

concerning him, I saw the Lord always before me for he is at my right hand that I may not be shaken. Therefore my heart was glad and my tongue rejoiced. Moreover my flesh shall dwell in hope for thou wilt not abandon my soul to hades nor let thy Holy One see corruption." And v. 29 he says, Brethren I may say to you confidently of the patriarch David that he is both dead and buried and his tomb is with us to this day. And David predicted Jesus' resurrection by these words. Now a key phrase in it is "nor let thy Holy One see corruption." There is a footnote which refers to Ps. 16:10. I don't think the RSV so called Holy Bible would be quite as unholy as it is if they did not put all these footnotes in referring you to the OT passages, because you can immediately see what they are quoting and see how different it is. It makes it quite obvious that this is not a Holy Bible if their translation was the correct translation.

You turn to Ps. 16:10 and read: "For thou dost not give me up to sheol nor let thy godly one see ~~the~~ Pit. Pit has a capital P. Why should you put a capital P on the word pit? There is no reason for that unless you think there is something very very remarkable about this word "pit." It so happens that the Heb. word ~~sha~~ schachath is a word that occurs ~~in~~ maybe 20 times in the OT. There are two of these cases where it refers very evidently to a hole that is made in the ground and then covered over with grass and little branches so as to catch an animal. It says that a man who digs a schachath will fall into it, himself. It speaks of the pit that way as the snare so that something will fall into it