamarini in the Hebrew. To keep the word means to exercise great care over someone or something.

It assumes he's in grave danger. He's asking God to keep him in extreme care, to take care of him. I think the grave danger is death itself.

In fact, he's going to be in death and he's asking God to keep himself. He addresses God with the name of El and this refers to God in all of his transcendence. This is the quintessence of the divine transcendence that he's all-powerful and over all his creation.

So, he's looking to the one who is the author of life itself and the author of the whole creation, including his body to keep him safe. He's asking God to do this because he says, he keeps a covenant relationship. I take refuge in you.

And so, I like what Weiser says here, this is a constant life. The constant life of prayer is the natural way in which faith manifests itself in life. So, I live my life.

I take refuge in you. And here in a particular case, as I'm facing death and the grave, I'm taking refuge in you, Almighty God. Now comes the confession of trust.

This is the confession of trust before death. We have the confession of his loyalty to the covenant community. And it begins with the sole loyalty to I Am.

I say, I presume, therefore, he's talking to I Am. But when he says, I say to I Am, it seems to me that would imply there was a congregation who was listening to his prayer and prophecy. I say to I Am.

And I say to I Am, you are the Lord. And this is the Adonai, which means you are the master over everything. And I am your slave.

I am totally dependent upon you. And he goes on to say, I have no good thing apart from you. That is to say, you are my sole trust.

I'm not trusting in anything else. I have no good apart from you. And he recognizes that every good and perfect gift is coming from the God above.

He's not only loyal to God and he has no good apart from God, but he's loyal to the people of God. The saints are his sole pleasure. He refers to the saints as the Holy Ones.

These are those who accept God's forgiveness. They depend upon God. They depend upon his power.

They depend upon his enablement that sets them apart to God. So, they are set apart to God by their faith and by their lives. I think he adds in the land so that he identifies this would be the promised land, I think.

But if he just had Holy Ones, it could mean the angels. I think by adding the Holy Ones in the land, he's excluding any ambiguity here. He's able to say it's the people in the promised land with whom he associates.

Very emphatically, they are the noble ones. The noble here means respected for excellence and power. They live by true strength.

I take that out of the Song of Hannah in 1 Samuel 2, where she speaks of God as true strength over human strength with his false strength. So they have power and strength because they depend upon the true strength of God himself. And they are all my delight.

That is any delight apart from the sacred congregation would defile that relationship. I think he has in mind more other people so that if you delight in those outside of the saints, it may compromise your delight. It may defile your delight in the saints of God.

It's not contaminating, it's pure in other words. It's very similar to who may ascend to the house of the Lord. It says the seventh commandment is they hold as despicable those that are vile, but they honor those who fear the Lord.

So, we should love the people of God and we should delight in the people of God and weep when they err. He refuses to worship with apostates. Their pains will increase.

In other words, they are on a trajectory to a painful death. Their pains are ever-increasing, pointing them to death. They are looking to another God, that is to someone else to give them significance and security.

He will not enter into their cultus, into the external forms of worship. He will not pour out their libations of blood. That is, he will not participate in that cult.

He's set apart totally to the Mosaic and the Davidic cultus. He wouldn't even take their names on his lips to remain pure. His cause for trust, he's at ease in the crisis because the sublime God is his possession.

This God bestows on him all the good he possesses. Again, like Weiser, if man turns his thoughts to the providential rule of God and envisages that providential rule with gratitude and joy, he is thus taught to discern immaterial benefits, the visible proof of the benevolence of his God. So, if you see everything as coming from God and in his providence, and you rejoice in that with gratitude and joy, then you will discern that all your good is from the Lord because God is over everything and you will celebrate God.

He says, my inheritance is from the Lord. And he says, the allotted portion, my allotted portion that is using the language of, I think, of when they distributed the land and they used boundary stones so that when Israel entered the land, they divided up the land amongst the tribes. And as it were, well, by casting of the lots each tribe got its portion under the high priest who probably used the urn and the thumb and divided up the lands.

Then each family got its own portion in the land. Then he says, but I am is my portion. So, he's like the Levites.

In other words, my real portion is God himself. As I said, in Psalm 73, if you have all the possessions of this world and you have one hand and you have God in the other hand, I'm going to take God because he has everything and he's good. He speaks of God as my cup.

This is the metaphor of the sovereign handing the king a cup to drink. So God determines his portion. God is his portion and God determines everything he has and God determines his destiny.

So, everything is that he understands his total loyalty to God and his inheritance is from I Am. It says, Augustine, let others choose for themselves portions earthly and temporal to enjoy. The portion of the saints in the Lord is eternal.

Let others drink of deadly pleasures. The portion of my cup is the Lord. And so when he says, you hold fast, he means by that, I think you decide my destiny.

He not only inherits the Lord, but he also inherits everything that the creator himself possesses and all the goodness, the boundary lines, or the measuring lines that measure out his portion have fallen to him. That is the casting of lots in pleasant places. He not only has an inheritance from I Am, he has the instruction from I Am and he praises I Am for his instruction.

When he says, I will bless the Lord, it means I will pronounce to I Am that he is the source of all his beneficial, source of beneficial power that he benevolently bestows on the one praising him as such. He counsels him. He instructs him how to live.

And even at night, he's instructing him. I assume that at night there's no distraction and he's not on the stage of life and acting hypocritically, as we saw in Psalm 4. And his conscience probably is the kidneys are probably, they are associated with emotions as you can see. I think he's probably referring to his conscience, the very way he feels about what's right and wrong is instructing him at night.

He keeps his eye on I Am and God protects him. I place I Am always, and he keeps his eye on him. And how does he keep his eye on him? I would think it therefore in two ways that God reveals himself, namely through Scripture and through conscience.

He's at his right hand, the place of safety. And he says I will not be toppled. Now, I like the illustration of Barnhouse when his wife died and they had interred the body.

He was returning back from the burial, and the cemetery, and he was returning into Philadelphia. The sun was in the east shining into their windshield. A big truck, or van came between the sun and their car.

He had his three children, I think, in the backseat. Barnhouse said to his children, this is what happened to us today. We were hit by the shadow, but we were not hit by the truck.

We're hit by the shadow of death, but we're not hit by eternal death. We're hit by the shadow, but not by the truck itself. I think it's a beautiful illustration of the Christian's experience.

Can I ask you a question back in verse three? Sure. As for the saints in the land, they're the excellent ones in whom is all my delight. We're talking about that.

I mean, the easy application is issues like, it's so easy for us to have delight in so many other things, houses, possessions, fame, fortune, these things. And it certainly does affect our relationship with the Lord, because all of our delight is not in Him. But I was wondering about, at kind of, where's the practical level? I mean, we take delight in friends, we take delight in neighbors who aren't Christians that we want to build relationships with witness to.

I mean, this reads absolute in whom is all my delight. Is that really what we're supposed to do? Yeah, I think he's really contrasting. He later talks about material possessions, the boundary line that comes from God.

And so that therefore he finds his total good in God, but God gives him good. He sees God as the source of all his good. But here, I think he's talking about his loyalties in life and his loyalty is with the saints and he repudiates the apostate.

So, I think it is all his delight in contrast to any allegiance to those who are loyal to a different religion. That's what I think it's the reference to it. So I think it's in religious relationships that he has no delight in false worship.

All his delights are those that keep covenant with God. Okay. Thanks.

Does that help? I mean, sometimes it seems at Scripture, you can read it and it's super absolute. Then when you try to put it against real life. I think it's very true.

I find that especially in the Psalms. But then again, you see, I think in this case too, you have it as a reference to Jesus ultimately. All his delight was in the covenant community, but God so loved the world that in this way he gave his son to die.

But it doesn't delight in the world. It's not his pleasure in the world. So I think Jesus found no pleasure in, he loved the sinner and won the sinner, but he didn't delight in sin.

He would say to the adulterer, sin no more. So, I think he had no delight at all in sin. So, I think it's good to probe that.

Yeah. But issues of allegiance, that's easy to apply. I mean, this is kind of, you know, unless you hate your mother and father, you're not worthy of me.

He's not saying hate them, but he's saying I demand primary allegiance. That case if there's tension, you have to reject the other. Yeah.

All right. We're up to page 322. And now we have the commitment of the corpse to God.

He's confident of God's presence in death and his emotions are joyful for his body is secure. He says, therefore, that is because of his trust in I Am in life and his relationship to God, his experience with God, he is confident of God's protection in death. He talks about his heart and his liver.

I really think he's referring to his whole emotional state. In the Ugaritic text, we're told about Anat's joy in a butchery in this particular myth, her liver swells with laughter. Her heart fills up with joy.

Anat's liver exalts. So, I think it really refers to his whole emotional state that as he's thought through his confidence that God is his inheritance, God holds his destiny. All the good he has is from God.

He sees everything in God's providence and in that life of trust and faith and relationship, now that I'm facing death, I'm still with you. And he's full of joy because he knows his God. It's glad and rejoicing because his faith, his certainty that God will not hand his body over to the grave to have the last word.

In addition, and with joy, even his fleshly body confronting death rests secure. The reason is because God will not hand him over and leave him in Sheol, the realm of the dead. He will not allow his devoted one, that is, he showed himself totally devoted to the Lord and his community.

So he's the devoted one. He will not seek corruption. Here we come to the crucial word, which is the word, shachat.

As I tried to think my way through it, I had first of all, to decide whether or not we're dealing with a homonym. That is that if shachat is derived from the root, shuach. The shuach means to descend.

And then if you add a T and you make it into a feminine noun, it would mean the pit, the place of descent. So, if it's derived from shuach, then the T on the end of the word is a feminine suffix. We call it feminine because when you're dealing with animates, it would distinguish the feminine gender in distinction to the masculine gender.

That's an oversimplification, but basically, with animates, you could talk about the feminine gender. But the Hebrew uses that form, not only for animates but for abstractions, for inanimate, such as pit, for example, an inanimate. It's used, for example, the feminine is used for an abstraction like wisdom.

So, this ending, this form, what we call animates feminine, that form is used with inanimate and abstractions and we still call it the feminine gender. Okay. So, no one

questions that there is a root shachat, which from the feminine form from shuach the shachat, a feminine form means pit and it's from the root shuach.

Everybody agrees that's a possibility. The question is, is there a root shachat? In which case the T is part of the root itself. It's a trilateral root.

It's the third letter of the root itself. In that case, it's masculine. So, now how can you demonstrate that a masculine noun occurs? I think you can do it.

I'm suggesting and arguing that you can do it through poetry. In poetry, since all nouns in Hebrew are either in the masculine inflection or in the feminine inflection, when you personify an inanimate or an abstraction, and you make it into a person like woman wisdom, then you must personify according to the gender of the noun. So, therefore, if it is a feminine form, even though it is something like an abstraction, like wisdom, and then you personify it, it becomes woman wisdom, lady wisdom.

You cannot take a feminine noun and personify it as a masculine noun in Hebrew poetry or any poetry. Now, if it is a masculine noun, you must personify it in a masculine. This is exactly what happens in Job chapter 17, verse 14.

Here's Job. If I say to shachat, you are my father, and to the worm rimah, that's feminine, my mother and my sister. There he is clearly using shachat as a masculine because he personifies it as my father.

The feminine noun in the absolute form is rimah, but it becomes in other forms a T. That's my mother and my sister. So, I have established now that there is a masculine noun that BDB did not give me or acknowledge as a possibility. The question then is, which homonym is a view? And here I have to look at the verbs that go with it.

I discovered that with the verb pit, it is almost always a verb of motion to go down, to descend. So, you have to descend, to enter, to go down. It denotes a place, not a state.

But it refers to the masculine and the situation. Then you use a verb such as to see, which is to experience. So, he doesn't use a verb of motion here.

You will not allow me to experience. You will not allow me to see corruption. So therefore, the several places in the Old Testament where shachat occurs and the Septuagint interprets it as corruption, the Septuagint got it right and BDB got it wrong.

It's my argument. I think it's a strong case that it does mean indeed corruption. So my conclusion is that the Septuagint and the other ancient versions, including the NIV and the ESV got it right.

Not DBDB, not Halot, not the Jewish publication, not the New American Bible, nor the new RSV. So, therefore, I would argue it's a true prophecy that Christ would be raised by the third day because he wouldn't see corruption. So, he's confident of God and his presence after death.

That is a continuation. His reward is the continuation. I draw the contrast here between extrinsic motivation and intrinsic motivation.

So, I say, a parent may reward a child for practicing scales on a piano with an ice cream cone, but the reward is unrelated to the investment. It's extrinsic motivation. God's reward, however, consummates the investment.

The child who practices today can anticipate playing beautiful music tomorrow. So 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. Tears of joy will flow like a river.

So, this is a continuation with practicing in this life and rewarded with being able to play beautiful music in your maturity. So, this is not only a quantity of life, but when it says life, it means not only quantity of eternal life, but it's a quality of life of participating in true life. The true life is God himself.

It's an abundant life in fellowship with God and quantitatively it's eternal. This is life indeed. This is our hope.

So, I prayed that we would add substance to our faith, ardor to our vigor, and confidence in our confession, and we'll be committed to fidelity even when we're tested by death.

This is Dr. Bruce Waltke in his teaching on the book of Psalms. This is session number 25, Messianic Psalms, Psalm 16, part 2.