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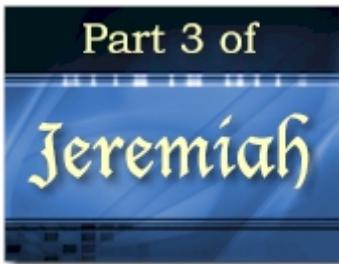
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## Jeremiah, Part 3

by Ernest L. Martin, Ph.D., November 1999

Transcribed and edited by David Sielaff, April 2012

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



**Editor's Note:** This is Part 3, in a series of articles on the Book of Jeremiah. The first article is "[Introduction to Jeremiah](#)" that contains outlines of Jeremiah. Refer to them as you read this installment. "[Jeremiah, Part 2](#)" dealt with the several written works of Jeremiah and an overview of what they contained. These articles are derived from a series of lectures Dr. Martin presented in 1999.

**Most people know little about the prophecies of Jeremiah. They think all his prophecies are found in the 52 chapters of the Book of Jeremiah. Most are unaware that Jeremiah gave prophecies in other portions of the Bible. We need to understand how Jeremiah fits in with the overall plan of God and how his prophecies are axial prophecies dealing with not only his time but our time today. In this article we will focus on a central prophecy of Jeremiah.**

Most prophetic interpreters are unaware that several prophecies of Scripture attributed to other people come from Jeremiah the prophet. These people will continue to be blinded because they have not utilized proper principles to understand prophetic themes.

### *The Lamentations and Other Writings of Jeremiah*

The Book of Lamentations has five chapters. Each chapter is a prophecy of the fall of Jerusalem and the Temple in the time of Nebuchadnezzar, king of Babylon. But those prophecies also deal with the time in 70 AD when Titus (who later became Emperor of Rome) overcame Jerusalem and destroyed the Temple. These prophecies in Lamentations are important because there is coming a future Temple, just on the horizon today, in which these prophecies will come back into relevance. Daniel, at the time of Jeremiah, prophesied with him and Ezekiel, that there would be at the very end of the age the overthrow of the Babylonian system inaugurated in the 6<sup>th</sup> century BC.

Near the conclusion of that Babylonian system, the prophecies of Jeremiah, of Ezekiel, and the prophecies of Daniel would come back into relevance. We need to realize this to fully understand the prophecies

that Jesus Christ said would occur at the end of the age, and that the apostle Paul and the apostle John in the Book of Revelation said would occur in the near-future to us today.

Jeremiah's writings are found in various sections of the scripture [as presented in "[Jeremiah, Part 2](#)," *DWS*]. Psalm 119, the longest chapter in the Bible, is an acrostic; every 8 verses start with a different letter of the Hebrew alphabet. Jeremiah wrote Psalm 119. It deals with events of our time if we will have enough knowledge to understand it.

Then there is Psalm 89. Elsewhere I noted how that Psalm ended the third division of the Book of Psalms. The third division dealt with the destruction of the city of Jerusalem and the Temple. Although the initial application was the Temple in the time of Nebuchadnezzar, it also had relevance to the Temple destroyed by Titus in 70 AD, and it has relevance for us today for a third destruction.

### *The Importance of Jeremiah*

In the Book of Isaiah we find that many prophecies of the Bible are cyclical in nature. What happened at one time will have a repetition in the future. Jeremiah, as one of the axial prophets, made all types of prophecies dealing with important beginnings in the history of the world.

- When Christ Jesus was born into the world, there is a prophecy of Jeremiah to introduce it.
- When He was crucified on the tree of crucifixion, we also find a prophecy of Jeremiah to introduce it.
- The prophecies of Daniel from his time, down to us today, and into the future, refer back to Jeremiah as the key prophet to pay attention to if you want to understand the prophecies of the future.

Simply put, if you do not know what all the prophecies of Jeremiah are saying, you cannot understand prophecy.

I will show you how important Jeremiah is in all of the major epochs and eras that God has introduced in the world from Jeremiah's own time to our time today. I cannot emphasize too strongly the importance of Jeremiah because he not only concluded the old civilizations that existed before his time, but he introduced the Babylonian civilization that you and I are in today. The prophet Ezekiel understood Jeremiah's important role, as did Daniel. In fact, Daniel's prophecies have no relevance unless they are appended to, based upon, and associated with the prophecies of Jeremiah. Daniel's prophecies cannot be analyzed in isolation from Jeremiah's prophecies.

Yes, the prophecies of the Bible are in many ways hinged upon this axial prophet who was called before his birth:

**"Then the word of YHWH came unto me, saying, 'Before I formed you in the belly I knew you; and before you came forth out of the womb I sanctified you, and I ordained you a prophet unto the nations.'"**

• *Jeremiah 1:4-5*

Jeremiah continued prophesying even after Jerusalem's destruction to show prophecies of the future. Jeremiah's commission was to destroy, to cast down, to throw down, to overthrow all the civilizations of the past (Jeremiah 1:10). He did that marvelously well. He was also a prophet to build and to plant. What he built and planted was the Babylonian system of government, a Gentile system of government, under God's authority.

Daniel's prophecies rested their authority on the prophecies of Jeremiah. Every time God introduces a new epoch, a new beginning, even with Jesus Christ with His birth and with His death, who is evoked as the primary prophet to show the introduction of these things? It is the prophet Jeremiah. In fact, when you look at the prophecies of the Bible you come to the understanding that he is the one that everyone else (including Daniel) depends upon.

## *The Central Prophecy of Jeremiah*

The central chronological prophecy of Jeremiah is found in Jeremiah chapter 25:1–11.<sup>1</sup> Previously I began in verse 15 where it shows Jeremiah was a prophet to all the nations. In the forepart of this prophecy we find something that I did not mention before. Let us look at the first verse:

**“The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim, the son of Josiah, king of Judah, that was the first year of Nebuchadnezzar king of Babylon ...”**

• *Jeremiah 25:1*

This prophecy was uttered 19 years before the destruction of the Temple and Jerusalem back in Jeremiah’s day. As stated in 2 Kings 25:8 and Jeremiah 52:12 the destruction took place in the 19<sup>th</sup> year of Nebuchadnezzar. This prophecy takes place in the first year of Nebuchadnezzar. Nebuchadnezzar was the head of gold.

Jeremiah then shows the extent of the authority he had from God to give this prophecy. Now verse 8,

**“Therefore, thus says YHWH of Hosts, ‘Because you [Judah] have not heard my words [of God’s warning to Judah], Behold, I will send and take all the families of the north, says the Lord, and Nebuchadnezzar the king of Babylon, my servant, and [I, God] will bring them against this land, and against the inhabitants thereof, and against all these nations round about.”**

• *Jeremiah 25:8–9*

Not only Judah but all the nations around Judah will be caught up in this prophecy.

**“[I will] make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them [these nations] the voice of mirth, and the voice of gladness, the voice of the bridegroom, the voice of the bride, the sound of the millstones and the light of the candle. And this whole land [of Judah] shall be a desolation, and an astonishment, and these nations [all of them] shall serve the king of Babylon seventy years.”**

• *Jeremiah 25:9–11*

That was back in the 6<sup>th</sup> century BC. Jeremiah repeats the prophecy in chapter 29.

Next is the cardinal prophecy upon which all the other chronological prophecies — those of Daniel, those of Zechariah, and those even of the Book of Revelation are based. This prophecy is so important that it is repeated twice in the Book of Jeremiah. It is repeated again in the concluding verses of the Book of Chronicles which is the history of Judah, Jerusalem, the house of David and how it ended. The last statements in the Book of Chronicles have to do with the perpetuation of and the initiation of this one prophecy that I will show you.

Not only that, all the prophecies of the Book of Daniel are dependent upon this one prophecy. If you do not understand this chronological basis then you will not understand the chronological prophecies of Daniel dealing with the introduction of Jesus Christ into this world. This prophecy is so important that it is repeated at least 7 times in other areas of the scripture. No one else will tell you that, but I will point out these scriptures.

Jeremiah uttered the prophecy. Daniel perpetuated it with the chronological time periods, which you and I can understand today. It is a chronological prophecy. It gives you a number of years in which things will develop.<sup>2</sup>

<sup>1</sup> See Dr. Martin’s 1989 article, “[New Discoveries in Chronology and Prophecy](#)” which gives an overview of important issues in prophetic chronology. See also the discussion and charts in Dr. Martin’s 1990 article, “[Chronology: The Key to Prophetic Understanding - Part 1](#).” His article “[Chronology: The Key to Prophetic Understanding - Part 2](#)” deals with the supposed reliability of ancient eclipse records. In Dr. Martin’s 1998 article “[Chronological Falsehoods](#)” he expands on the ancient eclipse data problems, particularly the problems regarding the eclipse records of the Greek scientist Ptolemy. *DWS*

<sup>2</sup> Dr. Martin’s details the interplay of the prophecies of Jeremiah and Daniel in “[The Key to Old Testament History](#).” *DWS*

When you have a set number of years, if you have a beginning and a set number of years at the end of it, you naturally expect certain things to take place. This is a chronological prophecy dealing with a set period of time. In the interpretation of Jeremiah's prophecy most people who lived at the time did not believe that the prophecy was fulfilled, but it absolutely did come to pass then, and it will come to pass in the future just on the horizon to us, because the prophecies of Daniel are dependent on this one chronological prophecy of Jeremiah.

Jeremiah 25:12 says that the king of Babylon will come down as **"my servant"** (verse 9), a Gentile king as God's servant. You might say that God would not have Gentile kings as His servant, but He did (and does). God rules all the nations of this earth. He rules not only Israel and Judah. He also rules the United States of America or Britain or whatever nation; He rules them all. True, Satan the Devil is allowed to have control temporarily over some of these nations. But who has ultimate control? It is Jesus Christ under God the Father. They have a plan and they shall see that it is worked out.

Most Jewish and Christian interpreters today do not believe that Jeremiah was correct in what his prophecies foretold. Yet Jeremiah was correct. You must realize that fact. The world must come to realize it. When they do, they will understand the scripture as never before. What is this key chronological prophecy upon which the whole of Daniel and the prophecies of the coming of Jesus Christ, and the introduction of the Kingdom of God on earth in the future are dependent?

### ***The 70-years Prophecy of Jeremiah***

**"And it shall come to pass [Jeremiah said], when seventy years are accomplished [this is a chronological prophecy] that I will punish the king of Babylon and that nation, says the Lord, for their iniquity, and the land of the Chaldeans, and I will make it perpetual desolations."**

• **Jeremiah 25:12**

At the end of 70 years. That is the central prophecy. There is not one prophetic interpreter today that I know of, who will tell you that this prophecy of 70 years took place. They do not believe it. Most say the prophecy is an exaggeration. They say it could have been no more than 50 years, 51 or 52 at the most. Jeremiah absolutely states it was to be 70 years.

This 70-years prophecy is so significant and so profound and so definitive that it is repeated 7 different times in various scriptures as I will show you. When it says 70 years it means 70 years. When you understand that it is 70 years, you can begin to put together a chronological scheme dating from Adam down to the second coming of Christ, based upon the Book of Daniel and the prophecies of Jeremiah that will make perfectly good sense. They will show that the prophecies of God are without a doubt perfect, consistent, and that they are reliable. Hardly a prophetic interpreter today believes this. But it says: **"when 70 years are accomplished."**<sup>3</sup>

I will show that it was 70 years, as interpreted and understood by other prophets. They knew it was a 70-year period. I know it was a 70-year period. I hope you feel it was also. But the scholars and theologians of the world, in all the denominations of Christendom put together, believe that Jeremiah was a liar. They say it was not 70 years, but I am telling you, it was 70 years. Let me read that to you again:

**"And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, says YHWH, for their iniquity. ..."**

• **Jeremiah 25:12**

Seventy years. This prophecy is so important it is cited 7 times as a benchmark leading to chronological indicators dealing with the Advent of Jesus Christ on earth. If you do not accept this as being 70 years, you cannot (when you look at the overall scheme of things) accept Jesus Christ as being the Son of the Living God, coming when He said He would. Jeremiah said that a 70-year period would exist from the time that the

<sup>3</sup> Again, see the charts in Dr. Martin's 1990 article, "[Chronology: The Key to Prophetic Understanding - Part 1.](#)" *DWS*

Jews were taken captive, the city and Temple of Jerusalem destroyed, until Babylon itself would be in perpetual desolation. Clearly, that is what it said.

### Informational Note:

The destruction of Babylon was also described in the prophecy of Isaiah chapter 13. Jeremiah expanded on this theme in Jeremiah 25:30–33. The effect of its destruction is world-wide in scope:

**“YHWH shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth [All inhabitants of earth will be affected]. A noise shall come even to the ends of the earth; for YHWH has a controversy with the nations [every nation including the United States], he will plead with all flesh; he will give them that are wicked to the sword, says YHWH. Thus says YHWH of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of YHWH shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.”**

In chapters 50–51 Jeremiah again describes Babylon’s great future destruction.

You must put together all of the Isaiah passages about Babylon’s destruction (from the 8<sup>th</sup> century BC) and all of Jeremiah’s passages (from the 6<sup>th</sup> century BC) to fully appreciate the effects that the destruction of Babylon will have on the world during the future **“Day of the Lord.”** Jeremiah could read Isaiah’s prophecies. So could later Old Testament writers such as Ezekiel, Daniel, Zechariah, Malachi, etc. Unless all relevant prophecies are acknowledged and taken into account, it is easy to understand how important prophetic information may be missing from a fully informed comprehension of God’s message on that one subject dealing with this very important Gentile land.

The prophesied destruction of Babylon never occurred in history. Therefore, at a time future to us, the city of Babylon must be rebuilt before the prophesied destruction of that city can occur. As of the date of this writing, April 2012, construction has not yet begun on the Babylon of the end-time. For the reasons the city of Babylon in Iraq today must be rebuilt and return to greatness, see Dr. Martin’s article [“The Rebirth of Babylon”](#) and F.E. Marsh’s 1925 article, [“Will Babylon be Rebuilt?”](#) DWS

### Second Mention of 70 Years

He states this again in Jeremiah 29:10, **“For thus says YHWH, that after seventy years be accomplished at Babylon ...”** That means when you Jews are 70 years at Babylon, based on the prophecy of four chapters before, **“... I will visit you, and perform my good word toward you, in causing you to return to this place.”** The place is Jerusalem. That did happen. But look back at chapter 25 where it says that Babylon shall go into perpetual desolations at the end of that 70 years, do you know what happened? That did not occur the way it appears to read.<sup>4</sup>

Babylon continued to exist for hundreds of years. In fact, Babylon was taken over by Cyrus, King of Persia before the 70 years ended. Daniel understood these prophecies of the 70 years. He lived in the time of

<sup>4</sup> Note the specificity in God’s statement. He said **“after”** 70 years were accomplished, but He did not say how long **“after.”** Certain parts of the 70 years prophecy were fulfilled. Other parts were lengthened and fulfilled later. Still other parts will be fulfilled in the future. DWS

King Cyrus. A different prophecy about Cyrus was given in the Book of Isaiah about his helping to rebuild the Temple at Jerusalem.

### Informational Note:

Note the prophecy of Isaiah 44:28–45:1:

**“That says of Cyrus, ‘He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, You shall be built; and to the temple, Your foundation shall be laid.’ Thus says YHWH to his anointed, to Cyrus, whose right hand I have holden, ...”**

This prophecy was known to Daniel: **“And Daniel continued even unto the first year of king Cyrus”** (Daniel 1:21), and **“So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian”** (Daniel 6:28). In fact, Daniel must have had access to the Book of Lamentations, Psalms 89 and 119, as well as the Jeremiah portion of the Book of Zechariah, chapters 9–14. See [“Jeremiah, Part 2.”](#) With that understanding in mind, look at Daniel 10:1:

**“In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.”**

The announcement by Cyrus to Israel is given in 2 Chronicles 36:22–23, the last two verses of 2 Chronicles:

**“Now in the first year of Cyrus king of Persia, that the word of YHWH spoken by the mouth of Jeremiah might be accomplished, YHWH stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,**

**‘Thus says Cyrus king of Persia, All the kingdoms of the earth has YHWH God of heaven given me; and he has charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? YHWH his God be with him, and let him go up.’”**

This passage tells us what Scripture says about Cyrus’ proclamation to the people of Israel, Judah, and Jerusalem. To the other nations Cyrus gave his proclamation on a clay cylinder. Regarding the history of that Cylinder of Cyrus, King of Persia, see the delightful 18 minute internet video, [“Neil MacGregor: 2600 years of history in one object.”](#) Dr. MacGregor is currently the Director of the British Museum. *DWS*

We find that Zerubbabel and Joshua, the High Priest, at the end of the 6<sup>th</sup> century BC, went down and built the Temple at Jerusalem again. It looked like, on the surface, that part of the 70 years prophecy did not see fulfillment in the way that Jeremiah said that it would be. Go to Jeremiah 29:10 and see that it did take place, as it says:

**“For thus says YHWH, ‘That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.’”**

• **Jeremiah 29:10**

They did return to Jerusalem. But as for Babylon being a perpetual desolation as it says in chapter 25:12 that did not take place, at least not yet. But look at chapter 25: it says that Shishak, which is Babylon, would be given the cup of destruction much later — much later than the 70 years. Here is Jeremiah 25:12 complete:

**“And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, says YHWH, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.”**

• **Jeremiah 25:12**

The 70 years was a point of beginning, as is the seventy years in the millennium that will occur after Christ Jesus comes back, a time of beginning in which a reconstruction will take place. That is what Jeremiah meant. At the end of 70 years Babylon did not see perpetual desolations. In fact Cyrus built up Babylon. Later on we find the Babylonian system continuing exactly as Daniel said it would through the kingdom of Persia, through Greece and on down to us today.<sup>5</sup>

Some people, when they read Jeremiah chapter 25, when the 70 years were about to end, they saw Babylonian civilization still continuing without interruption. They said Jeremiah was a false prophet. (Jeremiah was dead by that time after the 70 years period had ended.) But Jeremiah himself wondered, why God, are you giving me these prophecies, when they do not seem to have their fulfillment the way I want them to be fulfilled?

Jeremiah actually complained to God because some of the prophecies he uttered did not seem to materialize in the day in which he was living. Do you know why they did not? Daniel explains. They did not materialize because they were for our time today, at the end of the age. Look at Jeremiah 4:10:

**“Then said I [Jeremiah], ‘Ah, Lord YHWH! surely you have greatly deceived this people and Jerusalem, saying, You shall have peace; whereas the sword reaches unto the soul.”**

• **Jeremiah 4:10**

Jeremiah is complaining to God for His deceiving not only the people of Judah with His chronological prophecies but even deceiving Jeremiah himself, believe it or not. Look at Jeremiah 20:7:

**“O YHWH, you have deceived me, and I was deceived: you are stronger than I, and have prevailed: I am in derision daily, everyone mocks me.”**

• **Jeremiah 20:7**

He says something similar in Jeremiah 15:15–21. The prophet goes to God and says in effect, why am I in this position? None of your prophecies that I am giving are coming to pass the way that they should. Do you know what God said to Jeremiah? God replied, I am in charge. I will do as I please. If I tell you to do something or say anything, you do it, Jeremiah; and do not gripe. Jeremiah said, “Yes, Sir.”

In Matthew chapter 24 speaking about the end time when Jesus says that He will come again, some people will say, **“my Lord delays His coming.”** The chronological prophecies will give people difficulty, just as they did with Jeremiah; but they will occur precisely in the way that God wants. He has a way of hiding His chronological prophecies so that people on the surface cannot understand them. You must put together the whole scenario of all the prophecies to understand what the truth really is.

### **Third Mention of 70 Years**

When Daniel interpreted that 70 years, he asked, why has Babylon not been destroyed? It should have been according to Jeremiah 25:12; but it was not. God (through Gabriel) comes to Daniel, who had already been given his vision of a long existence for the Babylonian kingdom. Notice what Daniel is given in chapter 9. It is most important.

Daniel chapter 9 verse 1: **“In the first year of Darius the son of Ahasuerus, of the seed of the Medes.”** This is after the fall of the Babylonian kingdom. Babylon itself as a city continued to exist. The Medes and Persians conquered the city by stealth and very little destruction. Daniel saw the city continuing and flour-

<sup>5</sup> The ten kings, at the feet of this Babylonian image (Daniel chapter 2) have not yet appeared on earth. Once they appear on earth the stone will come down from that mountaintop and hit the Babylonian image on the feet. Babylon at that time will be destroyed. *ELM*

ishing. Why should it still exist after 70 years? It was supposed to go into perpetual desolation! Jeremiah chapter 25 said that Shishak (a cipher for Babylon) would suffer after all the others do. The Book of Daniel shows it will occur after a long time. Note what Daniel does at this very first year of Darius:

**“In the first year in his reign of Darius, I Daniel understood by books [written books] the number of years, whereof the word of YHWH came to Jeremiah the prophet, that he [God] would accomplish seventy years in the desolations of Jerusalem.”**

• **Daniel 9:2**

This is the third time that these 70 years come up. Daniel will base the prophecy in Daniel 9:21 (and following) upon the proper interpretation of the 70 years which most people were misunderstanding (including Jeremiah himself) in the earlier period.

Daniel says, I **“understood by books, the number of the years whereof the word of YHWH came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.”** In other words, Jerusalem would be desolate from its absolute destruction in the 19<sup>th</sup> year of Nebuchadnezzar for 70 years. It was getting close to the time when that period would end.

Daniel said in effect, I have been reading Jeremiah and he was an axial prophet inspired of God, and Daniel had no doubt of that. He says, now I am looking in the Books of Jeremiah and I find that 70 years. Look at what Daniel says? **“And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes”** (Daniel 9:3). Daniel wants to know what the real interpretation of the 70-years prophecy was in regards to the restoration of Jerusalem.

### ***An Answer Comes to Daniel***

The angel Gabriel comes to Daniel (9:21), and begins to tell him what the truth was. He said earlier to Daniel in chapter 2 when he interpreted the great dream to Nebuchadnezzar that there was to be a series of kings coming up from Babylon. From the head of gold (Nebuchadnezzar), to Media-Persia the silver, and then of Javan (of Greece) would be a brass, and then on down through the two legs which would be of iron and then finally down to the toes of the image which would be iron mixed with miry clay. The stone cut out of the mountain would destroy the image sometime in the future. Daniel understood that, but he wonders where do the 70 years come into this?

Gabriel says to Daniel, I will, with God’s help, give you an interpretation of those 70 years. It is not the 70 years that will be the most important thing. In verse 21 Daniel writes, **“... while I was speaking in prayer even the man, that is the angel Gabriel, whom I had seen in the vision at the beginning ...”** he comes to him and he begins to give him the interpretation. It was not 70 years that would pass but 70 weeks of years.

Here is Daniel 9:24. In Hebrew it says, **“Seventy sevens.”** He means 70 weeks of years, 490 years. Note what will be accomplished during those 70 weeks of years:

**“Seventy weeks are determined [1] upon your people and [2] upon the holy city,**

[1a] **to finish the transgression, and**

[1b] **to make an end to sins, and**

[1c] **to make reconciliation for iniquity, and**

[2a] **to bring in everlasting [age-long] righteousness, and**

[2b] **to seal up the vision and the prophecy, and**

[2c] **to anoint the most Holy [place, meaning the Holy of Holies].”**

• **Daniel 9:24**

After revealing this tremendous future agenda of six things to be accomplished, Gabriel then tells Daniel several other things that will occur within that 490-year period.

In other words it is not now 70 years in this prophecy, but 70 weeks of years, 490 years, 70 Sabbaticals. Daniel understood these 70 weeks. Do you know when the 70 weeks were to start? They started from the rebuilding of the city of Jerusalem in the time of Cyrus, king of Persia.<sup>6</sup> If you go forward, the **“seventy sevens”** that Daniel said, you come to the very time when Jesus Christ, the Anointed, was on earth, based upon the 70 weeks prophecy here.

This 70 weeks prophecy is based upon the 70 years, 70 sabbatical years, that Jeremiah prophesied, which people were upset about because they did not quite understand. Daniel begins to interpret for them the real truth of those 70 years.

### **Fourth Mention of 70 Years**

We have another place where these 70 years are mentioned. Go to the end of the Book of Chronicles, where it shows the destruction of the city of Jerusalem in the 19<sup>th</sup> year of Nebuchadnezzar. Here are the 70 years of Jeremiah coming back, interpreted in a slightly different way than by Daniel:

**“And they burnt the house of God [the temple] and broke down the wall of Jerusalem, and burnt all the palaces thereof with fire, they destroyed all the goodly vessels thereof. And them [of the Jews] that had escaped from the sword carried he [Nebuchadnezzar] away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia [Cyrus, king of Persia]. To fulfill the word of YHWH by the mouth of Jeremiah until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.”**

• **2 Chronicles 36:19–21**

This meant **“her sabbaths”** rest. As long as she lay desolate, she kept sabbath, to fulfill the **“threescore and ten years,”** 70 years. It says the 70 years would last until the time of the king of Persia. I will show the importance of this 70 years.

#### **Informational Note:**

This 2 Chronicles 36:19–21 passage states categorically that the portion of Jeremiah’s prophecy regarding the sabbaths rest for the land of Judea has been fulfilled. However, this has no reference to other aspects of this prophecy regarding the punishment of Babylon. One of the prophecies about YHWH giving good to His people is Jeremiah 32:42–44:

**“For thus says YHWH; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof you say, It is desolate without man or beast; it is given into the hand of the Chaldeans. ... in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, says YHWH.”**

Another prophecy about good things for Israel and Judah is in Jeremiah 33:10–14:

**“Thus says YHWH; Again there shall be heard in this place, ... The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, ‘Praise YHWH of hosts: for YHWH is good; for his mercy endures for ever [olam, for the age]: and of them that shall bring the sacrifice of praise**

<sup>6</sup> Dr. Martin’s 1989 article, [“New Discoveries in Chronology and Prophecy”](#) (mentioned in footnote 1 above) resolves a misunderstanding about a detail of the 70 weeks prophecy (an outgrowth of the 70 years prophecy) that apparently all commentators on Jeremiah have missed. For an explanation how the 70 weeks prophecy is determined, see Dr. Martin’s 1997 article [“The Asteroid Destruction, Its Timing and Purpose.”](#) DWS

into the house of YHWH. For I will cause to return the captivity of the land, as at the first, says YHWH.'

Thus says YHWH of hosts; 'Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that tells them,' says YHWH.

'Behold, the days come,' says YHWH, 'that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.'" DWS

If the period of the exile is 52 years as some people say, we will find the chronology of the Bible to be obscure and in no way fulfilled. If it is 70 years as stated, from the fall of Jerusalem to the reign of Cyrus, we will find a chronology that fits perfectly with everything. Seventy years is most important.

### ***Fifth Mention of 70 Years***

After the 70 years were over we find Zechariah the priest prophesying. Do you know what He says? The very first thing that he does in his prophecy in Zechariah is mention the Babylonian captivity:

**"Then the angel of YHWH answered and said, 'O YHWH of hosts, how long will you not have mercy on Jerusalem and on the cities of Judah, against which you have had indignation these three-score and ten years?'"**

• ***Zechariah 1:12***

**"Threescore and ten years"** is 70 years. Note also that the angel of YHWH is asking that question, not Zechariah or any other human.

In Zechariah's time the people remembered (from Jeremiah chapter 25) that Jerusalem would come forth into glory at the end of 70 years. Zechariah looked around him and said it does not look like that was happening. They already had Daniel's prophecy, so they understood that much. But the people wondered why at the end of the 70 years did the good things not begin to happen as they thought was prophesied? We will find with Daniel's prophecy that the conclusion of those 70 years is yet future.

### ***Sixth Mention of 70 Years***

Zechariah continues in chapter 7

**"It came to pass in the fourth year of king Darius [a few years later from Zechariah chapter 1] that the word of YHWH came unto Zechariah in the fourth day of the ninth month, even in Chisleu."**

• ***Zechariah 7:1***

Do you know how God responded? Look at verse 4:

**"Then came the word of YHWH of hosts unto me [Zechariah], saying, 'Speak unto all the people of the land and to the priests saying, When you fasted and mourned in the fifth and seventh month, even those seventy years, did you at all times fast unto me?'"**

• ***Zechariah 7:4-5***

God asks, did you fast in a proper way? He again refers back to the 70 years of Jeremiah.<sup>7</sup>

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<sup>7</sup> For analysis of the prophecies of good things for Israel and Judah contained later in Zechariah chapter 8, see Dr. Martin's article "[Gentile Nations and Israel.](#)" DWS

In chapter one and chapter 7 Zechariah referred to the 70 years of Jeremiah. Many Jews at that time wondered whether or not the 70 years were being fulfilled or not. Daniel already said it would be 70 weeks of years, reaching unto the Messiah. That was where they should have looked for the fulfillment of Daniel's prophecy concerning the emergence of the Messiah on the earth.

### **Seventh Mention of 70 Years**

Go to Matthew chapter 1 where Jesus is born into the world. Do you know what prophet is used in Matthew to introduce Jesus to the world? It is the axial prophet, the key prophet, Jeremiah:

**“Then Herod, when he saw that he was mocked of the wise men, he was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled the prophecy spoken by Jeremy [Jeremiah] the prophet.”**

• *Matthew 2:16–17*

This is the introduction of the Christ child into the world. It has to do with the 70 years, or better yet, the interpretation of Daniel that it was to be 70 weeks of years until the great Anointed One would come, the Messiah. Here is what Jeremiah said:

**“Thus says the Lord; ‘A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.’”**

• *Jeremiah 31:15* (referenced in Matthew 2:18)

### **Jeremiah and Christ's Crucifixion**

That prophecy introduced the Christ child to the world. Jeremiah was not only the one to introduce the Christ child, but he was the one to introduce His crucifixion as well, and also what Judas would do with the 30 shekels of silver presented to the priest.

**“When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.**

**Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the 30 pieces of silver to the chief priests and elders, saying, ‘I have sinned in that I have betrayed the innocent blood.’”**

• *Matthew 27:1–4*

In the Old Testament the price of a slave was 30 shekels of silver (Exodus 21:32; Zechariah 11:12–13). The price of Jesus was 30 shekels.

**“And they said, ‘What is that to us? See you to that.’ And he [Judas] cast down the pieces of silver in the temple [Judas was a priest. He went inside the Temple and cast the 30 shekels of silver inside the Holy place.<sup>8</sup>], and departed, and went and hanged himself.**

**And the chief priests took the silver pieces, and said, ‘It is not lawful for to put them into the treasury, because it is the price of blood.’ And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, the field of blood, unto this day.”**

• *Matthew 27:4–8*

<sup>8</sup> Zechariah 11:12–13:

**“And I said unto them, If you think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And YHWH said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of YHWH.”**

Jeremiah comes in, not only with Christ's birth, but also in this prophecy dealing with His death. Note the next verse, "**Then was fulfilled that which was spoken by Jeremiah the prophet**" (Matthew 27:9). Jeremiah's prophecy links up not only with the birth of Jesus but with His crucifixion as well. Matthew continues:

**"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*

It says that was a prophecy of Jeremiah (verse 9). However, look in the margin of your Bibles and you will not find that prophecy from Jeremiah. It says that the prophecy about the 30 shekels is found in Zechariah 11:12, written long after the time of Jeremiah.

What is the answer there? The Book of Matthew says this prophecy was by Jeremiah. I will tell you again, as I have indicated before, it is important to realize because the chronology of the end time just on the horizon to us is found in Zechariah chapters 9, 10, 11, 12, 13 and 14. Even scholars today note that those chapters are very different from the 8 chapters of Zechariah that go before. They do not seem to be written by the same author.

So who wrote them? Zechariah took prophecies of Jeremiah, just like Psalm 89 was a prophecy of Jeremiah,<sup>9</sup> Psalm 119 was a prophecy of Jeremiah, and Lamentations (all five chapters) was a prophecy by Jeremiah. The prophecies of Jeremiah can be called Zechariah because they are attached to that book. Ezra the priest attached Jeremiah's writings to Zechariah after the Babylonian captivity, just as Matthew says.

In Jerusalem in the next few years, according to chapters 9, 10, 11 and 12 (in particular) of the Book of Zechariah, a spirit of grace and supplication soon will be sent to the people of Jerusalem, all peoples there together, will mourn for the one that they pierced. And this clearly means "all people" in Jerusalem, Jews, non-Jews, Arabs, Christians, Muslims — everyone. It is all-inclusive.

That is a prophecy of Jeremiah attached to the Book of Zechariah. Read my book, [\*Restoring the Original Bible\*](#) where I show how Ezra put the Old Testament together. Those last 6 chapters of the book were not written by Zechariah, but were given the authority of Zechariah by Ezra the priest. They were written by none other than the axial prophet, the one who spoke about the demise of the Babylonian kingdom and the rise of the Kingdom of God on earth being in the authority of Jesus Christ. All of that is found from this axial prophet, this man called Jeremiah. Perhaps you never heard this before, but it is about time you do. When you understand these prophecies you will find out how important Jeremiah really is.

The Bible is coming alive as never before because God is making it clear who wrote these prophecies of the scripture.

Ernest L. Martin, 1999  
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<sup>9</sup> A prophetic analysis of Psalm 89 is contained in Dr. Martin's article "[Is David's Throne in Existence Today?](#)" DWS