

**Jer. 33, Comfort in Prison
14-26: Messianic Salvation
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Overview

1. Contextual Structure

Picking up from the last study: this is the fourth of four sections in a repeated pattern.

	30	31	33
a) Physical rebuilding	18	4a	4-9
b) Joy and Thanksgiving	19a	4b	10-11
c) Prosperity	19b-20	5	12-13
d) Messiah's Salvation	21-22	6	14-26

Physical prosperity is not the greatest blessing. The Lord reserves that for last: the nation finally enjoys the rule of its Messiah.

2. Inner Structure

The restoration of Israel requires the people in the land. Two focal points to this: you've got to have the continuation of the people (they can't be just mixed into the general mass of humanity), and they have to be constituted as a political entity.

- a) 14-18 finishes off this oracle, by touching on these two points: constitution and constituency.
- b) 19-22 and 23-26 are two short additional oracles that amplify the two halves of 14-18, in reverse order.
- c) Throughout, constitution is emphasized by the security of Jerusalem or the nationhood of the people, while constituency is assured by focusing on two of the families of Israel with whom the Lord has made specific covenants.

A. 14-18, Messiah's Salvation

In this concluding section of the prison oracle, the Lord first describes the *constitution* of the nation when it is restored, and then assures Jer that its *constituency* of blood Israelites will be preserved.

1. 14-16, The Constitution of the Nation

This section merges together the two promises of 30:21 (the governor from their own number who is bold to approach God) and 31:6 (Zion once again as the spiritual capital of the nation).

- a) 14, It is a repetition of the promise of 23:5,6, and so the Lord begins in v.14 by promising to establish his previous word of blessing. In Hebrew, the references to Israel and Judah are interesting: this word of blessing is said to be *to* Israel but *concerning* Judah. The prophecy is concerning Judah; only Judah and its capital Jerusalem are named. But God

graciously includes the apostate northern kingdom in the audience to which the restoration is promised.

Not in sermon: Compare Rom. 3:22, "unto all; upon all that believe."

b) 15, The Autochthonous Governor of 30:21
Recall from our earlier study:

1) "Righteous branch" means "legitimate scion," cf. 30:21, "a governor from the midst of them," not someone in violation of Deut. 17:15. In connection with David, the "branch" language also recalls Isa. 11:1.

2) His function is to execute judgment and righteousness. How sad that these functions are so much neglected in the governments of our day.

c) 16, The Holy City of 31:6.

1) Note the security of the land and the capital. A far cry from what we see today.

2) The name "The Lord our Righteousness" was applied to Messiah in 23:6. Now it is applied to the city. He is the source; the people are the recipients.

2. 17-18, The Constituency of the Nation

Not just any people living in Jerusalem will fulfill the promises; it must be the people of promise. Jer focuses in on two particular families of the nation, characterized by highly visible functions and privileged to hold special covenants with God (cf. v.21).

These families are like the crimson thread that the British navy used to work into all of its rope, to prevent stealing. If you see that thread, you know it is navy rope. Even so, if you see the two covenant families, you know you've got Israel.

a) 17, David's family is the source of the political rulers. God's covenant with him is described in 2 Sam. 7 and Ps. 89, and we have often spoken of it. The crimson thread will be evident in restored Jerusalem by the perpetual session of David's seed on the throne. We expect to see this in the person of our Lord Jesus Christ.

b) 18, Levi's family is the source of the priests.

1) The covenant here is perhaps less familiar, but no less clearly taught in the OT than that with David.

a> Exod. 29:9 gives Aaron's family the priesthood by a perpetual statute. Mal. 2:4 likewise speaks of the covenant of Levi.

- b> As with the promise to Abraham, not all offspring inherit it equally. Aaron had four sons.
 - 1> Two, Nadab and Abihu, were destroyed before the Lord in Lev. 10 when they offered unholy fire.
 - 2> The youngest, Ithamar, was the ancestor of Eli, whose family was cut off because of the sins of his sons.
 - 3> The family of Eleazar, the third son, is the family of promise; Numb. 25:12,13 records how a covenant of everlasting priesthood was confirmed with his descendant Phinehas because of his zeal for the Lord.
 - 4> The distinction between the two lines comes to a head under David and Solomon. David had two high priests, Abiathar (from the house of Ithamar) and Zadok (from the house of Eleazar). When Adonijah, one of David's sons, tried to succeed David in place of Solomon, Abiathar supported him, and Solomon deposed him from the high priesthood. From that time on the Zadokite line is the proper line for priesthood. It was restored after the captivity, but through politics the priesthood left it about 170 B.C., and it never returned. The high priests of our Lord's time were not Zadokite.

- 2) The crimson thread is seen in David's line through the Davidic king. In the line of Levi-Aaron-Elazar-Phinehas-Zadok, it is seen in the presentation of offerings.
- 3) For many, this notion of future sacrifices in the messianic kingdom is a stumblingblock. Yet it's clearly taught, not only here, but also in Ezek. 43:18-27; 44:15-31, where Zadokite priests offer burnt, sin, peace, meal, and trespass offerings. Important insight: the sacrifices in themselves never actually forgave sin. They were only symbolic, and there's no reason that their symbolism can't point backwards as well as forwards.
- 4) How about Heb. 7:11-18? The priesthood has been changed. Heb. is focusing on the high priestly role of Christ, and the high priesthood has left the house of Levi. Furthermore, at the time of Heb., the priesthood was non-Zadokite; under Christ, it will be only the descendants of Zadok.

Now the Lord amplifies the two points of the last paragraph, in inverse order. First, the Constituency of the nation, symbolized in the families of David and Levi, and then its Constitution.

B. 19-22, Amplification of the Constituency

David's family will always reign; Levi's family will always serve. Note three details.

- 1. The stability of this order is compared with that of the day and

night. As long as day and night follow in their seasons, so long will the Lord preserve these two families. (NB: in the new heavens and new earth, there is no more night, and thus this order may disappear at that time.)

2. God's relations with David and Levi are governed by covenants, as we have seen. This is why they are set apart from the other families of Israel.
3. v.22 echos God's promises to Abraham in Gen. 13:15; 15:5. If these two families alone are so numerous, think of what must be true of the rest of the nation!

NB: This verse is the warrant for our interpretation of the families of David and Levi as "red threads," standing for the whole nation.

C. 23-26, Amplification of the Constitution

1. 24, In the face of the impending fall of Jerusalem, many of the Jews were saying that the families of David and Levi would be lost, and as a result Judah would no more be a "nation." The Heb. word means an identifiable political entity with its own territory and foreign relations. The emphasis here, as in 14-16, is on the nationhood of Israel.
2. In answer to this charge, the Lord assures them that he will restore the fortunes of the nation, and establish the seed of David over them.

D. Application

These promises seem highly abstract to us. But put yourself in Jerusalem in 587 B.C., with enemy hosts surrounding the city and your prospects as the people of God in question. These are the pinnacle of God's reassurances to them, that his covenants and promises cannot be altered.

It's important for us to believe what God has revealed concerning the future history of the nation Israel. It's even more important that we recognize that this same God has bound himself in covenant to us. We should be assured and comforted by this display of his faithfulness to Israel, because he is just as faithful to us.

Hymn: Great is Thy Faithfulness; Ps. 136; Lovingkindness

Analysis

A. 33:1-18, quote p: promises of restoration

1. quote f

- a) 33:1 WA/Y:HIY D:BAR-Y:HWFH)EL-YIR:M:YFHW. \$"NIYT
- b) W:/HW.) (OWD/EN.W. (FCW.R B.A/X:ACAR HA/M.A+.FRFH L"/)MOR

2. quote:

- a) quote p: invitation to call on the Lord

- 1) quote f: 33:2 K.OH-)FMAR Y:HWFH (O&/FH. Y:HWFH YOWC"R

-)OWT/FH. LA/H:AKIY/NFH. Y:HWFH \$:M/OW
- 2) quote: 33:3 Q:RF))"L/AY W:/)E(:EN/EK.F W:/)AG.IYDFH
L./:KF G.:DOLOWT W./B:CUROWT LO) Y:DA(:T./FM S
- b) 33:4-9, quote p: rebuilding: see previous study.
- c) 33: 10-11, quote p: voice of joy and praise (pervasive in 30b-31a): see previous study.
- d) 33:12-13, quote p: restoration of shepherding (cf. 31:24): see previous study.
- e) 33:14-16, temporal p: the Lord our Righteousness
- 1) time: 33:14 HIN."H YFMIYM B.F)IYM N:)UM-Y:HWFH
- 2) text:
- a> WA/H:AQIMOTIY)ET-HA/D.FBFR HA/+OWB):A\$ER D.IB.AR:T.IY
)EL-B."YT YI&:RF)"L W:/(AL-B."YT Y:HW.DFH
- b> 33:15 B.A/Y.FMIYM HF/H"M W./BF/("T HA/HIY))AC:MIYXA
L:/DFWID CEMAX C:DFQFH
- c> W:/(F&FH MI\$:P.F+ W./C:DFQFH B.F/)FREC
- d> 33:16 B.A/Y.FMIYM HF/H"M T.IW.F\$A(Y:HW.DFH
- e> WI/YRW.\$FLAIM T.I\$:K.OWN LF/BE+AX
- f> W:/ZEH):A\$ER-YIQ:RF)-L/FH. Y:HWFH CID:Q/"NW. S
- f) 33:17-18, quote p: restoration of David and Levi
- 1) quote f: 33:17 K.IY-KOH)FMAR Y:HWFH
- 2) quote: chiasmic
- a> LO)-YIK.FR"T L:/DFWID)IY\$ YO\$"B (AL-K.IS."
B"YT-YI&:RF)"L
- b> 33:18 W:/LA/K.OH:ANIYM HA/L:WIY.IM LO)-YIK.FR"T)IY\$
MI/L.:/PFNFY MA(:ALEH (OWLFH W./MAQ:+IYR MIN:XFH
W:/(O&EH-Z.EBAX K.FL-HA/Y.FMIYM S

Note chiasmus between the next two sections: ABBA, where A is covenant with day and night (and by extension with David and Levi), and B echos the Abrahamic covenants of an innumerable seed and a perpetual nationhood.

- B. 33:19-22, quote p: restoration of David and Levi
1. quote f: 33:19 WA/Y:HIY D.:BAR-Y:HWFH)EL-YIR:M:YFHW. L"/)MOWR
33:20 K.OH)FMAR Y:HWFH
2. quote:
- a) conditional p
- 1) if: result p:)IM-
- a> text: T.FP"RW.)ET-B.:RIYT/IY HA/Y.OWM W:/)ET-B.:RIYT/IY
HA/L.FY:LFH
- b> result: W./L:/BIL:T.IY H:EYOWT YOWMFM-WF/LAY:LFH
B.:/ (IT./FM
- 2) then: result p: 33:21 G.AM-
- a> text: B.:RIYT/IY TUPAR)ET-D.FWID (AB:D./IY
- b> result: MI/H:YOWT-L/OW B"N MOL"K: (AL-K.IS:)/OW
- c> text: W:/)ET-HA/L:WIY.IM HA/K.OH:ANIYM M:\$FR:TFY
- b) comparison p
- 1) comparison:
- a> 33:22):A\$ER LO)-YIS.FP"R C:BF) HA/\$.FMAYIM
- b> W:/LO) YIM.AD XOWL HA/Y.FM
- 2) text: K."N)AR:B.EH)ET-ZERA(D.FWID (AB:D./IY
W:/)ET-HA/L:WIY.IM M:\$FR:T"Y)OT/IY S

C. 33:23-26, quote p: restoration of David and Levi

1. quote f: 33:23 WA/Y:HIY D.:BAR-Y:HWFH)EL-YIR:M:YFHW. L"/)MOR
2. quote:
 - a) AQ p:
 - 1) AQ f: 33:24 H:A/LOW) RF)IYTF
 - 2) AQ: quote p
 - a> quote f: MFH-HF/(FM HA/Z.EH D.IB.:RW. L"/)MOR
 - b> quote:
 - 1> comment p
 - a: text: \$:T."Y HA/M.I\$:P.FXOWT ... WA/Y.IM:)FS/"M
 - b: comment <MI\$PFXOWT>:):A\$ER B.FXAR Y:HWFH B./FHEM
 - 2> result p
 - a: text: W:/)ET-(AM./IY YIN:)FCW.N
 - b: result: MI/H:YOWT (OWD G.OWY LI/P:N"Y/HEM S
 3. quote f: 33:25 K.OH)FMAR Y:HWFH
 4. quote: reason p
 - a) text: condition p
 - 1) if:)IM-
 - a> LO) B:RIYT/IY YOWMFM WF/LFY:LFH
 - b> XUQ.OWT \$FMAYIM WF/)FREC LO)-&FM:T.IY
 - 2) then: result p
 - a> text: 33:26 G.AM-ZERA(YA(:AQOWB W:/DFWID (AB:D./IY)EM:)AS
 - b> result: MI/Q.AXAT MI/Z.AR:(/OW MO\$:LIYM)EL-ZERA()AB:RFHFM YI&:XFQ W:/YA(:AQOB
 - b) reason:
 - 1) K.IY-{}F\$W.B} []F\$IYB])ET-\$:BW.T/FM
 - 2) W:/RIXAM:T.IY/M S