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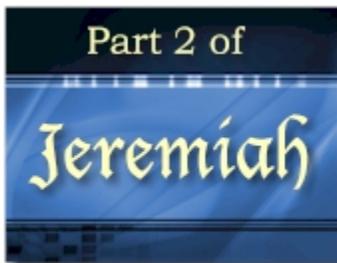
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Jeremiah, Part 2

by Ernest L. Martin, Ph.D., October 1999 (1994)

Transcribed and edited by David Sielaff, February 2012

Read the accompanying [Newsletter for February 2012](#)



Editor's Note: This is Part 2 in a series of articles on the Book of Jeremiah. The first article is "[Introduction to Jeremiah](#)" that contains an outline of Jeremiah. Refer to it as you read this installment. These articles are derived from a series of lectures Dr. Martin gave in 1999. At the end, a portion from a 1994 lecture by Dr. Martin is appended.

The prophet Jeremiah lived in the period about half-way through human history as defined in the Bible, a 7000 year plan of God shown in outline form in the first chapter of Genesis. The six days and the seventh day, the Sabbath, each represented 1000 years in human history or a 7,000-year period of time (as delineated in 2 Peter 3). This 7,000-year plan, however, was divided into periods when God would do specific acts prophesied to show mankind that He was in charge of all things, not only on earth, but also in the entire universe.

Jeremiah and Daniel

Jeremiah's call came about midway through this period, which is why I called him an axial prophet [in "[Introduction to Jeremiah](#)"]. He was called to destroy, to throw down, and to turn over all of the kingdoms and the civilizations of the past. He was also commissioned to plant and to build new nations and a new type of civilization. In fact, Jeremiah announced two new civilizations; the first almost immediately at the end of his 40 years of ministry around 600 BC, and the second at the end of the Babylonian phase of world events when the Kingdom of God would be introduced on earth.¹

I mentioned previously [in "Introduction"] how Daniel interpreted a vision that King Nebuchadnezzar witnessed (Daniel chapter 2). That vision was the future for the world with Babylon as the head of gold. Then was to come another phase of silver, then a phase of brass, and down to iron (iron being strongest), and finally iron mixed with miry clay in the feet portion of the image with ten toes. Jeremiah provided context to the prophecy of Daniel, as did the prophecies of Ezekiel.

¹ To learn about this last and final Babylonian phase of world events, see Dr. Martin's discussion in his article: "[The 'Great Generation' and Modern Prophecy](#)" and his article "[Gentile Nations and Israel](#)." DWS

Jeremiah is the prime prophet around which world history would revolve. We are still within that Babylonian phase. The prophecies of Daniel and Ezekiel are still very much in effect as well. Jeremiah, Ezekiel and Daniel were contemporaries, with Jeremiah being the oldest.²

Of the great prophets of this period, Jeremiah was a priest and Ezekiel was a priest. Daniel however was of the house of Judah and a descendant of King David. All three had active ministries separate from one another, yet they bridged over and supported each other in the prophecies being uttered in the beginning of this axial period.

Jeremiah introduced this new type of civilization that would have Babylon as its head. All facets of this new society were to show its Babylonian origin. Jeremiah, along with Ezekiel and Daniel and all of the prophets who lived at the time, were to plant not only the Babylonian image with its head, but they were also to witness and speak about that Kingdom of God that will emerge on earth once the Babylonian phase would be finished.³

The stone of Daniel 2:34 has not yet been cut out of the top of the mountain. It has not yet rolled down the side of the mountain and hit the two feet or the ten toes. Those ten toes representing 10 kings, iron mixed with clay will exist on earth in a worldwide empire of the anti-Christ just before the Second Advent of Christ. This stone will destroy that Babylonian image and then a new planting will take place, a new beginning. That will be the wonderful Kingdom of God that the Bible shows will last for 1000 years on this earth. Who will rule at that time?

Christ Jesus shall rule. We are on the verge of seeing accomplished the prophecies that Jeremiah, Ezekiel and Daniel talked about some 600 to 500 years before the birth of Christ. That is why these prophecies are so important for us today.

Jeremiah was called by God to be a prophet in the period of Josiah, a “good” King of Judah, one of the last kings of David to rule in Jerusalem. Jerusalem was still surviving and the Temple still existed. Jeremiah had influence even after the destruction of the city of Jerusalem and the Temple for his 40-year period of prophecy to Judah.

The Writings of Jeremiah in the Old Testament

1. The Book of Jeremiah
2. The Book of Lamentations
3. Psalm 89
4. Psalm 119
5. Zechariah chapters 9–14

² Some commentaries indicate that Jeremiah was also a contemporary of 3 of the Minor Prophets: Zephaniah, Nahum, and Habakkuk.

“Virtually nothing of a personal nature is known of these three prophets whose messages they contain, but they were all concerned with one subject: the way that God was using nations like Assyria and Babylon to punish Judah and encourage the people to be true to their own faith.”

See John Drane, *Introducing the Old Testament*, rev. and updated (Oxford: Lion Publishing, 2000), p. 166. Jeremiah knew the last 5 kings of Judah. King Nebuchadnezzar of Babylon knew of Jeremiah and told his army commander that the prophet be cared for (Jeremiah 39:11–14).

Regarding the writings of Jeremiah, some authors attribute works to him other than those listed in the box above. That is entirely possible. One of the sages of the Babylonian Talmud wrote: **“Jeremiah wrote the book that is called by his name, the book of Kings, and Lamentations”** in Jacob Neusner, *The Babylonian Talmud: A Translation and Commentary*, vol. 15 (Peabody, MA: Hendrickson Publishers, 2011), p. 55. By **“the book of Kings”** it was meant what we designate to be the Books of 1 & 2 Samuel combined with 1 & 2 Kings, all four of which were in one scroll. According to one commentary, some manuscripts of the Septuagint attribute Ps. 137 to Jeremiah. See H.D.M. Spence-Jones, ed., *The Pulpit Commentary: Psalms*, vol. I (Bellingham, WA: Logos Research Systems, Inc., 2004), p. v. DWS

³ See Dr. Martin’s article **“[The Prophetic Birth of Our Civilization](#)”** which explains Jeremiah’s commission in detail. More information on this subject can be found in his article **“[The Basics of Old Testament History](#)”** where Dr. Martin describes how the ancient civilizations were destroyed by seizing and destroying their histories, literature, traditions, economies, and religions, and how the new civilizations were to be built. The same would have happened to the literary works of Israel if they had not been preserved by Jeremiah and Daniel, works later canonized by Ezra the priest after the Jews returned from Babylon. For information on the **chronological** order of when Jeremiah’s prophecies were received and given, see p. 10 of **“[Introduction to Jeremiah](#).”** DWS

Jeremiah's Minor Apocalypse

We find contained in Jeremiah a minor apocalypse, as some have called it, which gives an overview of the whole prophetic mission of Jeremiah, something like the book of Revelation. You find it in Jeremiah 25:15–33, in the midst of his book. This minor apocalypse begins with the commission that Jeremiah had telling him to go to the nations. The first nation he was to go to was Judah, God's own people. The next nations were those close to Judah, and then those nations farther away geographically. Jeremiah finally went to all nations scattered to the extremities of the earth. It says:

“For thus says YHWH God of Israel unto me; ‘Take the wine cup of this fury at my hand, and cause all the nations, to whom I send you, to drink it.’”

• **Jeremiah 25:15**

Of course they would not want to drink it, but drink it they will. Once they drink something will happen to each one of them.

“They shall drink, and be moved [be shaken], and be mad [like a drunken man], because of the sword that I will send among them. Then took I the cup at YHWH's hand, and made all the nations to drink, unto whom the YHWH had sent me.”⁴

• **Jeremiah 25:16–17**

As we read, note the number of nations that he makes to drink. That number is significant. You will see in this chapter the significance of numbers, letters, and the significance of figures of speech that Jeremiah and others used to emphasize and reinforce their prophecies. Then Jeremiah took the cup and said:

“... and made all the nations to drink ... Jerusalem and the cities of Judah, and the kings thereof, the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day ...”

• **Jeremiah 25:17–18**

The phrase “... as it is [unto] this day” was written after the prophecy was completed, some 30 years later, because the prophecy came to pass in Jeremiah's day for Jerusalem and Judah.

Judah was the first nation. The second was that of Pharaoh king of Egypt. The third was the mingled people meaning of the area around Egypt, where mingled people were living, Arabians and such people. Fourth was Uz. Then came the Philistines and their peoples around their cities near to Judah and Egypt. Sixth is Edom, mentioned in verse 21, and then Moab, Ammon, Tyre, and Zidon. The kingdoms drinking this cup were progressively farther away from Palestine.

He goes on to other kings and arrives at the kings of the Medes, then finally in Jeremiah 25:26: **“... all the kingdoms of the world, which are upon the face of the earth.”** He goes as far as he can within the Middle East and then jumps out to embrace

The Life of Jeremiah

- Born a Levitical priest
- Age 17, called as a prophet
- God forbade him to marry (Jeremiah 16:1–2)
- Prophesied 40 years
- **“Book of the Law”** discovered during his early ministry
- Traveled the world
- Prophesied to Judah and the Gentile nations
- Ministered to the last 5 kings of Judah
- Older contemporary of Ezekiel and Daniel
- Prophesied destruction of Judah, Jerusalem and Temple
- Prophesied captivity of Judah's people and their return
- “Axial prophet” – prophesied birth and death of civilizations
- Babylon at the height of power
- Saw beginnings of the new Babylonian system

⁴ The text seems to suggest that if the nations refused to drink, God's fury would be greater. DWS

the entirety of this world. God gives him the power and the authority to take this message to the people of the world progressively from Judah and Jerusalem until it embraced the entire world. The rest of the world is number 22. Why 22? It is because there are 22 letters in the Hebrew alphabet. The Book of Jeremiah is written in Hebrew, although one or two verses are in the Aramaic language, a cognate of Hebrew.

The 22 nations mentioned comprised all the nations of the earth at the time. There was one other mentioned outside the 22. The nation was “... and the king of Shishak shall drink after them” (Jeremiah 25:26).

“And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. drink you and be drunken, and spue, and fall, and rise no more,”

• *Jeremiah 25:26–27*

Shishak

Shishak, a cipher for Babylon, will suffer and drink the cup after them. The first 22 nations met their destruction in the time of Jeremiah, Ezekiel and Daniel. Shishak, however, did not meet its destruction at that time. Daniel said that Nebuchadnezzar was the head of gold and that a stone would come down the mountain and hit it in the feet so it would topple over and destroy the image. That stone in Daniel chapter 2 would grow and become the Kingdom of God.

Jeremiah said Shishak shall drink the cup of destruction last. In fact, you know how long it would continue to exist? It would exist about 2500+ years. Babylonian rule would continue a long time into the future through various phases. Chapters 17 and 18 of Revelation talk about Mystery Babylon the Great still in existence, waiting for Jesus Christ to come with His angels to destroy the Babylonian kingdom.

What would happen after the Babylonian kingdom is destroyed by Christ’s coming? The Kingdom of God would emerge on earth just as we find in Jeremiah and Daniel.

Jeremiah is a prophet for today because he was to plant and build the Babylonian empire and system that would last for over 2½ millenniums until its demise. Therefore he is very pertinent to us today and we need to take him into consideration. In doing this we find that Shishak was a cipher, and as a secret was read right to left. The Greek and Roman empires and those that followed them, had languages that read from left to right as we do today. With Shishak, Jeremiah was saying that by the time Babylon is destroyed the world would not use the Hebrew language any longer. It will use a language from left to right and not from right to left. The destruction was of twenty-two nations. The last to be punished, the 23rd, would be Shishak

Jeremiah, the Number 22, and Psalm 119

Twenty-two relates to the 22 letters in the Hebrew alphabet and shows that this Shishak is a clue so that anybody reading the prophecy would begin to understand the meaning. Jeremiah uses this 22 numbering time and again in his writings. I will give you a prophecy that comes directly from Jeremiah, but is not in his book at all; and yet he wrote it.

In the Book of Psalms, many of them are prophecies still future to us. The longest chapter in the Bible, and the longest of the Psalms, is Psalm 119. Do you know who wrote Psalm 119? Look at all 176 verses. Psalm 119 is broken up into 22 divisions. That should give you a clue that Jeremiah is keen on using the 22 letters of the Hebrew alphabet to emphasize his prophetic teaching. Look in the King James Bible, you will find that in the first 8 verses of Psalm 119 every verse in Hebrew begins with the first letter of the Hebrew alphabet, Aleph. The next 8 verses all begin with the second letter of the Hebrew alphabet, Beth. In the third division all 8 verses commence with the Hebrew letter Gimel. The next 8 begin with Daleth, and all the way through until you get through all 22 letters of the Hebrew alphabet, all in order and in harmony.

Secondarily, you will find that the subject of each one of these verses, with the exception of the 122nd verse, has a theme that deals one way or another with God’s Law or God’s teaching. There are ten themes discussed throughout the Psalm. He discusses these important elements of God’s Word, specifying the:

- | | |
|--------------------------------------|-----------------------------------|
| (1) Way | (6) Law |
| (2) Testimonies | (7) Judgments |
| (3) Precepts | (8) Righteousness |
| (4) Commandments | (9) Statutes |
| (5) the Word (Hebrew, <i>imrah</i>) | (10) Word (Hebrew, <i>dabar</i>) |

These 10 themes or ramifications of God’s Law, God’s teaching, are repeated for each section of the 22 letters. Not all 10 themes are expressed in each section. Jeremiah was a priest. This organization of thoughts into a 22 numbering is called an *acrostic*. There is hardly any question that Jeremiah was in charge of it. Many of the 10 words used in Psalm 119 are repeated in several sections of Jeremiah’s own prophecies. When you look at the individual who wrote this Psalm, he says in verse 9:

“Wherewithal shall a young man cleanse his way? By taking heed thereto according to the word. With my whole heart [says the author] have I sought you.”

• *Psalm 119:9–10*

The author of Psalm 119 was a young man. Jeremiah was 17 years of age when God touched his mouth and told him to go forward and teach the elders of Judah.

“I have more understanding than all my teachers: for your testimonies [God] are my meditation. I understand more than the ancients, because I keep your precepts.”

• *Psalm 119:99–100*

He speaks about being youthful while the people he speaks to are ancient. He also is greatly persecuted, and comments on how princes will sit and speak against him although he is a high authority in the kingdom, and a priest. He was able to go to King Josiah, to King Jehoiakim, and to King Zedekiah, the last kings of Judah, and teach them. Psalm 119 continually talks about weeping and how sorry he was about what was occurring.

Psalm 119 is a prophecy written by Jeremiah divided into twenty-two sections, each of which deals with a Hebrew letter of the alphabet. This acrostic form is a cardinal feature of Jeremiah’s prophetic interpretation to help us understand the periods of time, now and into the future. Jeremiah uses this way of writing to show completeness and fullness.

Jeremiah’s 40 years of prophecy are interesting because 40 was a number of trial.⁵ Jeremiah had 40 years until the destruction of the city of Jerusalem and the Temple.

Jeremiah and King Josiah

In 2 Chronicles 34 we have the beginning of the history of Jeremiah which dovetails remarkably with the history of King Josiah. Josiah became king at 8 years of age over Jerusalem and Judah, and he reigned in Jerusalem 31 years. That seems to be a fairly long reign, but it was short when you consider that Josiah ordinarily would have lived longer than age 39.

Jeremiah was younger than Josiah by about 4 years. God called him when he was about 17 years of age. Josiah would have been around 22. Second Chronicles 34:3–8 shows how Josiah was righteous though he was very young. In the eighth year of his reign he began to seek after God, and ordered the land cleansed of idols and pagan altars. It was very unusual for a young king to be able to do that. To help him he had Hilkiyah, the priest, who was Jeremiah’s father (Jeremiah 1:1; 2 Kings chapter 22; and 2 Chronicles chapter 34). But Josiah showed extraordinary righteousness for a young person.

In 34:8, **“Now in the eighteenth year of his [Josiah’s] reign ...”** (Jeremiah was 22 then and Josiah was 26 years of age), they searched the house of the Lord (the Temple), repairing it under the command of Josiah.

⁵ Israel spent 40 years in the wilderness. Elijah was fed for 40 days in Mount Sinai. Jesus taught His disciples for 40 days (Acts 1:3). I could give an entire lecture just on the significance of the number 40 in Scripture. *ELM* See note 1 above. In Dr. Martin’s “Great Generation” article he discusses the length of a “generation” and its relationship to the number 40. *DWS*

They found in the house of the Lord a manuscript they had not known was there. They found that it was **“the book of the Law”** of the Lord (2 Chronicles 34:14–26). Some scholars feel that they found only the book of Deuteronomy. But when it says **“the Law of God”** it could mean all five books of the Law, the Torah — that is Genesis, Exodus, Leviticus, Numbers, and Deuteronomy that we know of today.⁶

Whatever the contents were, we know that the leaders of Judah were horrified when they read it because they had not been exposed to what this Law said before; it had been buried in the Temple. When they made this discovery, they got together including Hilkiah, Shaphan the scribe, and the rest, and they began to read what it said in the book.⁷ When Josiah heard these words as a young man of 26 years of age he was horrified. He understood that they were not doing even half of the things the Law says they should do.

Josiah then said that Judah needs a revolution to get back to our God, like the Law found in the Temple is telling us. In 2 Chronicles 34:22 it says:

“And Hilkiah [that is the priest], and they that the king had appointed, went to Huldah the prophetess [a woman], the wife of Shallum, the son of Tikvath, the son of Hasrah, keeper of the wardrobe; that is of the temple (now she dwelt in Jerusalem in the college: next to the Temple), and they spoke to her to that effect.”

• 2 Chronicles 34:22

What does this mean? It is interesting that they went to a woman for this.⁸ It is rather remarkable. This prophetess, Huldah, gave a prophecy. She was so famous and respected that she was buried next to King David himself. Then when David’s tomb was moved from the southeast area of Jerusalem up to the southwest corner, Huldah’s tomb was moved along with him.⁹ In the time of Jesus they only allowed two tombs to exist in the city of Jerusalem. One was the Tomb of David and next to it, Huldah the prophetess that is mentioned here. In fact, her prophecy was so famous (and the Jews wanted everyone to remember it), that the southern gates of the Temple that led into the Temple were called the gates of Huldah, named after this woman prophetess.¹⁰ Many of you probably have never even heard of her, and even when you read her prophecy you might not realize the significance of it.

⁶ The entire subject of Psalm 119 is the author’s (Jeremiah’s) description of his love of God’s law, set forth through the use of minute detail and lavish poetic description. The great discovery of **“the Book of the Law”** would justify such a passionate literary celebration. DWS

⁷ It says in 2 Kings 22:8 and 2 Chronicles 34:15 that Hilkiah gave **“the Book of the Law”** to Shaphan the secretary of the king so he could read it aloud. It was also called **“the Book of the Covenant”** in 2 Kings 23:2. Note what is stated in the article “Hilkiah” from the *Fausset Bible Dictionary*:

“Shaphan the professional ‘scribe’ read it to Josiah, who as well as Hilkiah probably could not read, for reading and writing were confined to the ‘scribes,’ excepting a few who like Moses had learned in Egypt (Acts 7:22).”

Were Hilkiah and King Josiah not able to read the text as the dictionary suggests? I am sure they could read, but probably not as fluently as a scribe. Perhaps there was another reason, such as the text was in archaic Hebrew letters. DWS

⁸ Note that they did not go to Jeremiah, who was young and just beginning his prophetic ministry. Nor did they go to the other prophets. Perhaps Jeremiah had begun his ministry to inform the foreign nations about God’s prophecies regarding them. Or, perhaps Jeremiah was not in Jerusalem. Ezekiel probably had not yet begun his prophetic ministry. They went to the most respected prophet who was this older woman Huldah. They showed her honor by burying her near the graves of King David.

Both Miriam (Exodus 15:20) and Deborah (Judges 4:4) are called by the term “prophetess.” It is uncertain whether the term used in Isaiah 8:3 means that Isaiah’s wife also prophesied or whether it was merely a term to designate the prophet’s wife.

⁹ Prior to his death Dr. Martin came to accept the possibility that David’s and Huldah’s tombs were not moved, as indicated by Peter in Acts 2:29 (for David’s tomb). Rabbi Akiba in *Tosfeta, Baba Bathra* 1:11–12 said that not only were David’s family tombs not moved, but neither were Huldah’s. DWS

¹⁰ Note what Mishnah, Middoth 1.3 says:

“There were five gates to the Temple Mount; the two Huldah Gates on the south, that served for coming in and for going out; the Kiponus Gate on the west, that served for coming in and for going out; the Tadi Gate on the north which was not used at all; the Eastern Gate on which was portrayed the Palace of Shushan. Through this the High Priest that burned the [Red] Heifer, and the heifer, and all that aided him went forth to the Mount of Olives.”

Here is her prophecy. After they found this book of the Law in the temple, Josiah along with Jeremiah and Hilkiah his father, wanted to remedy the whole situation. They wanted to proclaim God's Law that they found in the Temple. **“And she answered them, ‘Thus says YHWH God of Israel, Tell you the man that sent you unto me, Thus says the YHWH ...’”** (2 Chronicles 34:23). Huldah says that all the curses mentioned in this Law will come to pass if you do not perform the laws as written. She emphasized the curses. Josiah wanted to change things; but she emphasized the curses.

Remember, this is Jeremiah's 22nd year of life. He was called to tear down, and also to build and to plant. The curses would take place. When he came to the throne at a young age King Josiah began to put down idolatry. When this Law of God was found, Josiah, at age of 26 years knew that Judah needed to change her ways and get right with God. Here is what Huldah said to Josiah under inspiration of God:

“Because your heart [Josiah] was tender, and you did humble yourself before God, when you heard his words against this place [Jerusalem and the Temple] and against the inhabitants thereof, and you humbled yourself before me, and you did rend your clothes and weep before me; I have even heard you also says the YHWH.

‘Behold I will gather you to your fathers [you will die, certainly], and you shall be gathered to your grave in peace, neither shall your eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same.’ So they brought the king word again.”

• **2 Chronicles 34:27–28**

Josiah was very pleased with the end of the prophecy. God said, as long as you are king, Josiah, there shall be peace in the land. When you die, then all the curses you read in the Law will come on this land. This meant utter destruction of the city of Jerusalem and the Temple, and the scattering of the people to the other areas of the world. It would all happen after your death.

This was told to him when he was 26 years of age. He did not believe for a moment that it would only be 13 years until this prophecy would come to pass. He died when he was 39 years of age, a short life. Why? It was because at the last moment Josiah disobeyed God. It was a minor disobedience, not against the Law, but against the promise that God had given. Yet at the time Josiah and the rest were so pleased that peace would exist in the land until his death, that they began the reformation. They cleansed the Temple again. They had a great and proper Passover mentioned here in chapter 35, so that:

“... there was no Passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a Passover as Josiah kept.”

• **2 Chronicles 35:18**

It was a wonderful thing. It continued for the rest of Josiah's life unto his 39th year in peace and security.

But then something happened in verse 20, in Josiah's 39th year of life, Pharaoh Necho and his army came up out of Egypt, to attack and fight against King Nebuchadnezzar of Babylon at Carchemish by the Euphrates in the north. He had to come through Palestine, land controlled by Josiah. Josiah went out to fight against him. He had been told not to become involved in world affairs. But Josiah went out, and do you know where he met Pharaoh Necho with his troops? Josiah wanted to bring peace to the land but he went down where (and when) he was told he should not go. He went to the Valley of Megiddo, which in the New Testament is Armageddon. A battle took place there, and an arrow struck Josiah. He was in his chariot and they took him to Jerusalem. By the time he got back to Jerusalem he had died. He was 39 years old. Huldah's prophecies regarding God's fulfillment of the curses of the Law could then take place. Josiah disobeyed God on that one particular point. But God honored Josiah, simply because he was a righteous king.

Once Josiah was dead, here is what Jeremiah said:

“And Jeremiah lamented for Josiah: and all the singing men and the singing women spoke of Josiah in their lamentations to this day ...”

• **2 Chronicles 35:25**

The phrase “... to this day” referred to the time of Ezra when the Books of Chronicles were written. Ezra likely wrote Chronicles and finally canonized the Old Testament.

When it says “**singing men and singing women,**” that meant in a mournful dirge. Jeremiah and the people began to lament.

The Book of Lamentations

Jeremiah composed a song at the time just after Josiah’s death 22 years before the destruction of Jerusalem.¹¹ When it was finished, Jeremiah put a notation to it. It said, he made them this song “... **an ordinance in Israel: and behold, they are written in the Lamentations**” (2 Chronicles 35:25).

Go to the Book of Jeremiah and look in our King James Version. This book of five chapters comes after the Book of Jeremiah (in our English bibles), and it too was written by Jeremiah. It is called the Book of Lamentations. It was written as a prophecy by Jeremiah to show what would definitely occur because Josiah was now dead, and the promise of peace and security was at an end. The next 22 years were to be a preparation for the destruction of the Temple and the city of Jerusalem and the dispersing of the people of Judah out of the land of Judah. It was now inevitable.

- In the Book of Lamentations the first chapter is an acrostic of 22 verses. The first verse begins with Aleph, the second verse with Beth, all the way to Shin, and then Tau, the last. Every statement is in proper sequence beginning with a letter of the Hebrew alphabet in perfect order until the end. The use of all 22 letters emphasizes perfection.
- Look at Lamentations chapter 2. It also has 22 verses to it, exactly as the first chapter. It starts with A, ends with Z, as you and I would say.
- Chapter 3 of Lamentations, which has 66 verses, has the same acrostic design with the first 3 verses all A, Aleph, the next three verses are all B, Beth, etc., to the last three verses, all Tau (like our Z).
- There is no acrostic form in chapters 4 and 5 although they each have 22 verses to them. Even though the acrostic is not there, the design is there.

There were five chapters of symbolic design because there were five sections of the Law and five portions of complete destruction are described.¹² Read the first verse of Lamentations:

¹¹ See the number 22 coming out again. Twenty-two letters make up these prophecies. Twenty-two years, 11 years for each king, Jehoiakim and Zedekiah. *ELM*

¹² Dr. Martin presents details about God’s pattern of 5-fold punishment for disobedience in his article “[Introduction to Isaiah.](#)” There he shows how God warned Israel and Judah through the prophets Isaiah and Amos about the system of God’s witness through punishment. In the presentation “[Mosaic Prophecies for the End-Time](#)” Dr. Martin points out the five-fold penalties indicated in Deuteronomy chapter 32. This is likely one of the more frightening revelations contained within the newly discovered (or better recovered) “**Book of the Law**”:

1. Deuteronomy 32:22–23,
“**For a fire is kindled in mine anger** [says God], **and shall burn unto the lowest of hell** [*sheol*, the grave], **and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them** [Israel]; **I will spend mine arrows upon them.**”
2. Verse 24a,
“**They shall be burnt with hunger,**”
3. Verse 24b,
“**... and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.**”
4. Verse 25,
“**The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.**”
5. Verse 26a,
“**I would scatter them into corners** [of the earth].”

“How does the city [Jerusalem] sit solitary, that was full of people! How she has become a widow! She that was great among the nations, and princess among the provinces, how is she become tributary!”

• *Lamentations 1:1*

It goes on to show great destruction in the land.

Lamentations was written 22 years before the destruction of Jerusalem, but it describes the events as if it were happening right then. The destruction of the Temple took place on the 9th day of the 5th month, the 9th of Ab, almost 600 years before Christ.

Remember it says in 2 Chronicles 34:25 that Jeremiah ordered this to be sung as an ordinance. When Ezra put together the Old Testament, 100 years later or so, it was being sung in his day. It also was being sung in the time of the apostles on the very day the Temple went up in smoke in 70 AD, on the same day it went up in smoke in the 19th year of Nebuchadnezzar. The Jews were fasting that day throughout the whole land. In 70 AD, in Spain or in Italy or wherever scattered around the world in their synagogues, Jews read the book of Lamentations at the very time the Temple was being destroyed.¹³

Jeremiah and Psalm 89

There is yet another writing by Jeremiah. Go to Psalm 89. That Psalm was written by Jeremiah also. It is the last Psalm of the 3rd division of Psalms. The third division starts with destruction and continues with destruction right on through 88 until it comes to 89. Psalm 89 starts with something beautiful as though the kingdom of David and Solomon would last forever, but all of a sudden in the middle, it turns into a destruction theme. Jeremiah put that theme in there. Psalm 89 deals with destruction just like the book of Lamentations.¹⁴

In Psalm 89 the first section down to verse 37 is nothing but glory and beauty and majesty of how God promised that the kingdom of David would continue, a king would come up, and have dominion over the whole world. Solomon and his kingdom was like that kingdom. As long as the moon stayed in effect, as long as you could see the sun, as long as you could witness the stars in the sky this kingdom would continue to exist. It says in effect, **“My covenant will I always keep, I will never break it. I will always keep it.”** That is what it says up to verse 37, and it ends with the word *Selah* which means a termination to that section.

From verse 38 down to the end of Psalm 89, and the end of the third division of the Psalms, there is nothing but destruction. Jeremiah put on this attachment to make sure that people would understand what the truth really was. They were saying the Kingdom of David would never be put down because of those verses 1–37. Jeremiah says yes, but the Law says if you disobey I will bring utter destruction upon you.

Look at Psalm 89:38, **“But ...”** That is how it starts. Though it shows beauty above, something else is coming along. **“... you have [Jeremiah says] cast off and abhorred [Judah], you have been wrath with your anointed,”** the anointed king in this case King Josiah. He wrote this at the time of Josiah’s death. Verse 39, **“You [God] have made void the covenant of your servant ...,”** the covenant of David, by cutting Josiah off in midlife. **“... you have profaned his crown by casting it to the ground.”** God took it off of Josiah, threw it down, which started the destruction process.

“You have broken down all his hedges [around him]. You have brought his strongholds [protecting him] to ruin. All that pass by the way spoil him: he is a reproach to his neighbors. You have set on the right hand of his adversaries; you have made all his enemies rejoice. You have also turned the edge of his sword, and have not made him to stand in the battle.”

• *Psalm 89:40–43*

¹³ Jews fast today on the 9th and the 10th of Ab. It is an important period of time and we will see a future relevance of this. *ELM*

¹⁴ Jeremiah knew what he was doing. He then put together all of this into the Bible for a reason. Read my book [Restoring the Original Bible](#) to understand the proper biblical order and all the prophecies will begin to make better sense. *ELM*

Josiah should not have been fighting at Megiddo or Armageddon. He did not stand in battle. This is a Psalm about the death of Josiah, which meant there were 22 more years, Jeremiah was saying, before all *hades* would come upon the people, the Temple, and the city.

“You have made his glory to cease, and cast his throne down to the ground. The days of his youth you have shortened: you have covered him with shame. *Selah*.

• *Psalm 89:44–45*

In fact, King Josiah died in ignominy. *Selah* means pause and for the reader to think on this.

“How long, YHWH? Will you hide yourself forever? Shall your wrath burn like fire? Remember how short my time is [Jeremiah says]: wherefore have you made all men in vain? What man is he that lives and shall not see death? Shall he deliver his soul from the hand of the grave? *Selah*. Lord, where are your former lovingkindnesses [he pleads], which you swear unto David in your truth?

Remember, YHWH, the reproach of your servants; how I do bear in my bosom the reproach of all the mighty people [that are against us]; Wherefore your enemies have reproached, O YHWH; wherefore with they have reproached the footsteps of your anointed [King Josiah]. Blessed be the YHWH for evermore [for *olam*, age]. Amen and Amen.”

• *Psalm 89:46–52*

That ends the destruction Psalms. The fourth division starts with Psalm 90 and goes through to Psalm 106. It is about the Kingdom of God being established on earth sometime in the future, and the Davidic throne established once more. Before it is established there will be 2½+ millennia for the Babylonian phase of government, which would go through gold, silver, brass, iron, and iron mixed with miry clay, all before these promises to David would come back. They will each come back in glory and majesty, until the stone cut out without hands rolls down the mountainside and hits this Babylonian image on its feet, on its 10 toes.

Jeremiah in Psalm 89, along with Psalm 119, along with Lamentations in 5 chapters, all fit with his prophecies about what was to happen, not only in those 22 years (from the time Lamentations was written until the fall of Jerusalem and the Temple), but what would occur out for 2½ millennia. At the end of that time Shishak, that is Babylon, would finally be destroyed.

This prophecy is for our day. Look at what will occur around the earth. It says that Shishak will finally drink of the cup.

“Drink you, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you.”

• *Jeremiah 25:27*

Babylon has not been destroyed — yet. We are still in Babylon to this very day. Its destruction is right on the horizon. When that destruction comes there will be a great noise from the ends of the earth.

“For YHWH has a controversy with the nations, he will plead with all flesh [on earth]. He will give them that are wicked to the sword,’ says YHWH ...

And the slain of YHWH shall be at that day from one end of the earth even unto the other end of the earth [like Revelation chapter 18]: they shall not be lamented, neither gathered, nor buried; [they] shall they be dung upon the ground.”

• *Jeremiah 25:31, 33*

It goes on to say that afterward will come the peace that will be introduced by the Son of David, the new Solomon, at the Second Advent of Christ. All of it is put together into a cohesive whole.¹⁵

¹⁵ When considering Jeremiah’s prophecies, one must take into account all of his writings. Leaving out any one of Jeremiah’s writings may leave a major hole in your prophetic understanding. DWS

*Addendum: The Chronological Prophecies of Jeremiah*¹⁶

Strange as it may seem, the main chronological prophecies of Jeremiah as the axial prophet are not in the 52 chapters of the Book of Jeremiah. There are many prophecies there, most about Judah, some about Israel, and several about the nations surrounding the land of Israel in the 6th century BC. Many of those prophecies have an end-time fulfillment. But the main chronological prophecies of Jeremiah that help fulfill his commission and to show his credentials even more are not found in those 52 chapters.

If not in the Book of Jeremiah, where are they found? Scholars have recognized, when analyzed correctly, that another section of Scripture gives prophecies of Jeremiah, and these are also from the 6th century BC. These prophecies are within another book of the Bible written almost 150 years after the time of Jeremiah. That section of Scripture is the concluding six chapters of the Book of Zechariah, chapters 9 to 14.¹⁷ Those chapters are tacked onto the Book of Zechariah. These attached prophecies are at least a hundred years in geographical and environmental context before the time of Zechariah.

They are prophecies by Jeremiah. How do I know that? It is easy to see that these are prophecies within the chronological environment of the 6th century BC because names mentioned, geographical and political names of nations, etc., have relevance only in the 6th century BC. At the time of Zechariah (who wrote the first eight chapters) these geographical names had been eclipsed and were no longer used. So we know that it goes back to the time of Jeremiah. How do we know for sure who wrote chapters 9 to 14 of Zechariah?

The people of the New Testament understood who wrote the last six chapters of Zechariah. It was the “Axial Prophet,” called to all nations, including Judah and Israel. Read Matthew chapter 27 to get the answer. Matthew shows under inspiration of God that the last six chapters were written by Jeremiah. Read Matthew 27:1–8 telling of the trial of the crucifixion of Jesus. The key is at verse 9. How did they know the significance of these thirty pieces of silver dealing with the selling of Jesus to His crucifixion?

“Then was fulfilled that which was spoken by Jeremy [Jeremiah] the prophet saying, ‘And they took the thirty pieces of silver, the price of him that was valued. whom, they of the children of Israel did value; And gave them for the potter’s field, as the Lord appointed me.’”

• **Matthew 27:9–10**

That quote is from Zechariah 11:12, a portion of Scripture (as scholars have long known) from the chronological and historical environment of the 6th century BC. It could not be a writing of Zechariah. Matthew tells us Jeremiah wrote the prophecies. Chapters 9 to 14 are different from the prior eight chapters. Read all of Zechariah. One style ends with chapter 8 and a different style begins in chapter 9. I will cover chapters 1–8 and what they say concerning the future to us in another presentation. At this time I want to go into chapters 9–14, written by Jeremiah to support HIS other prophecies which he gave earlier in his other writings, prophecies that show the end of the Babylonian system, and the establishment of God’s Kingdom.

In these prophecies written by Jeremiah we find there is a great amount of inference as well as direct teaching about the first advent of Christ here on this earth. I mentioned above about the thirty pieces of silver. There is also the prophecy about taking a donkey, and that the Messiah will proceed down the mountainside to present Himself riding on a donkey (Zechariah 9:9; Matthew 21:1–11; and John 12:12–19). In Zechariah chapters 12 and 13 Israel mourns for the one **“whom they pierced”** (Zechariah 12:10), which the apostles showed in the New Testament is clearly a reference to the crucifixion of Jesus (John 19:34–37).

Many of these prophecies (even those dealing with Christ, though they introduce Him some 2,000 years ago) have their complete fulfillment at the end of the age, when the Babylonian system ends. Chapters 9 to 14 of Zechariah conclude with Christ Himself, in the form and authority of Yahweh, coming down from heaven, touching His feet on the Mount of Olives which splits in two and is obliterated, along with the other

¹⁶ This portion is excerpted from Dr. Martin’s 1994 article “[Gentile Nations and Israel](#).” *DWS*

¹⁷ Those chapters, though they are attached to the Book of Zechariah, were not written by him. Zechariah’s own prophecies, uttered more than 100 years after Jeremiah’s death, are found in Zechariah chapters 1 through 8. *ELM*

mountains around Jerusalem. Then comes forth a new mountain that has never been there before. The entire geography around the city of Jerusalem that we know today will be obliterated, and a new geographical environment will emerge at the beginning of the millennium when Jesus Christ returns to earth.

Remember, Zechariah chapter 14 tells us He is coming to the Mount of Olives and not to Jerusalem to the west. He is not touching His feet any place else.¹⁸ The Mount of Olives is where the New Covenant commenced. It is where Jesus was crucified. It is where He was buried, and remained for three days. It is where He was resurrected from the dead, and abundant evidence shows this occurred at the Mount of Olives, which is Calvary, which is Golgotha. When Jesus was on earth and taught in the vicinity of the city of Jerusalem, His home was, as Luke 21:37 and 22:39 tell us, on the Mount of Olives. He taught on the Mount of Olives. He gave His main prophecy on the Mount of Olives. He returned to heaven from the Mount of Olives, and He is returning to the Mount of Olives according to Zechariah chapter 14.

When Jesus comes in the name of Yahweh at His Second Coming and His feet touch the Mount of Olives, it will split in two, destroyed. The city of Jerusalem will be leveled to the ground as well, all the way from Geba in the north, about seven miles, to Rimmon in the south, about 40 miles (Zechariah 14:10). All the geographical features you and I now see around Jerusalem will be changed. It will be a level plain. Then a new, entirely different mountain shall arise at the former site of Jerusalem. When Jesus establishes Himself, Jerusalem will also be re-established, but there will not be a Mount of Olives.¹⁹

Jeremiah's Prophecies in the Book of Zechariah

Zechariah chapter 9 begins the section written by Jeremiah. It starts with a very unique burden, so to speak, or a prophecy. Many people have not known what to do with these first two or three verses. Zechariah 9:1: **"The burden of the word of the Lord ..."** A burden simply means something you carry on your back. It is like the prophet had a heavy load put upon him, and that heavy load is the word of God. As he speaks forth the word of God, the load gets lighter and lighter. When he has spoken all that God told him, he no longer has any burden. That is the illustration, the symbol.

Where is this burden of this prophecy located? **"... in the land of Hadrach and Damascus ..."** Hadrach is next to Damascus and both are in Syria. At the present time Syria is one of the greatest foes of Israel. Israel right now in August, 1994, is making overtures towards them. But Syria is saying "give up the Golan Heights, and then we will talk." I do not know the process of how things will work in the immediate future, but something will happen in Damascus. What will happen is most interesting because chapters 9, 10, and 11 merge very closely with chapters 12, 13, and 14. Both sections describe events chronologically dealing with the time leading to the Second Advent of Christ to this earth.

"The burden of the word of YHWH in the land of Hadrach, and Damascus shall be the rest [of Him] thereof: when the eyes of man, as of all the tribes of Israel, shall be toward YHWH."

• **Zechariah 9:1**

¹⁸ The saints will be assembled from around the world (Luke 17:22–37) and taken to the area of Mount Nebo. However, Christ's feet will not touch the ground. From there, Christ, His angels, and the newly resurrected saints will proceed to the Mount of Olives. See Dr. Martin's article "[New Prophetic Discoveries Concerning the End Time](#)" and my March 1, 2005 Commentary "[New Prophetic Discoveries](#)" DWS

¹⁹ The millennial Temple will not be built at Jerusalem. It will be at Shiloh where the Tabernacle was in the time of Joshua, about 24 miles north, as we find in Ezekiel chapters 40 to 42 and chapters 44 to 48 where a description of this Temple is given. Ezekiel chapter 43 is parenthetical, a separate vision within the longer visions of chapters 40–48. In chapter 43 YHWH shows Ezekiel what happened in the past. (Note 43:3, Ezekiel did not destroy Jerusalem, YHWH did: **"And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I [He, in Hebrew, referring to YHWH] came to destroy the city: ..."**). A prophecy given by the patriarch Jacob says that out of Judah lawgivers shall continue to come forth until he returns, it says, to Shiloh, as it is in the original Hebrew (Genesis 49:10). It means that the millennial Temple will be at Shiloh. See Dr. Martin's presentation "[Types of Messiah in the Old Testament](#)" where Shiloh is shown to be a "place" not a "person." DWS

Damascus will become very important, because it says **“Damascus shall be the rest thereof ...”** rest as in peace, ease, refreshment, comfort. In Hebrew it says **“the rest of him”** meaning where “He” will abide and rest. Who is being talked of? YHWH of hosts is the one who will rest in Damascus. Even the Jews in their paraphrases of this Scripture have understood, if you look at the Targums as they are called by the Jews, it has been suggested that even Damascus will be an abode of the Lord one of these days.²⁰

Some have suggested that it might even be a northern capital of some kind. It will be, in a sense, associated with Israel, some way, somehow. It says when the “rest” will happen: **“... when the eyes of man [all mankind], as all the tribes of Israel, shall be toward YHWH”** (Zechariah 9:1).

- There is coming a time in the not too distant future: (1) when mankind will return to an appreciation of the Word of God, and (2) when God begins to manifest His signs on this earth. The attention of the world will be on the God of Israel. The Jews and the people of the world will finally start looking toward Jerusalem. That is what these prophecies are saying, and it will occur before the Second Coming of Christ.
- There will be an Elijah sent to Israel. It is not anybody that I know, because this Elijah is like the Elijah of old, like John the Baptist, a Levitical priest of some kind.²¹ He will come from Israel, some way, somehow. He shall turn the hearts of the fathers to the children, and the children to the fathers, meaning the teaching of the fathers of the Old Testament (Malachi 4:5–6). To be sure, there will be a reformation coming, and it is described if you read chapters 9 to 14 of Zechariah.
- There will be problems. In the 11th chapter of Zechariah, Ephraim (of the Joseph tribes of Israel), and Judah (the southern tribes of Israel) will battle against one another, and it appears it will be over this person who comes down the hill on a donkey, who has 30 shekels paid for him, and who was pierced. It even says that war will actually take place after the foundation stone of this Temple is laid.
- There will a great prosperity, but there are other factors that will occur, and you must read all of chapters 9 to 14. These are the chronological chapters of Jeremiah, in a sense, summing up everything.

It goes on to say that when Damascus becomes a “resting area” for the God of Israel, Zechariah 9:2: **“And Hamath also shall border ...”** That means to Hamath. That is near the Euphrates River. It seems to show that the influence of Israel, though there will be nations inside it, shall reach the extent it was in the time of David and Solomon, all the way to Hamath up to the Euphrates. It will include Damascus; and it will include other areas down to the river of Egypt, which means south of the *Wadi El Arish*, as we call it today. The area will be extensive, but it also means that there will be nations in collaboration with Israel, and Israel will come to a very powerful circumstance.

Other nations will join with them. When this occurs, when all eyes and hearts of man will finally be toward the God of Israel, including the eyes of the Israelites themselves, it says (from verse 3 down to verse 8), the people of Tyre (or Lebanon) and the people down in Gaza (the people of the Philistines will be in existence at that time) will have a great prosperity. But this prosperity, when all nations are looking toward Israel, will then decrease. Read it for yourself. It does not mean prosperity will go completely down, but it means that between now and the start of this prophecy, Lebanon, and Tyre, and Gaza, and Ashkelon, and the areas that Arafat is now beginning to control in 1994, and the others, will come into prosperity, but they also will have a fall in the future. Who will bring in all of this?

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, your King comes unto you: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”

• **Zechariah 9:9**

²⁰ See Dr. Martin’s articles [“The Damascus Phase of End-Time Prophecy”](#) and [“The Expansion and Portability of Zion.”](#) DWS

²¹ Read Dr. Martin’s presentation [“The Elijah to Come.”](#) DWS

Jesus did that back 2,000 years ago. The individual who will bring this in, and who they will begin to recognize, is this one who came down the hill from the Mount of Olives on a donkey. When Jesus comes the second time He is not coming on a donkey. That was then. He will come with power from heaven on a white horse (Revelation 19:11–16) in a way which will be majestic indeed. A hint is given here to show who the king is that the people will begin to accept at this time of the end. Carrying on, it says in chapter 10 that we will see various things take place which will be glorious indeed:

“They of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in YHWH.”

• *Zechariah 10:7*

I firmly believe that the Jewish nation at present is in two primary divisions, though there are many subdivisions. One division is the Sephardic Jews, who are normally associated with the Middle Eastern Jews and in some cases European Jews as well, and the other division is the Ashkenazim Jews and some Sephardic Jews. But Middle Eastern Jews connected with Arabic countries are quite different in many ways from certain European Sephardic Jews and the Ashkenazim Jews, as they are called, coming from central Europe — Germany, Poland, and Russia, and places like that.

I am almost convinced that the tribe of Israel is broken into these two sections, the Ephraim group from the north, and the Judah group from the Middle East, and that Jews in Israel at present are one of these two main divisions. Ephraim shall be like a mighty man at that time:

“I will hiss for them, and gather them; for I have redeemed them, and they shall increase as they have increased [again, as they have in the past].

And I will sow them among the people [of nearby countries in Canaan]: and they shall remember me in far countries; and they shall live with their children, and turn again [to the God and the land of Israel].

I will bring them again [note this] out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.”

• *Zechariah 10:8–10*

Is it not interesting? Gilead is mentioned, meaning on the east side of the Jordan River in what is now the Hashemite Kingdom of Jordan. Ephraimites will settle there. They will be, in a sense, invited into the area. They also will be in Damascus. They also will be up in Hamath on the River Euphrates. These things all shall occur before the Second Coming of Christ. Does that mean that utopia has arrived? Read Zechariah chapter 11. It shows a great war will take place between the Jews themselves, between Judah and Ephraim, which also is described in the 13th chapter of Zechariah.

We have some very interesting times ahead of us. We must keep our attention on the Middle East, upon Israel, and on Jerusalem in particular. If we do so we shall begin to understand what these prophecies are all about. Even Iran will help in the building of this Temple (read the last part of Isaiah chapter 44, and all of chapter 45). You will find a new way of looking at things coming up in the Middle East.

To understand Jeremiah’s prophecies yet to be fulfilled for our future, we need to understand his prophecies that were fulfilled in the past. Next time we will examine Jeremiah’s 70 years prophecy and its central place in Bible prophecy. This is necessary for you to understand what Jeremiah was saying to our modern times with Jeremiah’s 70 weeks prophecy. You will see that Jeremiah, Ezekiel, and Daniel spoke about our time today. Prophecy is about to break open.

Ernest L. Martin, 1999 (1994)
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