

# Biblical Notes – Psalm 16:10

I affirm what the scholars I've read say about the passage. That this is Sheol:

Sheol - (Easton's Bible Dictionary)

(Heb., "the all-demanding world" = Gr. Hades, "the unknown region"), the invisible world of departed souls.

"For thou wilt not leave my soul in hell.... Meaning, not in the place of the damned, where Christ never went, nor was; for at his death his soul was committed to his Father, and was the same day in paradise: but rather, "sheol" here, as "hades" in the Near Testament, signifies the state of the dead, the separate state of souls after death, the invisible world of souls, where Christ's soul was; though it was not left there, nor did it continue, but on the third day returned to its body again; though it seems best of all to interpret it of the grave, as the word is rendered in Genesis 42:38; and then by his "soul" must be meant, not the more noble part of his human nature, the soul, in distinction from the body; for as it died not, but went to God, it was not laid in the grave; but either he himself, in which sense the word "soul" is sometimes used, even for a man's self, Psalm 3:2. For it might be truly said of him, God's Holy One, that he was laid in the grave, though not left there; or rather his dead body, for so the word "nephesh" is rendered in Numbers 9:6; so "anima" is used in Latin authors<sup>F21</sup>: this was laid in the grave; for Joseph having begged it of Pilate, took it down from the cross, and laid it in his own new tomb; though it was the will of God it should not be left there, but be raised from the dead, as it was on the third day, before it was corrupted, as follows."

— John Gill, John Gill's Exposition of the Whole Bible, Commentary on Psalm 16:10.

"wilt not leave ... hell — abandon to the power of (Job 39:14; Psalm 49:10). Hell as (Genesis 42:38; Psalm 6:5; Jonah 2:2) the state or region of death, and so frequently - or the grave itself (Job 14:13; Job 17:13; Ecclesiastes 9:10, etc.). So the Greek {(Hades} (compare Acts 2:27, Acts 2:31). The context alone can settle whether the state mentioned is one of suffering and place of the damned (compare Psalm 9:17; Proverbs 5:5; Proverbs 7:27)."

— Adam Clarke, Adam Clarke's Commentary, Commentary on Psalm 16:10.

"The Psalmist goes on to explain still more fully the preceding doctrine, by declaring that as he is not afraid of death, there is nothing wanting which is requisite to the completion of his joy. Whence it follows, that no one truly trusts in God but he who takes such hold of the salvation which God has promised him as to despise death. Moreover, it is to be observed, that David's language is not to be limited to some particular kind of deliverance, as in Psalms 49:15, where he says, "God hath redeemed my soul from the power of the grave," and in other similar passages; but he entertains the undoubted assurance of eternal salvation, which freed him from all anxiety and fear."

— Calvin's Commentary on the Bible, Commentary on Psalm 16:10.

"10. Thou wilt not leave my soul in hell— "Hell" is here used in its old English sense, in which it is the fittest English word for the Hebrew שָׁאָל, (sheol,) and its corresponding Greek, αδην, (hades,) both signifying, pit, grave, under world, unseen world, region of the dead, especially the place of departed spirits, whether good or bad. Our English translators have rendered sheol by grave thirty times out of the sixty-four times it occurs. It sometimes means the place of future punishment, never the region of the blessed; the context always determining its specific sense in a given place. The text in the original simply reads, "Thou wilt not abandon my soul to sheol,"— that is, to the dominion of death. But לְשָׁאָל, (to sheol,) might be rendered in sheol, the preposition denoting rest in a place, as well as motion to it. It is not that he should not taste death, but that his body should rest in hope of deliverance, and not be left or abandoned to the grave. See note on Psalms 6:5 . So convinced were the ancient Jews that the language applied to one literally dead, that they had a tradition that the body of David never decayed."

— Whedon's Commentary on the Bible, Commentary on Psalm 16:10.

"Psalms 16:10. Thou wilt not leave my soul in hell — Hebrew, לְשָׁאָל, lesheol, rendered, εις αδην, by the LXX., and εις αδου, in hades, Acts 2:27, which word generally means the invisible world, or the state of separate spirits; not a place of torment, which the word αδην, hades, seldom means, and into which Christ's soul certainly did not go after it left the body, but into paradise, Luke 23:43-46."

— Joseph Benson's Commentary of the Old and New Testaments, Commentary on Psalm 16:10.

"(10) Leave.—Rather, commit, or give up. In hell.—Better, to the unseen world (Sheôl), as in Psalms 6:5."

— Ellicott's Commentary for English Readers, Commentary on Psalm 16:10.