

- Chapters 1-23 Review:

- The LORD called Jeremiah as a prophet to the nations during the last five kings of Judah.
- The LORD's warning to His people is to stop worshipping false gods or He will judge them by destruction and exile using a nation from the North, Babylon; the judgment will include the destruction of the temple and the city of Jerusalem.
  - The people are to repent from their evil ways; the leaders are specifically called out for their rejection of the LORD's covenant and the shedding of innocent blood; the false prophets are called out for misleading the people to believe the LORD would not bring judgment on them.
  - Jeremiah is reviled by the leaders and the people of Judah, but the LORD will protect him.
- The LORD promises there will not be a complete destruction of His people, as He will provide a Messiah and will bring His people back into the Promised Land in a future time, never to be removed.

- Chapters 24-29 Review:

- Good figs are used to represent the Jews who go into exile and will ultimately be those who become the Jews brought back into the land at a future time. The bad figs represent those who rebel against the judgment the LORD has brought on them through Nebuchadnezzar to last for seventy years.
- Hypocrisy and false teaching and prophecy plague the LORD's people justifying the LORD's judgment on them.
  - Jeremiah continues to experience persecution for bringing the LORD's truth to His people (like planning to stay for a long time in Babylon) and calling out false prophets. Some of the false prophets are dealt with immediately.

- Chapters 30-33 Review:

- These chapters are often referred to as the Book of Consolation as they are filled with promises for the LORD's people.
- Promises of the LORD's people being regathered and brought back to a specific land as a nation to live in safety with hearts of flesh and not stone, served by priests, ruled by a king and living in prosperity. All of this is possible because Jesus their Messiah has redeemed them and will be their King.

- Chapters 34-36 Review:

- The Jewish leaders profane the name of the LORD when they renege on a covenant to release Hebrew servants.
- The obedience of the Rechabites to the words of their father is contrasted to the disobedience of the LORD's people to His repeated words.
  - Jeremiah's scroll is burned by King Jehoiakim.
- The LORD is not fooled by a fast called by His people.

- Chapters 37 & 38 Review:

- Jeremiah is arrested and imprisoned, finally ending up in a cistern destined for

death; he is rescued by a servant of the king.

- Zedekiah seeks a new word from the LORD, not wishing to believe what he had already been told that he needs to surrender to Nebuchadnezzar or he, his family, Jerusalem and the people will be destroyed.
- Chapter 39 & 40
  - Jerusalem falls, King Zedekiah runs but is captured and taken into exile, and Jeremiah is protected and chooses to go to Gedaliah, the governor over Judah. The plot against Gedaliah is revealed.

**Jer. 41:1** In the seventh month Ishmael the son of Nethaniah, the son of Elishama, of the royal family and one of the chief officers of the king, along with ten men, came to Mizpah to Gedaliah the son of Ahikam. While they were eating bread together there in Mizpah,

**Jer. 41:2** Ishmael the son of Nethaniah and the ten men who were with him arose and struck down Gedaliah the son of Ahikam, the son of Shaphan, with the sword and put to death the one whom the king of Babylon had appointed over the land.

**Jer. 41:3** Ishmael also struck down all the Jews who were with him, that is with Gedaliah at Mizpah, and the Chaldeans who were found there, the men of war.

- Verse 1 The timing of the next event is identified as being in the seventh month.
  - The last time there was an indication of timing was in Jer. 39:2

**Jer. 39:2** in the eleventh year of Zedekiah, in the fourth month, in the ninth day of the month, the city wall was breached.

- The walls of Jerusalem are breached in the eleventh year of Zedekiah, in the fourth month.
  - It appears the events detailed in chapters thirty-nine and forty unfolded quickly.
- Now three months later the next event is described in detail.
  - Jer. 41:1 A man named Ishmael the son of Nethaniah, the son of Elishama came to Mizpah.
    - He is described as being of the royal family; this would mean he was a descendant from one of those considered in the line of the kings descended from David's line.
    - He is also described as one of the chief officers of the king; this means he held a position of authority under King Zedekiah.
  - The officials serving King Zedekiah had taken over authority of the king as demonstrated in Jer. 38:4-5.

**Jer. 38:4** Then the officials said to the king, “Now let this man be put to death, inasmuch as he is discouraging the men of war who are left in this city and all the people, by speaking such words to them; for this man is not seeking the well-being of this people but rather their harm.”

**Jer. 38:5** So King Zedekiah said, “Behold, he is in your hands; for the king can do nothing against you.”

- King Zedekiah said he could do nothing against what the officials wanted to do.
  - Ishmael was a man who showed contempt for the rule of the king of Judah who had been appointed by the king of Babylon.
  - Jer. 41:1 Ishmael the son of Nethaniah, came along with ten men to Mizpah to Gedaliah.
    - These men sat down to eat bread together.
  - Gedaliah had already been warned about the evil intentions of Ishmael but he did not believe the message to be true. Gedaliah proves his position by inviting Ishmael to break bread with him.
- Verse 2 It happened that while they were eating together, Ishmael and the ten men rose up and killed Gedaliah with the sword.
  - This was a complete violation of the accepted norms in this culture; to kill a host while breaking bread with him was not done.
  - It is repeated that Gedaliah had been appointed over the land by the king of Babylon.
- Verse 3 Ishmael also decides to kill all the Jews that were with Gedaliah; this would be those Jews gathered eating bread together.
  - The killing does not stop with the Jews as the men kill all the Chaldeans at Mizpah described as men of war.
  - There was most likely not a large contingent of Chaldeans at Mizpah because the threat of violence was thought to be low since Gedaliah was there to bring the Jews together.
    - Mizpah was to be the place from which the land of Judah would be governed from.
    - The king of Babylon left soldiers there with Gedaliah to provide oversight and protection.
    - This violent act was a continuation of rebellion against the king of Babylon.

**Jer. 41:4** Now it happened on the next day after the killing of Gedaliah, when no one knew about it,

**Jer. 41:5** that eighty men came from Shechem, from Shiloh, and from Samaria with their beards shaved off and their clothes torn and their bodies gashed, having grain offerings and incense in their hands to bring to the house of the LORD.

**Jer. 41:6** Then Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping as he went; and as he met them, he said to them, “Come to Gedaliah the son of Ahikam!”

**Jer. 41:7** Yet it turned out that as soon as they came inside the city, Ishmael the son of Nethaniah and the men that were with him slaughtered them and cast them into the cistern.

**Jer. 41:8** But ten men who were found among them said to Ishmael, “Do not put us to death; for we have stores of wheat, barley, oil and honey hidden in the field.” So he refrained and did not put them to death along with their companions.

**Jer. 41:9** Now as for the cistern where Ishmael had cast all the corpses of the men whom he had struck down because of Gedaliah, it was the one that King Asa had made on account of Baasha, king of Israel; Ishmael the son of Nethaniah filled it with the slain.

- Verse 4-5 The day after the mass killing it appears no one had discovered the horrific event.
  - This next day happens to be when eighty men come from Shechem, Shiloh and Samaria.
  - These are all based in what had previously been located in the northern nation of Israel.
    - The appearance of the men is described as having their beards shaved off and their clothes torn and their bodies gashed.
    - The condition of the men communicates they are in mourning. Job 1:20

**Job 1:20** Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshiped.

- Jer. 41:5 These men in mourning are on their way to the house of the LORD to bring grain offerings and incense.
  - The temple, or house of the LORD, was destroyed but its location is still considered sacred.
  - The date established in Jer. 41:1 as taking place during the seventh month would establish why the men are headed to the house of the LORD with their offerings.
    - There are three times a year when Jewish men were to travel to Jerusalem.

**Ex. 23:14** “Three times a year you shall celebrate a feast to Me.

**Ex. 23:15** “You shall observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came out of Egypt. And none shall appear before Me empty-handed.

**Ex. 23:16** “Also you shall observe the Feast of the Harvest of the first fruits of your labors from what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the field.

**Ex. 23:17** “Three times a year all your males shall appear before the Lord GOD.

- The one feast identified as having a requirement to appear before the Lord God and happening at the end of harvest is the Feast of the Harvest.
  - There are several events that take place during the seventh month for the LORD’s people.
  - The first of the seventh month is the blowing of the Trumpets, a day of rest.

**Lev. 23:23** Again the LORD spoke to Moses, saying,

**Lev. 23:24** “Speak to the sons of Israel, saying, ‘In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation.

**Lev. 23:25** ‘You shall not do any laborious work, but you shall present an offering by fire to the LORD.’”

- This is also the Feast of Trumpets or Yom T’ruah.
  - On the tenth day of the seventh month is the Day of Atonement, Lev. 23:27-28.

**Lev. 23:27** “On exactly the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD.

**Lev. 23:28** “You shall not do any work on this same day, for it is a day of atonement, to make atonement on your behalf before the LORD your God.

- The Day of Atonement is known as Yom Kippur.
  - From the fifteenth of the month, lasting seven days is the Feast of Booths. Lev. 23:33-34

**Lev. 23:33** Again the LORD spoke to Moses, saying,

**Lev. 23:34** “Speak to the sons of Israel, saying, ‘On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD.

- This is also known as the Feast of Tabernacles or Succoth.
  - These eighty men were traveling to the house of the LORD to offer their sacrifices there.
  - They are in mourning because of what has happened in Jerusalem and to the house

of the LORD, yet they still come as given in the Law.

- Jer. 41:6 Ishmael went out from Mizpah to meet them.
- Ishmael is weeping as he makes his journey towards them; and when he meets up with them he tells them to come to Gedaliah. This would not be an unreasonable request.
- The men were carrying their sacrifices to Jerusalem and the motivation to call the men to Mizpah was to take the goods they were carrying on their journey.
- Ishmael and these men are willing to take what was meant for the LORD.
- Verse 7 When the eighty men come into Mizpah, Ishmael and the men begin killing them and throwing their bodies into the cistern.
  - Verse 8 It seems before all the killing is complete, ten of the men speak up and offer a bribe for their lives.
  - They say they have stored wheat, barley, oil and honey hidden in a field they can offer for their lives to be spared.
  - The motivation for acquiring goods from the men is seen as the ten men's lives are spared.
    - All military movements need to be supplied with provisions. This would come in many different forms.
- Verse 9 The cistern where all the dead bodies are being thrown was the one that King Asa had made on account of Baasha king of Israel.

**1Kings 15:17 Baasha king of Israel went up against Judah and fortified Ramah in order to prevent anyone from going out or coming in to Asa king of Judah.**

**1Kings 15:18 Then Asa took all the silver and the gold which were left in the treasuries of the house of the LORD and the treasuries of the king's house, and delivered them into the hand of his servants. And King Asa sent them to Ben-hadad the son of Tabrimmon, the son of Hezion, king of Aram, who lived in Damascus, saying,**

**1Kings 15:19 "Let there be a treaty between you and me, as between my father and your father. Behold, I have sent you a present of silver and gold; go, break your treaty with Baasha king of Israel so that he will withdraw from me."**

**1Kings 15:20 So Ben-hadad listened to King Asa and sent the commanders of his armies against the cities of Israel, and conquered Ijon, Dan, Abel-beth-maacah and all Chinneroth, besides all the land of Naphtali.**

**1Kings 15:21 When Baasha heard of it, he ceased fortifying Ramah and remained in Tirzah.**

**1Kings 15:22 Then King Asa made a proclamation to all Judah — none was exempt — and they carried away the stones of Ramah and its timber with which Baasha had built. And King Asa built with them Geba of Benjamin and Mizpah.**

- Verse 22 King Asa called on all in Judah to carry away the stones of Ramah and its

timber.

- King Asa built with these supplies Geba and Mizpah.
- This was about three hundred years before the events in Jeremiah's time.
- Jer. 41:9 The cistern King Asa made during this time to save lives is the one Ishmael is using to hide the dead bodies of the men he is now killing in Mizpah.
  - This is the beginning of fulfillment of what the LORD prophesied concerning His people.

**Jer. 24:9** 'I will make them a terror and an evil for all the kingdoms of the earth, as a reproach and a proverb, a taunt and a curse in all places where I will scatter them.

**Jer. 41:10** Then Ishmael took captive all the remnant of the people who were in Mizpah, the king's daughters and all the people who were left in Mizpah, whom Nebuzaradan the captain of the bodyguard had put under the charge of Gedaliah the son of Ahikam; thus Ishmael the son of Nethaniah took them captive and proceeded to cross over to the sons of Ammon.

**Jer. 41:11** But Johanan the son of Kareah and all the commanders of the forces that were with him heard of all the evil that Ishmael the son of Nethaniah had done.

**Jer. 41:12** So they took all the men and went to fight with Ishmael the son of Nethaniah and they found him by the great pool that is in Gibeon.

**Jer. 41:13** Now as soon as all the people who were with Ishmael saw Johanan the son of Kareah and the commanders of the forces that were with him, they were glad.

**Jer. 41:14** So all the people whom Ishmael had taken captive from Mizpah turned around and came back, and went to Johanan the son of Kareah.

**Jer. 41:15** But Ishmael the son of Nethaniah escaped from Johanan with eight men and went to the sons of Ammon.

- Verse 10 When Ishmael is done killing those he desired to eliminate, he next takes captive all the remnant of the people who were in Mizpah.
  - Those who were in Mizpah had been gathered by Nebuzaradan and put under the leadership of Gedaliah; this includes the daughters of the king.
  - It was Ishmael's desire to take all of these people with him and cross over to the sons of Ammon. This was where king Baalis was.
    - Ishmael may have decided to sell the people as slaves in Ammon; this would align with his materialistic greed.
    - Ishmael is not going to be made a ruler over the people.
- Verse 11 Word gets out of Mizpah about what has transpired and is reported to Johanan

the son of Kareah and all the commanders with him.

- These were the men who tried to warn Gedaliah and he would not believe them that Ishmael would come to kill him.
- These men were the ones Gedaliah had convinced to go back to the cities they had taken over and remain there and give support to the king of Babylon by not rebelling any longer.
- These men see what Ishmael has done as evil.
- Verse 12 All the commanders now bring their men with them to fight Ishmael.
  - They find him by the great pool that is in Gibeon.
- Verse 13 The people who had been taken captive by Ishmael see the commanders and their forces coming against Ishmael and they are glad.
  - Verse 14 The captives turn away from following Ishmael and turn back to Johanan the son of Kareah.
  - Verse 15 In the chaos Ishmael and eight men with him escape to the sons of Ammon. There had been ten men to begin with, so it appears two of them are either killed, captured or deserted.

**Jer. 41:16 Then Johanan the son of Kareah and all the commanders of the forces that were with him took from Mizpah all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, after he had struck down Gedaliah the son of Ahikam, that is, the men who were soldiers, the women, the children, and the eunuchs, whom he had brought back from Gibeon.**

**Jer. 41:17 And they went and stayed in Geruth Chimham, which is beside Bethlehem, in order to proceed into Egypt**

**Jer. 41:18 because of the Chaldeans; for they were afraid of them, since Ishmael the son of Nethaniah had struck down Gedaliah the son of Ahikam, whom the king of Babylon had appointed over the land.**

- Verse 16 Next Johanan the son of Kareah and all the commanders of the force with him took from Mizpah all the people whom he saved from Ishmael and brought them to Gibeon.
  - This group included the soldiers, the women, the children and the eunuchs.
- Verse 17 All the survivors gather at Geruth Chimham, which is described as being beside Bethlehem.
  - This would not be far from the decimated city of Jerusalem.
  - There may have been many who had not seen what was left at Jerusalem after the Chaldeans had left. This was about three months after they had been taken captive and removed from Jerusalem.
  - The people decide they want to leave for Egypt.
- Verse 18 The people are afraid of what the Chaldeans are going to do once they find out



Ishmael has killed Gedaliah, who was appointed over Judah by the king of Babylon.

- It would be difficult to determine who was part of the plot and who was not.
- In anger, the Chaldeans may decide to kill everyone.
  - The LORD through Jeremiah had made it clear what His people were to do, they were to leave Judah and submit to the king of Babylon.

**Jer. 21:8** “You shall also say to this people, ‘Thus says the LORD, “Behold, I set before you the way of life and the way of death.

**Jer. 21:9** “He who dwells in this city will die by the sword and by famine and by pestilence; but he who goes out and falls away to the Chaldeans who are besieging you will live, and he will have his own life as booty.

**Jer. 21:10** “For I have set My face against this city for harm and not for good,” declares the LORD. “It will be given into the hand of the king of Babylon and he will burn it with fire.””

- Verse 8 The LORD set before the people a distinctive decision path; one that would lead to life and one that would lead to death.
  - Verse 9 Those who choose to stay in the city will die and those who surrender to the Chaldeans will live.
  - Verse 10 Jerusalem will be given to the king of Babylon to be burned with fire.
    - The result for those who live in rebellion to the LORD is His judgment.
    - After the fall of Jerusalem, the people who come back, to Judah to be part of a remnant there, had been described as the bad figs by the LORD.

**Jer. 24:8** ‘But like the bad figs which cannot be eaten due to rottenness — indeed, thus says the LORD — so I will abandon Zedekiah king of Judah and his officials, and the remnant of Jerusalem who remain in this land and the ones who dwell in the land of Egypt.

**Jer. 24:9** ‘I will make them a terror and an evil for all the kingdoms of the earth, as a reproach and a proverb, a taunt and a curse in all places where I will scatter them.

**Jer. 24:10** ‘I will send the sword, the famine and the pestilence upon them until they are destroyed from the land which I gave to them and their forefathers.’”

- Verse 8 The LORD defines those bad figs as the remnant of Jerusalem who remain in the land and will include the ones who dwell in the land of Egypt.
  - Verse 9 The LORD said He would make them a terror and an evil for all the kingdoms of the earth.
  - They would be a reproach and a proverb, a taunt and a curse in all places where He will scatter them.

- The LORD does the scattering.
- The king of Babylon tried to leave a governor over Judah to bring the remnant of the Jews to live in submission and not in rebellion to his rule.
  - This was not what the LORD said would happen.
- The LORD said they were to leave the land and serve the king of Babylon in Babylon.
  - Anything short of this is rebellion to the LORD.
  - The comparison of the bad figs are the good figs.

Jer. 24:3 Then the LORD said to me, “What do you see, Jeremiah?” And I said, “Figs, the good figs, very good; and the bad figs, very bad, which cannot be eaten due to rottenness.”

Jer. 24:4 Then the word of the LORD came to me, saying,

Jer. 24:5 “Thus says the LORD God of Israel, ‘Like these good figs, so I will regard as good the captives of Judah, whom I have sent out of this place into the land of the Chaldeans.

Jer. 24:6 ‘For I will set My eyes on them for good, and I will bring them again to this land; and I will build them up and not overthrow them, and I will plant them and not pluck them up.

Jer. 24:7 ‘I will give them a heart to know Me, for I am the LORD; and they will be My people, and I will be their God, for they will return to Me with their whole heart.

- Verse 5 Those who are like good figs are those captives of Judah, whom the LORD sent out of Judah into the land of the Chaldeans.
  - Verse 6 The LORD will set His eyes on them for good, and He will bring them back to this land in a future time when He will build them up and not overthrow them.
  - Verse 7 They will be given a heart to know the LORD, they will return to Him with their whole heart.
    - The LORD has declared His plan for His people.
    - There is not a secondary plan for the LORD; He has revealed His plan to His people in His word.
  - The LORD also revealed His plan to the world through Nebuchadnezzar.

**Dan. 2:1 Now in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams; and his spirit was troubled and his sleep left him.**

- This dream was given to Nebuchadnezzar in the second year of his reign.
  - The overview of this chapter is that Daniel eventually speaks to Nebuchadnezzar about interpreting the dream.

**Dan. 2:28 “However, there is a God in heaven who reveals mysteries, and He has made known to King Nebuchadnezzar what will take place in the latter days. This was your dream and the visions in your mind while on your bed.**

- Daniel declared the God in heaven reveals mysteries.

- God revealed to King Nebuchadnezzar what was going to take place in the latter days; this is the point of the dream.
- These latter days will begin with the rule of Nebuchadnezzar.
  - Daniel reveals the dream King Nebuchadnezzar had.

**Dan. 2:31** “You, O king, were looking and behold, there was a single great statue; that statue, which was large and of extraordinary splendor, was standing in front of you, and its appearance was awesome.

**Dan. 2:32** “The head of that statue was made of fine gold, its breast and its arms of silver, its belly and its thighs of bronze,

**Dan. 2:33** its legs of iron, its feet partly of iron and partly of clay.

**Dan. 2:34** “You continued looking until a stone was cut out without hands, and it struck the statue on its feet of iron and clay and crushed them.

**Dan. 2:35** “Then the iron, the clay, the bronze, the silver and the gold were crushed all at the same time and became like chaff from the summer threshing floors; and the wind carried them away so that not a trace of them was found. But the stone that struck the statue became a great mountain and filled the whole earth.

- The dream was a statue of a man with changing metal components described as descending from the head to the toes.
  - Next Daniel reveals the interpretation of the dream.

**Dan. 2:36** “This was the dream; now we will tell its interpretation before the king.

**Dan. 2:37** “You, O king, are the king of kings, to whom the God of heaven has given the kingdom, the power, the strength and the glory;

**Dan. 2:38** and wherever the sons of men dwell, or the beasts of the field, or the birds of the sky, He has given them into your hand and has caused you to rule over them all. You are the head of gold.

**Dan. 2:39** “After you there will arise another kingdom inferior to you, then another third kingdom of bronze, which will rule over all the earth.

**Dan. 2:40** “Then there will be a fourth kingdom as strong as iron; inasmuch as iron crushes and shatters all things, so, like iron that breaks in pieces, it will crush and break all these in pieces.

**Dan. 2:41** “In that you saw the feet and toes, partly of potter’s clay and partly of iron, it will be a divided kingdom; but it will have in it the toughness of iron, inasmuch as you saw the iron mixed with common clay.

**Dan. 2:42** “As the toes of the feet were partly of iron and partly of pottery, so some of the kingdom will be strong and part of it will be brittle.

**Dan. 2:43** “And in that you saw the iron mixed with common clay, they will combine with one another in the seed of men; but they will not adhere to one

another, even as iron does not combine with pottery.

**Dan. 2:44** “In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.

**Dan. 2:45** “Inasmuch as you saw that a stone was cut out of the mountain without hands and that it crushed the iron, the bronze, the clay, the silver and the gold, the great God has made known to the king what will take place in the future; so the dream is true and its interpretation is trustworthy.”

- Verse 37 The God of heaven had given to Nebuchadnezzar the kingdom, the power, the strength and the glory.
  - Verse 38 Wherever the sons of men dwell, the God of heaven has given them into your hands.
  - Nebuchadnezzar was to rule over all the places where the sons of men dwell.
  - The head of gold on the statue represented King Nebuchadnezzar’s rule.
    - Jeremiah had also given this prophecy from the LORD.

**Jer. 27:4** “Command them to go to their masters, saying, ‘Thus says the LORD of hosts, the God of Israel, thus you shall say to your masters,

**Jer. 27:5** “I have made the earth, the men and the beasts which are on the face of the earth by My great power and by My outstretched arm, and I will give it to the one who is pleasing in My sight.

**Jer. 27:6** “Now I have given all these lands into the hand of Nebuchadnezzar king of Babylon, My servant, and I have given him also the wild animals of the field to serve him.

**Jer. 27:7** “All the nations shall serve him and his son and his grandson until the time of his own land comes; then many nations and great kings will make him their servant.

- The sovereign LORD has a plan for how history will unfold.
  - The LORD gives Gentile rulers dominion over His land and His people for a time.
  - This was the revelation given to Daniel in chapter two.
- Dan. 2:39-43 What the progression of this dominion will look like is detailed.
  - This time period is referred to as the ‘time of the Gentiles’ and it begins with Nebuchadnezzar.
  - Jesus describes what the end of this ‘time of the Gentiles’ will look like in Luke 21:24

**Luke 21:24** and they will fall by the edge of the sword, and will be led captive into

**all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.**

- There will be a time in history when the times of the Gentiles will come to an end.

**Dan. 2:44** “In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.

- What began in Jeremiah’s day, the time of the Gentiles, will end when the God of heaven comes to set up His kingdom on earth to never be destroyed or left for another people.
  - This kingdom will be established by Jesus Christ during what is called the Millennial kingdom.
  - The promise of the establishment of the Millennial kingdom is just as assured to happen in the future as the reign of Nebuchadnezzar happened in the past.
    - Jesus will be the king, Luke 1:30-33.

**Luke 1:30** The angel said to her, “Do not be afraid, Mary; for you have found favor with God.

**Luke 1:31** “And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus.

**Luke 1:32** “He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;

**Luke 1:33** and He will reign over the house of Jacob forever, and His kingdom will have no end.”

- When Jesus comes back it will be to sit on His throne, Matt. 25:31-34

**Matt. 25:31** “But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.

**Matt. 25:32** “All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats;

**Matt. 25:33** and He will put the sheep on His right, and the goats on the left.

**Matt. 25:34** “Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

- The study of the book of Jeremiah covered the LORD revealing to His people what they need to do or judgment will come and then it reveals what that judgment looked like.

- The Word of God reveals that Jesus will be coming back in the future and we need to live a life demonstrating that we believe this is the future we have been promised.

**2Tim. 4:1** I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

**2Tim. 4:2** preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.

- Preach the word, reprove, rebuke, exhort, with great patience and instruction.
  - Recommended good teaching on [Daniel 2](#)
    - Maybe a discussion on Amillennialism.