

David Will Never Fail to Have a Man Sit On the Throne of the House of Isra'el

33: 14-26

DIG: Why was the promise of a righteous king so appealing to the exiles? What two offices does ADONAI once again promise to establish (23:5-6)? When were these promises first made (Genesis 22:17; Numbers 25:13; Second Samuel 7:12-16)? Why might the people need reassurance that God will still keep His word as always? Who will ultimately fulfill both offices? How so (Luke 1:32-33; Hebrews 7:11-25)? Are the Gentiles justified in saying Ha'Shem has rejected the house of Isra'el and the house of Judah? Who rejected whom?

REFLECT: Yisra'el and Y'hudah needed constant reassurance. Why do you need to be reminded of ADONAI's promises? Which promise, recorded in Yirmeyahu, do you need to remember right now? Which promise can you remind someone else of?

587 BC at the end of the eleven-year reign of Zedekiah

The greatest blessing of all will be Isra'el's promised King reigning in righteousness (see the commentary on **Isaiah Db - The Nine Missing Articles in Messiah's Coming Temple**).

In relationship to Yerushalayim: The days are coming, declares the LORD. When Jeremiah (under the direction of the Ruach HaKodesh) uses the phrase **in the days to come; the days are coming; in those days; in that day, at that time; or for the time will surely come** the context points either to the **near historical future** or the **far eschatological future** and which one should be used. This is the twenty-fourth of twenty-five times that Yirmeyahu uses one of **these phrases**. In this case the context is the **far eschatological future** when God will fulfill the good promise He made to the people of Isra'el and Judah (33:14).

In those days, at that time I will cause to spring up for David a Branch of Righteousness (33:15). This is the twenty-fifth and last time that one of **these phrases** above will be used in Jeremiah. The means by which the Davidic Covenant will be fulfilled is the messianic reign of Yeshua Meshiach. The emphasis is on **Christ Himself: He will do what is just and right in the Land.**

In those days Judah will be saved, Yerushalayim will live in safety. Yirmeyahu already told us that His name is ADONAI our Righteousness (23:6), but now God revealed that Tziyon would bear the same name! This is the name by which it will be called: ADONAI Tzidkenu, or, ADONAI our Righteousness (33:16 CJB). That certainly didn't happen when the exiles returned to rebuild their Temple and their City. Therefore, this prophecy could only take place in the far eschatological future. And in those days when the people call Jerusalem "the Holy City," the name will be appropriate.

These verses are virtually identical to 23:5-6; however, in 23:5-6 the masculine noun **he** is used where the feminine noun **she** is used in 33:15-16. In addition, in 23:5-6 the closing emphasis is on **the Messiah**, the name by which **He** will be called, where in 33:15-16 the closing emphasis is on **Jerusalem**, the name by which **she** will be called. Lastly, in 23:5-6 the Hebrew perfect tense for **Christ** is used emphasizing the completed action of absolute righteousness, whereas in 33:15-16 the Hebrew imperfect tense for **Yerushalayim** is used emphasizing an incomplete action of imputed righteousness. **Yeshua** is described as a **righteous branch**, whereas **Tziyon** is described as a **branch of righteousness**.

The word **tzidkenu** is derived from **tsedek** – or **righteousness**. It originally meant to be stiff or **straight**. There is certainly no more significant word in the TaNaKh. The Hebrew word cannot be adequately translated by any one English word. It signifies **God's** dealings with mankind under the ideas of **righteousness**, justification and acquittal. The word **tsedek** is also used of a full weight or measure toward **YHVH** in the spiritual sense. Thus, Isra'el was commanded to walk in the paths of righteousness and to offer the sacrifices of righteousness, putting their faith, belief and trust in **ADONAI** (Psalm 4:5). These sacrifices are also described as a **broken spirit and a contrite heart** (Psalm 51:17), because of failure to measure up to such a full standard of **righteousness**. For as **Job** says: **How can a man be righteous with God (Job 9:2)?**

ADONAI is **Himself** perfect righteousness; **He** is the perfectly righteousness **One** (Psalm 129:4). As an **el-Tsedek** – a **righteous God**, there is no one to compare with **Him** (Isaiah 45:21). As the Psalter says: **The LORD is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge, my shield and the horn of my salvation, my stronghold (Psalm 18:2)**. His work is perfect and all His ways are just. A trustworthy God who does no wrong, **He** is righteous and straight (Deuteronomy 32:4). His righteousness is an everlasting righteousness and His statutes are righteous forever (Psalm 119:142 and 144). Righteousness and justice are the very foundations of His throne (Psalm 89:14 and 97:2). Consequently, in all His dealings **He** is righteous.³⁴³

In promise of eternity: For this is what the LORD says: David will never fail to have a man sit on the throne of Isra'el, nor will the Levitical priests ever fail to have a man to stand before Me continually to offer burnt offerings, to burn grain offerings and to present sacrifices (33:17-18). These sacrifices (see Gq - **God Shows a Vision of the Millennial Temple**) will be part of the millennial Temple system. During the messianic Kingdom believers will be instructed to participate in a physical observance, or a communion, **in remembrance** of the death of **Messiah**. But for Isra'el in the Kingdom there will be a different memorial: the sacrificial system will serve the same purpose as communion. It will be the, **do this in remembrance of Me, for the Jews**.

The house of Levi will also be eternal and will have a role in the messianic Kingdom This is seen in **Ezekiel Chapters 40-49**; especially **45:13-45** where we read about the offerings and holy days. The seed culminates in **One** who is eternal (**23:5-6**) the eternal **God-man** guarantees the perpetuity of the house of David.

In relationship to the Davidic Covenant and the priesthood: The word of the LORD came to Jeremiah, This is what the LORD says: **The Covenant with David is as dependable as the sequence of night and day** (Second Samuel 7:12-16). If you can break My Covenant with the day and My Covenant with the night, so that day and night no longer come at their appointed time, then My Covenant with David my servant - and My Covenant with the Levites who are priests ministering before Me (Numbers 25:10-13) - can be broken and David will no longer have a descendant to reign on his throne (33:19-20). In other words, the rhythms of night and day are not "natural" phenomena, but happen in regular ways because **God** has promised that each of them will have an assured and regular time of presence. These words of reliability and predictability of night and day are seen as the most extreme statement possible concerning **the LORD's** faithful, powerful capacity to do what **He** promises. **ADONAI** will keep **His** word, not only for **night and day**, but also for **king and priest**. **God's** love for **Isra'el** is just as sure as **His** ordering of creation.

A second guarantee is an appeal to the Abraham-Sarah promise about the multiplication of the house of David and the house of Levi. **ADONAI** says: **I will make the descendants of David my servant and the Levites who minister before me as countless as the stars in the sky and as measureless as the sand on the seashore** (33:21-22). Since **YHVH** is a covenant keeper and not a covenant breaker, these **two houses** are guaranteed survival for eternity. The threat of all dynasties, royal and priestly, is to be without heirs. Because these dynasties are assured **countless** heirs, **their** futures are utterly secure. **Isra'el's** security rests only upon **God's** good Word that lives in the face of worldly circumstances.

In relationship to eternity: Then the word of the LORD came to Jeremiah, "Have you not noticed that the Gentiles are saying: ADONAI has rejected the two kingdoms (the northern kingdom of Isra'el and the southern kingdom of Judah) He chose?' So they despise My people and no longer regard them as a nation" (33:23-24). The Ruach HaKodesh is not interested in identifying who the Gentiles are, whether it be the Babylonians or some other surrounding Gentile nation. The fact was that the exile had led some to conclude that God's chosen had become God's rejected. But nothing could be further from the truth.

This is what the LORD says: If I have not made My Covenant with day and night and established the laws of heaven and earth, then I will reject the descendants of Jacob (the house of Levi) and David My servant and will not choose one of his sons to rule over the descendants of Abraham, Isaac and Jacob. God will no more reject the descendants of Levi, or fail to select from David's descendants rulers for the Jews, than He would break the order of day and night. Their future is secure: For I will restore their fortunes and have mercy on them (33:25-26). It was precisely in exile, when all seemed lost, that mercy (not receiving what you do deserve) comes to the fore as YHVH's primal way of dealing with the Israelites.