

# Messiah Son of David (Part 2) - Attributes of David and Yeshua: Shepherd, King, Prophet, Priest

January 15, 2013

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/g4c43mx/messiah-son-of-david-part-2>

\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is **not verbatim**. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

## Messiah Son of David: The Four Attributes of Yeshua

This teaching from **Pastor Daniel Joseph** of **Corner Fringe Ministries** explores how the life of **King David** serves as a prophetic blueprint for the identity of **Jesus (Yeshua)**. Daniel identifies four specific roles—**shepherd, king, prophet, and priest**—that David occupied to foreshadow the future Messiah. By comparing biblical accounts, he highlights how both figures began their public service at **thirty years of age** and shared a unique "**heart after God**." Daniel emphasizes that David's unusual **priestly actions**, such as wearing a linen ephod despite being from the tribe of Judah, were intentional signs pointing to the Messiah's own high priesthood. Ultimately, he seeks to provide historical and theological evidence that **Yeshua** is the legitimate "Son of David" through these shared attributes. This comparison is intended to strengthen your faith and confirm the **Messianic credentials** of Jesus.

### [Introduction]

Corner Fringe Ministries presents a powerful five-part teaching series by Daniel Joseph called *Messiah, Son of David*. Enjoy the message.

### [Daniel Joseph]

Well, today we are in our second week of our *Messiah, Son of David*, series, and today we're going to look at David. I thought if I were going to do a study on the Son of David, we ought to look at David himself, because if we want to know who the Son of David is, you're going to need to understand a few things about David himself, because there are specific attributes that David possesses.

Prophetic attributes that were a foreshadowing of what the *Mashiach, Ben David*, would look like, such as being a shepherd. David was a shepherd. He was a king. He was a prophet, and he also held priestly attributes. All these attributes that David possessed are, in fact, found present in Jesus of Nazareth, the Son of David, which is just further confirmation that He is the *Mashiach*, the anointed one, the one that was to come. Yeshua is a prophet; He is a priest, He is a king, and He is a shepherd. He is all these things.

Shepherd

King

Prophet

Priest

So, we're going to look at these prophetic attributes found in David, and we're going to begin with this first one I have listed here, which is the attribute of being a shepherd. And I just want to kind of preface this sermon by letting you know this is going to be more of a staccato approach. I thought that would be better than choppy. But you're going to have to hold your hands out and grab what you can.

2 Samuel 5:1-2—<sup>1</sup> Then all the tribes of Israel came to David at Hebron and spoke, saying, "Indeed we are your bone and your flesh. <sup>2</sup> Also, in time past, when Saul was king over us, listen to this: you were the one who led Israel out and brought them in. I want you to understand something; this is something a shepherd does.

A shepherd leads the flock. The shepherd brings them out, and he brings them in, and you're going to see Israel actually allude to this fact in the very next passage here: "And the LORD said to you, 'You shall shepherd My people Israel, and be ruler over Israel.'"

So, here we see Israel reminding David. They actually come and present themselves and remind him that it was he who was called to be shepherd over the people of Israel. This is a fascinating statement because it is not found to be said of Saul. You won't find this statement said about Saul, but you do find it said about David.

It's no coincidence that this very same thing that is said here in 2 Samuel, chapter 5, of David is the exact same thing said of Yeshua in Matthew, chapter 2. Matthew quotes the prophet Micah; he says in Matthew 2:6, "But you, Bethlehem, in the land of Judah, Are not the least among the rulers of Judah; For out of you shall come a Ruler Who will shepherd My people Israel." The very thing that was said of David was in fact said of Yeshua, for Yeshua does in fact stand as a shepherd, shepherding over His flock.

Now, perhaps the most important three things a shepherd does are, in fact, obviously leading the sheep in and leading the sheep out. A good shepherd will provide for his sheep. He cares for them; he nurtures them. You know what David says in Psalm 23:1, **The LORD is my shepherd; I shall not want.** Why? Because **He makes me lie down in green pastures.** If you're a lamb, that's where you want to be; that's where your provision is. **He leads me beside waters.** Good shepherds provide for the sheep, and they also protect; they protect the sheep.

Leads

Provides

Protects

What kind of shepherd was David? Well, let's look into this. —1 Samuel 17:32-35—<sup>32</sup> Then David said to Saul, "Let no man's heart fail because of him; referring to Goliath, your servant will go and fight with this Philistine." <sup>33</sup> And Saul said to David, "You are not able to go against this Philistine to fight with him; for you are a youth, and he a man of war from his youth." <sup>34</sup> But David said to Saul, "Your servant used to keep his father's sheep, and when a lion or a bear came and took a lamb out of the flock, <sup>35</sup> I went out after it and struck it, and delivered the lamb from its mouth; and when it arose against me, I caught it by its beard, and struck and killed it.

David was a good shepherd. See, David was willing to give his life for the sheep, to the very extent that if a lion or bear came and captured one lamb, he went after it at the expense of his own life to save that one lamb from harm.

Does this sound like anybody you know? Jesus says in John 10:11-15,

<sup>11</sup> "I am the good shepherd. The good shepherd gives His life for the sheep. <sup>12</sup> But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. <sup>13</sup> The hireling flees because he is a hireling and does not care about the sheep.



Yeshua goes on to say, <sup>14</sup> "I am the good shepherd; and I know My sheep, and am known by My own. <sup>15</sup> As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.

Just as David was a good shepherd and didn't abandon the sheep but was willing to risk his own life for the sake of a lamb, so too we find this very attribute in the Son of David, in Yeshua. Yeshua willingly gave His life for each and every one of us. He is the Good Shepherd.

Let's move on to our next attribute. This is the attribute of David being a king: kingly. I want to go back to 2 Samuel chapter 5, and look at these attributes of him being a king. We're not going to cover them all. I'm just going to cover a couple of specific ones.



2 Samuel 5:3-4—<sup>3</sup> Therefore all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the LORD. And they anointed—I want you to download that—"they anointed" David king over Israel. <sup>4</sup> David was thirty years old. How old was David? David was 30 years old when he began to reign, and he reigned forty years. So here we see David is anointed, the coronation of the king. He's anointed, and he's reigning openly as king at 30 years old.

What a coincidence we see this very attribute that we find in David in the Son of David—Luke 3:21-22—<sup>21</sup> When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. <sup>22</sup> And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased."

I want to stop here because I want you to understand what just happened. Yeshua went, became immersed, was baptized, and immediately the Father of all living things anointed His son. The *Ruach HaKodesh* came down; He was anointed by none other than God Himself.

Now, you're going to find something interesting. The very next verse, Luke gives us this key piece of information—Luke 3:23—Now Jesus Himself began His ministry at about thirty years of age ... Why does Luke take the time to tell us how old Yeshua was? Because he sought to reveal who this man was. He was the *Mashiach*, which in Hebrew literally means "messiah," or "anointed one." He was the *Mashiach, Son of David*. He began to rule at 30, openly as king, going out and about, healing the sick, making the blind see, and exercising His authority over demons, casting them out.

This isn't the only kingly comparison we have; we also find another. If you look at how David was called to be king, we see more prophetic foreshadowing. See, it was God Himself who selected David to be king, whereas in contrast with Saul, Saul was totally different. God did not select Saul as king. Scripture says the people selected Saul as king. I want to show this to you; it is important to see this.

1 Samuel 8:4-7—<sup>4</sup> Then all the elders of Israel gathered together and came to Samuel at Ramah, <sup>5</sup> and said to him, “Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations.” But here's your first problem. One thing that you'll find that's prominent throughout Torah, over and over and over again, is the fact that Israel was not to be like the other nations. They were to be separate and holy. They weren't to desire to be like pagan nations around them. Here we have Israel saying, “Now make us a king to judge us like all the nations.” They are asking to be like pagan nations. <sup>6</sup> But the thing displeased Samuel when they said, “Give us a king to judge us.” So Samuel prayed to the LORD. <sup>7</sup> And the LORD said to Samuel, “Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them.

So, Samuel has this conversation with the LORD. Samuel takes this conversation; he goes back to Israel, and this is what he conveys to them in 1 Samuel 12:12-13: <sup>12</sup> “And when you saw that Nahash king of the Ammonites came against you, you said to me, ‘No, but a king shall reign over us,’ when the LORD your God was your king. <sup>13</sup> Now therefore, here is the king whom you have chosen. You need to see that. Whom you have chosen and whom you have desired. And take note, the LORD has set a king over you.

So here we see that it was Israel who chose Saul to be their king. They desired Saul. They wanted to be like all the other nations whose kings were reigning over them. They wanted to be just like them. And you know what? They got what they asked for.

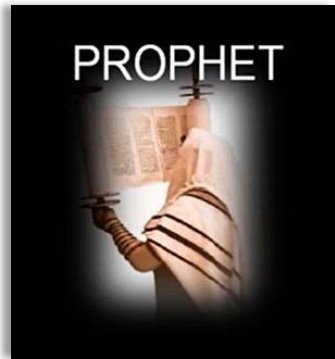
And I want you to make this note. When the people selected the king, things didn't work out so well, did they? It didn't work out so well for Israel. And the next chapter actually tells us why it didn't work out so well. —1 Samuel 13:13-14—<sup>13</sup> And Samuel said to Saul, “You have done foolishly. This is the king of Israel. Samuel's talking to this king, whom the people have selected. You have not kept the commandment of the LORD your God, which He commanded you. For now the LORD would have established your kingdom over Israel forever. <sup>14</sup> But now your kingdom shall not continue. The LORD has sought for Himself—who's doing the seeking? The LORD this time. The LORD has sought for Himself a man after His own heart, and the LORD has commanded him to be commander over His people, because you have not kept what the LORD commanded you.”

Here we see that instead of the people selecting the next king, we see that it would be the LORD making the selection, making the executive decision on who would be king. And what's interesting is that there was a specific criterion. The LORD had one criterion that He was looking for to fulfill the obligation of being king over Israel, and that was, in fact, finding “a man after His own heart.” To have a heart like God.

So, David's calling to be king over Israel was based on his heart. It was a condition of the heart. And this is a whole other week; we could talk for four or five weeks about having a personal relationship with the LORD. It's about your heart. It's not about external appearance. It's not about what you present to other people externally. The LORD knows your heart. And He loves those who love Him and love His ways. This describes David. And this was the criterion for being king over Israel.

Again, here, just like what we talked about, we find more prophetic foreshadowing of what the Messiah, Son of David, would look like because this son would have to be a man after the LORD's own heart. Yeshua says in His own testimony in John 8:29, “And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.” Yeshua, like David before Him, was in fact a man after the LORD's own heart. And like David, Yeshua was God's selection for Israel's king because Yeshua yearned to please Him.

We find in Psalm chapter 40, which is not a coincidence; it is a Psalm of David, the following regarding the *Mashiach Ben David*, the Son of David—Psalm 40:6—<sup>6</sup> *Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require.* <sup>7</sup> Then I said, “Behold, I come; In the scroll of the book it is written of me.” <sup>8</sup> *I delight to do Your will, O my God, And Your law, Torah, is within my heart.*” This is a prophecy of Yeshua. These are the attributes that He held. This is why David was selected king over Israel, and this is why Yeshua was selected king over Israel. They both delighted in pleasing Him.



Now, I want to go to our next attribute. David wasn't just a shepherd; he wasn't just a king. David was a prophet, a *navi* (נָבִיא). If you've read the New Testament, you'll find that many of the prophecies being quoted are in fact from David because they come from the Psalms. It's no secret that the Psalms are literally loaded with prophecies concerning the Messiah.

Let me give you an example. This is the Apostle Peter speaking. He's actually talking about a Psalm of David, Psalm 16, and this is what he says in Acts 2:25-28, <sup>25</sup> *“For David says concerning Him—who is “Him?” The Mashiach Son of David, he's speaking of Yeshua—‘I foresaw the Lord always before my face, For He is at my right hand, that I may not be shaken.* <sup>26</sup> *Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope.* <sup>27</sup> *For You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption.* <sup>28</sup> *You have made known to me the ways of life; You will make me full of joy in Your presence.’*

This is Psalm 16:8-11, and you'll notice that the psalm is written in a first-person narrative. David's using personal pronouns to describe it. He says, *“For you will not leave my soul in Hades.”* And then he says, *“Nor will you allow your Holy One to see corruption.”* What you're seeing here is somewhat of a law of double reference, a hermeneutical law of double reference, where David can talk in the first-person narrative, but it's a prophecy not just about him, but it's also about the *Mashiach*, a prophecy in the future.

What's interesting about Psalm 16 is Peter—the Apostle Peter—goes on to give his commentary, and his commentary is powerful. Look at what he says in Acts 2:29-30—<sup>29</sup> *“Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.* <sup>30</sup> *Therefore, being a prophet ...* Now I could just stop here, and it would be enough because all I'm trying to point out is that David was, in fact, a prophet. The Apostle Peter clearly identifies this. I want you to get this simple point, but Peter goes on and says this: *“And knowing that God had sworn with an oath to him, meaning David, that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne.”* There's a prophecy on the *Mashiach Ben David*, on the Son of David; He would raise Him up. And what's interesting here is that Peter identifies in this passage David as a prophet.

Now, it might be a coincidence, and I'm okay with that, but I don't think it is because in the very next chapter, we find Peter identifying Yeshua as a prophet. Look at Acts 3:22-23—<sup>22</sup> *“For Moses truly said to the fathers, ‘The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you.’* <sup>23</sup> *And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.’*

So, we see that David clearly was a prophet. The Psalms are prophetic, right? Peter identifies him as a prophet, and this attribute of being a prophet was, in fact, a foreshadowing of what his son would look like. This is another prophetic foreshadowing of who the Son of David would be.

Thus far, we have David showing an attribute of being a shepherd, a king, and a prophet. I want to look at one more attribute that David possessed, and that is the priestly attribute.

Now, it's no secret that David is of the tribe of Judah. If you don't know this, there are 12 tribes in Israel. David was of the tribe of Judah. He was not a son of Aaron, who were the *Kohanim* (כֹּהֲנִים). He was not even a Levite, and according to Scripture, for one to be a *Kohen*, or perform priestly functions, one had to be of the tribe of Levi.

So how could David possibly possess any priestly attributes whatsoever, since David is from the tribe of Judah? Well, we're going to take a look at a few passages here in Scripture that help shed some light on this bizarre, odd thing, if you will, of David possessing these attributes. But I think what I'm going to show you here is going to be pretty amazing, and all these things are faith builders because they all point to Yeshua, the Son of David, proving He is the *Mashiach* who is to come.



1 Chronicles 15:25-27—<sup>25</sup> So David, the elders of Israel, and the captains over thousands went to bring up the ark of the covenant of the LORD from the house of Obed-Edom with joy. <sup>26</sup> And so it was, when God helped the Levites who bore the ark of the covenant of the LORD, that they offered seven bulls and seven rams. <sup>27</sup> David was clothed with a robe of fine linen, as were all the Levites who bore the ark. Let me tell you something: that is not normal.



David is not a Levite; he is of the tribe of Judah. Yet we find him wearing a robe of fine linen, as were all the Levites who bore the ark. Let's continue: the singers, and Chenaniah the music master with the singers. David also wore a linen ephod. A linen ephod.

So, if it weren't enough that David actually wore a robe of fine linen, as did all the Levites, we also see that he wore something known as a linen ephod. Now, let me show this to you. This is who wears the ephod; this is a *Kohen Gadol*. He wears the ephod, and it's a beautiful garment. You can see the purple and the scarlet, gold, and crimson-colored garments, and here you have it. What's funny here is you can't see the majority of the ephod because the ephod is a cape; it sits in the back of the priest. It's all back here, and it comes up on these shoulder straps, and on these shoulders were onyx stones that sat on the ephod. They have the names of the children of Israel inscribed to them in birth order, and then what you'll see here is just according to Scripture. You have gold rings right here connecting the breastplate to the ephod, and you have a blue cord exactly as prescribed in Exodus 28, connecting the ephod to the breastplate so it wouldn't shift or move around. It is said that the most important garment the priest wears is the ephod.

David wore this. What's interesting is you will not find any of the descendants from Judah wearing any of this stuff, nor will you find any other man from another tribe wearing these things. It doesn't make any sense to me whatsoever, right? David wasn't a Kohen. He wasn't a Levite. How do you give an explanation for this behavior?

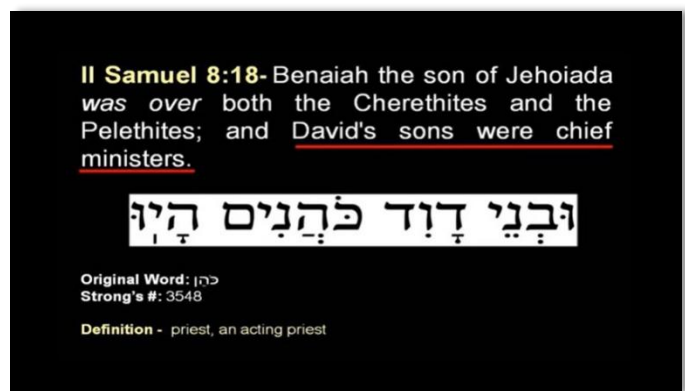
The only way to make sense of this is to actually understand who the *Mashiach Ben David* is, the Son of David. When you look at him, everything comes into focus. Just as Paul says, we cannot understand the Tanakh in its fullness without Yeshua. But now I understand these things because I look at Yeshua, and He is a *Kohen Gadol*; He is a high priest over us. He made atonement for our sins. Amen? And this attribute of David wearing a linen garment, that linen robe like the Levites, and an ephod, was nothing more than signifying what his Son would look like.

Let me show you another priestly function that Scripture states David performed, and this is regarding blessing the people. You guys are probably pretty familiar with this, but we find this in 1 Chronicles 16:2. It says, **And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.**

This is unusual because this is something the *Kohanim* did. Look at this in Numbers 6:22-27—<sup>22</sup> **And the LORD spoke to Moses, saying:** <sup>23</sup> **“Speak to Aaron and his sons, saying, ‘This is the way you shall bless the children of Israel. Say to them:** <sup>24</sup> **“The LORD bless you and keep you;** <sup>25</sup> **The LORD make His face shine upon you, And be gracious to you;** <sup>26</sup> **The LORD lift up His countenance upon you, And give you peace.”** <sup>27</sup> **“So they shall put My name on the children of Israel, and I will bless them.”** Literally, the name of God is being invoked upon the children of Israel. This is something David did. Very unusual.

Again, let me show you another passage concerning David. And this one I find the most interesting out of all of them. It's found in 2 Samuel, chapter 8, verses 15-18. It says, <sup>15</sup> **So David reigned over all Israel; and David administered judgment and justice to all his people.** <sup>16</sup> **Joab the son of Zeruiah was over the army; Jehoshaphat the son of Ahilud was recorder;** <sup>17</sup> **Zadok the son of Ahitub and Ahimelech the son of Abiathar were the priests; Seraiah was the scribe;** it goes on to verse 18 and says this: <sup>18</sup> **Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief ministers.** (emphasis added).

You're not seeing what I'm seeing because we're reading the English. I want to draw your attention to this phrase: **David's sons were chief ministers.** In Hebrew, that is not what it says. Let me put the Hebrew up there for you. This is the Hebrew of “David's sons were chief ministers.” Let me read it to you and see if you catch anything special. It says, “And sons (*Uvnei*) of David (*David*) Kohanim (*Kohanim*) were (*hayu*)”—*Uvnei David Kohanim hayu* (וּבְנֵי דָוִד כֹּהֲנִים הָיוּ). His sons were *Kohanim*.



This is amazing to me. And nowhere does this word, “*Kohanim*,” mean “chief ministers.” The translators took the liberty to translate “chief ministers” from *Kohanim*, and I understand why. Because you couldn't be a priest if you were of the tribe of Judah; it's impossible. But I'm telling you, Scripture says

David's sons were priests; they were *Kohanim*. That's what the word means. You will find that word 750 times in the Tanakh. They were priests.

I think identifying these attributes that are found in David is very important for you to understand. They are going to give you another arrow in your quiver to be a light to the world, proving Yeshua of Nazareth is in fact *Mashiach Ben David*. He's the prophesied One; He is the Son of David. Amen?

We're going to continue in part three next week. Shabbat Shalom.

*[Music]*

The autumn leaves silhouette the beautiful trees. They're echoing the promise of His coming. It's the day of the Son. The sky is falling; His kingdom has come. I hear Him calling. It's time to come home. It's time to leave this cruel world.

The radiance of His crown comes crashing down. The wicked flee. Even so, let it be. It's the day of the Son. The sky is falling; His kingdom has come. I hear Him calling. It's time to come home. It's time to leave this cruel world.

On that day, you sweep it away. Into His arms, forever stay. There will be no more pain. The former things will have passed away. It's time to come home. It's time to leave this cruel world.

It's time to come home. It's the day of the Son. The sky is falling; His kingdom has come. I hear Him calling. It is time; it is time to come home. It is time; it is time to come home. It is time; it is time to come home.

# Messiah, Son of David: The Four Prophetic Attributes

King David's specific prophetic attributes—Shepherd, King, Prophet, and Priest—were intentional foreshadowing of the same four roles perfectly fulfilled in Yeshua, confirming him as the promised Mashiach.

## Leadership and Divine Selection

### The Good Shepherd

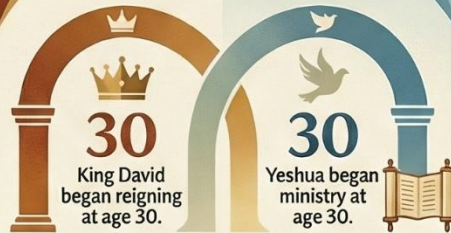


David risked his life against lions for his lambs; Yeshua gave His life for His sheep.

## Yeshua (Son of David)



### The Age 30 Milestone



### Chosen by the Heart



Unlike Saul, both were selected by God specifically for being men after His own heart.



### King David

Anointed by elders at Hebron

Began reigning at age 30

God's choice (Man after His heart)

### Anointing



### Yeshua (Son of David)

Anointed by the Holy Spirit at baptism

Began ministry at age 30

God's choice (The Son who pleases Him)



### Kingly Coronation Comparison

## Spiritual and Priestly Roles



### David as a Prophet (Navi)

The Apostle Peter identifies David as a prophet whose Psalms contain specific Messianic predictions.



### The Priestly Ephod

Despite being from Judah, David wore the linen ephod, a garment reserved for priests.

### The Royal Priesthood

David's unusual priestly actions foreshadowed Yeshua's ultimate role as the High Priest (Kohen Gadol).

