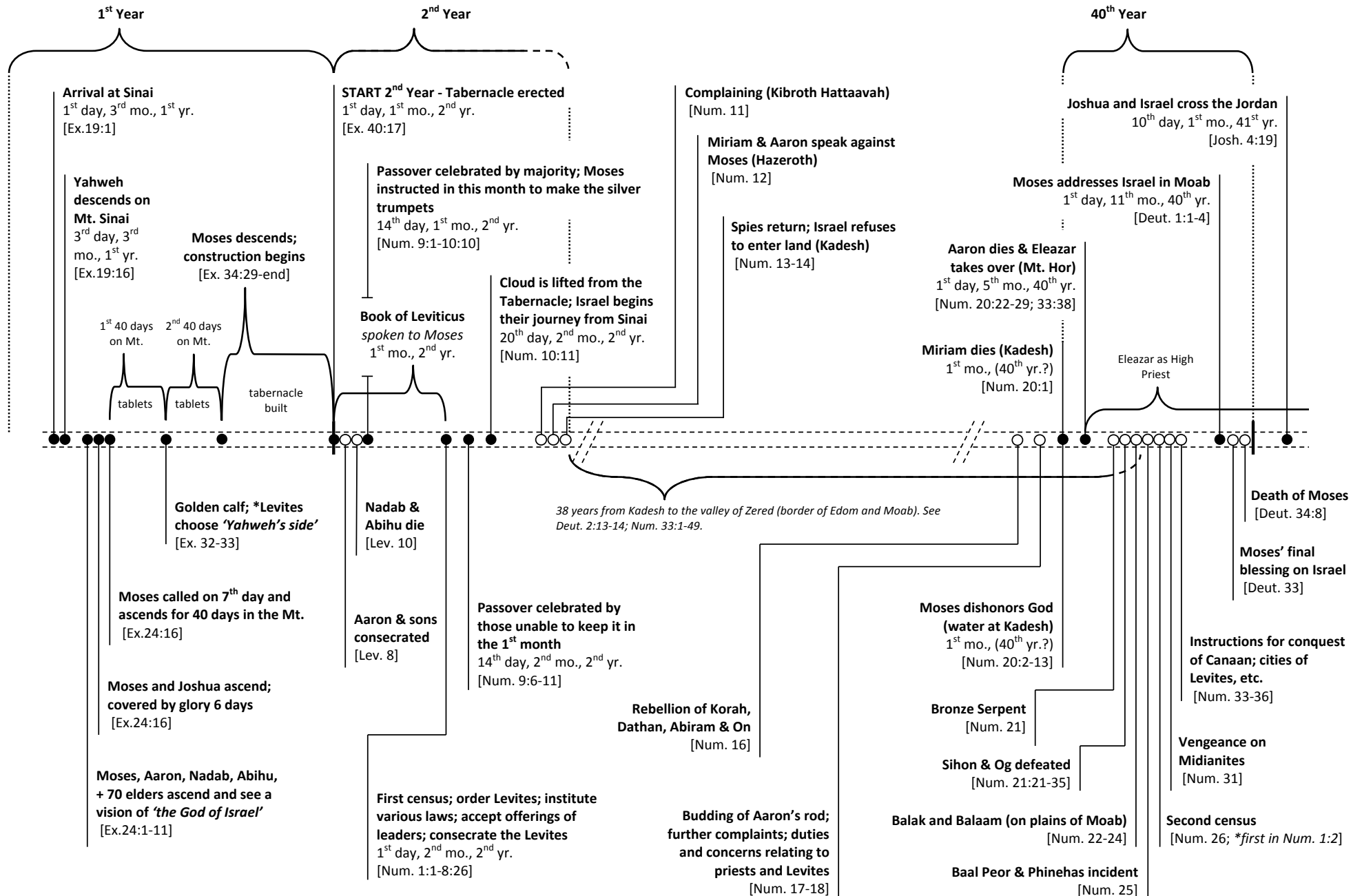


FROM MT. SINAI TO THE JORDAN RIVER

~ A CHRONOLOGY OF KEY EVENTS ~

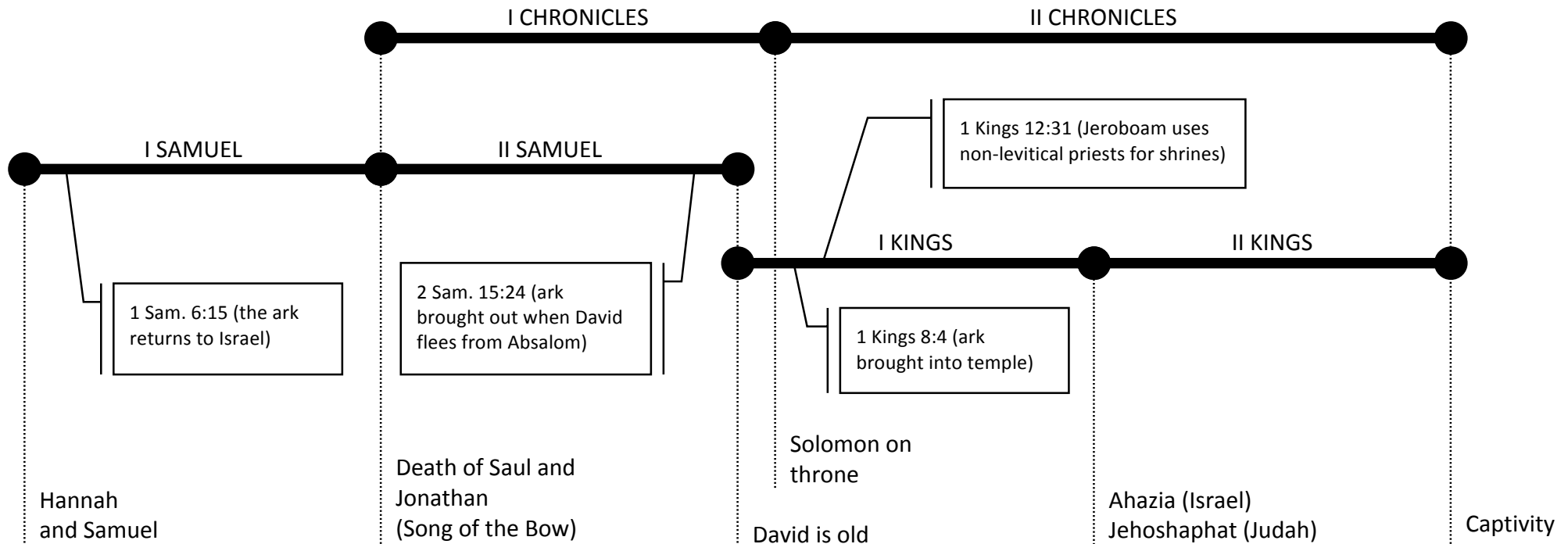
● = fixed date
○ = estimated date



LEVI IN THE RECORDS OF THE KINGDOM OF GOD

EMPHASIZED ONLY IN THE RECORD OF CHRONICLES - 'LEVI,' 'LEVITE,' 'LEVITES'

[1 Chr. 2,6,9,12,13,15,16,21,23,24,26,27,28; 2 Chr. 5,7,8,11,13,17,19,20,23,24,29,30,31,34,35]



REFERENCE TO LEVITES:

The record of Samuel refers twice to the Levites; the record of Kings refers once to the Levites, and once to the sons of Levi.

3 of the 4 references in Samuel and Kings are linked to the ark. The last reference is to their neglect under Jeroboam.



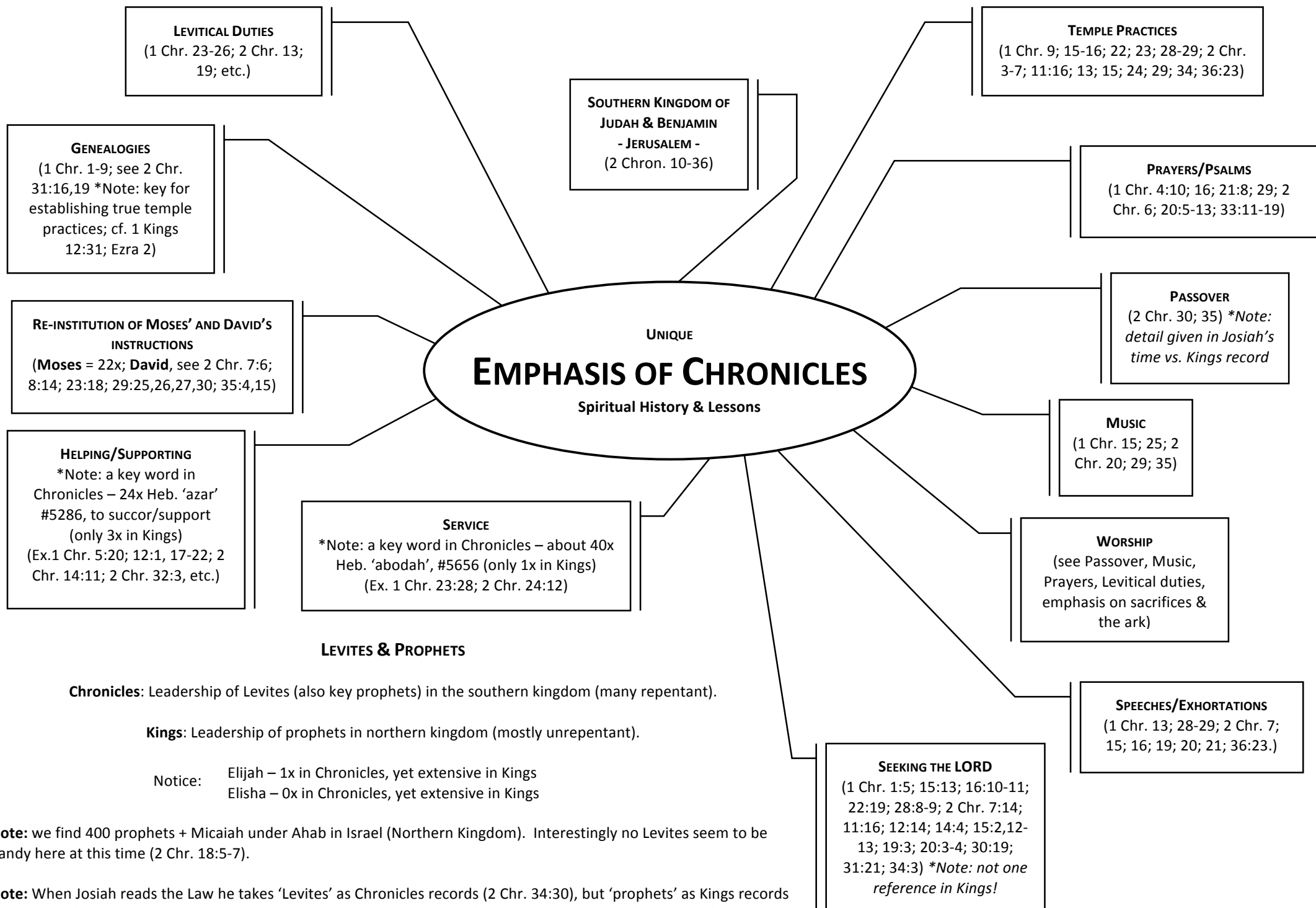
MENTION OF LEVITES BY NAME:

Many Levites are not mentioned in the Kings record, but are prolifically mentioned in Chronicles.

Ex. Asaph – 2x in Kings (2 Kings 18:18, 37) in passing as father of Joah. But he is mentioned about 18x in I-II Chronicles.

PRIESTS BUT NOT LEVITES:

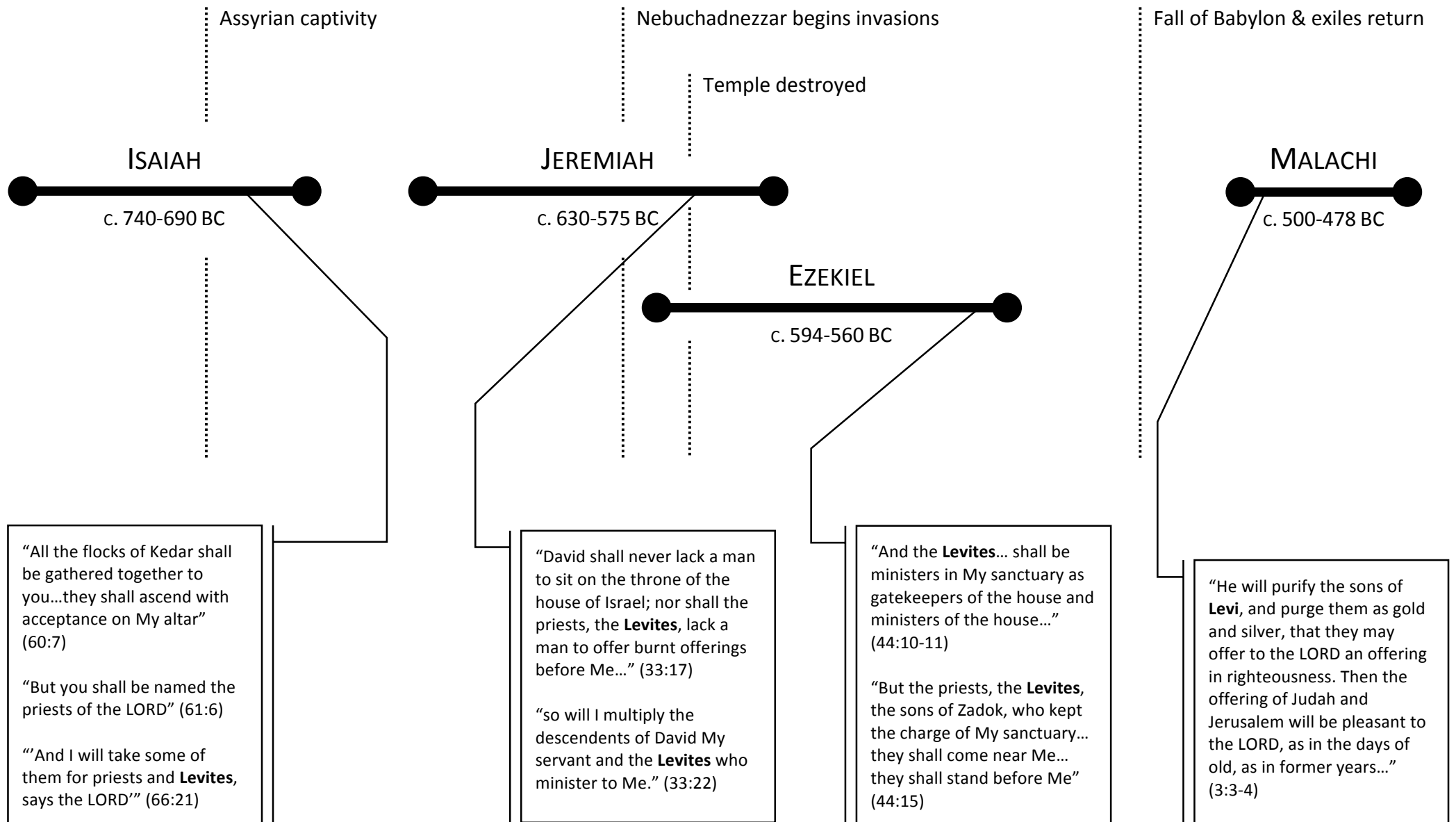
The Kings record makes frequent reference to the priests of the time, but seems to deliberately leave out references to Levites, even when they were key to certain events.



THE PROPHETS & THE FUTURE ROLE OF LEVI

Indicating a restoration of the levitical order in the restored Kingdom of Israel

~



TWO ORDERS OF PRIESTS & LEVITES

Ezekiel 44:10-31

[vs. 15-16 are parenthetical ('But')]

MORTAL

(vs.10-14, 17-31)

1. Represent those who previously led Israel astray (44:10,12,13)

2. They shall not come near to Me

3. Will not come into the Most Holy

4. Will not come near any holy things; Minister as gatekeepers in the sanctuary

5. Slay sacrifices for all the people

6. Keep the charge of the house

● sweat, shave, marry, can be defiled (vs.18-31)

● Levitical – taken from Israel that will have been converted and instructed by Elijah

IMMORTAL

(vs. 15-16)

1. Represent those who were faithful (kept the charge) when the rest went astray (44:15)

2. They shall come near to Me

3. Will come into the Most Holy

4. Will come near My table (*table = altar, cf. Mal.1:7*)

5. Offer fat and blood before Adonay Yahweh

6. Keep the charge of the altar (40:46)

● can enter in to the very presence of Yah; come before His holy things

● given the 'holy oblation' where sanctuary of the LORD is (48:10-12)

● Sons of Zadok (after the order of Melchizedek) *Psalm 110; Heb. 7; Rev. 5:10) – those who have been resurrected (clearly a vision of future kingdom – 40:2-4; cf. Rev. 1:12-15; Isa. 2)

Note: The description of the 'sons of Zadok' does not match it the details of vs. 17-end. The Levites in these verses are in the inner court, but not the Holy and Most Holy. The Levites of vs. 17-end have contact with the people, but not the presence of God. Yet the sons of Zadok come before God – they, with the Prince-High Priest, fill the necessary gap that exists between the mortal Levites and Yahweh.

Note: The altar seems to be in the Most Holy (inner circle of H. Sulley's drawings) – at the top of the hill, enshrined in glory, smoke, etc.

GROUPS IN THE KINGDOM AGE IN RELATION TO YAHWEH

Nations -- Israel -- Leviticals -- Sons of Zadok -- Prince -- Yahweh
(most 'remote')

RECONCILIATION AND THE SACRIFICES OF PAST AND FUTURE

FIRST – MOSAIC COVENANT

(OF ISRAEL UNDER THE LAW)

“make reconciliation with the blood of the sacrifices upon the altar, to make atonement for all Israel”
(2 Chr. 29:24)

Typical sacrifices



SECOND – NEW COVENANT

(OF THE KINGDOM, IN EZEKIEL)

“one lamb... to make reconciliation [atonement] for them”
(Ezek. 45:15,17)

Memorial sacrifices



JESUS CHRIST – ‘ONCE FOR ALL’

Cannot perfect the conscience of worshippers, as Christ had not died and risen (nor could they when he had risen, as they were still offered by high priests whose office had been superseded by a high priest of Judah after a different order than that of Aaron).

Can perfect the conscience of worshippers, as Christ has died and lives forever; his death and resurrection are now connected to the reconciliation offerings by faith in the worshipper, and offered to God through the Prince and High Priest after the order of Melchizedec (they have a character, reality and power that was not possible under the Mosaic law).

THE BLOOD OF THE MOSAIC SACRIFICES WAS LACKING (CP. HEB. 9:11-15)

1. Because it was not human
2. Because it was not *innocent* human blood
3. Because it was not the blood of one innocent of the great transgression, who had come to life again through the power of the Eternal Spirit.

Note: Christ's sacrifice (and not the animal sacrifices) was effective for ‘*the transgressions under the first covenant*,’ and ‘*to redeem those who were under the law*.’ (Heb. 9:15; Gal. 4:5)

Note: Take away the death and resurrection of Christ, and faith in them, and the promises, and reconciliation under both covenants is imperfect and vain.

Based on the article “*Sacrifice in the Future Age and Christ's Accomplished Work*” by Bro. John Thomas in The Christadelphian, Vol. 13 (1876) p. 433-444.