

**A Series of PRs** received on Iyyar, 5770 / May 14, 2011  
Shabbat Behar, Vayikra 25:1-26:2, Haftarah: Jer. 32:6-27

## **David as Messiah; a Message to the Tribes about Messianic Expectations for the Latter Days**

This series of **PRs** were received by one of the members of Shaar-Israel on the week of Shabbat Behar where we read about the Almighty speaking the Covenant's particulars for all Israel to keep for ever. This parasha also speaks of the Jubilee Year when Israelites who sold themselves into slavery were to be redeemed and set free from the yoke of idolaters ruling over them. This theme is recounted toward the end of this series of PRs, in **Jeremiah 30: 7** It is to be noted that most of the references are either directly about **king David**, or indirectly about his place of birth and "messianic" function:

**Jeremiah 30: 9** But they shall serve the LORD their God, and *David their king*, whom I will raise up unto them.

**Jeremiah 33: 15** In those days, and at that time, will I cause a shoot of righteousness to grow up unto *David*; and he shall execute justice and righteousness in the land.

**Ezekiel 34: 23-24** And I will set up one shepherd over them, and he shall feed them, even *My servant David*; he shall feed them, and he shall be their shepherd. **24** And I the LORD will be their God, and *My servant David* prince among them; I the LORD have spoken.

**Ezekiel 37: 24** And *My servant David* shall be king over them, and they all shall have one shepherd; they shall also walk in Mine ordinances, and observe My statutes, and do them. **25** And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever; and *David My servant* shall be their prince for ever.

**Hosea 3: 5** afterward shall the children of Israel return, and seek the LORD their God, and *David* their king; and shall come trembling [rushing] unto the LORD and to His goodness in the end of days.

**Micah 5: 1** But thou, *Beth-lehem Ephrathah*, which art little to be among the thousands of Judah, out of thee shall one come forth unto Me that is to be ruler in Israel; whose goings forth are from of old, from ancient days. **2** Therefore will He give them up, until the time that she who travaileth hath brought forth; then the residue of his brethren shall return with the children of Israel. **3** And he shall stand, and shall feed his flock in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide, for then shall he be great unto the ends of the earth.

Comment:

The word *Bethlehem* comes from Hebrew *Beit Lehem* / תיב להם, literally meaning, "House of Bread." There were two towns called *Bethlehem*. One in the north, the second was the birthplace of the rabbi from Natzeret. The name "Ephrath" or "Ephrathah" are first found in Genesis:

And they journeyed from Beth-el; and there was still some way to come to *Ephrath*; and Rachel travailed, and she had hard labour.

— Genesis 35:16 (JPS)

And Rachel died, and was buried in the way to *Ephrath* -- the same is *Beth-lehem*. — Genesis 35:19 (JPS)

Jacob says:

And as for me, when I came from Paddan, Rachel died unto me in the land of Canaan in the way, when there was still some way to come unto *Ephrath*; and I buried her there in the way to Ephrath--the same is *Beth-lehem*.

— Genesis 48:7 (JPS)

Comment:

Beit Lechem and Ephrath seem to have been traditional places of blessings: with which one was wished to be associated when being blessed:

And all the people that were in the gate, and the elders, said: 'We are witnesses. The LORD make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Israel; and do thou worthily in *Ephrath*, and be famous in *Beth-lehem*; — Ruth 4:11 (JPS)

This “messianic” reference seems to say that the office of Messiah has been planned since ancient perhaps even primordial times:

But thou, *Beth-lehem Ephrathah*, which art little to be among the thousands of Judah, out of thee shall one come forth unto Me that is to be ruler in Israel; whose goings forth are from of old, from ancient days.

— Micah 5:1(JPS)

The **eighth** and youngest son of Jesse according to tradition was born in Bethlehem:

Now David was the son of that *Ephrathite of Beth-lehem* in Judah, whose name was Jesse; and he had eight sons; and the man was an old man in the days of Saul, stricken in years among men. — I Samuel 17:12

If thy father miss me at all, then say: David earnestly asked leave of me that he might run to *Beth-lehem* his city; for it is the yearly sacrifice there for all the family. — I Sam 20:6

Comment:

The above references re Beit Lechem and Ephrata all underscore the PRs about king David.

Comment:

This reference and its placement seems to point to this series of PR references, and its Source.

**Psalm 89: 20** Then Thou spokest in *vision* to Thy godly ones, and saidst: 'I have laid help upon one that is mighty; I have exalted one chosen out of the people.'

Comment:

This reference seems to point to all the Tribes that we have been led in the wilderness of the nations for a over two thousand years for a reason, that is to prove our “obedience.” This will intensify in the immediate days and years ahead:

**Deuteronomy 8: 2** And thou shalt remember all the way which the LORD thy God hath led thee these forty years in the wilderness, that He might *afflict thee, to prove thee*, to know what was in thy heart, whether thou wouldest keep His commandments, or no.

Comment:

This is what we all need to remember and to which we need to return:

**Exodus 19: 6** and ye shall be unto Me a *kingdom of priests*, and a *holy nation*.  
These are the words which thou shalt speak unto the children of Israel.'

Comment:

This is a reminder that we need to focus on the One and Only G-d, and we need to return from the idolatry of “other gods” of our making:

**Psalms 95: 3** For the LORD is a great God, and a great King above all gods;

Comment:

This reference opens up a whole new subject, that of who the Messiah is and what is his nature and function. There is no space here to bring the bearing of that subject on this verse. The reader is to ask God for assistance to contribute to the understanding of this controversial subject. The author’s opinion at this time is that the nature of the Messiah, as an agent of G-d, is complex, and is a composite of several functions and offices, parts of which may have been, and/or will be acted out and carried out by more than one individual at different times. Comments and opinions are welcome.

**Psalms 110: 1** A Psalm of *David*.

The LORD saith unto my lord: 'Sit thou at My right hand, until I make thine enemies thy footstool.'

**2** The rod of Thy strength the LORD will send out of Zion: 'Rule thou in the midst of thine enemies.'

**3** Thy people offer themselves willingly in the day of thy warfare; in adornments of holiness, from the womb of the dawn, thine is the dew of thy youth.

**4** The LORD hath sworn, and will not repent: 'Thou art a priest for ever after the manner of Melchizedek.'

**5** The Lord at thy right hand doth crush kings in the day of His wrath.

**6** He will judge among the nations; He filleth it with dead bodies, He crusheth the head over a wide land.

**7** He will drink of the brook in the way; therefore will he lift up the head.

Comment:

This is a signal of warning and a word of hope, that unprecedented terrible days are just ahead, but they are the precursors of our liberation from servitude to errors and the Redemption is nigh.

**Jeremiah 30: 7** Alas! for that day is great, so that none is like it; and it is a *time of trouble unto Jacob*, but out of it shall he be saved. **8** And it shall come to pass in that day, saith the LORD of hosts, that *I will break his yoke from off thy neck*, and will burst thy bands; and strangers shall no more make him their bondman; **9** But they shall serve the LORD their God, and *David their king*, whom I will raise up unto them.

Comment:

This seems to be pointing us to the great confrontation of Israel to come by the forces of evil, but that Israel will ask for Divine Help and will get it. Important to note here that we will need to identify with ‘the house of David:’

**Zechariah 12: 8** In that day shall the LORD defend the inhabitants of Jerusalem; and he that stumbleth among them at that day shall be as *David*; and the house of *David* shall be as a godlike being, as the angel of the LORD before them. **9** And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. **10** And I will pour upon the house of *David*, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto Me because they have thrust him through; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

Comment:

This reference seems to tie together all the above points to a conclusion, that it is the resurrected kind David, that will be the shepherd of Israel, and that the [same, not another one] everlasting Covenant will be remade, Israel will be vindicated with G-d’s Presence, and all nations will acknowledge the True God.

**Ezekiel 37: 24** And *My servant David shall be king over them*, and they all shall have one shepherd; they shall also walk in Mine ordinances, and observe My statutes, and do them. **25** And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever; and

*David My servant shall be their prince for ever.* **26** Moreover I will make a covenant of peace with them--it shall be an everlasting covenant with them; and I will establish them, and multiply them, and will set My sanctuary in the midst of them for ever. **27** My dwelling-place also shall be over them; and I will be their God, and they shall be My people. **28** And the nations shall know that I am the LORD that sanctify Israel, when My sanctuary shall be in the midst of them for ever.

Comment;

This PR reference is self-explanatory and speaks of the EVERLASTING COVENANT that will be NEVER changed, superceded or done away with in any manner whatsoever. It maintains Israel's Divinely chosen status and that man's nature will be changed by Divine agency into the family of the children of God.

**Jeremiah 31: 28** In those days they shall say no more: 'The fathers have eaten sour grapes, and the children's teeth are set on edge.' **29** But every one shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge. **30** Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; **31** not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke My covenant, although I was a lord over them, saith the LORD. **32** But this is the covenant that I will make with the house of Israel after those days, saith the LORD, I will put My law [Torah] in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My people; **33** and they shall teach no more every man his neighbour, and every man his brother, saying: 'Know the LORD'; for they shall all know Me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and their sin will I remember no more. **34** Thus saith the LORD, Who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea, that the waves thereof roar, the LORD of hosts is His name: **35** If these ordinances depart from before Me, saith the LORD, then the seed of Israel also shall cease from being a nation before Me for ever. **36** Thus saith the LORD: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith the LORD. **37** Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananel unto the gate of the corner. **38** And the measuring line shall yet go out straight forward unto the hill Gareb, and shall turn about unto Goah. **39** And the whole valley of the dead bodies, and of the

ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

Comment:

It is a warning to all nations, and an assurance to Israel, that Jerusalem will be Divinely defended.

**2Kings 19: 34** For I will defend this city to save it, for Mine own sake, and for *My servant David's sake*.

Comment:

This PR reference seems to summarize this series of PRs about the “messianic” role of David. It emphasizes the Divinely made covenant with him and that this is brought to our attention in this remarkable series of PRs for our time.

**Psalm 89: 15** Righteousness and justice are the foundation of Thy throne; mercy and truth go before Thee.

**16** Happy is the people that know the joyful shout; they walk, O LORD, in the light of Thy countenance.

**17** In Thy name do they rejoice all the day; and through Thy righteousness are they exalted.

**18** For Thou art the glory of their strength; and in Thy favour our horn is exalted.

**19** For of the LORD is our shield; and the Holy One of Israel is our king.

**20** Then **Thou spakest in vision to Thy godly ones**, and saidst: 'I have laid help upon one that is mighty;

I have exalted one chosen out of the people.

**21** *I have found David My servant*; with My holy oil have I anointed him;

**22** With whom My hand shall be established; Mine arm also shall strengthen him.

**23** The enemy shall not exact from him; nor the son of wickedness afflict him.

**24** And I will beat to pieces his adversaries before him, and smite them that hate him.

**25** But My faithfulness and My mercy shall be with him; and through My name shall his horn be exalted.

**26** I will set his hand also on the sea, and his right hand on the rivers.

**27** He shall call unto Me: Thou art my Father, my God, and the rock of my salvation.

**28** I also will appoint him first-born, the highest of the kings of the earth.

**29** For ever will I keep for him My mercy, and My covenant shall stand fast with him.

**30** His seed also will I make to endure for ever, and his throne as the days of heaven.

**31** If his children forsake My law, and walk not in Mine ordinances;

**32** If they profane My statutes, and keep not My commandments;

**33** Then will I visit their transgression with the rod, and their iniquity with strokes.

**34** But My mercy will I not break off from him, nor will I be false to My faithfulness.

**35** My covenant will I not profane, nor alter that which is gone out of My lips.

**36** Once have I sworn by My holiness: Surely I will not be false unto *David*;

**37** His seed shall endure for ever, and his throne as the sun before Me.

Comment:

The following PRs all seem to point to the possibility that the “messianic” “suffering servant” function has been served by one particular individual, who was an exponent of all the other Jews who have likewise suffered through the ages to various degrees. This seems to have been Divinely planned and foretold by these “messianic” prophecies.

**Zechariah 13:6** And one shall say unto him: 'What are these wounds between thy hands?' Then he shall answer: 'Those with which I was wounded in the house of my friends.'

**Psalms 22: 16** My strength is dried up like a potsherd; and my tongue cleaveth to my throat; and Thou layest me in the dust of death.

**Psalms 38: 11** My heart fluttereth, my strength faileth me; as for the light of mine eyes, it also is gone from me.

**Psalms 38: 18** For I am ready to halt, and my pain is continually before me.

Comment:

This reference seems to underscore the difficult-to-understand phenomenon of suffering of the righteous. It assures us that this will end, and we will understand this Divinely designed and purposed archetypal pattern and function of Israel.

**Psalms 34: 20** Many are the ills of the righteous, but the LORD delivereth him out of them all.