

in His kingly characteristics in the 2nd, 24th, and 110th Psalms, and in His priestly character in the 22nd Psalm. In Psalm 16 David predicted the resurrection of this great Son of his, and this passage was quoted by Peter on the Day of Pentecost (Acts 2:25-31) to prove that it was necessary that Jesus Christ should rise from the dead. The everlasting covenant of "the sure mercies of David" has as its center the promise of the coming of the One who is to be Prophet, Priest, and King; who is to bear the sins of His people on Calvary's cross; who is to reign in their hearts and lives and who is eventually to reign in complete victory over this entire earth.

Verses 4 and 5 deal more specifically with the covenant. These verses are not speaking of David as an individual, but of that One who was the center of God's greatest promise to David -- the coming Messiah. Of Him it is stated that He is given "for a witness to the people, a leader and commander to the people."

In this verse it is preferable to follow the American Standard Version in translating the Hebrew plural "peoples" rather than "people," as in the King James Version. For the use of the same Hebrew word in the singular, compare the latter part of Genesis 25:23, where Isaac's descendants are called "two nations" and it is said that "the one people shall be stronger than the other people." Moreover the article "the" which occurs in verse 4 in both versions before each occurrence of "people" or "peoples" does not occur here in the Hebrew; the passage might be more accurately (though less beautifully) translated without it. The great Son of David is to be a witness to many peoples to declare God's truth and to show how far they fall short of God's demands. The word "witness" here is almost always used in the Hebrew with the preposition "against." It does not relate to witnessing in the sense of Christian witness, but rather to declaration of sin. It indicates the condemnatory aspect of Christ's ministry. The latter part of the verse points out the leadership which Christ is to have over those peoples who will follow and obey Him, gathered from every tongue and nation.

As we turn to verse 5 we note the parallel between these two verses and verses 6 to 8 of the 2nd Psalm: "Yet have I set my king upon my holy hill of Zion. I will declare the