

Intro:

We started the threads of this Christmas series way back at the beginning of time when man attempted to usurp the rule of God in the world.

- Since then, the long, long look for A Perfect Man to Rule the World
- In spite of man's rebellion, God in his mercy and grace established a relationship with one man and his family
 - a family line through whom the whole earth would be blessed
 - a family line in which a king was promised
 - a family line full of trouble, rebellion, and self-will, like all the families of the earth
- The Lord chose one man in that family and made a special covenant with him: a Royal Covenant, the promise of a son to rule Israel forever
 - That man, David, believed the Lord and prepared to build the temple
 - His son, Solomon, believed the Lord and built the temple (though he later fell away
 - The prophets and the nation believed the Lord and made the Son of David, the Messiah, their abiding hope in the face of constant occupation and oppression
- When the Son of David came the angel announced him as such to Joseph and Mary, but his identification as the Son of David was something that slowly dawned on the people, culminating in the Triumphal entry to Jerusalem
- As the Son of David, we find in him the one who is able to heal all our diseases, and we join with Bartimaeus in the cry, 'Son of David have mercy on me!'

Now, that is the position we take by faith. It is really a position Bartimaeus took by faith.

- Jesus was not on the throne ... ever ... in his day.
- Jesus has never yet been on the throne.
- Yet we believe him to be the promised Son of David

Will he ever sit on the throne of his father, David?

Today I want to look at a passage of Scripture that is very specific about the promises made to David and realized (according to the Scriptures) in Jesus.

As we consider this passage, I want you to think about the implications of the Royal Person we occupy ourselves with in our worship. What does his Royalty mean for you and me? What must we do in relation to him and his position over us? What does this theology matter for the way we live?

Our text is Jer 33, but we will read it as we go through the message.

I. The Setting: Jerusalem Surrounded (32)

A. Zedekiah, king of Judah – last Davidic king (1)

B. Jerusalem besieged (2a)

C. Jeremiah arrested (2b ff.)

Nothing could look more bleak. In a few short weeks Jerusalem will fall. Zedekiah will be captured by Nebuchadnezzar. His sons will be put to death before his eyes and he will be blinded. No son of David has ever sat on the throne of Israel since Zedekiah. Not one.

What are we to make of all this?

II. The prophecy of great and mighty things (33.1-13)

A. Preamble (1-3)

1. Second prophecy during this period of arrest (1 [ch. 32 first])
2. The Lord's credentials: he speaks as creator (2)
3. The Lord's invitation: call to me, I will answer (3)

B. The great and mighty things (2-13)

1. A rebuilding of the city (2-9)

a. At the moment, broken down to build higher walls against the siege (4-5)

b. Behold!

1) I will bring it to health (6)

2) I will restore the fortunes of Judah ... *and Israel* (7)

3) I will cleanse them from their sins (8)

4) Jerusalem will be a name of joy (9)

2. A restoration of ordinary social joys (10-11)
 - a. Jerusalem was made a wasteland by Nebuchadnezzar (10)
 - b. God will restore weddings and worship: the joy of social order (11)
3. A restoration of peace and security (12-13)
 - a. The shepherds will be at rest in the wilderness
 - b. They will be able to go in and go out in safety

In the history of Israel, there have been two great restorations to the land.

- About 538 BC, the Jews first returned to the land after the Babylonian captivity.
- In 1948 the independent Jewish state of Israel was born

Are either of these events the fulfillment of this prophecy?

- The Jews came back under the Persians, only to see the Persian empire be replaced by the Greeks, then to become the 'football' between Syria and Egypt until the Romans came... and the Romans drove them out again in AD 70.
- The state of Israel today: is it at peace?

We would have to say these events might be foreshadowed by our passage, but the language sounds much more elevated than anything Israel has experienced so far.

And what about David? Read on...

III. The reaffirmation of the Davidic covenant (33.14-26)

- A. God will fulfill the 'good word' he spoke (14-18)
 1. The good word is concerning the house of Judah and the house of Israel (note both sections of the nation united again) (14)
 2. The good word involves a righteous Branch of David (15)
 - a. He will 'spring forth' as out of nowhere

- b. He will execute justice and righteousness on the earth
3. The effect will be the safety of Judah and Jerusalem (16)
4. The guarantor of safety will be 'the Lord our righteousness' – Jehovah Tsidkenu (16)
 - a. No inherent righteousness in Judah and Jerusalem or Victoria, BC
 - b. The only righteousness you can have is 'Jehovah Tsidkenu' – the imputed righteousness of the Son of David
 - c. Without it you cannot see God
5. And here is the good word (17-18)
 - a. The eternal throne of David [Davidic Covenant] (17)
 - b. The eternal priesthood of Aaron (18)

This is the subject of our series. It is in the fulfillment of this covenant that the Jews hoped at the time Christ appeared first on the earth.

What does this promise sound like to you?

- Does it sound like it is talking about the kind of spiritual peace a man has with God as a result of trusting in Christ?
- Does it sound like the blessed unity of a godly Christian church where the people are walking with God humbly and faithfully?
- Or does it sound like a real political kingdom established in Jerusalem under the rule of the Son of David producing peace and justice for all?

Has the Son of David sat on His throne *on the earth*? No.

Can we believe this promise? Read on...

B. God's guarantees of the covenant (19-26)

1. Can you stop the earth from rotating? (19-22)
2. Can you re-arrange the constellations? (23-26)

What stronger guarantees can you have than that?

Conclusion:

Will the Son of David sit on his throne in Jerusalem one day?

How sure are you of that?

Let's look back to something in ch. 32: 32.6-15

Think of Jeremiah's situation again:

- City surrounded by Babylonians
- Under arrest because he has been preaching surrender
- Food supplies are going to grow short
- Many hate him and would kill him if they could

And along comes his cousin and says, "Say, I have this field..."

What would you do? Would you buy?

Do you believe that the Son of David will sit on his throne in Jerusalem?

Well, then... do you live like you believe it?

Do you live like you love the Son of David and want to please him in *everything* you do?

Do you want to imitate him and be holy like him? Do you love him more than the world?