

KINGDOM SPIRIT

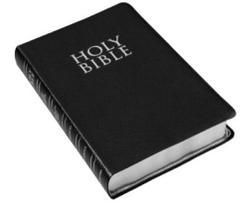
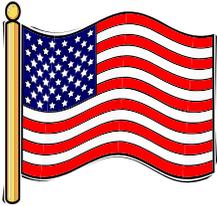
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1405

A STUDY OF THE BOOK OF REVELATION

In our last lesson, we were studying Rev. 14 and had gone through vs. 12. (Read Rev. 14:13) It is often taught that there is just one resurrection and when that resurrection happens, there will be no more death. I believe this is false teachings as Revelation makes it clear that there are two resurrections as do several other Scriptures. We're told in I Cor. 15:26, **“The last enemy that shall be destroyed is death.”** Rev. 20:4, 5 tells us that the age between the resurrections is 1000 years. So there will be people dying during this thousand years. However, Isaiah, prophesying of this tells us in Isa. 65:20, **“There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.”** So the life span during this period will be extended considerably. With this said, verse 13 tells us **“Blessed are the dead which die in the Lord from henceforth,”** i.e. those who die during this 1000 year period. I take this to mean that between the first and second resurrections, there will be no changes like will be witnessed at the first resurrection until the second resurrection. Incidentally, when Paul described this change in I Cor. 15:51, 52, I found his description quite interesting. **“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”** The word “moment” is from the Greek word *atomo*. The Greeks invented the

word “atom” to describe the smallest particle of matter. So Paul is saying that all, the dead that are resurrected and the living that will be changed, will be changed in their atoms.

Those who die in the Lord during that time will rest from their labors and their works do follow them, i.e. they will be rewarded for their good works when they are resurrected.

(Read Rev. 14:14-16) This is an obvious reference to Jesus Christ, but it could also have a secondary meaning referring to the body of Christ. As we have discussed before, the order of a harvest is to harvest the first fruits first which are offered to God. Then the general harvest follows. The parable of the tares in Matt. 13:24-30 (Read) tells us that the tares are not to be taken out before the harvest, but then the tares are to be removed first and bundled to be burned. The tares referred to here is a plant that resembles wheat, in fact it is very difficult to tell it from the wheat until the wheat is ripe. The wheat head will get heavy and drop over whereas the tare, which has a small black poisonous grain will remain upright. I don't think we should necessarily think of the non-Christians as tares, but rather the doctrine of true Christians and these tares are very similar, but the doctrine of the tare is a dangerous poisonous doctrine that will fool many people until it is mature.

In explaining the parable of the tares to His disciples, Christ said in Matt. 13:39 that the harvest would be at the end of the age. Many people, like me, get impatient and question why is God not returning to earth sooner. If we look at the parable of the tares, we're told that God planted the good seed. The harvest can't happen until all of that seed has had a chance to ripen. We don't know who or where all that good seed is, so

we just need to be patient and wait for it all to ripen. When it is ripe, we're told here in Rev. 14:16 that Christ will reap the harvest.

(Read Rev. 14:17-20) As we have discussed before, the three feasts that God commanded the Israelite men to keep were harvest feasts. Though there is much more meaning attached to each of these feasts than harvest, they are still essentially harvest feasts. Passover, or the feast of unleavened bread was the first feast of the year and took place when the barley was ready to harvest. The feast of weeks, later to be known as Pentecost, took place 50 days later at the beginning of the wheat harvest. The feast of ingathering, or the feast of tabernacles, then took place in the 7th month in which the grapes and anything else that still needed harvesting was harvested. To help us understand Rev. 14 better, we can look at these crops as the different classes (for lack of a better word) of people in their relation to our God. The barley would represent the overcomers, the people who will be first to experience immortality, i.e. the first resurrection. At the feast of un-leavened bread, nothing leavened was allowed to be eaten for seven days. Leaven is often represented as sin. As Rev. 14 speaks first of the manifestation of the sons of God, or the firstfruits unto God, this barley company are the first to be harvested in God's overall harvest. Please understand with me that these people are people who have earned this privilege. We are not talking about justification, normally referred to as salvation. Nobody can earn justification. It is free for the taking through the sacrifice Christ made on the cross. The reward for the overcomer is responsibility in the Kingdom of God plus being among the first to be resurrected.

The wheat represents the nominal Christian. One's name is written in the book of life through the gift of justification, but that person has not taken the responsibility of Christ like life seriously. The offering of this harvest is loaves of bread made from wheat but with leaven added. As you know, once leaven, or yeast, is introduced into bread dough it works until it is in all the dough and cannot be separated out. The only thing that stops its action is fire, or the baking of the bread. Sin works the same way in a person's life and the only thing that will stop it is God's fire, or His law. We see this in Rev. 14 as the third angel warns against worshipping the beast

and its image. God's judgment, fire (law) and brimstone (cleansing) are the result.

The grapes represent the non-Christian individuals and nations. The primary use of the grapes was to make wine from them, thus not only did they need to be harvested, but they need to be pressed to separate the juice from the pulp. Because the mind of Christ is very often misunderstood, many people look at these last 4 verses of Rev. 14 as portraying extreme violence. We need first to understand that it is God's intent that all men will ultimately be a part of the Kingdom of God. This final harvest is no different from the first two harvests in that the wine is a part of God's communion table just as is the bread. In these verses, the vines represent the various non-Christian nations. Unlike the grain harvests, the sickle is not the usual harvesting instrument for harvesting grapes. But here we find it to be the instrument of harvest. If you recall in the dream that King Nebuchadnezzar had of the metal image, when the stone cut out without hands struck the image, it continued to grind up the image so that it was only dust that the wind blew away and the stone grew and filled the whole earth. In this harvesting of the grapes with the sickle, the vines are destroyed in the process, i.e. the nations, or vines, are destroyed as all come under the jurisdiction of the King of Kings. The grapes are cast into the winepress of the wrath of God to produce the wine. As we have already mentioned, God's wrath is not like man's wrath. It is not an emotional response to mental or physical trauma. God's wrath is judicial wrath, i.e. is God's judgment based on His law, which we have repeatedly pointed out is restorative in nature. So while one will feel the pressure of the pressing, the wine that results will be good wine.

Verse 20 says, **"And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."** This is not talking about literal blood at a depth up to the horse bridle, but rather is symbolic of the wine that comes from the harvest of the nations, i.e. the people of these nations that enter into the Kingdom of God ultimately. Lev. 17:11 says, **"For the life of the flesh is in the blood."** The word translated "life" here is sometimes translated "soul." It is speaking of the person himself, all that makes up that person. So the

blood here can be said to represent the souls or lives of men. In Scripture, the number “16” is the number associated with LOVE. The number “100” signifies FULLNESS. So we can say that the number “1600” signifies “the fullness of love.” I think we could say that blood, or lives or souls of men comes from the winepress in the fullness of love. This, I believe, is understanding the mind of Christ and His love.

Revelation 15 takes us to another series of judgments that is brought on the Babylonian system. All of the judgments, the seven seals, the seven trumpets and the seven thunders have all been directed toward this system, or succession of empires, but it was not actually named until the last chapter we studied, chapter 14. We have determined that though it began with the kingdom of Babylon and then going through 4 successive empires, it at our time in history represents man’s oppressive system of government, though we may see it in different forms, and has a political arm, a religious arm, and an economic arm. Each of these arms are affected by the various judgments we see brought upon it by God. God’s way is to be manifested in the overcomers, or the sons of God, and we saw the beginning of this manifestation in chapter 14. Chapter 14 also gave us a prelude to the final judgments and Rev. 15 transitions us into this next series of judgments, the pouring out of the seven last plagues.

(Read Rev. 15) In verse 1, we’re told that each of these plagues is filled up with the wrath of God. Remember that we have said that God’s wrath is different from man’s wrath in that sudden trauma, mental or physical, is not what brings it on. It is not emotional but rather is judicial. It is designed to correct and restore what man is doing to God’s ultimate plan for all mankind. Man’s ways represent disobedience to God. Thus what God does is represented as His wrath.

We then have a picture of the overcomers. We’re told that they had gotten victory over the beast, and over his image and over his mark and over the number of his name. The sea of glass is, I believe, an expansion of the laver in the tabernacle, and of the sea in Solomon’s temple. We need to go back and see the purpose of these to understand what is being pictured here. When God instructed Moses to construct the tabernacle, He gave him specific instruction on the construction of the various elements within the tabernacle.

(Read Ex. 40:30-32) The purpose of the laver then was for the priests to ceremonially wash themselves before they ministered to God. When Solomon built the temple, he followed the pattern of the tabernacle, but on a much larger scale. (Read I Kings 7:23-39) A bath is approximately 8 gallons, so this begins to give us an idea of the size of this “sea” as it would hold about 16,000 gallons of water. Of course this was not a practical place for the priests to wash, so he constructed 10 lavers, each holding about 320 gallons of water.

I believe that Rev. 15 is picturing the overcomers, the priests as Rev. 20 calls them, preparing to minister to God. The “sea of glass” means there was no waves, nothing disturbing the water. Waves indicate turmoil. These overcomers are no longer bothered by the turmoil of the worldly ways. “Mingled with fire” indicate cleansing as well. Keep in mind that what John is seeing is through the door that has opened in heaven which we determined in chapter 4 to be the Kingdom of God, so he is seeing all of this from the perspective of the Kingdom.

Moses sang two songs that we have recorded in Scripture. The first was after the Egyptians, who were pursuing them as they left Egypt, were drowned in the Red Sea. (Ex. 15) The second is just before Moses died after leading the children of Israel for 40 years. (Deut. 31) Both are songs of praise of God. John condenses these songs here with these overcomers questioning how anyone could not fear God and glorify His name. Then he says that all nations will come and worship before God, for, he says, “**thy judgments are made manifest.**” Once the nations know the full judgments of God, John says the overcomers sing with the full assurance that all nations will come before Him and worship Him.

The fact that he is seeing this and he is also seeing the seven last plagues at the same time indicates to me that the two are occurring pretty close to the same time. Having said that, there is not unanimous agreement among the commentators, that I study after, as to the timing itself. However, as we get to the latter plagues, they seem to come together into more agreement. Some feel these plagues start with the French Revolution while others feel it starts near the end of the twentieth century or possibly even later.

In verse 6, John sees the 7 angels come out

of the temple having the seven last plagues and he describes them as being clothed with pure and white linen and having their breasts girded with golden girdles. This indicates that they were ministering as this was the dress of the priests when they were doing ministry work in the tabernacle. The fact that they are ministering and that there are seven angels coming forth indicates a feast which in this case would be symbolic of the Feast of Tabernacles. Following is quotation from The Temple by Alfred Edersheim concerning the garments worn:

The priest's "coat" was woven of one piece, like the seamless robe of the Saviour. As it was close-fitting, the girdle could not, strictly speaking, have been necessary... Hence, its object must chiefly have been symbolical. In point of fact, it may be regarded as the most distinctive priestly vestment, since it was only put on during actual ministrations, and put off immediately afterwards. Accordingly, when in Rev. 1:13 the Saviour is seen "in the midst of the golden candlesticks", "girt about the paps with a golden girdle," we are to understand by it that our heavenly High-Priest is there engaged in actual ministry for us. Similarly, the girdle is described as "about the paps," or (as in Rev. 15:6) about the "breasts," as both the girdle of the ordinary priest and that on the ephod which the high-priest wore were girded there, and not round the loins. Lastly, the expression "golden girdle" may bear reference to the circumstance that the dress peculiar of the high-priest was called his "golden vestments," in contradistinction to the "linen vestments," which he wore on the Day of Atonement.

The offerings that were to be made during the Feast of Tabernacles is given in Numbers 29. The first day 13 bulls were to be offered, 12 on the next day, 11 on the third day and continuing to decrease by 1 each day of the 7 days which makes a total of 70 bulls that were to be offered. Again quoting from Edersheim's book,

...these sacrifices were offered, not for Israel, but for the nations of the world. There were seventy bullocks, to correspond to the number of the seventy nations in the world.

Quoting from Dr. Stephen Jones Study of Revelation,

Numbers 29 also shows that the priest offered a drink offering on each of the seven days of Tabernacles. The seven bowls of wine poured out by the seven angels in Rev. 16 fulfill this type and shadow. The seventy bullocks at the same time show the purpose of Tabernacles to be a time of intercession for the nations of the world—not their destruction, as God's "wrath" is commonly interpreted.

The fact that no man was able to enter the temple (vs. 8) until the seven last plagues of the seven angels were fulfilled speaks of the overcomers not being able to access the throne of God directly as Christ was able to do following His resurrection. The Bible speaks of approaching the throne of grace boldly in prayer, and Jesus did this often during His ministry. But once He was resurrected, He went directly into the presence of the Father. Once resurrected, the overcomers will be able to do the same, but we're told here that this cannot happen until the seven plagues have been fulfilled. JRL

A STUDY OF THE BOOK OF JEREMIAH

We want to continue our study of Jeremiah starting with Jeremiah 31:22. (Read Jeremiah 31:22-26) God says He has created a new thing—

the woman will seek the man as opposed to man being the suitor. God is talking to Judah, so it is Judah that will become the suitor of the man, God. As we have studied thus far, it has primarily been God that is courting Israel, but He says this will change as Judah turns to and seeks God. When this happens, He says it will be said of them, **“The Lord bless thee, O habitation of justice, and mountain of holiness.”** He says that once again there shall be shepherds with their flocks in Judah indicating a very peaceful time.

(Read Jeremiah 31:27-30) This reminds us of the job that God gave to Jeremiah. We have seen the tearing down of the kingdom of Judah and the throne. We need to not forget the building up and planting. The same goes for Judah and Israel in the future. I believe we have seen the building up and planting occurring basically since the resurrection of our LORD as His disciples began taking the gospel of the kingdom to other nations. The Christian Jews that were in Jerusalem and Judah left, some by choice, some by force, and became a part of other nations. We have already talked about what the Israel captives did following their captivity as they moved west to form new nations in Europe and the British Isles and ultimately in the whole world. I don't believe the process of building and planting will be completed until God's kingdom is established here on the earth, but I certainly believe that we have seen the process going on the last 2000 years..

God has told the people of Judah that the captivity they were going into was because their fathers had refused to obey Him as well as their own disobedience. With the new beginning, so to speak, the people will be and are being held responsible for their own sins.

(Read Jeremiah 31:31-34) It is important that we understand the new covenant. The Old Covenant included God's law. Likewise the New Covenant includes God's law. The difference is the **“IF ye will obey my voice indeed, and keep my covenant”** is changed to **“I will put my law in their inward parts, and write it in their hearts.”** In a sense, this could be compared to two children, one who loves his parents and one who does not. The one who does not only obeys for fear of reprisal if he does not obey. The one who does love his parents obeys because of that love. This is the change that Jesus Christ brought to man. Now, the person who loves God obeys

because of that love, the law becomes a part of that person. The people of Israel of old obeyed so far as keeping the rituals, but not necessarily from the heart. This we have seen to be the problem with both Israel and Judah. They kept the rituals thinking this was their salvation while they went and did as they pleased.

(Read Jeremiah 31:35-40) God gives examples where, if these things should fail, then His Word that Israel should always be a nation before Him would fail. The first example is if the sun, the moon or the stars should fail to give their light or the ocean waves should cease. The second was that if heaven could be measured, then His Word would fail. The farther our scientists have looked into space, the more immeasurable it has become. I think we can be assured that God has not cast off His people, but rather they have done exactly as the prophets told they would do, though most people do not recognize what has happened for what it is. It is unfortunate that most Christians today are totally unfamiliar with the Old Testament, thus with what the prophets have told us. To most, what they think they need to know about God's Word starts with Matthew, Mark, Luke and John.

As I have said before, the book of Jeremiah is not written in chronological order. To make things a little easier to understand, I feel it would help if I jumped around a little and attempted to put the next few chapters in a more chronological order for our study. So in doing this, I want to skip chapters 32-34 temporarily and go to chapter 35. Chapters 35 and 36 may be part of the answer that Jeremiah is making to King Zedekiah in chapters 32-34 as examples of reasons for his answer, but since they happened during the reign of Jehoiakim, it may be better to cover them now so as to not cause confusion as to who is king of Judah when.

(Read Jeremiah 35:1-11) As often happens in Scripture, there was more than one Rechab, so I have not been able to find where Rechab came from, but they were known for the facts that they lived only in tents and refused to drink wine. They had moved to Jerusalem because of fear of the army of Nebuchadnezzar and the army of the Syrians.

(Read Jeremiah 35:12-17) God used the Rechabites' example of obedience to their forefather Jonadab, who was just a man, to shame the

men of Judah for not obeying their Creator God. Because of their disobedience, God says He is going to bring upon Judah and Jerusalem all the evil that He has pronounced against them.

(Read Jeremiah 35:18-19) Because the Rechabites had obeyed their forefather Jonadab and had done all that he commanded them to do, God told Jeremiah to tell them that **“Jonadab, the son of Rechab shall not want a man to stand before me for ever.”**

(Read Jeremiah 36:1-10) Jeremiah was instructed to write on a scroll all that God had told him from the first day that He spoke to Jeremiah. The purpose was that maybe if the men of Judah heard all that God had told Jeremiah, they might repent. Remember that this is in the time of Jehoiakim, so there was still time to repent. Jeremiah had a secretary, so to speak, named Baruch, the son of Neriah. Baruch wrote all that Jeremiah told him in the scroll. Jeremiah was confined, one of several times, so he commanded Baruch to take the scroll when it was completed and read it in the presence of all the people in Judah in the LORD'S house on the fasting day. Baruch did this when a fasting day was proclaimed.

(Read Jeremiah 36:11-19) When Machai-ah, son of Gemariah, heard what Baruch read, he went to the king's house and told the princes that were there what he had heard Baruch read. The princes in turn sent for Baruch and asked him to read to them what he had written, which he did. When they heard all the words that Jeremiah had Baruch write, they told Baruch for him and Jeremiah to go hide and not let any man know where they were.

(Read Jeremiah 36:20-26) They then went into the king and told him about the scroll. The king then had it read to him, however as every three or four pages were read, the king took him pen knife and cut the pages out of the scroll and threw them in the fire of the fireplace until the whole scroll had been burned. It did not have the desired effect on the king and his servants that heard it. Instead he commanded that Baruch and Jeremiah be arrested, despite pleading by three of the princes that he not do this. However, they couldn't find either Baruch or Jeremiah.

(Read Jeremiah 36:27-31) God instructed Jeremiah to take another scroll and have Baruch re-write what was on the first scroll. Then God pronounces a sentence, or a curse on King Jehoia-

kim for what he had done: **“He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost; and I will punish him and his seed and his servants for their iniquity.** I believe this is the reason that his son Jehoiachin was only on the throne for three months before he was taken captive to Babylon, never to return to Jerusalem. This is also the reason we saw a similar curse put on Jehoiachin in chapter 22:30, **“Thus saith the LORD, write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.”** As we have said before, if we look at the genealogy of Jesus Christ as recorded in Matt. 1, Jesus is a descendant of Jehoiachin, or Jechonias, so this curse applied to Him as well until after He was crucified and resurrected. But the cause of this curse is what Jehoiakim, father of Jehoiachin, did in burning the scroll containing the words of Jeremiah.

As we have already mentioned, Nebuchadnezzar prepared to take Jehoiakim back to Babylon captive, but he apparently died before they left and Nebuchadnezzar had his body thrown on the ground beyond the gate to the city, so Jehoiakim was literally cast out as we're told here.

His burning of the scroll also sealed the fate of Jerusalem. Verse 31 of chapt. 36 continues, **“And I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkened not.”** No longer would it be possible for them to repent and change God's intent. Their only choice from this point was whether they would have the wooden yoke put on them or the iron yoke, whether they would remain in subjection to the king of Babylon in their own land or whether they would be taken to Babylon.

(Read Jeremiah 36:32) As instructed by God, Jeremiah took another scroll and had Baruch copy the words that were in the original scroll plus he added some more to it.

Jer. 37:1 tells us that Zedekiah then succeeded Jehoiachin to the throne. (Read Jeremiah 37:1-5) This is probably during the ninth or tenth year of Zedekiah. Nebuchadnezzar had laid siege against Jerusalem. However, the Egyptian army was supposedly on their way to help the people of

Jerusalem. When the Babylonians heard they were coming, they pulled away from their siege. But Zedekiah has sent word to Jeremiah asking him to pray for Judah and Jerusalem. (Read Jeremiah 37:6-10) Zedekiah did not get the answer he wanted. God instructs Jeremiah to tell Zedekiah that the Chaldean army would return and they would be successful in breaking down the city and burning it with fire. Even if all was left of the Babylonian army was wounded men, God says they would still burn the city.

(Read Jeremiah 37:11-15) When the Babylonians pulled away from their siege, Jeremiah determined to go into the land of Benjamin to claim property that he had there. But he was stopped at the gate by a captain of the ward that accused him of trying to get away and go to the Babylonians. Jeremiah claimed that that was not what he was doing, but he was taken to the princes and they locked him up in the prison.

(Read Jeremiah 37:16-21) After he had been imprisoned for several days, King Zedekiah took him out of the prison and took him to his own house and secretly asked if Jeremiah had any new word from God. Jeremiah said that sure enough, he did. The new word was that Zedekiah would be delivered into the hand of Nebuchadnezzar. Jeremiah then asked what he had done to justify being put into prison. He wanted to know why Zedekiah had come to him, where were the prophets that reported that the Babylonians would not harm Zedekiah or Jerusalem. He asks that Zedekiah not send him back to the prison where Zedekiah found him. Zedekiah listened to him and then commanded that he not be returned to prison, but rather he kept him in the court of the prison in the king's own house.

Now, we need to back up to chapter 32. Zedekiah is finally getting worried that the Babylonians might actually do Jerusalem and the people in it some damage. Jeremiah is being kept confined because he is prophesying that the city if going to be destroyed and that the king was going to be taken to Babylon. (Read Jeremiah 32:1-5) This is in the tenth year of Zedekiah.

(Read Jeremiah 32:6-12) God tells Jeremiah that his nephew is going to come to him asking him to buy his field which is in Anathoth. Jeremiah then bought the field and took witnesses to the fact that he had paid his nephew for the field and everyone had properly signed the deed.

He then gave the deed to Baruch and told him to seal it up in an earthen jar so that it would be preserved for the 70 years that Judah was going to be in captivity. (Read Jeremiah 32:13-15) This was done as a witness to the people that they would again live in the land and that houses, fields and vineyards would again be possessed in the land.

(Read Jeremiah 32:16-25) Jeremiah then offers a prayer to God confessing all the good that God has done for Israel from bringing them out of Egypt into the land of Canaan. He says the people came into the land and possessed it, but refused to obey God. He says they have done nothing of all that God had commanded them to do, therefore, Jeremiah recognized that what Nebuchadnezzar was doing was for cause that been caused by the people themselves. And yet God had had Jeremiah to buy the field and be sure he had witnesses to the payment and the subscribing of the deed.

(Read Jeremiah 32:26-35) God lists the major offences that the people of Judah had committed against Him from worshipping idols to desecrating the temple to building high places in the valley of Hinnom where they caused their children to pass through the fire unto Molech. Verse 31 explains a lot as God says, **“For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face.”**

(Read Jeremiah 32:36-44) As we have found so often in our studies in the past, once God punishes the people for their sins, He then tells of how He will bring them back and how they will enjoy peace and prosperity. While we know that there was at least a partial fulfillment of this promise after the 70 years that they were to spend in captivity, this again sounds to me like a far greater fulfillment than we have yet to see.

(Read Jeremiah 33:1-9) God continues to tell of how He is going to bring both Israel and Judah out of their respective captivities and rebuild them as at the first. The goodness that He has planned will far outshine the desolation that He is bringing on them.

(Read Jeremiah 33:10-14) God continues to tell of the joy and gladness that there will be when He brings His people totally out of captivity. Again, I believe that this is yet to happen in its fullness.

(Read Jeremiah 33:15-16) Here we have a messianic prophecy, the Branch being Jesus Christ when He comes to rule as King of Kings. The name that He says Jerusalem shall be called I think we can better understand it when we think of the New Jerusalem, that will be made up of living stones, i.e. people, not literal stones that the Old Jerusalem is built of. The name will be **“The LORD our righteousness.”**

(Read Jeremiah 33:17-18) God repeats the unconditional promise that He made to David. **“David shall never want a man to sit upon the throne of the house of Israel.”** We know of course that ultimately that “man” will be Jesus Christ. But I think it is equally important, if we are to understand Scripture, to know that that throne, though about to be abandoned by Zedekiah, is to continue through the ages with descendants of David sitting on it until our day. As we will see when we study the book of Ezekiel, God very cleverly keeps His promise to David in this. I think it is important to note that God says that the throne will be of the house of Israel. Since Solomon’s time it has just been a throne of the house of Judah.

But God adds another element to this promise, the promise that **“Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to sacrifice continually.”** Again I think we need to note that God does not say the Aaronic priesthood, but rather He says, **“the priests the Levites.”** The primary job that the Aaronic priesthood had was fulfilled by Jesus Christ when He offered Himself as our sacrifice for redemption and justification. The job of the Levites outside of the Aaronic priesthood is much broader. We don’t have the prophetic details of how this prophecy has been carried out like we do with the throne, but I don’t think that there can be any doubt that it has been so since we have always had people doing those jobs.

(Read Jeremiah 33:19-26) God tells Jeremiah that if anyone can break His covenant, or law, of day and night, or can number the stars of heaven or the sand of the sea, then the throne of David would be unoccupied and the Levites would not minister to him. Then He says the same applies to the seed of Jacob. Though He is casting them away through the Assyrian and Babylonian captivities, this definitely does not mean their end. He will bring them back from their captivities and will have mercy on them. JRL