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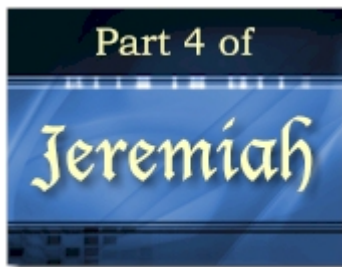
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Jeremiah, Part 4

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

Transcribed and edited by David Sielaff, May 2012

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



Editor's Note: This is Part 4 of 4 articles about the Book of Jeremiah. The first is "[Introduction to Jeremiah](#)" which contains outlines of the book. Refer to this as you read Part 4. "[Jeremiah, Part 2](#)" dealt with all the written works of Jeremiah and what they contain. "[Jeremiah, Part 3](#)" dealt with the 70 weeks prophecy given to Jeremiah and a later expansion of that prophecy in the Book of Daniel. All four of these articles are from lectures given by Dr. Martin in 1999.

Jeremiah's prophetic career lasted 40 years, but he was still around after that prophetic period was over (See Jeremiah chapters 40 to 45). During that time he gave advice to those in Judah who were on their way to Egypt. Later we find that Jeremiah was among those in Babylon (2 Chronicles chapter 36). So, although Jeremiah had a 40-year commission to take the message of God to the nations of the world with power and authority, he was around for several years later.

In Jeremiah 25:15–18 we find Jeremiah taking that commission of God to the various nations and fulfilling it. The previous 24 chapters of Jeremiah's prophecies dealt primarily with Judah, Jerusalem, and the kings of David who were still in the city of Jerusalem during his 40-year commission.

In chapter 25 Jeremiah delineates the various prophecies to the nations to whom he was sent as an axial prophet. He was told by God to take a symbolic cup in his hand. In the cup was wine, and in that wine was the power to receive a judgment from God when people would drink it. It would cause the nations in the world to be mad and in desolation, leading to a state of non-existence. If any nation refused to drink of the wine cup in the hand of Jeremiah, God would force it on them.

Jeremiah's Prophecies in Space and Time

Jeremiah takes that cup and goes first to God's own people. In Jeremiah 25:18, he starts with Jerusalem and the cities of Judah. He causes them to drink this figurative cup of judgment, to show that they would go into complete desolation, and the Temple would be completely destroyed. Those prophecies occurred exactly as Jeremiah said they would, confirmed by Ezekiel and Daniel.

Jeremiah then goes to the nations round about Judah, to Egypt, and farther afield up to the Medes in the north and then, as it says in verse 26, to nations **“far and near, ... [to] all the kingdoms of the world, which are upon the face of the earth.”** The United States of America was not a political entity back at that time but the geography was here, our territory was here. This prophecy of Jeremiah lasts down until our time today because he says in verse 26 that the last power to drink of this cup of judgment would be Shishak (Babylon). It is a type of Babylon we find in the Book of Revelation chapters 17 and 18, called Mystery Babylon.¹

Mystery Babylon will control the entirety of this world just before the second advent of Christ back to this earth. It will be controlled by the anti-Christ that we find in other sections of scripture. That is why Jeremiah says that Shishak (Babylon) would also drink this cup of judgment but not back at that time.

The judgment of Babylon would occur as described in Daniel chapter 2, with Daniel’s interpretation of Nebuchadnezzar’s dream of a metal image on the plains of Shinar. The stone that will destroy the image will be the Kingdom of God on this earth. Scriptures in the Books of Revelation and Daniel show that Christ Jesus, the Messiah, would then begin to rule. Shishak will cease to exist. Jeremiah’s prophecies were the basis for these other prophecies. That is why we find him mentioned in so many places.²

Jeremiah introduced, in one way, the Messiah to the world although it is Daniel who specified the chronological time periods in which all would occur. Remember that Daniel chapter 9 refers to Jeremiah. Several prophets refer back to Jeremiah. Why? It is because Jeremiah had the commission given by God to state many of these things in the first place. Daniel says that in the first year of Darius, he,

“... understood by books the number of years, whereof the word of YHWH came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.”

• **Daniel 9:2**

The 70 years would pass and Jerusalem would be restored.

As we find in Zechariah chapter 2 and also Zechariah chapter 7, when the Jews returned to Judah from the Babylonian captivity they did not find — as expected — the prophecies of Jeremiah being fulfilled in the fashion that Jeremiah stated them. They wondered what was going on. But Daniel in this first year of Darius, just after the Babylonian captivity, is given an interpretation that is rather different. It was an expansion based upon those 70 years of Jeremiah.

In Daniel 9:24 one part of the 70 years is expanded into 70 weeks, and that means 70 weeks of years, 70 x 7 equaling 490 years. These 70 weeks are broken up into 4 divisions. A division of 7 weeks (which is 49 years), and then a division of 62 weeks (434 years), and then one week at the end of the age which is divided into halves. On one side 3½ years and on the other side 3½ years.

Remember in Daniel chapter 9 how the 3½ years or **“a time, times and half a time”** or 1260 days are found in prominence? Go to the Book of Revelation and you find the 1260 days, 42 months and **“a time, times and half a time”** there. That also deals with this last week of Daniel. These weeks of Daniel are based on the 70-years prophecy that Jeremiah said Jerusalem would be desolate. Daniel intensifies that prophecy and brings it down to the time when the Messiah would come on earth, would die, and then be resurrected.

This prophecy of the 70 weeks reaches directly to Jesus Christ (and further to the time in our future), 483 years from the building of the city of Jerusalem on down until the Messiah would come. Most of you should understand the basic teachings of this 70 weeks prophecy by now; it is 483 years. If you put that 483

¹ Dr. Martin’s article, [“Mystery Babylon the Great”](#) tells about this entity, which is different than the physical city of Babylon to be rebuilt in Iraq. Judah’s prophetic punishment was fulfilled. See my article [“The Book of Lamentations.”](#) DWS

² See Dr. Martin’s [“Jeremiah, Part 3.”](#) Even when Messiah was introduced into the world, when Jesus Christ came, a prophecy by Jeremiah was cited in the 2nd chapter of Matthew (where it speaks about Rama weeping for her children). Just before Jesus was crucified, we find a Jeremian prophecy about the 30 shekels of silver. In Matthew chapter 27 Jeremiah is associated with the crucifixion of Christ as an axial prophet. He helps introduce these epochal times into world history, times of importance when one epoch would end and another would begin. The passage in Matthew 27:9 is from Zechariah 11:12. Jeremiah wrote what we call today Zechariah chapters 9 to 14. ELM

years on to the ideal chronology of the Old Testament, you will find that the time of Jesus' birth, that very year, concludes the 483 years.³

If you attach that to the 70 years that Jeremiah talked about (and that Daniel refers to), then attach that to the number of years of the kings of Judah back to the 4th year of Solomon when he built the Temple at Jerusalem (430 years), then go back to the Exodus period 480 years, then go back to 430 years before that to the 99th year of Abraham, and then from the 99th year of Abraham to the first year of Adam (2,107 years). Add all that together you get 4,000 years precisely from the first Adam to the second Adam. All this is based primarily upon the prophecies of Jeremiah. That is why I am trying to show their importance in world affairs. Many people have not understood this to this time.⁴

That all goes along in a sense with the 70 weeks prophecy, the 70 Sabbatical years that would pass over Jerusalem and the land of Judah because they did not keep the Sabbatical years when the kings of David, the descendants of David, were on earth. That is for a 490-year period.

Jeremiah Is Central

Go to the Book of Second Chronicles at the very end, and I will show you how important this is. This chapter connects all these prophecies into a chronological framework so that we can be assured of what will happen in the future. We are coming to the end of the 6,000-year period prophesied in the scripture for mankind to live on earth without God's visible presence. Following that will be the 1,000 years called the millennium. Add that 1,000 to the 6,000 years and you come to a 7,000-year plan of God. Jeremiah was basically in the middle of that time period. He is telling us chronologically what to expect in the near future at the destruction of the city of Jerusalem and the house of God, the Temple. He told how long it would be until the people could go back to Jerusalem and reestablish the nation of Judah (not the kingdom because there would be no king of David from that time to the second advent of Christ). It would last until a king of David would come back much in the future.

The benchmarks for this (and the reason the 70 years are given by Jeremiah) are found in the last verses of 2 Chronicles 36:19, **"And they burned the house of God ..."** That means they burnt down the temple, which was in the 19th year of Nebuchadnezzar king of Babylon on the 9th and 10th of Ab (2 Kings 25:8–9; Jeremiah 52:12–13).

"They break down the wall of Jerusalem. They burnt all the palaces thereof with fire. And they destroyed all the goodly vessels thereof."

• 2 Chronicles 36:19

When Ezra the priest put together the Old Testament he put the Book of Lamentations in the middle of four other books. Jeremiah wrote Lamentations with each chapter having elements of an acrostic to it. It had two books on either side in Ezra's canon of the Old Testament. Before Lamentations were the Song of Songs and the Book of Ruth. On the other side were the Book of Ecclesiastes and the Book of Esther. In the middle of the Megilloth was the destruction book by Jeremiah — the Book of Lamentations.

Ezra the priest said that Jeremiah ordained the reading of Lamentations at the particular time of the year when the Temple itself was destroyed. It was an ordinance done **"to this day"** (2 Chronicles 35:25, meaning Ezra's day when he wrote that phrase). It was read on the 9th of Ab to remember the Temple's destruction.

³ On the 483 years ending with the birth of Christ, see. Martin's article ["New Discoveries in Chronology and Prophecy."](#) See Table A in Dr. Martin's article ["Chronology: The Key to Prophetic Understanding - Part 1."](#) Jesus' birth took place on September 11, 3 BC. See Dr. Martin's book [The Star that Astonished the World](#) where this date is demonstrated. See below, footnote 7. The 483 years is made up of 69 weeks of years of Daniel 9:20–27. There are still 7 years of the prophecy that are yet to be fulfilled, made up of two consecutive sets of 3½ years. We presume (but cannot know) that the 3½ years will immediately follow one another. DWS

⁴ For a full and graphic explanation (besides ["Chronology: The Key to Prophetic Understanding - Part 1"](#)), see these ASK articles: ["Chronology: The Key to Prophetic Understanding - Part 2,"](#) and ["The 'Great Generation' and Modern Prophecy."](#) DWS

The Sabbatical Years in Moses

Go to Leviticus chapter 25. When Moses instructed the Israelites about the sabbatical years (before entering Canaan), once they entered and harvested crops, every seventh year they were to allow the land to lie fallow, not till, cultivate, or harvest. That applied only in the land of Israel, only in the land of Canaan. It did not apply to Jews in Egypt, in Babylon or in other areas of the world in their Diaspora. For those in the land, as long as they were in Canaan, every seventh year was to be fallow. The land was to have a rest from farming every 7th year. The sabbatical year had a prophetic significance.

- The sabbatical years should have been kept in the time of David, but they were not.
- They should have been kept in the time of Solomon, but they were not.
- In the reigns of the later kings of Judah down to the time of Jeremiah they should have been kept, but they were not.

In fact, God only went back to the time of Solomon to show His grievance regarding these sabbatical years as we shall see. He did not go back to the time of Joshua, but only back to that 490-year period.⁵

God said the land would rest for 70 years, would be desolate of people and lie fallow with no one to farm it. That was to fulfill what Moses said in Leviticus chapter 25. Most people have avoided these sections of scriptures or they have not understood them. It is no wonder that they cannot comprehend the chronological aspects of the scripture. Chronology is based upon the very fundamental facts given by Moses in chapter 25:

“YHWH spoke unto Moses in Mount Sinai saying, ‘Speak unto the children of Israel, and say unto them, When you come into the land which I give you, then shall the land keep a sabbath unto YHWH.”

• *Leviticus 25:1–2*

It was to occur once they started to farm the land then at peace all around, not before. He goes on to say how this was to be put into effect. Verse 3 and following:

“Six years you shall sow your field, and six years you shall prune your vineyard, and gather in the fruit thereof, but in the seventh year shall be a sabbath of rest unto the land, a sabbath for YHWH; you shall neither sow your field, nor prune your vineyard. That which grows of its own accord of your harvest you shall not reap, neither gather the grapes of your vine undressed: for it is a year of the rest unto the land.

And the sabbath of the land shall be food for you [yes, but how?], for you, and for your servant, and for your maid, and for your hired servant, and for your stranger that sojourns with you, and for your cattle, and for the beast that are in your land, shall all the increase thereof be meat [or food].”

• *Leviticus 25:3–7*

It was all right to eat that which springs up by itself but you could not harvest the land or plow the land. You could not prune the grapes. You could not harvest the wheat, the barley, or the grapes, or make wine from them at all, every seventh year. You can do it for all six years but you cannot do it in the seventh year.

Sabbatical Years

In 2 Chronicles 36:19 it says the house was burnt down and the city of Jerusalem completely destroyed. Verse 20:

⁵ In other words, there is no biblical evidence that sabbatical years were kept after David. We know for certain that God held His people responsible for not keeping the sabbatical years during the period of the kings of Judah. There is evidence, however, that sabbatical years were observed during the period of the New Testament. DWS

“And them that had escaped from the sword carried he [that is, Nebuchadnezzar] away to Babylon where they were servants to him and his sons until the reign of the kingdom of Persia; to fulfill [note this] the word of YHWH by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she [the land] lay desolate she kept sabbath, to fulfill three score and ten years.”

• **2 Chronicles 36:20–21**

It is talking about a land Sabbath. This is not a weekly Sabbath, the 7th day of the week, or an annual Sabbath like the first day of Unleavened Bread, or Pentecost, Trumpets, Atonement, the first day of Tabernacles or the octave (the last day). It was not one of those Sabbaths. This is another type of Sabbath for the land.

When we examine what this land Sabbath is all about, we find significant teaching in the Book of Jeremiah at that time, but also for us today. It shows how the conclusion of the 70-weeks prophecy of Daniel leads to the introduction of Christ into the world. All of these are involved with sabbatical years. Daniel’s prophecy from Daniel 9:24 (to the end of the chapter 9) of 70 weeks are those 70 sabbatical cycles.

When the Israelites conquered the land of Canaan under Joshua, and after the first 7 years were over, they divided the land by lot. Then every 7th year thereafter they were to let the land lie idle for the 7th year. No sowing or reaping could be done. You could pick by hand, but not for commercial purposes. Every 7th year was a sabbatical year.

How the Sabbatical Years Should Have Been Observed

Here is what Jeremiah said: The 70-years captivity that Nebuchadnezzar was to inflict upon the Jews was to satisfy 70 sabbatical years that the land never enjoyed from the time of King Solomon down to the time of Jeremiah. The land never had its 70 years of sabbatical periods.

Jeremiah said it would happen because God would take the Israelites, the Jews, out of the land. God said in effect, *I will take them to Babylon and the land will lay desolate for 70 years* (Jeremiah 25:11–12, 29:10).⁶ That 70 years must be emphasized, because almost all scholars today say that in no way was that period of time 70 years, although we find 6 different times in the Bible saying it was 70 years. The 70 weeks prophecy of Daniel is the 7th occasion, and it is based upon the 70 years. Seven different times. No wonder people make mistakes on the overall understanding of Old Testament chronology leading to Jesus Christ, and leading up to our period today. Jeremiah says it is 70 years and it is 70 years and I can prove that the Bible is absolutely correct.

The desolation to occur upon the land of Judah was to fulfill the word of the Lord by the mouth of Jeremiah until the land enjoyed her Sabbaths. Judah lay desolate for the land to keep the Sabbaths to fulfill the three score and ten years. These 70 years would end at a particular time when a king of Persia would come on the scene. The writer of Chronicles (who was probably Ezra the priest) writes:

“Now in the first year of Cyrus king of Persia, that the word of YHWH spoken by the mouth of Jeremiah might be accomplished [regarding the 70 years], YHWH stirred up the spirit of Cyrus king of Persia ...”

• **2 Chronicles 36:22**

In 2 Chronicles chapter 36 Jeremiah’s prophecy of the 70 years would commence from the time after the city and Temple of Jerusalem were destroyed and the people of Judah taken to Babylon.⁷ Finally in the time of Cyrus, king of Persia, they could go back and rebuild the city of Jerusalem and the Temple.

⁶ In fact, Jeremiah in Lamentations 2:6 writes **“YHWH has caused the solemn feasts and sabbaths to be forgotten in Zion, ...”** God Himself caused the people of Zion to forget His sabbaths. Does this include the land sabbaths? Well, if God caused them to forget the feasts, the weekly and annual sabbaths, it is unlikely they would honor God and observe the sabbatical years, considering the great corruption of the wealthy, the prophets, priests, and royalty. DWS

⁷ The 70 years exile to Babylon began one year after the destruction. See [“Chronology: The Key to Prophetic Understanding - Part 1.”](#) DWS

Jeremiah first introduced the 70 years, Zechariah mentions it twice, and Daniel establishes even a greater rule with the 70-weeks prophecy. Jeremiah's prophecy amounts to a set of sabbatical years exactly as we find in 2 Chronicles chapter 36. Understanding sabbatical years from a chronological point of view is very important. If you do not understand about sabbatical years your comprehension of Ezekiel, Daniel and even the New Testament reaching on to the Book of Revelation will be distorted. Jeremiah says that from the time of Solomon they had not kept the sabbatical years.

Jubilee Years

God had one other stipulation however. Another part of this law is very important to Moses. Isaiah mentions it, as do others. Leviticus 25:8: **“And you shall number seven sabbaths of years [that means 49 years] unto you, seven times seven years”** The 70 weeks prophecy of Daniel 9:24 is divided into 4 parts, the first part is 7 weeks, followed by a part of 62 weeks and then followed by a final week, a 70th week, divided in half (in two parts), 3½ years on one side and 3½ years on the other.⁸

But Moses says here regarding 49 years and then Jubilee:

“... and the space of the seven sabbaths of years shall be unto you forty and nine years. Then shall you cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall you make the trumpet sound throughout all your land, and you shall hallow the fiftieth year [the year following the 49th year] ...”

• **Leviticus 25:8–10**

The 49th year is a sabbatical year followed by a Jubilee year which had the same agricultural provisions as a sabbatical year. In that case for two years running you must allow the land to lie fallow. That could be disastrous if you have droughts the previous 6 years, very definitely. It means you have to rely upon God to come to your rescue in such a situation. No economist on earth today would recommend such a thing, let me tell you, but God was telling the ancient Israelites through Moses to do just that.

God gave a stipulation that most people have overlooked entirely. Do you realize it was perfectly proper to work the land if God did not supply double the food in the 6th year, or give three years of food in that 6th year of a sabbatical year prior to a Jubilee?

Most people forget all about that, but it is true. If God did not supply double food in the 6th year you did not have to keep the 7th year. You could count the years but you did not have to keep it. If He did not supply three years of food before a sabbatical and a Jubilee year, it was all right to go ahead and plant again.

When do these years start? If these years would have started in the springtime, that would have been easier on the Israelites because they would have planted in the spring and harvested in the autumn. But the sabbatical years commenced (it says in Leviticus 25:9) on the 10th day of the 7th month, in the month of Tishri, on the Day of Atonement, the fast day. Because these years start in the autumn it makes it even doubly severe because in a Jubilee year you would not have any harvest for three solid years. For a Sabbath year you would not have any harvest for two full years.

Jews in the time of Christ and in the two centuries before Christ did not pay attention to that. They always kept sabbatical years. However, knowing how impossible it was (almost) and finally knowing that God did not give a super-abundance in the 6th year prior to a Jubilee year, they never kept one.

Furthermore, when Jubilee is kept we will find that Jubilee means that all people in the land of Israel will return to the property they had before. All debts will be forgiven. All people will come back to their land. This applies in a minor way every sabbatical year but particularly in a Jubilee year.

⁸ Daniel 9:24:

“Seventy weeks are determined upon your people and upon your holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”

See Dr. Martin's article [“When Prophecies ‘Fail’”](#) which discusses God's change of Jeremiah's 70 weeks prophecy. *DWS*

“A Jubilee shall that fiftieth year be unto you, you shall not sow, neither reap that which grows of itself in it, nor gather the grapes in it of your vine undressed. For it is a Jubilee; it shall be holy unto you; you shall eat the increase thereof out of the field. ...”

• **Leviticus 25:11–13**

It goes on to say that if you were in debt to a bank or a neighbor, that debt would be canceled every 50th year. In a minor way every 7th year, major every 50th.

The 50th year has never been kept in history. This was because God never provided the three years abundance of harvest in the 6th year prior to the sabbatical year in a Jubilee period. It goes on to say here in verse 18:

“Wherefore you shall do my statutes, keep my judgments, and do them; you shall dwell in the land in safety. And the land shall yield her fruit. And you shall eat your fill and dwell therein in safety. And if you shall say, ‘What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase’ [to know what they shall eat]: Then I will command my blessing upon you in the sixth year [the “Friday year” before the Sabbath], and it shall bring forth fruit for three years.”

• **Leviticus 25:18–21**

God is talking specifically about the year prior to a Jubilee year, and the 50th year as well.

If God gives them that extra abundance they would be able to use the old fruit from the 6th year, until the fruits come in and then they could eat the old store. God had a way out for them, that is true. Jubilee was never kept, and Jeremiah was never asked that the Jubilee be kept. But God did expect that sabbatical years be kept.

When Israel was the leading nation on earth, in the time of David and Solomon, they should have kept the sabbatical years, but they did not. Perhaps they had a way out. Perhaps God did not bless them in the 6th year. We have no way of knowing. If He did not bless, then it was not necessary to keep the land Sabbath.

We have Jeremiah under inspiration of God and backed by Daniel, saying that the 70 years should have been kept. They did not do so. So God would allow the land itself to have a 70-year period so it could keep its sabbaticals.

The Jubilee year (which has never been kept) will be kept when Jesus Christ comes back. He will restore to the Jews and to all Israelites everything that has been taken away from them since the time of Moses. He shall give it back to them in the great Jubilee that will occur in the future.

When Christ started His ministry in Luke chapter 4, He referred to Isaiah. He came back to the city of Nazareth to speak in the synagogue. He came to the place in Isaiah chapter 61, **“the Spirit of the Lord YHWH is upon me ... to preach good tidings,”** to the world, to the people and to restore all things. He continues:

“And he came to Nazareth where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book he found the place where it was written [from Isaiah],

‘The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance unto the captives, and recovering of sight to the blind, and to set at liberty [like a Jubilee, and sabbatical year], them that are bruised. To preach the acceptable year of the Lord.’”

• **Luke 4:16–19**

“The acceptable year of the Lord,” designates a Jubilee year. Jesus is reading from Isaiah 61:1–2.

Then it says in Luke 4:20, **“He closed the book, and he gave it again to the minister [the ruler of the synagogue], and Jesus sat down.”** Notice what Jesus said about this scripture, talking about a time of redemption, a time of liberty, a time of freedom, a time when they would get back property that they had lost.

“He [Jesus] began to say unto them, This day is this scripture fulfilled in your ears.”

• **Luke 4:21**

From that moment in Nazareth Jesus began His teaching ministry of His gospel to the Jews.

All scholars have known this section was a reference to sabbatical years, and particularly to a Jubilee year that Jesus Himself would introduce. He said the Spirit of the Lord would perform these things, but it would be done in the person of Jesus Christ.

What year was this that is mentioned in Luke chapter 4? Jesus had just returned from Jerusalem where He kept Passover and traveled through Samaria and met the Samaritan woman at the well.

After that event he went to Nazareth, to begin His ministry (His custom was to read the lesson) to say that His ministry would fulfill this prophecy. He had never done that before. This particular event occurred in the late spring near Pentecost time. In fact the original Greek says in Luke 4:16 that it was on **“one of the days of the Sabbaths,”** plural, which means in this case a sabbatical year.

The year 27 to 28 AD, beginning with the Day of Atonement 27 AD to the Day of Atonement 28 AD, was a sabbatical year, in the middle of which Jesus started His ministry. You may have wondered perhaps why crowds of several thousand could meet with Him in Galilee and other places. It was because they were off from work. They were not farming that year. They were able to go with Him whenever they could, and He would teach them.

Sabbatical Years in the New Testament and Jeremiah⁹

That sabbatical year was significant because all of the 70 sabbaticals from Daniel 9:24's 70 weeks, every one of those sabbatical years, led up to that one moment and were fulfilled.

Look in John chapter 2. It is important to understand how the sabbatical years of Jeremiah fit in with the ministry of Christ, and why Jesus waited until this time to begin teaching. Pay close attention. John 2:1 starts, **“And the third day there was a marriage in Cana of Galilee ...”** This is when He turned the water into wine. His mother requested He do that and He said to her, “Mine hour is not yet come.” Did you note how He said that? It is not time for me to do this yet. But He did it for His mother.

After he left Cana in Galilee he went to the Passover in Jerusalem. The springtime at the full moon and the first month of the year of Nissan (when we have our Passover today), was when they had their Passover. He taught **“in the feast day, many believed in his name, when they saw the miracles which he did”** (John 2:23).

John chapter 3: Nicodemus, a member of the Sanhedrin and one of the ruling 70 judges in Israel, came by night and asked Him, **“Rabbi, we know that you are a teacher come from God”** (John 3:2). Then he asked Him questions about the Spirit. After Jesus replied to Nicodemus, we come to chapter 4 just after Passover,

“When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus Himself baptized not, but His disciples).”

• **John 4:1–2**

Jesus never baptized anyone, but let His disciples baptize on His behalf.

“He then left Judea [after the Passover] and he departed again into Galilee ...

Then he comes to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.”

• **John 4:3, 5**

There he sat down at Jacob's well. The disciples went to get food. A woman came and the discussion between the Samaritan woman and Christ took place. Christ said that Jerusalem was the place where the

⁹ For a more extensive discussion of sabbatical years, see Dr. Martin's [“Appendix 4: The Sabbatical Years and Chronology”](#) from his book *The Star That Astonished the World*. DWS

Messiah was to come from. The apostles came back and were amazed that He was talking to a woman. But then note what he said to them, verse 31:

“In the mean[time] while his disciples prayed him, saying, ‘Master, eat some food.’ [Now here it is] He said unto them, ‘I have meat to eat that you know not of.’ Therefore said the disciples one to another, ‘Has any man brought him ought to eat?’

Jesus said to them, ‘My meat is to do the will of him that has sent me, and to finish his work. Say you not, There are yet four months and then comes the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.’”

• *John 4:31–35*

This is in the middle of the barley harvest, but he says there are four months to the harvest. He is in Samaria. The Samaritans keep the sabbatical year. This is a sabbatical year in which no farming was being done. Farming could not recommence until the Day of Atonement in the 7th month of the year in the autumn.

Jesus says in the month of May there were four months more before they could start the harvest. He said, **“look on the fields, for they are white already to harvest,”** now, at that moment. But they could not take a scythe to them because it was a sabbatical year. The whole New Testament and the Old, chronologically speaking, are based upon these chronological factors dealing with Jeremiah and the sabbatical years.

In the chapters of Luke and John the sabbatical year was used to commence the teaching of Jesus Christ to this world. He left Samaria and went to Nazareth, where He opened the book, and read the prophecies of Isaiah mentioned above. That is where He said, **“The Spirit of the Lord God is upon me,”** quoting Isaiah 61:1. And that is where He declares **“the acceptable year of the Lord,”** preaching to bring liberty to the world. He said that in late springtime at Pentecost Day in this sabbatical year 27 to 28. That sabbatical year concluded the years to the Messiah that Daniel was talking about in Daniel 9:24 dealing with the 70-weeks prophecy.

All of the 70-weeks prophecies are connected with the sabbatical years mentioned in Leviticus chapter 25, and referred to by Jeremiah as a cardinal stepping off point for him and his prophecies, which in turn are referred to twice by Zechariah, two times by Daniel, Luke chapter 4 and John chapter 4.

It is important to keep Jeremiah in mind as the axial prophet because he introduces the keys to understand the overall chronology of the Old and the New Testaments. Since this prophecy of Isaiah chapter 61 was quoted by Jesus in the year 27–28 AD, a sabbatical year clearly and plainly, it also ends 4,000 years from the first Adam to the second Adam. ~~If that is the case, we have 2,000 more years from that time until the millennium takes place, 2,000 years from 27 to 28 AD bring us about to the year 2027 to 2028.~~¹⁰

Am I saying that is the time, absolutely, that the millennium will begin? No, not yet, because we do not understand chronology perfectly. But I want to say this much, we are on the right road and getting close to understanding these things. When you put together all the factors from Jeremiah, you will see that the chronology of the Bible is consistent, it is accurate and we are on the home stretch for Jeremiah’s prophecies to come to pass regarding Shishak. That is the overthrow of the Babylonian Empire and the beginning of the Kingdom of God on this earth.

We do not have many years left to go.

Ernest L. Martin, 1999
Edited by David Sielaff, May 2012

¹⁰ We will see if the sabbatical year of 2027 to 2028 is significant. I do not believe it has any relation to Christ’s return. Dr. Martin changed his understanding from this 1999 presentation. See the article he was working on when he died: [“The ‘Great Generation’ and Modern Prophecy.”](#) DWS