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David Will Never Fail to Have a Man Sit On the Throne of the House of Isra'el **33: 14-26**

David will never fail to have a man sit on the throne of the House of Isra'el
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'udah 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. **In relationship to Yerushalayim: The days are coming,**
declares **the LORD**. When **Jeremiah** (under the direction of **the Ruach**
Ha'Kodesh) 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**.

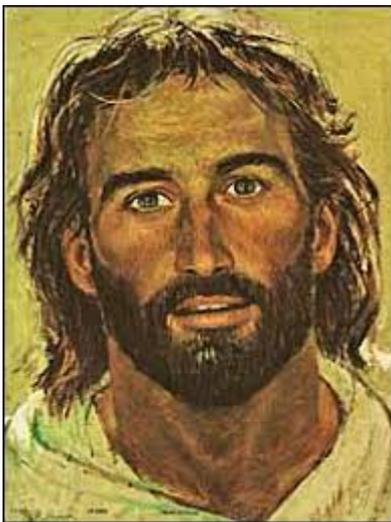
In those days Judah will be saved, Yerushalayim will live in safety. **Yirmeyahu** already told us that **His** name is **ADONAI our Righteousness (23:6)**, but now **God** revealed that **Tziyon** would bear the same name! **This is the name by which it will be called: ADONAI Tzidkenu, or, ADONAI our 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 (33:17)**. Some have felt that this promise was incorrect because the throne did cease in 586 BC (**to see link click Gb - The Destruction of Solomon's Temple on Tisha B'Av in 586 BC**), when **Jerusalem** fell (see **Ga - The Fall of Jerusalem**). However, **ADONAI** did not promise an unbroken monarchy, but an unbroken line of descendants from **David** who would be qualified to sit on that **throne** when it was reestablished. **David's** line would not fail before **the righteous Branch** came to claim **His throne (Luke 1:31-33)**. The genealogy of **Luke** shows that promise was fulfilled as **Messiah** was able to trace **His** physical line through **Mary** back to **David** (see the commentary on **The Life of Christ Ai - The Genealogies of Joseph and Mary**). There are descendants of **David** qualified to sit on that **throne** today, but we don't know who they are. But when the Messianic Kingdom is established, **Yeshua** will rule and reign from **His throne** in the Most Holy Place (see the commentary on **Isaiah Db - The Nine Missing Articles in Messiah's Coming Temple**).

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 (33:18). Again, the promise was not that the sacrifices would continue unabated, because they did cease in 586 BC after the destruction of Solomon's Temple by the Babylonians, and cease again in 70 AD after the destruction of the Temple by the Romans. The promise was that the priesthood would not be extinguished. These sacrifices 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 Levitical priests, who are descendents of Zadok,** would be honored with this special ministry in **the Millennial Temple** (see [Gs - God Shows a Vision of the Millennial Temple](#)).

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 Ha'Kodesh** 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.**