

# Dr. Gary Yates, Jeremiah, Session 26, Jeremiah 30-33, Book of Consolation, New Covenant Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Study Guide, 4) Briefing Document, and 5) FAQs

## 1. Abstract of Yates, Jeremiah, Session 26, Jeremiah 30-33, Book of Consolation, New Covenant, Biblicalelearning.org, BeL

This lecture by Dr. Gary Yates **explains** the concept of the New Covenant in Jeremiah 30-33, **highlighting** its significance as a bridge between the Old and New Testaments. He **describes** the New Covenant as a **solution** to the repeated pattern of disobedience in the Old Testament covenants (Noahic, Abrahamic, Mosaic, and Davidic), **characterized** by a radical forgiveness of sins and a divine empowerment to obey God through the Holy Spirit. Yates **connects** this promise of a transformed heart with other Old Testament prophecies, **emphasizing** that while the Old Covenant offered the possibility of transformation, the New Covenant ensures it for all believers. Finally, he **applies** this concept to New Testament believers, **stressing** the continued relevance and empowering nature of the New Covenant in Christian life.

**2. 26 - minute Audio Podcast Created on the basis of Dr. Yates, Jeremiah, Session 26 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Major Prophets → Jeremiah).**



**Yates\_Jeremiah\_Ses  
sion26.mp3**

### 3. Yates, Jeremiah, Session 26, Jeremiah 30-33, Book of Consolation, New Covenant

#### Study Guide: Jeremiah 30-33 & The New Covenant

#### Quiz

**Instructions:** Answer the following questions in 2-3 sentences each.

1. What is the central importance of the New Covenant in Jeremiah 30-33?
2. How does the New Covenant bridge the Old Testament to the New Testament?
3. List the four main covenants that precede the New Covenant in the Old Testament.
4. According to Jeremiah 31:31-34, how will the New Covenant differ from the Mosaic Covenant?
5. What does the concept of the "second Exodus" imply in relation to the first Exodus?
6. How does G.K. Beale interpret salvation history regarding acts of deliverance and new creation?
7. What specific promise is given in Jeremiah 31:34 regarding forgiveness?
8. How does God's forgiveness in the New Covenant differ from the atonement offered under the Mosaic Law?
9. According to Jeremiah, how will God enable his people to obey him under the New Covenant?
10. What is meant by the "covenant formulary," and how is it significant in the New Covenant?

#### Answer Key

1. The New Covenant is central to Jeremiah 30-33 because it represents how God will restore and save his people, breaking the cycle of rebellion. It is how God will heal the broken relationship with his people, offering a new foundation for their relationship with him.
2. The Old Testament gives the promise of the New Covenant, while the New Testament provides the fulfillment of that promise. It serves as a bridge,

connecting the promises of the Old Testament with their realization in the New Testament through Jesus Christ.

3. The four main covenants that precede the New Covenant are the Noahic covenant, the Abrahamic covenant, the Mosaic covenant, and the Davidic covenant. Each of these covenants builds upon the previous ones to develop God's plan for salvation.
4. The New Covenant will differ from the Mosaic Covenant because God will write his law within them on their hearts, rather than on tablets of stone. God will also forgive their iniquity and remember their sin no more, which is a greater act of salvation than the Exodus event.
5. The "second Exodus" refers to a future act of salvation and deliverance that will surpass the first Exodus from Egypt. This new deliverance is portrayed as greater, involving the return of God's people from many nations and a permanent restoration.
6. G.K. Beale interprets salvation history as a series of acts of deliverance and new creation, with each act being a more powerful work that ultimately leads to the full restoration of God's kingdom. God is constantly working to bring humanity back into a right relationship with Himself.
7. Jeremiah 31:34 specifically promises that God will forgive their iniquity and will remember their sin no more. This radical and free forgiveness is a core element of the New Covenant.
8. The atonement under the Mosaic Law provided for unintentional sins through sacrifice. However, the forgiveness in the New Covenant is a more radical form of mercy and grace, which does not distinguish between intentional and unintentional sins, and it is granted freely through God's initiative.
9. God will enable his people to obey him under the New Covenant by writing his law on their hearts, giving them an internal desire and capacity to follow his commandments. This transformation involves God's intervention and not simply external adherence to laws.
10. The "covenant formulary" (I will be their God, and they shall be my people) refers to the restored covenant relationship between God and his people. It signifies a deep, personal, and intimate bond, in which God is fully their God and they are fully his people.

## Essay Questions

**Instructions:** Answer the following questions in a well-structured essay format.

1. Discuss the progression of covenants in the Old Testament, highlighting their individual purposes and limitations, ultimately leading to the need for a New Covenant.
2. Compare and contrast the concept of salvation as presented in the Old Covenant and the New Covenant, focusing on themes of deliverance, forgiveness, and the role of God's grace.
3. Analyze the relationship between the concept of a "new heart" and the giving of the Holy Spirit in both the Old Testament and New Testament contexts, specifically referencing Jeremiah and Ezekiel.
4. Explore the tension between divine initiative and human responsibility in the process of salvation, referencing specific passages from Jeremiah, Isaiah, and Deuteronomy.
5. Evaluate the implications of the New Covenant for the relationship between God and humanity, considering its impact on the individual and communal levels and its fulfillment in Christ.

## Glossary of Key Terms

- **New Covenant:** A promise by God to establish a new relationship with his people, characterized by forgiveness, internal transformation, and a direct relationship with God (Jeremiah 31:31-34).
- **Old Covenant:** Refers primarily to the Mosaic Covenant, which involved laws and sacrifices to regulate the relationship between God and Israel, but ultimately was broken by the people's disobedience.
- **Exodus:** The historical event where God rescued the Israelites from slavery in Egypt; often used as a paradigm for salvation and deliverance in the Old Testament.
- **Second Exodus:** A prophetic promise of a future act of salvation that will be even greater than the first Exodus, involving a larger gathering of God's people and a more lasting restoration.
- **Salvation History:** The story of God's redemptive activity throughout history, centered on rescuing and restoring humanity to himself.
- **Covenant:** A binding agreement or relationship, often between God and his people, that establishes responsibilities and blessings.
- **New Heart:** Refers to the spiritual transformation by which God replaces a rebellious heart with one that desires to obey him; often linked to the giving of the Holy Spirit.
- **Atonement:** The means by which sins are covered or forgiven, often through sacrifice in the Old Testament, ultimately through the sacrifice of Christ in the New Testament.
- **Covenant Formulary:** The phrase "I will be their God, and they shall be my people," which signifies the restored covenant relationship between God and his people.
- **Regeneration:** The act of God giving a person new life through the Holy Spirit, transforming their heart and enabling them to love and follow God.

## 4. Briefing Document

Okay, here is a detailed briefing document summarizing the key themes and ideas from Dr. Gary Yates' lecture on Jeremiah 30-33 and the New Covenant:

### Briefing Document: Dr. Gary Yates on Jeremiah 30-33 and the New Covenant

#### I. Overview

This lecture by Dr. Gary Yates focuses on the central importance of the New Covenant as promised in Jeremiah 30-33. It frames the New Covenant as the solution to Israel's repeated pattern of rebellion and the means by which God will bring about restoration and salvation for his people. The lecture carefully distinguishes the New Covenant from prior covenants, emphasizes the radical forgiveness and enablement it provides, and connects these ideas to broader themes of salvation history.

#### II. Key Themes and Ideas

- **The Centrality of the New Covenant:** The New Covenant is not just one of many covenants, but the essential mechanism for Israel's restoration and God's ultimate plan for his people. It's how God will "heal this broken marriage" and "restore the relationship with his unfaithful son." It bridges the Old and New Testaments.
- *"Really central to Jeremiah 30 to 33 in the sense that this New Covenant is how God is going to bring about this restoration and salvation."*
- *"For us as Christians, the New Covenant is important because it bridges really in many ways the Old Testament to the New Testament. The Old Testament gives us the promise of the New Covenant. The New Testament gives us the fulfillment of the New Covenant."*
- **Context of Covenants:** The lecture reviews the history of covenants in the Old Testament as God's method of bringing humanity back into right relationship with Him. The covenants mentioned include:
  - Noahic Covenant (promise not to destroy the earth again)
  - Abrahamic Covenant (land, descendants, blessing)
  - Mosaic Covenant (law, obedience brings blessing/disobedience brings curses)
  - Davidic Covenant (David's family will rule forever - conditioned on obedience)

- The failures of each leads to the need for a new covenant
- **The New Covenant's Uniqueness:** The New Covenant is distinctly different from the Mosaic covenant. It's not just a renewal of a previous agreement but a new type of relationship based on a greater act of salvation and a change of heart for God's people.
- *"Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah. Not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt..."* (Jeremiah 31:31-32)
- **Greater Act of Salvation:** The New Covenant is based on a "second Exodus" that transcends the original Exodus from Egypt. This new act of salvation involves a greater deliverance and transformation.
- *"This is not going to be a covenant like the one when, in my love and my grace and my mercy and compassion, I rescued your fathers out of Egypt. It's not going to be like that. In fact, it is going to be something even greater than that."*
- This new Exodus will be so great it supersedes the original Exodus as the primary act of salvation. *"Behold, the days are coming, declares the Lord when they shall no longer say, as the Lord lives, who brought up the people of Israel out of Egypt, but as the Lord lives, who brought up and led the offspring of the house of Israel out of the north country."*
- **Pattern of Salvation History:** God is always in the business of rescuing and delivering his people. Salvation history is seen as a progression of rescues and new creations. God raises up new "Adams" (Noah, Abraham, David, etc.), each with a role in restoring God's kingdom. This culminates in Christ who brings the ultimate deliverance from the bondage of sin.
- *"God is constantly throughout the Bible. There's a storyline of where God is consistently and persistently rescuing and delivering people...He is raising up new Adams, who will implement his kingship on earth."*
- **Radical Forgiveness:** A central component of the New Covenant is the complete forgiveness of sin; not just atonement, but also the removal of the *memory* of sin. This is far beyond the atonement available under the Mosaic law.
- *"I will forgive their iniquity, and I will remember their sin no more."* (Jeremiah 31:34)

- The exile was a consequence of God remembering sins, whereas this New Covenant promises the removal of the sin itself.
- God's forgiveness is for *His own sake* and motivated by *His grace*, even before their return.
- **New Heart and Internalized Law:** The New Covenant provides the people with a new internal desire to obey God through the writing of His law on their hearts. It's not just an external legalistic code but an internal transformation. This counters the idea that sin is engraved on their hearts.
- *"I will put my law within them and I will write it on their hearts..."* (Jeremiah 31:33)
- This reverses the engraved sin described in Jeremiah 17:1.
- God will do "heart surgery" to transform them.
- The New Covenant means that God puts his law within them which enables them to keep the law
- **Enablement through the Spirit:** The writing of the law on the heart is associated with the pouring out of God's Spirit. This empowers people to obey and become living embodiments of God's word, not just external observers of the law.
- The giving of the Spirit will make it possible for the law to be written on their hearts
- Ezekiel 36 closely parallels Jeremiah, and the "writing on the heart" means God gives his Spirit.
- God empowers obedience through the giving of his own Spirit.
- **Old Covenant Enablement:** It's crucial to understand that the old covenant was not void of grace and the opportunity for spiritual transformation. God offered a genuine path for those who believed, but this was often only a minority. The difference is that under the new covenant, *every* member of the covenant will experience a saving relationship with God.
- The old covenant was a national covenant made with both believers and unbelievers, while every member of the New Covenant will have a saving relationship with God

- God made spiritual transformation available, but many didn't avail themselves of it
- People like David experienced a real transformation in the Old Covenant
- **Restoration of Covenant Relationship:** The New Covenant restores the core covenantal relationship: "I will be their God, and they shall be my people." It also emphasizes a direct relationship with God; everyone will know him personally, not just through mediators.
- *"I will be their God and they shall be my people."* (Jeremiah 31:33)
- *"For they shall all know me, from the least of them to the greatest..."* (Jeremiah 31:34)
- God's presence will no longer be mediated, but directly known
- **The New Covenant Today:** The New Testament clarifies that the New Covenant is available to all believers, not just ethnic Israelites. Jesus' blood establishes the New Covenant and provides the means for forgiveness and empowerment through the Spirit.
- **Disconnection of Practice and Promise:** In some cases, New Covenant believers live in ways similar to Old Testament believers, with some bearing fruit and others living according to their flesh. This can make it seem like the promise of the Spirit is not yet fulfilled or that the Spirit's presence brings more problems, but this points to the need for believers to embrace the power of the message of the New Covenant.

### III. Key Quotes

- *"Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah. Not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt..."* (Jeremiah 31:31-32)
- *"I will put my law within them and I will write it on their hearts and I will be their God and they shall be my people."* (Jeremiah 31:33)
- *"And no longer shall each one teach his neighbor and each one his brother saying, know the Lord, for they shall all know me from the least of them to the greatest, declares the Lord, for I will forgive their iniquity and I will remember their sin no more."* (Jeremiah 31:34)

- *"This is not going to be a covenant like the one when, in my love and my grace and my mercy and compassion, I rescued your fathers out of Egypt. It's not going to be like that. In fact, it is going to be something even greater than that."*
- *"I will forgive their iniquity, and I will remember their sin no more." (Jeremiah 31:34)*
- *"I will give you a new heart and a new spirit I will put within you. I will remove the heart of stone from your flesh and give you a heart of flesh." (Ezekiel 36:26)*

#### IV. Implications

- **Understanding Salvation History:** The New Covenant should be understood as the culmination of God's work of redemption throughout history.
- **Experiencing New Covenant Blessings:** Christians should understand and actively embrace the spiritual empowerment and transformation that comes through the New Covenant.
- **Ministry:** It is critical that ministers of the Gospel share the life-changing message that God forgives past sins and enables believers to live new lives.

#### V. Conclusion

Dr. Yates provides a detailed examination of the New Covenant, emphasizing its transformative power and its central role in God's plan for his people. It highlights not only forgiveness for past sins but also enablement for future faithfulness. The lecture offers a rich, contextual understanding of the New Covenant as a bridge between the Old Testament promise and the New Testament fulfillment, emphasizing that this is the way God has planned to finally reconcile himself with his people.

## 5. FAQs on Yates, Jeremiah, Session 26, Jeremiah 30-33, Book of Consolation, New Covenant, Biblicalelearning.org (BeL)

### FAQ: Jeremiah's New Covenant

1. **What is the central importance of the New Covenant in Jeremiah 30-33?** The New Covenant is central because it represents God's plan to overcome the repeated cycles of rebellion and disobedience that have plagued His relationship with His people. It's how God will ultimately heal the broken relationship with Israel, his "unfaithful son" and "wife," and bring about a true and lasting restoration. This new covenant is a necessary step because previous covenants were not able to solve the problem of rebellion, even though God was faithful.
2. **How does the New Covenant differ from previous covenants like the Mosaic Covenant?** Unlike previous covenants established externally, such as the Mosaic Covenant written on stone tablets, the New Covenant involves an internal transformation. God promises to write His law on the hearts of His people, giving them the desire and capacity to obey. Additionally, it includes a greater act of salvation than the Exodus, offering radical forgiveness that doesn't distinguish between intentional and unintentional sins as the old system did. This covenant goes beyond just external obedience and involves a genuine heart transformation brought by God.
3. **What is meant by the idea of a "greater salvation" or "new exodus" associated with the New Covenant?** The "greater salvation" or "new exodus" signifies that the deliverance God offers through the New Covenant surpasses the Exodus from Egypt. It will involve the gathering of God's people from many nations, a transformed journey back to the land, and a promise that they will never again be removed from it. This new exodus is so impactful that it will overshadow the first exodus in the collective memory of God's people. This is because the freedom from captivity will lead to an enduring restoration with God.

4. **How does the New Covenant address the issue of sin and forgiveness differently than previous covenants?** The New Covenant introduces a radical and free forgiveness of sins. God promises to not only forgive iniquity but also to "remember their sin no more." This goes beyond the forgiveness offered through the sacrificial system under the old covenant. The sacrifices under the old covenant covered unintentional sins, but the new covenant is about a far-reaching forgiveness that erases the record of sins for which Israel experienced punishment in the exile. It's a forgiveness initiated by God and transformative of the individual.
5. **What is the significance of God writing His law on the hearts of His people in the New Covenant?** Writing the law on their hearts means God will instill a new internal desire and capacity to obey His commands. This is in direct contrast to the condition of the people described in Jeremiah, whose sins were "engraved" on their hearts, making them resistant to God. God is promising to erase this and replace it with a new heart. This heart transformation comes through the giving of God's own spirit, leading to genuine and consistent obedience.
6. **Does the concept of God giving a "new heart" appear elsewhere in the Old Testament, and if so, how does it connect with Jeremiah's New Covenant?** Yes, the theme of God giving a new heart is also found in Deuteronomy and Ezekiel. Deuteronomy initially commands people to circumcise their hearts, but later promises God will circumcise them. Ezekiel calls for people to get a new heart, but then promises God will do it for them. This same movement appears in Jeremiah where the initial call to return is met with rebellion, so God promises a new heart. These passages collectively demonstrate that while humans are responsible for seeking God, ultimate transformation comes from God's initiative in providing a new heart capable of true obedience.
7. **How is the outpouring of God's Spirit related to the New Covenant and the writing of the law on the heart?** The writing of the law on the heart, as described by Jeremiah, is directly connected to the outpouring of the Holy Spirit as described in other prophetic books like Isaiah and Joel. This outpouring of the Spirit is how God will enable and empower His people to obey His law. The Holy Spirit will provide the internal motivation and the divine power necessary for them to live according to God's will. It's through the Spirit that God will fulfill His promises to bring about a transformed people.

8. **How does the New Covenant impact the relationship between God and His people, and what does that mean for believers today?** The New Covenant restores the covenant relationship between God and His people so that everyone within the covenant will have a direct and personal relationship with God. They will all know Him, from the least to the greatest, without needing mediators like priests or prophets. For believers today, this means we experience the blessings of the new covenant by having God's Spirit within us and are empowered to live in a new way. We receive forgiveness and have the ability to obey, enabling us to live out God's purpose in our lives. The New Covenant is for all of God's people and, in Jesus, is for all who believe.