

2. “My darling from the power of the dog.” - מַיִד-כֶּלֶב, יְהִי יָדָתִי

The adjective yachid, (*yechiydathi* here in the passage is the feminine singular with the first person singular suffix), and comes from the noun yachad. The noun has many usages for it, but the main idea of it is a singularity, or oneness, that there is one of whatever that is being talked about. The verb form, *yachad*, has the idea of coming together in a social connection, joining together, being united together, so as to form a singular unit, or one group.

The adjective yachid denotes the idea that there is **oneness** in whatever is talked about, and it also denotes the idea of **uniqueness** in that there is only one of its kind. Such as, an only child, or an only son or daughter. When used in the feminine it includes the ideas of oneness, uniqueness and the only one of its kind, or the only one like this, and then takes it into the realm of how special it is because it cannot be replaced!

Now what the Lord is referring to is his *nephesh*! His soul. And what he is saying is that not only is his nephesh more valuable than anything on earth, but also that everyone's individual *nephesh* is more special and valuable than anything else. “*For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*” Matthew 16:26

We had seen that the *nephesh* has the main idea of **life**, not life in general, or life chronologically, but life given by God to the individual. So it takes on the idea of life as a vital force in all individuals. We could say **individuated life**, in that it speaks of the life force in all humans personalized as in such a way that makes each one of us different than the other. It can refer to the life force, or vital energy, of an individual without any reference to the characteristic personality, or it can refer to the unseen personality called the soul. Sometimes we refer to it as soul life in distinction from biological life.

But tragically many do not know, nor care, just how special their souls are. “*But he that sinneth against me wrongeth his own soul: all they that hate me love death.*” Proverbs 8:36 The word for *wrongeth* is *chamas* and was frequently used for those who had money, or who were in power, who had gained their wealth by the unjust and brutal treatment of the poor, needy and helpless. It had the idea of the brutal exploitation or treatment of the aliens, widows and orphans. The idea in all that is **the brutal treatment of that which is helpless**. Of course we are talking about the *nephesh* and **how those who ignore, or reject, the Word of God brutally treat, do violence to, their helpless nepheshes or souls**.

When someone experiences physical death their nephesh departs the body, as we see here with Rachel. “*And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.*” Genesis 35:18 The rich man's *nephesh* went down to the place of Torments when he died, while the *nephesh* of Lazarus went down to Paradise. “*And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*” Luke 16:22,23

Adam received his *nephesh* when God breathed into him the breath of lives. “*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*” Genesis 2:7 It was then, before Adam sinned, that Adam's *nephesh* was able to commune with the *nephesh* of God in what we call fellowship. But after Adam sinned, that spiritual connection that his *nephesh* had with God's *nephesh* was severed.

“From the power” is *miyyad* in the Hebrew and is a composite of the preposition *min* plus the word for *hand*, *yad*. Now the word *min* has the idea of being removed or a total separation from something. Here the Lord is talking about his *nephesh* and he's asking the Father to deliver it from the hand of the dog.

The word *hand* is a figure of speech here called a metonymy where one noun is replaced for another. The hand is spoken of, but it refers to what the hand can do. It can grab you, arrest you, strike you, kill you; the hand is capable of doing many things, whether good or bad. There is the hand of power and there is the hand of temporal authority. And behind the hand is the people who use it. So it's referring to certain people in an official capacity and the actions they are doing or want to do.

There is a metonymy of cause and a metonymy of effect, but I think that both ideas are found here because these men have a certain amount of power, (that the Father allowed them to have), and in this power there is an evil they are trying to do with the Lord. So in asking the Father to deliver him he's asking the Father to deliver them from their power and any damage they are trying to do to his soul.

As we have previously noted, this mob of demon-crazed, religious animals **were circling the Lord forming a circle around him trying to channel destructive, demonic energies toward his soul for the purpose of destroying his *nephesh*! Regarding which they failed!** God was going to deliver Christ's *nephesh* from them, from their hand, their power, their hatred and the effect they were trying to bring about with the Lord and he did this through Christ's resurrection from the dead. After Christ was raised from the dead, death could no longer touch him, neither could these evil men.

Who these men should fear is the God who can destroy both body and soul (*nephesh*) in Hell or Gehenna. They should fear the Son of this God, who has turned all judgment over to his Son, **the One they murdered!** “*And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul (*nephesh*) and body in hell.*” Matthew 10:28

“Of the dog” is the masculine singular of *keleb* the word for dog. Now in verse 16 it says that, “*For dogs have compassed me*” and the plural of *keleb* is used. The plural referred to the men who were surrounding the Lord on the cross. We also saw that the dog actually came from the wolf, so it has the idea of ravening wolves surrounding the Lord.

With the singular we could have it refer to the entire company of *dogs*, or it could have one dog in mind. If we remember that dogs, like the *bull* of verse 12, are very much a part of the demonic Mystery religion of Satan. The dog, who descended from the wolf, played a very important role in the Mystery religion of Babylon/Egypt. Wepwawet was one of the deities of Egypt and was a symbol of the Pharaoh, who was the embodiment of antichrist, and was portrayed as a dog or wolf. Anubis, another Egyptian deity, was portrayed as the jackal-headed god. Khenti-Amentiu was another jackal-headed god and could have been Anubis. Sirius plays prominently in the Mystery religion and was called the Dog Star, also called Sothis by the Egyptians. The soul of Isis was called Dog by the Greeks. Romulus and Remus were referred to as the founders of Rome and legend says that they had been abandoned in the wild, but found by a she-wolf which suckled them. Wolves are also put for the false prophets and teachers which creep into the Church.

So with one dog/(wolf) in mind, it could very well refer to Satan as the driving force behind all these men. And could be a reference to the devil who holds the power of death. “*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through **death** he might destroy him that had the **power of death**, that is, the devil;*” Hebrews 2:14

U. “Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.” - Psalm 22:21 - הוֹשִׁיעַ יְעֲנֵי, מִפִּי אֲרִיִּם קִרְנֵי רֵמִים עֲנִיתָ נִי

1. “Save me from the lion's mouth:” - הוֹשִׁיעַ יְעֲנֵי, מִפִּי אֲרִיִּה

We have *hoshiyaniy* the hiphil imperative, with the first person singular suffix of *yasha* in Christ's prayer to the Father for him to deliver him or save him. *Yasha* meant to set free, to deliver, to save, and could mean to bring help to a person, or to rescue a person from trouble. Here it's to rescue or deliver from the lion's mouth: Satan and the political and religious authorities surrounding him.

What struck me is how sad this sounded. The word for *me* here is that little *iy* suffix at the end of the verb *hoshiyaniy*. The *iy* just sounded so small, so insignificant, when the Lord was referring to himself. Just think, the entire person of the Lord Jesus Christ is now expressed in that one little *iy* sound when he prayed to the Father, “Save me from the lion's mouth”.

The lion's mouth was a figure of speech, well known in the ancient world, and in Christianity it referred to the devil. People were well familiar with the king of beasts and his massive jaws. Once he attacked death was certain. **Paul** referred to the lion's mouth in 2 Timothy 4:17, “*Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of **the mouth of the lion.***” **Peter** also referred to it in reference to the devil in 1 Peter 5:8, “*Be sober, be vigilant; because your adversary **the devil, as a roaring lion, walketh about, seeking whom he may devour.***”

2. “For thou hast heard me from the horns of the unicorns (wild oxen).” - וּמִקִּרְנֵי רֵמִים עֲנִיתָ נִי

The word for *horns* is the plural of *qeren*. *Qeren* was the word for the horns of an animal, such as, cattle, rams, he-goats, gazelles, even the tusks of elephants. It was used figuratively for the horns of the altar of God, for political power, strength, tyranny and as a symbol of those who had been appointed by their deities to rule over the people.

The Hebrew word we have in the passage here is the masculine plural of *re'em*. The KJV translates it as *unicorns*, while most of the other translations translate it as wild oxen. Perhaps the Septuagint influenced them in this for it used the Greek word *monokeros*, meaning one-horned, which the Latin Vulgate probably picked up on this and translated it into the Latin word *unicornis*.

The domestic ox was called the *sor*, while the wild ox was called the *re'em*. It also referred to the rhinoceros. The wild ox was a very impressive and dangerous animal, with its long, menacing horns, and was used figuratively in many applications. One of them was when it referred to Anat (Semiramis) bearing Baal (Nimrod) a wild ox (Tammuz). It is also a reference to the Babylonian system.

Pliny said that there was a creature that lived called the monoceros, or unicorn. It was the fiercest of wild beasts; its body was like a horse, it had the head of an hart and feet of an elephant, the tail of a bear, makes a great bellowing; has one black horn rising up in the middle of the forehead, of two cubits long; it is denied that it was ever taken alive. Vartomannus says he saw two at Mecca, which came from Ethiopia, the largest of which had a horn in his forehead three cubits long. There are indeed several creatures which may be called monocerots, who have but one horn; as the rhinoceros, and the Indian horses and asses.

The Arabic geographer speaks of a beast in the Indies, called carcaddan, which is lesser than an elephant and bigger than a buffalo; having in the middle of the forehead an horn long and thick, as much as two hands can grasp. Then there is the nahr whal from Greenland.

So there were scattered reports from different places around the world of a beast, (either on land or in the sea), called the unicorn, but it had nothing to do with the mythological horse with one horn that we think of today. It could speak of the rhinoceros, because *re'em* referred to it as well. So, even if there was a separate species of animal on earth with one horn described by these men that was larger than a water buffalo, yet smaller than an elephant, we would have to conclude that *re'em* was referring to a wild ox because that was the term commonly used by all for that species of animal.

“*Thou hast heard me*” is the qal preterite of *anah*, which has the idea of to hear in the sense of hearing the prayer of the petitioner and answering their request. This is the same idea as found in 1 John 5:14,15, “*And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.*”

The statement, “*from the horns of*”, *miqqarenay*, is prefixed by the preposition *min*. *Min* has the ideas of being removed from something, putting distance between you and something else, and that often in the context of danger. In the context here it has the idea of the Lord being removed, separated, hence delivered from the horns of the wild oxen.

“*Thou hast heard me from the horns of the wild oxen*” is in the past tense, in that **God had heard him** and granted his request for deliverance. This matter of being delivered had been the subject of Christ's prayer to the Father all the way through his ordeal on the cross, see verses 1,2,3,4,5,8,11,19,20. In fact, the entire chapter addresses the matter of deliverance.

“*From the horns of the wild oxen*” is a reference to all the hostile spiritual forces arrayed against him, all his wicked enemies of hate, especially the most powerful of them, Satan and his fallen angels and demons, and those men who were in greatest authority, the chief priests and elders; rulers and civil magistrates, men who were cruel and unmerciful beyond comprehension.

So Christ's statement of, “*Thou hast heard me from the horns of the wild oxen*”, reads like this, “Thou hast heard my request to be delivered from the Satanic powers of Satan and those evil men around me, men who are being motivated by him and who are doing his bidding. Thou hast heard me and granted my request and I will be totally and permanently be removed from their grasp, power and influence.”

But remember, Christ's deliverance from these men and the demonic powers of Satan, would not be **from** the cross, but **through** the cross, his death and Hades, and **would be manifested in his resurrection from the dead**. The preposition *min* brings out the idea of a total removal and separation from all of that. As we have noticed before, that not one person ever even slightly bothered the Lord **after** he arose from the dead.

The enemies of Christ were very strong, full of hate and violence, put as bulls, dogs, ravaging lions and wild oxen. But it was not their physical strength that was in view, it was their demonic hatred and all the powers of Satan they directed at his soul. Yet he was victorious over them all, as he remained in the spiritual life dynamic, and in his resurrection from the dead.

V. “I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.” Psalm 22:22 - אֲסַפְּרָה שִׁמְךָ לְאַחַי תוֹדָה קָהָל אֶתְּלִלָהּ

1. “I will declare thy name unto my brethren:” - אֲסַפְּרָה שִׁמְךָ לְאַחַי

The writer of the book of Hebrews quotes this verse is again in Hebrews 12:12, “Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.” And this will be fulfilled when all the redeemed of the Church Age will be standing before God in our resurrection bodies on our presentation to our Father.

The word for *declare* is *saphar*. Normally it meant to write or narrate something, but in the piel stem, as we have here, it means to tell with praise, to celebrate. It is the word that is used, when one is declaring great things about God: his Law, his character, his essences, his greatness, his decrees, his works, etc.. Saphar would be the word when one wanted to openly declare, usually to God's people, something great and wonderful about God.

The Greek rendering of this passage is *apangello*. Now *apangello* is the more formal and classic word used for announcing something and was normally used in a public sense of making an announcement concerning the deity and was used in an official sense.

But in this passage what the Lord will be declaring, and the future tense tells us that this will be done at some time in the future, and we see that the NT tells us that it will be after the resurrection of Church Age believers when we will all be standing before the Father with the Son, **it will be then that the Lord will be declaring to us the personal name of the Father!**

“Your name” is *shemka* in the passage and refers to the personal name of God. Now God has revealed many things about himself by telling his people what he was to be called by: *El, Eloah, Elohim* and many words attached to the *El* word group to bring out something of the nature and character of God normally centering around the idea of power. Then there is *Yah, Yahweh* and *Ehyeh* word group, which have the idea of eternality and intrinsic life, with words attached to *Yahweh* to bring out other ideas connected to him.

**But there is one thing we do not know. We do not know the personal name of God the Father!** We know him as *El*, or one of its derivatives, or as *Yah*, or one of its derivatives. But we do not know the personal name of God! Only his Son knows it. And what makes all this so special is that **the Son is going to officially announce to Church Age Believer-Priests, and only to Church Age Believer-Priests, the personal name of God!**

“Unto my brethren” is very specific and very exclusionary telling us that this action will be performed only in the presence of NT believers in Christ. The word here is *ach* and was a primitive word for brother. It was the word used for any relative, a man of the same tribe, one of the same people, an ally, confederate, or friend, a brother by blood, or a “blood-brother”, or one's covenant partner.

Usually, if one was referring to human birth they would refer to true brothers as being born of the same father, *ben ab*, and the same mother, *ben am*. In the case of half-brothers, then they would say that they were born of the same father, but different mothers, or the same mother, but different fathers. Sometimes they took names that said God was their brother.

Now it is very clear in the book of Hebrews that all Church Age believers are brothers of Jesus Christ. “For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them **brethren**. Saying, I will declare thy name unto my **brethren**, in the midst of the church will I sing praise unto thee.” Hebrews 2:11,12

Christ himself calls us his brothers and he also states that we are the children of his Father and that his Father gave us to him. “And again, I will put my trust in him. And again, Behold I and the **children** which God hath given me.” Hebrews 2:13 “**All** that the Father **giveth me** shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of **all which he hath given me** I should lose nothing, but should raise it up again at the last day.” John 6:37-39

Christ and his Church are a body of people completely different than the angels of God, who are referred to as being the *companions or associates* of Christ. “Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Hebrews 1:9

So how are we brothers of Christ? **One**, by virtue of the new birth. **Two**, because of our covenant relationship with him based upon his blood. **Three**, because we have the same Father as he does. **Four**, when we were regenerated at salvation God created us in the image of his Son, with him being the prototype or model after which we were fashioned. **Five**, because of our complete union with him. Our souls and his soul are one.

2. “In the midst of the congregation will I praise thee.” - בְּתוֹךְ קְהַל אֱלֹהֵי לְלֹךְ -

*In the midst of is betok. Tavek prefixed with be means in the middle of anything.* So what we have is in the middle of, or in the midst of the congregation. The Greek has it as *mesos*.

The word for congregation is *qahal*. The Hebrew word *qahal* was the congregation of true Israel, but we see that this passage refers to the Church. “Saying, I will declare thy name unto my brethren, in the midst of the **church** (*ekklesia* - church) will I sing praise unto thee.” Hebrews 2:12

Jesus Christ is going to privately declare the personal name of his Father only to Church Age believers. We will also be given our own personal new name known only to the Lord and his Father. “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him **a white stone**, and in the stone **a new name** written, which **no man knoweth saving he that receiveth it.**” Revelation 2:17 **So only God will know our personal name and only we will know his personal name for all eternity!**

The word for *praise* here is the piel future of halal, which does mean to praise, but one can praise by just saying words of praise, or one can put music to it and make it a song of praise. This is what the Greek brought out by using the word *humneo*, which is a song of praise. Jesus Christ is going to be praising the Father and singing songs of praise to him in the midst of the Church.

The ancients did not know the personal name of God. Israel did not know it, nor does the Church, not even the angels of God know his true personal name. The only one that knows it is his Son and his Son is going to reveal it only to us on that day! What an honor, what a distinction, that we will forever know the true name of God!

W. “Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.”  
Psalm 16:9 - לְכֹתֵץ מַח לְבַי-וַיִּגַּל כְּבוֹדִי; אֶף-בְּשִׂרִי יִשְׂכַּח כִּן לְבַטָּח -

1. “Therefore my heart is glad” - לְכֹתֵץ מַח לְבַי

*Lakan* is a causal adverb which tells us that an action has been caused to come about. In the passage David is prophesying about the Messiah Jesus stating what he will be thinking during his ordeal on the cross saying that his heart is glad. And he then goes on to explain why it is, or what will cause his heart to be glad and the explanation follows in the next verse, where it says that his soul will not be abandoned to *Hades/Sheol* and that his body will not undergo decay.

In Acts 2:26 it reads, “Therefore (because of this) did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:” - δια τουτο ευφρανθη η καρδια μου και ηγαλλιασατο η γλωσσα μου επι δε και η σαρξ μου κατασκηνοσει επι ελπιδι.

The word for *glad* in the Hebrew is the qal preterite of *samach*. The Greek renders it as *euphraino* and both have the same idea. *Samach* meant to be in a good mood, to be cheerful, to make merry in the sense of the individual being in a cheerful mood. Two thirds of the time it was used in connection to God's dealings with his people, with the other third found in normal everyday life.

The **expressions** of cheerfulness are with words, songs, music, dance, festivals, shouting and other forms. The **causes** of cheerfulness are found in the acts of God toward his people, usually with God helping them. **Other causes** of cheerfulness found in society are the day of one's wedding, the arrival of auxiliary troops in a battle, (the cavalry is coming), victory in a war, any good news, etc..

The Lord stated, as he was hanging on the cross, “*Therefore my heart is glad*”, “*Because of this my heart is glad*”. Because of what? What was it that caused the Lord to be cheerful, to be in a good mood? Because of what the Father had promised him, as prophesied by David written down in the book of Psalms that the Lord had studied and metabolized by faith. “*For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.*” Psalm 16:10

We want to note also the spiritual life practice, that the Lord lived by from the time of his birth until his death on the cross. His life was totally centered around the Word of God. Every morning he woke up to study the Word. “*The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.*” Isaiah 50:4 KJV “*The Sovereign LORD has given me an instructed tongue, to know the word that sustains the weary. He wakens me morning by morning, wakens my ear to listen like one being taught.*” Isaiah 50:4 NIV

If the people of God had to live by faith; if the people of God had to learn the Word of God, then it was only fitting that their Savior had to be in the Word of God everyday of his life. But even beyond that, **his relationship with the Word was not merely one of academic exercise, but faith!** And not just faith that he believed it, but **faith where he hinged his entire life on it!** And this was so perfectly brought out in him going to the cross to die for our sins. You say he believed the Word, and he did. You say that he trusted the Father, and he did. And it was on the cross this was manifested. **He wasn't just hanging on the cross; he was hanging in faith on the Father's promises!**

## 2. “And my glory rejoiceth.” - וַיִּגַּל כְּבוֹדִי

This passage is a little difficult to pin down as to its exact meaning. The word for *glory* is *kabod*, but it had a variety of meanings. In the physical sense it had the idea of heaviness, and in the spiritual sense gravity, importance, honor and respect. The noun, *kabed*, comes from *kabod* and referred to the liver being that it was heavy. The heart and liver were used interchangeably and referred to the function of the emotions. “Gladness of heart and happiness of liver” was a common expression in those days. But *kabod* could be used for one's being or substance, and used in parallel with *basar*, flesh body, it is quite possible that the whole being is talked about here.

When *kabod* is used of God's glory it spoke of his radiant splendor. It was a blazing fire surrounded by radiance and a great cloud. God is called a Consuming Fire, he also is surrounded by radiance and then clouds. All this speaks of his glory. The fire that issues from his glory is his fire of judgment. In the OT man could not see God directly. What they did see is fire within the cloud radiating outward through the clouds.

The word for *rejoices* is the gal future of *giyl*. *Giyl* had the idea of spinning around and from that came to refer to the intense emotion of joy, which could be spoken, unspoken, or sung. Now because there could be the outward expression of joy spoken, the Septuagint, which the Greek uses, translates glory, *kabod*, as tongue, glossa. So that's how we end up with, “*my tongue is glad*”, in the NT.

## 3. “My flesh also shall rest in hope” - אֶת-בְּשָׂרִי, שֶׁכֵּן לָבֹטֵחַ

The word for *flesh* here is *basar* and refers to the fleshly body of Jesus Christ. We know that his *nephesh* is going to go down into *Sheol*, but what is going to happen to his flesh body? Here it says that his flesh also shall rest in hope.

The word for *rest* is the gal future of *shakan*, which the Greek translates as *kataskenoo*. I kind of like the word *kataskenoo* here to describe what happens, because it brings in the idea of a tent, *skene*, which has the idea of one pitching his tent and then entering into it. Because one has pitched his tent and enters into it to dwell, it conveys the idea that the person feels safe and secure, that he is at home, and therefore can dwell securely, all those ideas.

The Hebrew word for *hope* here is that adverbial use of *batach*, while the Greek uses *elpis*. Now *batach* takes in the idea of faith in the Word of God, as so does the Greek word *elpis*. Both have the same ideas that faith in the promises of God are involved here.

The emphasis of the Greek *elpis* is that the individual, because he or she is exercising faith in the Father and/or faith in his promises, now has a confident expectation that good things await them in the future.

While the Hebrew *batach* emphasizes the idea that the believer, because he or she is exercising faith in the Father and/or his promises, has a tremendous sense of security. No longer do they feel threatened, no longer are they afraid, they know that God is going to keep his Word and handle the situation, so that have tremendous sense of calm and peace in them. Christ knows that the Father is going to raise his soul up from *Sheol* and he knows that he is going to do this in three days, before his fleshly body would see corruption, and then his *nephesh* is going to enter into the tent of a resurrection body. So he has the sense of complete security and hope in his soul.

X. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Psalm 16:19 -

כִּי, לֹאֲעֲזֹב נַפְשִׁי לְשֵׁן אֹל; לְתַתִּי תִסִּיךְ לְרֵ אֹת שְׁתַּת

1. "For thou wilt not leave my soul in hell;" - כִּי, לֹאֲעֲזֹב נַפְשִׁי לְשֵׁן אֹל -

Now we get down to the reason of **why** Christ's heart was glad as he was hanging there on the cross. The passage in verse nine begins with *lakan* telling us that there was something that caused his heart to be glad. The Greek in Acts 2:26 uses *dia touto*, "because of this", saying the same thing that "*because of this my heart is glad*", present tense, took place while he was hanging on the cross. **And here's the reason why, because the Father is not going to leave his *nephesh* down in Sheol or Hades!**

Now David is the one who originally said this and wrote it in the book of Psalms. Many years later it was Peter who quoted this passage when explaining to the Jews and all those who lived in Jerusalem the reason why Christians were speaking in various languages on the day of Pentecost, Acts 2:14. Which was the sign of the fulfillment of the promise of the New Covenant made to Israel, verse 33. And it was Luke who wrote it down in the book of Acts.

Psalm 16:9,10 was a prophecy with double reference. Double reference in that it applied to both David and to the coming Messiah. To **David** when it said, "my soul", or, "*my nephesh*". So David is saying that *Yahweh* is not going to leave his *nephesh* behind down in Sheol. To the **Lord** when it said, with a change of subject, "*neither wilt thou suffer **thine Holy One** to see corruption.*" The first clause applied to David, but the second one didn't. But with the Lord, both clauses applied to him.

The verse begins with *kiy*, *because*, which is used to introduce the answer to the question **why**. **Why** is David's heart glad? **Why** does his glory rejoice? **Why** does his flesh dwell securely? **What** is there that has caused this to come about? And the same questions go for the Messiah as he was hanging there on the cross. **Why**, in the midst of all that pain and suffering, is he glad? **Why** does his glory rejoice? And **why** does his body rest in hope? **What** is it that has caused all that to come about in their souls? And *kiy* is used as the introduction in what follows to explain all that. **Because *Yahweh* is not going to abandon their souls in *Hades/Sheol*, neither is he going to allow the body of the Messiah to decay!**

To leave behind is the qal future of *azab*, translated into the Greek as *enkataleipo*. *Enkataleipo* meant to forsake, to leave behind, to abandon. Its Hebrew equivalent, *azab*, as found in Deuteronomy 31:6,8, meant the same thing. The idea is where a parent leaves a child behind at someone's house never to return for them, or to abandon them alongside the road. It's one thing to do this when they are infants, but totally traumatic for the child when it is old enough to know what's happening, that their parents left them and didn't come back for them.

Some children have the sense of abandonment, even if they have both parents at home. Their parents are always at work or play, or they're too busy for them, or they outright ignore and reject them. The result will be that they grow up having this sense of abandonment. And they reason, if my own parents didn't want me, then why would anyone else? If my own parents abandoned me, then everyone else will too! And they take that insecurity, fear and sense of not being wanted, (therefore, that they're no good), right into their relationship with God!

Christ knows what it felt like to be abandoned, for when he was hanging on the cross paying the penalty for our sins, both the Father and the Holy Spirit abandoned him causing him to cry out why was he forsaken, *enkataleipo!* “*And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*” Matthew 27:46 But he knew, by faith in the Word, that God would not abandon his *nephesh* to Hades. “*Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.*” Acts 2:27

When Christ was hanging there on the cross, he was going over the Scriptures he had studied his entire life. When it came to this passage, he knew that David wrote it and he knew that part of it applied to David, and to all believers as well. But he also knew that this Scripture applied directly to him! He knew he was the Son of God, he knew that he was the Messiah of Israel and he knew that *Yahweh* was not going to abandon his *nephesh* to *Sheol*.

This passage, (and many other passages as well), teaches very clearly that at death the *nephesh* exits the body. And we see, at least in the OT economy, that all *nepheshes*, righteous and unrighteous, went down to the bowels of the earth to a place referred to as *Sheol* in the OT. *Sheol* is divided into three compartments, or three different areas in which beings go to dependent upon their legal classification.

The first one is a place referred to as **Paradise**, where all the souls of the righteous dead go. The second place is referred to as **Torments** and it is where the souls of all the unrighteous dead go to. Between the two geographical areas there is a very large chasm that separates the one from the other. The gulf between them is wide enough that neither side can go over to the other, but close enough so that one side can see the other and communicate with the souls in it. The third place is a place of darkest gloom referred to as **Tartarus** and it is where all the fallen angels, those fallen angels who sinned against God in the antediluvian age, are placed in caverns of darkness at the very bottom of the chasm.

2. “*Neither wilt thou suffer thine Holy One to see corruption.*” - לְאֵתֶיךָ תִּסְיָדָלְךָ אֹת שָׁתָּת

The word in the Hebrew for *Holy One* is *chasiyd*, while the Greek uses the word *hosios*. The Greek has a distinction between *hosios*, holy, and *dikaios*, righteous, in that *dikaios* is careful of one's duties before man, while *hosios* is careful of one's duty before God. In the Hebrew *chasiyd* was used to denote one who is pleasing to God both in his person and actions. It is also related to *chesed*, the word for grace, and was used to designate one who practices grace. With the second person singular suffix, your, it tells us that Jesus Christ was *Yahweh's* Holy One, the only Holy One.

*Shachath*, *corruption*, looked at the thorough and complete ruination of something. It is translated as *diaphtheiro* in the NT having the same meaning. *Phtheiro* referred to the decay of wood, the rotting of food, etc., denoting the deteriorating condition of something. With *dia* prefixed to it reveals its utter and complete decay. What is in view here is the fleshly body of Jesus Christ not undergoing decay until there is nothing left of it, as the case would be of all humanity after death.

The process of the decay of the body begins four days after death going on until the body is totally consumed. So Christ would have to be resurrected from the dead no later than three days. Which is exactly what happened. After Christ's *nephesh* left his body at physical death, it then journeyed down to *Sheol*. There he preached to the righteous souls in *Sheol* telling them that he had just finished paying the penalty for all our sins in his death on the cross, bringing them forgiveness of sins, and the guarantee of resurrection and everlasting life. Then he was raised from the dead on the third day.