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Introduction to Jeremiah

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Transcribed and edited by David Sielaff, October 2010

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Look at the name "Jeremiah." The names of the various authors of the books in the Bible are significant, and that is the case with Jeremiah whose name means, "YH is high," God is high. That is, the God of Israel is the highest of the Gods. He is supreme. No god of divine stature and power can equal or compare with the God that Jeremiah served.

Jeremiah was called as a prophet to give his prophecies not only to Judah and Israel, but also to the whole world. In an official sense he prophesied for 40 years, from the 13th year of the reign of Josiah to the 11th year of Zedekiah. Zedekiah was the last king of Judah, the last of the Davidic Dynasty that ruled in Jerusalem. That period of time was momentous in the history of Judah and the world.

On the horizon was Babylon, the great power that was to soon dominate the world. Nebuchadnezzar was the king of Babylon, rising up to be the most powerful man in the world. We find Nebuchadnezzar mentioned in the Book of Jeremiah as being an instrument in the hand of God to chastise Judah — and the entirety of the world.

During this significant period Jeremiah was raised up as a special prophet to Judah and the whole world. Though Jeremiah's prophecies deal primarily with the period of the 600 years before the birth of Christ, portions of his prophecies reach out to embrace even our period at the end of the age.

The Axial Prophet

Jeremiah prophesied about the coming Babylonian captivity that was to take place, how Babylon was to reign supreme over the whole world followed by another kingdom, and another, and yet another kingdom

reaching down to our time today. God selected him to be what we call an axial prophet.¹

Jeremiah lived just before the middle part of that 7000-year period. As the axial prophet he concluded one age of the past and commenced a new age. In this new age the Babylonian philosophies of the Gentile world took hold throughout the entirety of the world, no matter what nationality, ethnic group, or society.² God selected Jeremiah when he was about 17 years of age to be the primary prophet of that period. With Ezekiel and Daniel, Jeremiah proclaimed that the God of Israel was the highest of the gods, and in fact there was no god to compare with the God of Israel.³

So he was an axial prophet. He lived in an axial age, when one particular epoch came to an end (the period of the patriarchs and the kings of Judah), and another era was about to begin, when Babylon, the Gentile power to the north, would reach out to embrace and influence politics and religion throughout the entire world. Its influence was to dominate the rest of the world for some 2500 years into the future.


Many of Jeremiah's prophecies deal with the period in which he lived and Jeremiah uses the language of his time, but several of the prophecies deal with the end of the age just before the emergence of the Kingdom of God on earth, the period of time ahead of us.

Jeremiah's Commission

In the first chapter Jeremiah is given his commission by God. It was given to Jeremiah alone and to no one else. When you look at the extension of the prophecies as they relate to the future, and how Babylon would eventually become the central power of all the world, a type of Babylonian society — religious, political, and in every other way — we find that Jeremiah was called by God to

Jeremiah's Position in the Biblical Canon

Old Testament

1. The Law of Moses [the Torah]
2. The Prophets
(*individual books listed*)
 - (1) Joshua–Judges
 - (2) Kingdoms [1 & 2 Samuel and 1 & 2 Kings in one book]
 - (3) **ISAIAH**
 - (4) **JEREMIAH** 
 - (5) **EZEKIEL**
 - (6) the Book of the Twelve [the Minor Prophets in one "book"].
3. The Writings or Royal Section

New Testament

4. The Gospels with Acts
5. The General Epistles
6. The Epistles of Paul
7. The Book of Revelation

¹ We know in the Bible that there is a seven thousand year plan of God, which seems to be indicated plainly in 2 Peter 3:7–13. We will refer to that in a short while. This 7000 years is a period of time when God is dealing with mankind to raise up a family to Himself. We are a part of that divine family. *ELM*

See Dr. Martin's comprehensive presentation of Jeremiah as the axial prophet in "[Prophetic Birth of Our Civilization](#)." *DWS*

² This new age announced by Jeremiah actually occurred, and it was truly new. The operation and the entire international structure of all kingdoms and governments changed. World leaders and politicians today often talk about a "New World Order," referring to the international political system that they desire to see changed. Leaders of the current world order govern according to the Babylonian system announced and initiated by the prophet Jeremiah. Oh, they understand its flaws, and they seek to change that system. Leaders today seek to inaugurate a "New World Order" but they will not be successful. The old order will not end until Christ initiates a true "New World Order," with Himself at its head, when He returns from heaven to resurrect the saints of God from the dead (Acts 1:11).

Do the current world leaders know or understand what Jeremiah began? Do they understand the parameters and limitations of the current world order within their own area of responsibility, the Babylonian system as it applies to their nations and regions? There is no evidence that any of them know or understand or make any biblical connection of the current system with Jeremiah. Their minds are blinded, but they do understand that the current system is seriously flawed. *DWS*

³ To reiterate what Dr. Martin wrote, those "other gods" were (and are) real personalities. They were (and are) supernatural beings with great power. However, while their power compared to human beings is great, their power was (and is) as nothing compared to the power of YHWH. *DWS*

introduce a new age, not in existence before. Jeremiah (along with Ezekiel and Daniel) was to prophesy the future course of this new civilization that developed 600 years before Christ. That is why Jeremiah is called an axial prophet.

Look at the introduction to his commission, **“The words of Jeremiah the son of Hilkiyah ...”** (Jeremiah 1:1). Jeremiah came from a very distinguished family of Levitical priests of the line of Aaron in the Jerusalem area. Hilkiyah may have been one of the High Priests of ancient Judah. He was capable of going inside the temple and performing sacrifices. He was born:

“... of the priests that were in Anathoth in the land of Benjamin. To whom the word of YHWH came in the days of Josiah the son of Amon king of Judah,⁴ in the thirteenth year of his reign. [Jeremiah’s prophetic messages also came later ...] It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.”

• *Jeremiah 1:1–3*

The fifth month of the year was the month of Ab, in summertime.

This shows that Jeremiah prophesied for 40 years. The last year of the kingdom of Judah, the 11th year of Zedekiah, was also the 19th year of Nebuchadnezzar, who conquered and destroyed Jerusalem down to bedrock. The Babylonians also destroyed the Temple built by Solomon. Nothing was left of that area at all, just utter and complete desolation. That was exactly what Jeremiah foresaw. No one believed him at the time, but the prophecies of destruction happened exactly as Jeremiah said.⁵ Look at verse 4:

“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’s prophetic commission was not only to embrace Judah, but he was a prophet to the nations — all of them. In chapter 25 Jeremiah rehearses the nations that were to receive God’s prophecy.

These nations had long been in existence in Jeremiah’s time, 600 years before Christ. Most of the peoples are still on earth today, but the configurations of the nations have changed. Jeremiah and his prophecies are as relevant today as they were at the time he prophesied.

“‘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.’ Then said I, ‘Ah [alas] Lord God! Behold, I cannot speak: for I am a child.’”

• *Jeremiah 1:5–6*

Although Jeremiah was called before his birth, he was not told of his calling until he was 17 years of age, in the thirteenth year of Josiah, king of Judah:

“But YHWH said unto me, ‘Say not, I am a child: for you shall go to all that I shall send you, and whatsoever I command you, you shall speak. Be not afraid of their faces: for I am with you to deliver you,’ says YHWH.”

• *Jeremiah 1:7–8*

⁴ Amon ruled as King of Judah for only two years when he was assassinated. His killers were executed by the people (2 Kings 21:19-26; 2 Chronicles 33:21–25). During this time men of Jeremiah’s hometown of Anathoth sought to kill him (Jeremiah 11:21–23). The people later made Josiah king when he was 8 years old (2 Kings 22:1). *DWS*

⁵ Note again the sequence of these three major prophetic books:

- Isaiah was composed in the middle of the 8th century BC.
- **Jeremiah** was written at the beginning of the 7th century BC.
- Ezekiel followed Jeremiah by a year or so. *DWS*

In fact, note the last part of this chapter:

“They shall fight against you, but they shall not prevail against you [Jeremiah] for I am with you, says YHWH, to deliver you.”

• *Jeremiah 1:19*

Throughout his life Jeremiah suffered great persecutions and great difficulties. He even thought at times that God had forsaken him and forgotten him. But God soon came back and showed Jeremiah that He was with him. As far as we know, Jeremiah died a peaceful death. [See Rev. Cobbin’s contrary view below.] He did not die by any hand of Gentile forces, but he did have great trials and tribulations. God said to him, they shall fight against you but they would not prevail against you because I am in charge of you.

The prophecies of Jeremiah also refer to our time today. They will happen no matter what the people of this world say, because God is behind them and He will back them up. Therefore he says,

“Then YHWH put forth his hand, and touched my mouth. And YHWH said unto me, ‘Behold, I have put my words in your mouth. See, I have set you this day over the nations and over the kingdoms, [1] to root out, and [2] to pull down, and [3] to destroy and [4] to throw down ...”

• *Jeremiah 1:9–10*

Before and After

Note the fourfold commission to the entire world at that time. What a powerful prophetic authority he was given! It was awesome, because God was saying to him; I will set you over every nation on earth. And what will happen to every nation? [1] They shall be rooted out, [2] they shall be pulled down, [3] they shall be destroyed, and [4] they shall be thrown down. That was the first part, the A part, of Jeremiah’s commission. But there is a B part. That secondary part is as important as the first. Read it in verse 10, **“... you are also to build and to plant.”** Root out, tear down, destroy, throw down, but then build and plant.

Jeremiah as an axial prophet bridged two different civilizations. One type of civilization was to end; the nations of old that you read about in the Bible ceased to exist at the time of Jeremiah. After Jeremiah different and new nations began to form and develop, nations that peoples in the times of David, Abraham, Moses, or the rest in the earlier period, knew nothing about. Many nations that you read about in the Bible just seem to disappear. When did this happen? In the time of Jeremiah.

His commission, his task, was to go to those nations and tell them that they would be destroyed, that their civilization, their political existence and society — all of it — would be demolished. In their place would come forth other nations which God will ordain (Acts 17:26).

Ezekiel, Daniel, and Jeremiah represented a kind of prophetic threesome, if you want to put it that way, with Jeremiah being dominant. Ezekiel and Daniel were informed by and expanded upon what Jeremiah prophesied.⁶ After Jeremiah, nations arose that had never been heard of before, the nations of Persia, Greece, the beginnings of Rome, and later nations came up, that you and I know about today, nations such as the British Empire, the United States of America, Germany, Japan, and others that we are familiar with today. Those nations were not known prior to Jeremiah. True, we are descendants from those earlier peoples, but those older societies ended with Jeremiah.

One world civilization was to end and a new civilization arose with the name of Babylon. Within this Babylonian system would be Judah, Israel, and all Gentile nations in the future. That Babylonian civilization will continue to exist until the second coming of Christ Jesus. Then another kingdom will come on earth known as the Kingdom of God.

⁶ Ezekiel’s prophecies largely took place from the point of view of the people of Judah while in exile. Daniel’s prophetic teaching mentions Jeremiah’s prophecies and struggles while trying to understand those prophecies of Jeremiah that had not yet been fulfilled. See Dr. Martin’s presentation “[The Key to Old Testament History](#).” DWS

Jeremiah said, **“I am a child.”** God replied, do not say you are a child, I will put My words into your mouth, and He touched his lips. When God touched his lips at age 17, Jeremiah became a man. He became the type of man that God could use. God would use his mouth to tear down nations which you never read of again. How many ever heard of the nation of Elam? In earlier prophecies Elam was a famous nation. The old Phoenician nations, the Tyrian nations, the nation of Troy in earlier times, all of them are gone.

“Moreover the word of YHWH came unto me, saying, ‘Jeremiah, what do you see?’ And he said, ‘I see a rod of an almond tree.’”

• **Jeremiah 1:11**

That rod was most important, but most people just pass right over the phrase. The rod that Aaron used for his authority in the time of Moses was made out of an almond branch. In the Holy of Holies the Menorahs, the candlesticks, represented almond trees and were made out of almond wood. The almond is the earliest of the trees to bloom in Palestine and is also the latest of the trees to put forth its fruit. The almond is the symbol of the tree of life. Jeremiah sees an almond tree in bloom. God is showing that new life is coming forth. A new civilization will soon develop and Jeremiah will announce it and be a part of it.

“And the word of YHWH came to him a second time, saying, ‘What do you see?’ He said, ‘I see a seething pot; and the face thereof is toward the north.’ Then YHWH said unto me, ‘Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north,’ says YHWH, ‘And they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness ...”

• **Jeremiah 1:13–16**

It goes on to say that all the nations finally will fall because of this prophecy. Jeremiah is responsible to tell the early nations of the world that they are going into death. A new system will develop coming out of the north. That system (as in chapters 2, 3, 4, and 5 of Jeremiah going all the way to the end, chapters 50, 51, and 52) is the Kingdom of Babylon. The first head will be Nebuchadnezzar. With his armies he shall destroy the city of Jerusalem, the Temple that Solomon built, and take the Jews into captivity out of their own land that will last for 70 years.⁷

That starts the prophecy and the destruction. The building and the planting is as important as the destruction, and we will discuss that later. God says, I cannot build something that I want built until I tear down what I want torn down.

Daniel

Daniel was associated with Jeremiah because he read Jeremiah’s prophecies (Daniel 9:2). Daniel was of the king’s seed. He was made a eunuch as a very young boy when he was taken and put in the court of Babylon. He became very wise as we see in Daniel chapter 1.

To fulfill this prophecy by Jeremiah of how Babylon was to become the dominant power and last until the Kingdom of God would arise on earth, Nebuchadnezzar was given a powerful dream by God, a dream that disturbed the King very much. Nebuchadnezzar could not interpret it. He ordered his Babylonian priests, magicians, and soothsayers to interpret it for him. None were able to do so.

In Daniel chapters 1 and 2 young Daniel, through his wisdom and his reliance upon God, was able to tell Nebuchadnezzar not only the interpretation of the dream but also the content of the dream. He told

⁷ It was not only the Babylonian army that came to attack Judah and Jerusalem. It was all the nations around Israel. They conspired and participated with the Babylonians to conquer Judah and the city of Jerusalem with its Temple. Those nations would in turn be destroyed after Judah. The last nation to be destroyed was Babylon, the remnants of which still exist today in the Babylonian system under which all nations are structured and function today. DWS

Nebuchadnezzar that there is a God in heaven that reveals secrets. He made known to king Nebuchadnezzar what shall occur in the latter days, from his own time down through more than 2600 years into the future when a different kingdom would come which would dominate the entire earth, the Kingdom of God.

Nebuchadnezzar was told this in a dream and Daniel was given the power to interpret it. It falls into place exactly with what Jeremiah was told. This is the period that Jeremiah was brought up for, as an axial prophet. Daniel's interpretation of the dream that God gave to Nebuchadnezzar starts in Daniel 2:31.

“You, O king, saw, and beheld a great image. This great image whose brightness was excellent, stood before you; and the form thereof was terrible. [It was a fearful sight] This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.”

• *Daniel 2:31–33*

Notice that the metals were becoming less precious as you go down the image and finally no metal at all at the bottom. The feet were made part of iron but part of clay.

“You saw till that a stone was cut out [out of a mountain] without hands, which smote the image upon its feet [that were made] of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold [once fallen over] broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away ...”

• *Daniel 2:34–35*

This stone out of the mountain came down with great force and hit this image on its base, on its feet, on its ten toes. It toppled over and the stone pummeled the image to dust so none of it was found anywhere. It says, **“... the stone that smote the image became a great mountain, and filled the whole earth”** (Daniel 2:35).

Daniel said, **“This is the dream ...”** Nebuchadnezzar admitted that it was. No one else could tell about the dream, but Daniel was able to do so. Nebuchadnezzar was greatly impressed. This young man not only told him what his dream was, but now Nebuchadnezzar was ready to hear what the significance of this dream was to be. It had to do with the latter days.

“This is the dream; and we will tell the interpretation thereof before the king [Nebuchadnezzar]. You, O king, are a king of kings: for the God of heaven has given you a kingdom, power, and strength, and glory. And wheresoever the children of men dwell [wherever on earth], the beasts of the field and the fowls of the heaven has he given unto your hand and has made you ruler over them all. You are this head of gold.”

• *Daniel 2:36–38*

That was the interpretation. Nebuchadnezzar was the head of gold. **“After you shall arise another kingdom inferior to you ...”** of silver, then another third kingdom of brass:

“... which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaks in pieces and subdues all things: and as iron breaks all these, shall it break in pieces and bruise. And whereas you saw the feet and toes [of this image] part of potter's clay and part of iron, the kingdom shall be divided.”

• *Daniel 2:39–41*

This end-time kingdom is supported by these ten toes on the feet, on the base of the image:

“... there shall be in it of the strength of the iron, forasmuch as you saw the iron mixed with miry clay.”

• *Daniel 2:41*

In other words, it will not be as strong as the previous kingdoms at the very end.

“And as the toes of the feet were part of iron, and part of clay, so the kingdom [the final kingdom] shall be partly strong, and partly broken. And whereas you saw iron mixed with miry clay, they

shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

• **Daniel 2:42–43**

These last ten kings on earth before the emergence of the Kingdom of God will be so diverse from one another that their coherence will last only a short time. It will be very superficial, not as it was in the time of Nebuchadnezzar, very powerful; not as in the time of Persia, very powerful but less so; and not in the time of the next kingdom, still relatively powerful. The last kingdom will be partly of iron and partly of clay. They will not cohere together. They will only last for a short time. (The Book of Revelation shows us the toes, as opposed to the feet, will last exactly 3½ years.)

"And in the days of these kings [the ten kings making up the toes] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as you saw that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God has made known to the king [Nebuchadnezzar] what shall come to pass hereafter [from now on]."

• **Daniel 2:44–45**

Jeremiah and Daniel

This new system prophesied by Jeremiah which he was to plant and to build, was a new Babylonian system that began with Nebuchadnezzar, the king of Babylon, as the head of gold. Just like a real man, the head of the image controls the torso, the thighs, the feet, and the toes; so likewise will this whole image be controlled. Though downward the metals are progressively inferior until the most inferior at the end, it will still be powerful because there will be iron there, controlled by the head. The head is Nebuchadnezzar, representing Babylon. The entire system that will develop, the civilization that will be planted and built by Jeremiah through his role and commission, Daniel says it will be the Babylonian system.

How is Jeremiah a prophet for our day? This Babylonian system established back around 600 BC was to be the dominant system that would last until the kingdom of God emerges on earth. We are currently in the feet portion of this great image (waiting for the toes portion) seen by Nebuchadnezzar, interpreted by Daniel,, and reinforced by Jeremiah who was the axial prophet to introduce this Babylonian system to the world. That system will end with the emergence of the Kingdom of God on earth. Here is Daniel saying:

"... the dream is certain, and the interpretation thereof sure. Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him."

• **Daniel 2:45–46**

The king then exalted Daniel to a very high position in the Babylonian kingdom. Daniel stayed in that high position through Nebuchadnezzar's death, the death of Belshazzar who was after him, and even into the period of Persia. Daniel lived a long time to give interpretations of what God was doing at the initiation of this new Babylonian civilization. Babylon would persist until the end of the age because the head controls the rest of the image.

Recipients of Jeremiah's Message

Go to Jeremiah chapter 25, in the middle of his prophecies, God delineates for us and for Jeremiah the various nations that he was to go to, and what he was to do with these nations.

"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**

Notice, this word to Jeremiah was in the first year of Nebuchadnezzar king of Babylon. Daniel gave God's interpretation of the king's dream in the second year of Nebuchadnezzar of Babylon. God gave this prophecy to Jeremiah one year before God gave Nebuchadnezzar his dream. Jeremiah was to go to Judah first because the Jews were God's own people. Then He progressively went to the next nation that he was to be a prophet to, then the next nation, then the next, and so on. It continued right on through to the last nation.

"The [word] which Jeremiah the prophet spoke unto all the people of Judah, and to all the inhabitants of Jerusalem saying, ... 'Therefore thus says YHWH of hosts; because you [Jews] have not heard my words, behold, I will send and take all the families of the north,' says YHWH, 'and Nebuchadnezzar the king of Babylon, my servant.'"

• *Jeremiah 25:2, 8–9*

He calls Nebuchadnezzar **"My servant."** God's own servant? He was a horribly evil Gentile king:

"And [I, YHWH] will bring them against this land [Judah], and against the inhabitants thereof, and [then] against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing and perpetual desolations."

• *Jeremiah 25:9*

"These nations" will never arise again. Just like Jeremiah said in chapter 1.

"Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon for seventy years."

• *Jeremiah 25:10–11*

That 70-year period was the beginning, the initiation: after 70 years these nations would never return to the places they were before.⁸ Verse 15:

"For thus says YHWH God of Israel unto me [Jeremiah]; take the wine cup of this fury [this fury of destruction] at my hand, and cause all the nations, to whom I send you, to drink it. And they shall drink and be moved and be mad ..."

• *Jeremiah 25:15–16*

It will be like wine that is drugged. They will be mad, or angry. They will become nations or people that are like animals because they shall drink of the wrath of God.

"... because of the sword that I will send among them. Then took I the cup of YHWH's hand [Jeremiah went over and took it up] and made all the nations to drink, unto whom YHWH had sent me."

• *Jeremiah 25:16–17*

Jeremiah enumerates 21 nations. And you know where he starts? He starts first with Judah.

"To wit, Jerusalem, and the cities of Judah and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse."

• *Jeremiah 25:18*

⁸ Most people forget that the prophecies of 70 years duration did not only deal with Israel but also with **"these nations round about"** (Jeremiah 25:9). The people of Israel and Judah would return to their land, but not these other nations. The social, political, agricultural, and territorial fabric of the nations addressed by Jeremiah prophecies were shattered beyond repair. They lost their national identity and various broken and scattered groups attached themselves to other peoples and territories after the 70 years period was completed. *DWS*

What is the second nation? **“Pharaoh, king of Egypt, and his servants, and his princes and all the mingled people with him ...”** (verse 19).⁹ Then it says verse 20:

“All the mingled people, the kings of the land of Uz [the land where Job the patriarch lived] and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod [all cities of small kingdoms in the past], Edom, and Moab, and the children of Ammon, and all the kings of Tyre, and all the kings of Zidon, and the kings of the isles which are beyond the sea [then Jeremiah lists the Arabian peninsula], Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam [in the north] and all the kings of the Medes.”

• *Jeremiah 25:20–25*

He ends with the kings of the Medes except for one kingdom:

“And all the kings of the north, far and near, one with another, and all the kingdoms of the world [all kingdoms will drink] ... and the king of Sheshach shall drink after them.”

• *Jeremiah 25:26*

Who is Sheshach? Sheshach [sometimes spelled Sheshak] is never mentioned before, but Jeremiah identifies king Sheshach in Jeremiah 51:41. Sheshach is the king of Babylon. It is a cipher for Babylon itself. Mystery Babylon will be the last of the kingdoms of the world to be destroyed.

Mystery Babylon

In the Book of Revelation, Mystery Babylon is the city of the great king that will be destroyed at the end of the age:

“And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”

• *Revelation 17:5*

This Babylon in Revelation is Sheshach. It is the mystery Babylon that Daniel and Jeremiah talked about. It is all of the earth under the head of the king of Babylon and its society, the political, and the religious environment that is nothing more than Babylonian. In chapter 18 of Revelation it says:

“And he cried mightily with a strong voice saying, ‘Babylon the Great is fallen, is fallen, it is become the habitation of devils and the hold of every foul spirit and the cage of every unclean and hateful bird.’”

• *Revelation 18:2*

Revelation 18:10 shows how the city and the great empire of Babylon shall be completely destroyed. In Revelation chapter 19 we have the second coming of Christ, with the Kingdom of God.

It all coheres marvelously together when you put the Old Testament prophecies with New Testament prophecies. Jeremiah was the axial prophet to announce the destruction of the ancient kingdoms of the past; but also to bring up, to build, and to plant a new type of civilization with Nebuchadnezzar the king of Babylon at the head. That society would dominate from then on, down unto our day. Our society today is called Mystery Babylon, or Shishak as far as God is concerned. If you look at it on the surface it would never appear to be Babylon, but it is.

⁹ Egypt continued to exist as a nation, but its glory was greatly diminished after Nebuchadnezzar, God’s servant, was done with them. After Babylon, Persia conquered and ruled, then the Greeks, and so on. Egypt will gain back some of its glory before Christ’s return. See Dr. Martin’s presentation, [“The Coming Splendor of Egypt.”](#) DWS

Go to the Book of Revelation and the only kingdom of interest (as a Gentile kingdom) is Babylon. We are still in the Babylonian system of government established in the time of Jeremiah, Ezekiel, and Daniel. What was the government that killed Christ Jesus? It was the Roman government which was a part of the Babylonian system at the time.

We are coming down to the period when the ten nations at the end of the age (the ten toes of Daniel chapter 2 and the ten kings in Revelation chapter 17), will be in existence soon, as the last remnants of this Babylon. This Mystery Babylon will be iron mixed with miry clay. When Mystery Babylon in the Book of Revelation is overthrown, Jeremiah's prophecy about Shishak at last drinking the winecup of the fury of God will also be fulfilled.

This Book of Revelation is the conclusion to the prophecies of Jeremiah. The Book of Revelation is also the conclusion of the prophecies of Ezekiel and Daniel. That is why it is so important that we understand who Jeremiah was, the axial prophet to introduce the Babylonian system of government on earth until the kingdom of God emerges. We have a few years left of this Babylonian system that we see around us.

The Christianity that we have today — “Churchianity” I call it — as well as Islam, Buddhism, and the rest, every one of these systems, when you look at the religious ceremonies that they have, do not come from the Bible. They come right out of this Neo-Babylonian period in which Nebuchadnezzar was king. They are right out of the time of Jeremiah, Daniel, and Ezekiel.

I will later go into the times of Jeremiah and show what happened to set off these changes. You will find Jeremiah's prophecies not only in the Book of Jeremiah, but also in the 5 chapters of the Book of Lamentations. You also will find several Psalms written by Jeremiah that have relevance for us today. And you will also see a whole panorama of events connected with Ezekiel and Daniel that reach right down to the Book of Revelation, which sums up the whole matter.

We live in the final stage of Jeremiah's prophecies. Pay attention to Jeremiah. The prophecies that began in his day shall be concluded in our day.

Ernest L. Martin, 1999

Edited by David Sielaff, October 2010

Addendum: Jeremiah's Prophecies and Events, by David Sielaff

Jeremiah's prophecies are arranged by topic, not chronologically.¹⁰ This may seem confusing. However, several time indicators are given in the text. Here is the order in which Jeremiah received his prophecies:¹¹

Gentile Kings	Year of king	Kings of Judah	Year of king	Jeremiah's Prophecies, (Chapters)	Other info
		Josiah	13	1–2	Jeremiah's commission
		Josiah	18	(2 Kings chs 22–23; 2 Chronicles chs 34–35)	Copy of the Law found in Temple
Pharaoh Necho		Josiah dies Shallum Jehoiakim	31 3 months 1	26, 35, 43 (Shallum = Jehoahaz) (perhaps 14–20?)	Pharaoh kills Josiah, defeats Judah Shallum king 3 months, taken to Ribla Pharaoh makes Jehoiakim king of Judah
Nebuchadnezzar	1	Jehoiakim	4	25, 45–46	1 st siege, Jerusalem taken

¹⁰ Note how chapters 21–37 are structured arranged according to the king of Judah, and they are not in chronological order (from David A. Dorsey, *The Literary Structure of the Old Testament: A Commentary on Genesis–Malachi* [Grand Rapids, MI: Baker Books, 1999/2004], p. 236):

Chapters 21–24	Zedekiah	27	Zedekiah	32	Zedekiah	35	Jehoiakim	
25	Jehoiakim	28–29	Zedekiah	33	Zedekiah	36	Jehoiakim	
26	Zedekiah	30–31	(undated)	34	Zedekiah	37	Zedekiah	DWS

¹¹ This table is compiled from E.W. Bullinger's "[Appendix 83: Jeremiah, the chronological order of his prophecies.](#)" Note that it is unclear when the prophecies of chapters 14–20 were given. DWS

Nebuchadnezzar	2	Jehoiakim	5	36	Nebuchadnezzar has a dream (Daniel 2:1)
Nebuchadnezzar	7	Jehoiakim Jehoiachin Zedekiah	11 3 months 1	13(?), 22, 23(?), 29, 27, 49, 34, 39, 51–, 59–64	2nd siege , Jerusalem taken, 70 years Captivity begins
		Zedekiah	4 7	28 (perhaps 14–20?)	False prophet Hananiah dies
Nebuchadnezzar	18	Zedekiah	9	21–24, 37, 39	3rd siege , lasts 1½ years (Psalm 74)
Nebuchadnezzar	19	Zedekiah	10	32	Jeremiah buys a field
Nebuchadnezzar	20	Zedekiah	11	30–33, 34, 38–39, 40–44	City falls & Temple destroyed

Appendix: Skeletal Outline of the Book of Jeremiah

Below is the outline for the Book of Jeremiah from Ingram Cobbin's *The Bible Remembrancer: Containing an Analysis of the Whole Bible* (London: Marshall, Morgan & Scott, Ltd., 1848). It is arranged by chapters, and not by topic or chronology.

Any outline can be useful, but those outlines that adhere to the belief that the Bible is inspired by God are particularly useful. Such outlines fill in the details of the general skeletal structure of the Bible as shown in the insert above "Jeremiah's Position in the Biblical Canon." Such outlines give us a great advantage over ancient readers and listeners of Scripture. They had to keep details of Scripture in their memory. If we forget a detail, we can easily look up the reference in a written or computer Bible. Outlines are another great aid to Bible study. Rev. Cobbin's introduction and outline of Jeremiah are quoted directly from his book:

"Jeremiah was of priestly descent, and belonged to Anathoth, a town of Benjamin, some three miles from Jerusalem. Anathoth was one of the towns given to the Levites by lot in the time of Joshua (Joshua 21:18). The name Jeremiah means *Exalted of YHWH, or The High One of Yah*. And certainly his pre-eminence was not of his own seeking. A mere youth, he shrinks from the magnitude of the work to which he is called, and pleads his unfitness for it (1:6). But the touch of God's hand conveys to him the gift of power, and makes the faltering tongue eloquent for YHWH. And, after what appears to have been a time of waiting, the youth proceeds to do his Master's bidding; and then, for about 40 years, he continues to declare God's message.

For a full three-quarters of the previous century, Isaiah's living words had fallen upon the ears of an unwilling people; and there is a change now in the character of the prophetic testimony. Isaiah's ministry appears to have had for its object the spiritual healing of the people of Judah: the testimony of Jeremiah mainly consists of declarations of swiftly approaching judgment — the intimation that days of vengeance are at hand. Jeremiah's work began at nearly the same time as did that of another prophet, Zephaniah. Through the reigns of Jehoahaz (or Shallum), Jehoiakim, Jehoiachin, Mattaniah (or Zedekiah), he keeps on testifying. He remains in Judea subsequent to the king and nation being carried captive to Babylon: but after the murder of Gedaliah, Nebuchadnezzar's representative, at Mizpah, there was the subsequent flight into Egypt of the Jews who remained in the land of Judah (2 Kings 25:23–26). It would appear that they constrained Jeremiah to accompany them (Jeremiah chapter 43). In Egypt he perseveres in his unwelcome declarations (Jeremiah chapter 44); and it is traditionally said that his compatriots took his life. [NOTE: Dr. Martin believed he died a natural death, see p. 4 above]

Jeremiah feared no man's face (Jeremiah 1:8, 17; Ezekiel 2:6, 3:9); and, like Ezekiel, who was also of a priestly house, and who was giving his testimony on the river Chebar about the very time that the former was speaking for God in one of the royal cities of Egypt, Jeremiah spoke to men the words that God commanded him, '*whether they would hear, or whether they would forbear*.' Childless and celibate (Jeremiah 16:2), he appears to have remained through life a solitary man, as a warning and an example to others. As was the case with Isaiah, the predictions of Jeremiah are not confined to Jerusalem and Judea, but take a wide and comprehensive sweep. The former declares the 'burden' of Babylon; of Moab; of Syria (Damascus); of Egypt (*'the land shadowing with wings'*); and of Tyre. And Jeremiah's testimony touches — not his countrymen alone, but also — Edom, Moab, Ammon, Tyre, Zidon, Babylon, and Egypt.

The Book of Jeremiah is written in Hebrew, with the sole exception of the 11th verse of the 10th chapter: that is in Chaldee [Aramaic].”

• Bible Remembrancer, p. 64

Cobbin's Outline of Jeremiah, Chapter by Chapter

Reign of Uzziah	Ch.	Jeremiah's call to the prophetic office.			the place of slaughter; indicated by the sign of the prophet in breaking a potter's vessel there.	
	1					
	2	God's kindness to Israel, and Israel's ingratitude to God.	Pashur	20	Pashur, the governor of the Temple, smites Jeremiah, and puts him in the stocks.	
	3	The sin of Israel and of Judah.			Jeremiah changes Pashur's name to Magor-missabib (“ terror all around ”).	
	Call to repentance	4	A call to both Israel and Judah to repent. Warnings of approaching judgment. A lamentation for Judah.			He pronounces Pashur's captivity and doom. Jeremiah regrets being a prophet.
		5	A scarcity of the righteous.			
		6	Judah in danger from the Chaldeans.	Reign of Zedekiah	21	Zedekiah applies to Jeremiah to inquire if he could not escape from Nebuchadnezzar. Jeremiah predicts Zedekiah's downfall. <i>[from the next chapter, it would seem that this one is misplaced; probably it should follow chapter 28.]</i>
		7	Crimes charged against the Jews.			
	Call to mourning	8	Judgments against impenitent Judah and Jerusalem.			
		9	The prophet's lamentation. Judgments upon the Gentiles and upon Israel. A call to mourning.			
10		The true God and idols contrasted. YHWH's lament over His people's transgression.			22 The prophet exhorts to repentance. Judgment of Shallum — Jehoiakim — Coniah.	
11		Israel violates God's covenant. Plot against Jeremiah's life by the men of Anathoth.			23 A woe against wicked pastors. The “ Righteous Branch — ‘YHWH our Righteousness.’ ”	
Reign of Jehoiakim	12	God righteous in His judgments. Those judgments approaching [by the Chaldeans].			24 The type of the two baskets of figs. The seventy years' captivity foretold.	
	13	Linen girdle marred at the Euphrates, a type of the decay of Judah. Parable of filled bottles of wine, foreshadowing destruction. Exhortation of repentance.	Reign of Jehoiakim	25	Judgments pronounced upon various nations.	
	14	Grievous drought and famine. Jeremiah's prayer and pleading.			26 Jeremiah exhorts to repentance. Jeremiah denounced by the priests and the people. Jeremiah tried, and vindicated by the princes and elders. Urijah the prophet put to death by Jehoiakim.	
	15	Rejection of the Jews.				
	16	Judgment declared, yet restoration promised.			27 Jeremiah sends bonds and yokes to various kings, as types of their subjection to Babylon.	
	17	Judah's idolatry and violation of the Sabbath.	Reign of Zedekiah	28	Hananiah's false prophecy, and breaking of Jeremiah's yoke. Jeremiah predicts Hananiah's perishing by early death.	
	18	The clay and the potter.				
	19	Tophet, the place of idolatry, to be				

	29	Jeremiah's letter to the captives in Babylon, urging submission. Jeremiah predicts the fearful end of the lying prophets in Babylon, Ahab, and Zedekiah. Shemaiah's letters and doom.		39	Jerusalem taken. Zedekiah's flight. Zedekiah taken to Riblah, and his sons slain in his presence. The nobles slain. Zedekiah's eyes put out: and he is carried in chains to Babylon.
Promises	30	Promises of Israel's return. "You — My people; I — your God."	Zedekiah's eyes put out Jerusalem burned		Jerusalem burned. The poor left to till the land. Jeremiah kindly treated. God's promise to Ebed-melech.
	31	More promises. The new covenant predicted. (<i>See</i> Hebrews 8:10–12).	Gedaliah governor	40	Jeremiah has the choice of staying with Gedaliah. Conspiracy against Gedaliah.
Jeremiah buys a field	32	Jeremiah imprisoned by Zedekiah. Jeremiah buys a field, in the assurance of a restoration. Jeremiah's prayer for Israel. Jeremiah receives the Divine assurance of Israel's restoration.	Ishmael	41	Ishmael of the seed royal, slays Gedaliah in Mizpah, and all the people about him. He entraps eighty national mourners, by hypocrisy, and slays them. Ishmael carries off the residue of the people towards the land of the Ammonites. Johanan overtakes and overcomes Ishmael, who escapes with 8 men.
	33	Further Divine assurances of restoration. Reign of the Branch of righteousness predicted.		42	Jeremiah predicts the ruin of the Jews who go into Egypt.
The Branch	34	Zedekiah's captivity plainly foretold. The re-enslavement of those who have been manumitted.		43	The Jews go into Egypt, taking also Jeremiah and Baruch. Jeremiah prophesies, by type, Nebuchadnezzar's conquest of Egypt.
	35	The Rechabites. Their example a reproof to the Jews for disobedience.		44	Jeremiah reproves the Jews in Egypt for their idolatry. The captivity of Pharaoh-hophra, king of Egypt, foretold.
Rechabites Reign of Jehoiakim	36	Jeremiah's roll of his prophecies, written by Baruch. Baruch reads the scroll in the court of the temple. Jehoiakim burns the roll. Jeremiah dictates the words of another, with additions: which Baruch writes.	Pharaoh-hophra	45	Baruch encouraged against danger.
	37	Jeremiah imprisoned in the house of Jonathan the scribe. Zedekiah removes Jeremiah from the dungeon to the court of the prison.	Baruch	46	Prophecies against — - Egypt;
Jehoiakim burns the roll			Doom of Egypt	47	- The Philistines;
	38	** The princes cast Jeremiah into a miry dungeon. Ebed-melech, the Ethiopian eunuch, obtains permission to draw Jeremiah up from the dungeon. Jeremiah advises Zedekiah to surrender to the king of Babylon.	Philistines	48	- Moab;
Reign of Zedekiah			Moab	49	- The Ammonites; - Edom;
			Ammon		- Damascus (Syria);
Jeremiah in the dungeon			Syria		- Kedar;
			Kedar		- Elam (Persia);
			Persia	50	- Babylon;
			Babylon	51	- Babylon.

Judah taken captive	52 Account of Zedekiah's rebellion against the king of Babylon. Articles of the Temple carried to Babylon. Jehoiachin released from prison, and kindly and honorably treated.	** The confused mixture of reigns of Judah's kings, chiefly prior to chapter 48, arises from the chapters being wrongly arranged. Boothroyd places them in the following order from chapter 20: — 22; 23, 25, 26, 35, 36, 45, 24, 29, 30, 31, 27, 28, 21, 34, 37, 32, 33, 38, and all the rest in the usual order (except 45) to the end.
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Outlines are also useful in highlighting important different aspects of the biblical text. They can make obvious what might otherwise be overlooked. And it seems that often books of the Bible are compiled and arranged in a particular structure that might not be evident to a casual reader. Once again, the wide-spread availability of printed versions of the Bible allows detailed analysis of the text beyond what was available only to scholars, and later to the wealthy. Once the printing press printed Bibles and Bible helps such as concordances, a greatly increasing number of people around the world and in most every language can access the Bible and Bible aids. Below is E.W. Bullinger's basic outline of the Book of Jeremiah from his *Companion Bible*:¹²

-
- A Introduction (Jeremiah 1:1–3).
 - B Jeremiah's commission given (Jeremiah 1:4–19).
 - C Prophecies addressed to Jews (Jeremiah chapters 2–20).
 - D History, etc., Jehoiakim [not chronological] (Jeremiah chapters 21–35).
 - E Baruch's mission to Jehoiakim (Jeremiah chapter 36).
 - D' History, etc., Zedekiah [not chronological] (Jeremiah chapters 37–45).
 - C' Prophecies addressed to Gentiles (Jeremiah chapters 46–51:64a).
 - B' Jeremiah's commission ended (Jeremiah 51:64b).
 - A' Conclusion (Jeremiah chapter 52).
-

Note the centerpoint of Jeremiah's prophecies and how the major points have a counterpart, such as **C** and **C'**. This is not an artificial structure imposed on the text. Rather, the analyst believes this structure stands out from the text, and would do so to an audience hearing them being, as all written documents were, read aloud. Such structure gives aural clues that a listening audience would notice.

Below is another outline. Again, as I did in Dr. Martin's presentation "[Introduction to Isaiah](#)," I want to call your attention to the simple but enlightening outline of the Book of Jeremiah by David A. Dorsey.¹³ His analysis sets forth the major divisions of Jeremiah as follows (pages 236–245, particularly p. 244):

¹² This Jeremiah outline is contained in a condensed version of [The Companion Bible online](#). This website contains Bullinger's basic outlines of all the books of the Bible. DWS

¹³ *The Literary Structure of the Old Testament*, p. 244. The Book of Jeremiah analyzed on pp. 236–245. DWS

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- A Oracles against Judah: coming invasion and disaster from the north (Jeremiah chapters 1–12).
 - B Judah’s exile and suffering predicted (Jeremiah chapters 13–20).
 - C Dated messages of judgment about specific kings and groups (Jeremiah chapters 21–29).
 - D CENTER: messages of future hope (Jeremiah chapters 30–33).
 - C’ Dated messages of judgment about specific kings and groups (Jeremiah chapters 34–35).
 - B’ Judah’s fall and exile (Jeremiah chapters 36–45).
 - A’ Oracles against the nations: coming invasions and disasters from the north (Jeremiah chapters 46:–51).
 - Appendix:** fall of Jerusalem (Jeremiah chapter 52).
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Each outline has its virtue and communicates something different about Jeremiah’s message. Like any observer, different things stand out as significant. The structure of a book can even help us understand its relationship with other biblical writings. We will delve further into Dr. Martin’s work on all of Jeremiah’s writings because they comprise a large part of God’s message for our future.

David Sielaff, October 2010