

Dr. Gary Yates, Jeremiah, Session 27, Jeremiah 30-33

Stages of Restoration, Part 1

Resources from NotebookLM

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

1. Abstract of Yates, Jeremiah, Session 27, Jeremiah 30-33, Stages of Restoration, Part 1, Biblicalelearning.org, BeL

Dr. Gary Yates' lecture on Jeremiah 30-33 examines the **stages of restoration** promised in the Old Testament. He argues that restoration unfolds in **three phases**: the return from exile in 536 BC, the coming of Jesus, and a future consummation at Christ's second coming. Yates highlights the **complex interplay** between God's initiative and humanity's response to God's grace, demonstrating that even after the return from exile, Israel's spiritual condition remained problematic. He uses various Old Testament passages, particularly from Jeremiah, to illustrate this ongoing struggle, while also exploring the New Testament's understanding of the fulfillment of these prophecies. The lecture emphasizes that God's promises are both "**now**" and "**not yet**" fulfilled, highlighting the ongoing nature of God's restorative work.

2. 12 - minute Audio Podcast Created on the basis of Dr. Yates, Jeremiah, Session 27 – 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
sion27.mp3**

3. Yates, Jeremiah, Session 27, Jeremiah 30-33, Stages of Restoration, Part 1

Jeremiah: Stages of Restoration Study Guide

Quiz

1. What are the four key promises that are central to the Old Testament prophets' understanding of future restoration? *The prophets spoke of a return to the land from exile, the rebuilding of cities (especially Jerusalem and the temple), the coming of the Messiah, and the inclusion of the nations in the blessings of restoration.*
2. What does it mean to say that the promises of restoration are "now and not yet"? *This concept refers to the idea that some of the promised restoration has begun in the present (especially with the first coming of Jesus), but its full and complete realization is still in the future, associated with the second coming.*
3. What event marks the first stage of fulfillment of Jeremiah's prophecies about the return to the land? *The first stage of fulfillment is marked by the return of the Jewish people from exile in Babylon to their homeland around 538-536 BC, after Cyrus issued his decree.*
4. According to the lecture, what was the spiritual condition of the people who returned to the land after the exile? *While the people returned to their land, their hearts were not fully changed, and their spiritual condition remained lacking, making full restoration dependent upon them seeking God with all their heart.*
5. What additional revelation does God give Daniel in response to Daniel's prayer about the fulfillment of Jeremiah's prophecies? *God reveals to Daniel that the full restoration of Israel will not occur within 70 years but will take place over a much longer period (70 weeks of years).*
6. How does Nehemiah's prayer demonstrate that the return from exile in his time was not the complete fulfillment of the prophetic promises? *Nehemiah's prayer shows that even after the return, the people were still in bondage and under foreign oppression, indicating that the promises of deliverance and a broken yoke were not yet fully realized.*
7. What does the prophet Zechariah say about a return that is still future? *Zechariah prophesies a future return of the people of Israel from distant lands, indicating*

that the initial return was not the full fulfillment of the prophets' promises, and he foresees another judgment, exile and ultimate restoration.

8. What did Dr. Yates describe as "messy interplay"? *Dr. Yates used the term "messy interplay" to describe the complex relationship between God's initiatives in salvation and humanity's responses to those initiatives. It highlights that God works toward his purposes while also allowing human response.*
9. According to the lecture, how does the Gospel of Matthew use Jeremiah 31:15? *Matthew uses the lament in Jeremiah 31:15 of Rachel weeping for her children not as a direct prediction but to represent a pattern of exile and suffering that continued into Jesus' time, where children were again killed and exiled.*
10. How does Luke present the purpose of Jesus' coming in relation to the exile? *Luke portrays Jesus as coming to deliver Israel from their exile, including both their physical bondage and their spiritual bondage to sin. Jesus was the promised messiah who would fulfill God's covenant promises.*

Essay Questions

1. Discuss the significance of the idea of "now and not yet" in understanding the fulfillment of Old Testament prophecies, using examples from the lecture on Jeremiah 30-33 and the New Testament.
2. Explain how the lecture identifies three distinct stages of restoration, and discuss the key events and characteristics of each stage.
3. Analyze how the book of Jeremiah is used in the New Testament, particularly in relation to the ministry of Jesus, and how it illuminates the continuity of themes like exile, judgment, and restoration.
4. Explore the theological tension between God's sovereignty and human responsibility in the process of restoration, and how the lecture addresses this tension using passages from both Old and New Testaments.
5. Evaluate the lecture's argument that the "last days" began with the first coming of Jesus, and discuss how this interpretation reshapes our understanding of eschatology and the relationship between the Old and New Testaments.

Glossary

- **New Covenant:** A promise from God to restore His relationship with His people, focusing on an inward transformation of the heart and a new law written on their hearts (Jeremiah 31:31-34).
- **Exile:** The period in Israel's history when the people were forced to leave their homeland and live in foreign lands, primarily in Babylon, after the fall of Jerusalem in 586 BC.
- **Restoration:** The act of returning or being returned to a former condition, position, or state, often in the context of the return of Israel from exile.
- **Messiah:** The promised deliverer of the Jewish people, often associated with the king from the line of David.
- **Post-Exilic Prophets:** Old Testament prophets, such as Joel, Zechariah, and Malachi, whose messages came after the return from exile.
- **Eschatological:** Relating to the "last things" or the end of times, often used to describe prophetic visions of the future kingdom of God.
- **Intertestamental Period:** The historical period between the Old and New Testaments (roughly 400 years), a time when Jewish religious thought and culture developed in preparation for the coming of Christ.
- **Sovereignty:** God's supreme power, authority, and control over all things; in this lecture, the idea that God's purposes will be accomplished.
- **Irresistible Grace:** A theological concept that God's grace cannot be refused; in this lecture it is used as a potential misinterpretation of the new covenant.
- **Sign Act:** A symbolic act performed by a prophet to communicate a message from God; Jesus' cleansing of the temple and cursing of the fig tree are examples.

4. Briefing Document

Okay, here is a detailed briefing document summarizing the key themes and ideas from Dr. Gary Yates's lecture on Jeremiah 30-33, focusing on the stages of restoration:

Briefing Document: Jeremiah's Prophecies of Restoration

Overview:

Dr. Gary Yates's lecture explores the complex theme of restoration in Jeremiah 30-33, particularly focusing on how these prophecies of restoration are both "now and not yet." He argues that the fulfillment of these promises is not a single event but occurs in three distinct stages, understanding the Old Testament and New Testament together.

Main Themes:

1. Key Promises of Restoration:

- **Return to the Land:** God will bring his people back from exile.
- **Rebuilding of Cities:** Especially Jerusalem, and the Temple (though Jeremiah doesn't focus much on the Temple)
- **Coming of the Messiah:** A crucial figure in the restoration.
- **Blessing to the Nations:** Restoration will ultimately include all nations, not just Israel.

1. "Now and Not Yet" Restoration:

- The prophecies of restoration have both a near and far fulfillment.
- There was a near restoration after 70 years when the people returned from the Babylonian exile.
- However, this return was only partial and did not fulfill the full scope of the prophetic promises.
- The true and complete restoration is still a future hope.

1. Three Stages of Fulfillment:

- **Stage 1: Return from Babylonian Exile (536 BC):** The decree of Cyrus allowed Jews to return to the land. This was a partial fulfillment but did not address the core spiritual issues.

- As Dr. Yates states, “That is the first stage of the fulfillment of the promises of Jeremiah and the other prophets regarding the return to the land. But that return to the land was really only stage one of the fulfillment.”
- **Stage 2: The First Coming of Jesus:** Jesus’s ministry inaugurated the kingdom of God and began the fulfillment of many promises, but met with rejection from Israel.
- Dr. Yates points out “The kingdom of God that the prophets were looking forward to is not just about the second coming of Jesus. It is something that began to be realized in its initial stages at the first coming of Jesus”
- **Stage 3: The Second Coming of Jesus:** This will bring the full consummation of the kingdom, the complete restoration of Israel, and the final fulfillment of all prophetic promises.

1. **Spiritual Condition and the Need for Heart Transformation:**

- The people returned from exile geographically, but their hearts were not fully turned back to God.
- The full blessings of restoration depend on the people seeking God with all their heart.
- God’s promise to circumcise hearts and give a new heart (Deuteronomy 30, Jeremiah, Ezekiel) is about a true, internal transformation.
- This transformation is not achieved by forcing repentance; it involves the interplay of divine initiative and human response. As Yates explains "I believe that the promises where God says, I'm going to circumcise the heart, I'm going to write on their heart, I am going to give them a new heart, God ultimately wins. And God, as the sovereign Lord, knows ultimately what it will take to bring about the right response of his people, and God will bring that about."

1. **The Continued "Exile" in the Time of Jesus:**

- Even after the return from exile, during the time of Jesus, Israel was still under foreign oppression (Roman rule) and was still in a sense, living in exile.
- Matthew’s use of Jeremiah 31:15 (Rachel weeping for her children) in the context of Herod’s massacre highlights this continued exile.

- Yates explains that "Matthew is speaking about a pattern, a pattern that was true in the days of Jeremiah...What Matthew is saying is that that pattern continues and is ultimately reaching its culmination in the life and ministry of Jesus."
- The birth narratives in Luke present Jesus as the one who will ultimately bring true deliverance from exile.

1. **Jesus as the Fulfillment of Prophecy:**

- Jesus's first coming is presented as the beginning of the fulfillment of the kingdom promises.
- As Dr Yates says, "Jesus ultimately came at his first coming to bring about the restoration of Israel."
- Jesus reads Isaiah 61 in the synagogue and declares that scripture is fulfilled in their midst.
- The new covenant was established through Jesus' death.
- The Last Days are not simply about the Second Coming, they began at the First Coming.
- John and Jesus announce the coming of the Kingdom, just as the messengers described in Isaiah 52.
- The gift of repentance is given through Jesus' death and resurrection.

1. **Jesus as a Jeremiah-like Prophet:**

- Due to the rejection by the people, Jesus is not just a savior and King, he also becomes a prophet. As Yates explains "Jesus comes to bring the fulfillment of the covenant promises that Jeremiah had promised, but he is going to pronounce a curse on Israel as well because they reflect the same spiritual condition that Jeremiah had encountered."
- Jesus predicts and announces the destruction of Jerusalem and the Temple, echoing Jeremiah's message.
- Jesus quotes Jeremiah 7, calling the temple a "den of robbers," and also references the "barren fig tree" of Jeremiah 8.
- The destruction of Jerusalem in 70 AD is seen as a second phase of exile.
- Just like Jeremiah, Jesus becomes a weeping prophet lamenting the destruction.

1. The Christian Experience: Now and Not Yet:

- Christians experience the transformative blessings of the new covenant (forgiveness, enablement) but still await the full restoration at the second coming of Jesus.
- The promises are both a present reality and a future hope. *As Yates sums it up, "The new covenant blessings, what Jeremiah promised in this restoration, we're experiencing as God's people, but we are looking forward to the final restoration."

Key Quotes:

- "The key passage in Jeremiah 30 to 33, of course, is the promise of the new covenant and this new covenant that God is going to make that really bridges the story of salvation in the Old Testament over into the fulfillment of all that God is designing and intending to do in Christ."
- "The idea that the promises of restoration are both now and not yet."
- "In Jesus' day, there was still the idea that even though Israel was in the land, they were still living in exile, and they were still in bondage."
- "The last days began with the first coming of Jesus to earth."
- "The messy interplay of divine initiative and human response is still there. And I think we need to respect that and to understand that's part of the biblical message."

Conclusion:

Dr. Yates's lecture provides a nuanced understanding of Jeremiah's prophecies of restoration, highlighting the progressive nature of their fulfillment. He emphasizes the need to interpret these prophecies within the broader context of salvation history, understanding that the kingdom of God was inaugurated by Jesus' first coming but will only be fully realized at his second coming. The concept of the "now and not yet" tension is crucial for comprehending the ongoing work of God's redemptive plan, both for Israel and for the world, and understanding that these are realized through the interplay of God's initiative and man's response.

This document summarizes the key points and should be helpful for understanding the lecture.

5. FAQs on Yates, Jeremiah, Session 27, Jeremiah 30-33, Stages of Restoration, Part 1, Biblicalelearning.org (BeL)

Frequently Asked Questions About Restoration in Jeremiah

- What are the four key promises central to the Old Testament prophets' understanding of restoration?** The Old Testament prophets envisioned four key elements in the future restoration: (1) a return to the land of Israel from exile; (2) the rebuilding of cities, especially Jerusalem, and potentially the temple; (3) the coming of the Messiah; and (4) the inclusion of the nations in the blessings of God's kingdom. These promises are intertwined and seen as a comprehensive restoration.
- How do the prophets' promises of restoration relate to both the near and distant future?** The prophets' visions of restoration, particularly those of Jeremiah, encompass both near and far fulfillments. There is an immediate, partial restoration with the return from Babylonian exile after 70 years. However, this is viewed as a foreshadowing of a more complete, eschatological restoration involving a transformed covenant relationship with God, the full establishment of the kingdom, and a secure place in the land. The New Testament reveals this is fulfilled in stages.
- What are the three stages of fulfillment for the promises of restoration, and how are they related to the people of Israel?** The promises are fulfilled in three distinct stages. Stage one is the historical return from Babylonian exile in 536 BC. This return was incomplete because the people did not return with a changed heart, they still experienced spiritual and political bondage. Stage two is the inauguration of the kingdom with the first coming of Jesus. Jesus begins the new covenant and offers salvation to Israel, though is met with rejection and unbelief. Stage three is the future consummation of the kingdom, which will occur at the second coming of Jesus when the full promised restoration is complete.
- How does the idea of seeking God with all one's heart impact the promised restoration?** While God initiates the restoration, it is not an automatic guarantee of future blessings. Full restoration is contingent on the people seeking God with all their heart. The historical return to the land did not bring full blessing because the people's hearts were not fully turned towards God.

- **How does the New Testament interpret and utilize the prophecies of Jeremiah, especially concerning exile and restoration?** The New Testament sees the exile continuing in the time of Jesus because, although the people are back in the land, they are still under foreign oppression. The Gospel of Matthew sees the pattern of suffering in Jeremiah's time reflected in the suffering around Jesus. Luke's gospel emphasizes that Jesus comes to deliver Israel from its exile, to fulfill the covenant promises made through the prophets. Jesus' first coming begins the fulfillment of these promises, including the new covenant.
- **In what ways did Jesus act as both a savior and a Jeremiah-like prophet, and why is this duality significant?** Initially, Jesus came as the Messiah to bring salvation, fulfilling the promises of restoration. However, because of Israel's rejection, Jesus also took on the role of a prophet similar to Jeremiah, who announced judgment on Jerusalem. Jesus' actions, like cleansing the temple, echoed Jeremiah's warnings and signified the coming destruction of the temple and Jerusalem in 70 AD, seen as a second stage of exile. He also laments the destruction of Jerusalem as a prophet like Jeremiah did.
- **What is meant by the concept of "now and not yet" in relation to the kingdom of God and the fulfillment of prophetic promises?** The "now and not yet" concept refers to the inaugurated but not yet fully realized nature of the kingdom of God. The kingdom was inaugurated with Jesus' first coming, offering the blessings of the new covenant, including forgiveness of sins and the gift of the spirit. However, the full restoration, the complete manifestation of the kingdom, is still awaiting its consummation at the second coming of Jesus. We currently live in the time between the inauguration and the consummation.
- **How does the understanding of "last days" change when considered in light of Jesus' first coming?** The "last days," as spoken of by the Old Testament prophets, began with the first coming of Jesus, not just with his second coming. Jesus' life, ministry, death, and resurrection marked the start of the eschatological era, and thus, we have been living in the last days for over 2,000 years. The fulfillment of promises is in stages beginning in this current last days era.