

"Therefore my heart was glad and my tongue rejoiced. Moreover my flesh shall dwell in hope for thou wilt not abandon my ~~soul~~ soul to Hades, nor let thy Holy One see corruption."

A little further on (v.31) he speaks of how David did see corruption, but he did foresee that Christ would not see corruption. And they give a reference in the footnote to Ps. 16:10.

The same verse is quoted again over in Acts 13 where Paul calls attention to this prediction. Paul says (starting with v. 33), "This he has fulfilled to us their children by raising Jesus as also it is written in the second Psalm, Thou art my son today have I begotten thee. And as for the fact that He raised him from the dead no more to return to corruption, he spoke in this way, I will give you the holy and sure blessings of David. Therefore he says also in another Psalm: Thou wilt not let thy Holy One see corruption. And again a footnote which says Ps. 16:10.

So we look back in the same volume to Ps. 16, and there we find in Psl. 16:10 says, "For thou ~~doest~~ not give ~~me~~ me up to Sheol or let thy godly ~~see~~ one see the Pit." And they put Pit in capital "P". A number of modernist commentators will tell you that the ancient Jews believed that Sheol had two compartments, and that that the deepest compartment was the one they called the PIT with a capital "P". They translate that as "Pit" back there, and when you read what Paul said, and when you read what Peter said, that this was a fulfillment of that, and you look back and you don't find it at all, and the whole committee has to vote on all the changes that were made, it's pretty hard to escape the feeling that there was a pretty definite _____ involved there. Now why did they translate it "the Pit"? instead of translating it "corruption?" The Heb. word used there is shakath. Shakath is a noun which might be derived from either of two verbs: from the