

Dr. Gary Yates, Jeremiah, Session 28, Jeremiah 30-33

Stages of Restoration, Part 2

Resources from NotebookLM

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

1. Abstract of Yates, Jeremiah, Session 28, Jeremiah 30-33, Stages of Restoration, Part 2, Biblicalelearning.org, BeL

Dr. Gary Yates' lecture explores the stages of restoration prophesied in Jeremiah 30-33, connecting them to the New Testament. **The lecture first discusses the three stages of restoration:** the return from exile, Jesus's first coming, and a future, complete restoration. **It then connects Jeremiah's prophecy of a new covenant** with Jesus's sacrifice, emphasizing the radical forgiveness and spiritual empowerment it provides. Finally, **the lecture considers the role of Israel in God's plan**, arguing that God's promises to Israel will be fulfilled both spiritually in the church and literally in the future.

2. 13 - minute Audio Podcast Created on the basis of Dr. Yates, Jeremiah, Session 28 – 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
sion28.mp3**

3. Yates, Jeremiah, Session 28, Jeremiah 30-33, Stages of Restoration, Part 2

Jeremiah's Restoration: A Study Guide

Quiz

Instructions: Answer each question in 2-3 complete sentences.

1. What are the four basic ideas the prophets had about God's future restoration for Israel?
2. What event marked the first stage of restoration, and what did it allow the exiles to do?
3. According to Yates, what is the “now” aspect of the new covenant made possible by the death of Jesus?
4. How does the book of Hebrews use Jeremiah 31 to argue for the superiority of the new covenant?
5. What is the key difference between the sacrifices of the old covenant and the sacrifice of Jesus, as highlighted in Hebrews?
6. How does the concept of the "suffering servant" in Isaiah relate to both Jeremiah and Jesus?
7. In what ways does Jeremiah's life and ministry resemble the "suffering servant" described in Isaiah?
8. According to Yates, how does the Abrahamic covenant relate to non-Jewish believers in the new covenant?
9. What are the key aspects of stage three in the fulfillment of God's Kingdom promises?
10. How does Paul use God's commitment to Israel to affirm God's commitment to believers in Romans 8?

Quiz Answer Key

1. The four basic ideas were a return to the land, the rebuilding of the cities (especially Jerusalem and the temple), a new David to reign, and the extension of God's blessings to the nations.

2. The first stage was the return from exile after Cyrus's decree in 538 BC, which allowed the Jews to return to Jerusalem, rebuild the temple, and worship the Lord in their own land.
3. The "now" aspect of the new covenant, made possible by Jesus's death, is the radical forgiveness of sin and the spiritual enablement that comes from God writing His law on our hearts through the Holy Spirit.
4. The book of Hebrews quotes extensively from Jeremiah 31 to emphasize that the new covenant, mediated by Jesus, is superior to the old covenant, demonstrating that the blessings promised to Israel have now been extended to believers in Jesus.
5. The sacrifices of the old covenant were recurring and could not fully resolve the sin issue, whereas Jesus's sacrifice was a single offering that fully atones for sin and brings the radical forgiveness promised by the new covenant.
6. The "suffering servant" is an individual in Isaiah who saves and restores Israel through suffering; both Jeremiah and Jesus fulfill aspects of this, but Jesus ultimately fulfills the role perfectly through his death as a sin offering.
7. Jeremiah's life resembles the suffering servant in his obedience, his beatings, shame, and persecution for delivering God's message, although he is ultimately vindicated by God.
8. The Abrahamic covenant promised that all nations would be blessed through Abraham's descendants, and because Jesus is a descendant of Abraham, the blessings of the new covenant are extended to all believers, regardless of their ethnicity.
9. Stage three will involve the full establishment of God's kingdom, Jesus's return as king, the complete writing of God's law on the hearts of his people, and, according to Yates, the full restoration of the people of Israel.
10. Paul uses God's commitment to Israel as a testament to God's unchanging character and covenant faithfulness, thus affirming that God will not break his promises to believers in Jesus because he has not broken his promises to Israel.

Essay Questions

1. Discuss the three stages of restoration as presented by Dr. Yates, explaining how they relate to the Old Testament prophecies and their fulfillment in the New Testament.
2. Analyze the significance of Jeremiah 31 in the New Testament, specifically in the book of Hebrews, and explain how it connects to the concept of the new covenant.
3. Explore the role of the "suffering servant" in Isaiah and how that concept is reflected in the lives of both Jeremiah and Jesus. How does Yates understand the differences between their roles?
4. Explain how the Abrahamic covenant is essential to understanding the relationship between the people of Israel, the church, and the new covenant.
5. How does Dr. Yates interpret the concept of the "now" and the "not yet" as it relates to the new covenant? What does it mean for present-day believers and future expectations?

Glossary of Key Terms

Abrahamic Covenant: The covenant God made with Abraham, promising to make him a great nation, give him land, and bless all the nations through him.

Eschatological: Relating to the end times or the final events in the history of the world.

Exile: The period during which the Israelites were forced to live in Babylon, away from their homeland.

House of Israel & House of Judah: Refers to the Northern and Southern kingdoms of Israel, respectively. The specific recipients of the new covenant in Jeremiah.

Intertestamental Period: The period between the Old Testament and the New Testament.

Kingdom of God: God's sovereign rule and reign, which has been inaugurated through Jesus but is not yet fully realized.

New Covenant: The new relationship with God established through Jesus Christ, characterized by forgiveness of sins, and the empowerment of the Holy Spirit. Promised in Jeremiah 31.

Old Covenant: The covenant established between God and the Israelites at Mount Sinai, mediated by Moses, based on law and sacrifices.

Remnant: A small portion of God's people who remain faithful to Him during times of national unfaithfulness.

Restoration: The process of returning something to its original or ideal condition, especially in the context of Israel's return from exile and the fulfillment of God's promises.

Servant Songs: Specific passages in the book of Isaiah that describe the "suffering servant" who will bring salvation and restoration for Israel.

Suffering Servant: The individual described in the servant songs in Isaiah, who suffers unjustly and whose death provides atonement for the sins of others.

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, focusing on the stages of restoration:

Briefing Document: Jeremiah's Message of Restoration

Overview:

This lecture by Dr. Gary Yates explores Jeremiah's prophecies of restoration for Israel, examining their fulfillment across salvation history. He argues that these promises are not just for the past, but are being experienced now and will be fully realized in the future. The lecture breaks the fulfillment into three stages.

Key Themes and Ideas:

1. Jeremiah's Prophetic Vision of Restoration:

- Jeremiah's message includes four main aspects of future restoration for Israel:
- Return to the Land
- Rebuilding of cities (especially Jerusalem and the Temple)
- A New Davidic King
- Blessings extending to the nations.
- These promises are partially fulfilled in the present but await full realization.

1. Three Stages of Restoration:

• Stage 1: Return from Exile:

- The initial return from Babylonian exile after Cyrus' decree in 538 BC. This fulfilled Jeremiah's prophecy of a 70 year exile.
- This initial return was a partial fulfillment but did not resolve all of Israel's issues such as foreign oppression and, most importantly, their sin.

• Stage 2: The First Coming of Jesus:

- Jesus' first coming inaugurates the "now" aspect of the New Covenant.
- The death of Jesus is crucial. Just as the old covenant was established by sacrifice and blood, the new covenant is initiated by the superior sacrifice of Jesus.
- Key New Covenant blessings include:

- Radical forgiveness of sins. "The Lord will no longer remember our sins because there's been a perfect sacrifice that's been offered for that."
- Spiritual enablement and empowerment through the Holy Spirit and God writing his law on our hearts.
- The book of Hebrews extensively quotes Jeremiah 31 (the longest Old Testament quote in the New Testament) to emphasize the fulfillment of the New Covenant in Christ.
- Jesus as the Perfect High Priest offered a single, perfect sacrifice, unlike repeated Old Testament sacrifices.
- The speaker argues that the New Covenant is not just for a future time or for Israel, but is being experienced by believers now. "What Jeremiah promised to the people of Israel is what we experience as the church today."
- **Stage 3: The Second Coming of Jesus:**
- Full establishment of the kingdom.
- Complete writing of the law on the hearts of God's people, and the removal of sin's power.
- The restoration of Israel as a nation. "I also believe that stage three of this fulfillment, the final manifestation of the kingdom of God...is also going to mean the restoration of God's people, Israel."

1. **The Connection Between Jeremiah, Isaiah, and Jesus:**

- The lecture draws a fascinating parallel between Jeremiah and the "suffering servant" described in Isaiah (particularly Isaiah 53).
- Isaiah describes the individual servant as one who suffers for the people. "This individual servant, to fulfill the mission that God had given to him to restore the people, would have to die, and he would have to offer his own life as a sin offering for the people."
- The individual servant embodies the roles of prophet, priest, and king.
- Jeremiah, through his suffering as a prophet who experienced persecution and rejection, seems to fulfill the role of the "suffering servant" *in part*.

- The parallels between Jeremiah's suffering and the suffering servant are evident in their descriptions as being "led like a lamb to the slaughter" and being "cut off from the land of the living".
- Jeremiah was even described as having his back beaten and shamed for his prophetic role, a theme also found in the "suffering servant" songs of Isaiah.
- Dr Yates explains that Jeremiah doesn't fully fill the role of the servant due to Jeremiah being a sinful Israelite, as well as the fact that, unlike the servant, Jeremiah does express complaints to God about his suffering.
- Jesus is the *ultimate* fulfillment of the "suffering servant," offering the perfect sacrifice for sins. "What was poetically true of Jeremiah is really and literally true of Jesus. He is the lamb that has led to the slaughter."
- Jesus' death, unlike Jeremiah's suffering, actually provides atonement.
- Jesus intercedes for many (Isaiah 53:12) whereas Jeremiah was forbidden to intercede for the people (Jeremiah 7, 11, 14, and 15).
- While Jeremiah was promised a future restoration, that future restoration was made a reality through the death and sacrifice of Jesus.

1. **The New Covenant and the Church:**

- The blessings of the New Covenant (radical forgiveness and spiritual empowerment) are now available to believers.
- There is one New Covenant that God promised through the prophets that the Church now experiences because of Christ's work. "There are not two new covenants...We enjoy the blessings of the new covenant that God promised through the prophets because of the work of Jesus."
- The New Covenant transforms lives, giving believers the desire and ability to live for God. "As we preach the gospel and share Christ with people and see the spiritual transformation that God brings about in people's lives, that's the reality of the new covenant."
- The idea of God's law being written on hearts is a key component of the new covenant which empowers Christians.
- 2 Corinthians 3:4-6 states that our sufficiency in ministry comes from God, a direct result of the New Covenant.

- The transformed lives of believers, the speaker argues, are living letters of commendation of the New Covenant's power. "You yourselves are our letter of recommendation...written not with ink, but with the spirit of the living God."

1. **The Abrahamic Covenant and the Inclusion of Gentiles:**

- The promises of the New Covenant, initially given to Israel and Judah, are extended to Gentiles through the Abrahamic Covenant.
- God's intention was always to bless all nations through Israel, a theme found in the Abrahamic Covenant which states "in you all the nations of the earth will be blessed".
- Because Jesus is the seed of Abraham, all who are in Christ partake in the blessings of the New Covenant. "We get into the blessings of the new covenant because of the promises that are in the Abrahamic covenant."
- All of God's covenants are related and connected to each other. "Really all of the covenants are ultimately interrelated to each other and they're part of one plan and one program. They ultimately funnel into each other, and ultimately, they funnel into Jesus."

1. **The Future Restoration of Israel:**

- The lecture argues for a future, literal restoration of Israel alongside the spiritual fulfillment in the church.
- God's commitment to the people of Israel is said to be as fixed as the natural order of the sun, moon, and stars (Jeremiah 31:35-37).
- The idea of the land, mentioned in Jeremiah 32, is a crucial part of God's promise. The act of buying the land by Jeremiah, even when the land was at risk of being lost, was a testament to God's promise.
- Paul's words in Romans 9-11 discuss God's enduring covenantal commitment to the ethnic people of Israel.
- Paul emphasizes that God's promises to Israel have not been invalidated by their unbelief. They will be fulfilled.
- Romans 11:26 indicates there will be a future salvation of the Jewish people. "All Israel shall be saved as it is written."

- Dr Yates says that a full understanding of God's faithfulness can be seen through His abiding commitment to Israel, which also assures believers that nothing can separate them from the love of God.

Conclusion:

Dr. Yates emphasizes that Jeremiah's message of restoration is not a singular event, but a progressive unfolding of God's plan, fulfilled across multiple stages: the return from exile, Jesus' first coming, and the future second coming. He connects these stages, showing how the New Covenant is rooted in Old Testament prophecies and extended to the nations through the Abrahamic covenant, while arguing that God's covenant faithfulness will ultimately restore the nation of Israel as well.

This lecture provides a framework for understanding the relationship between the Old and New Testaments, especially in relation to God's promises of restoration and the role of Jesus as the fulfillment of those promises.

5. FAQs on Yates, Jeremiah, Session 28, Jeremiah 30-33, Stages of Restoration, Part 2, Biblicalelearning.org (BeL)

Frequently Asked Questions About Jeremiah's Prophecies and the New Covenant

1. **What were the four key elements of the future restoration that the Old Testament prophets, especially Jeremiah, foretold for Israel?** The prophets envisioned a four-part restoration for Israel: a return to the land of Israel, the rebuilding of cities, particularly Jerusalem and the Temple, the rise of a new Davidic king to rule over the people, and the extension of God's blessings to all nations, not just Israel. These prophecies served as the basis for hope and understanding God's future plans.
2. **How does the New Testament portray the fulfillment of these restoration promises, particularly in relation to Jesus?** The New Testament portrays Jesus as the fulfillment of these prophecies. His first coming initiated the kingdom of God, marking a stage of fulfillment where the promised blessings began to be realized. Jesus's life, death, and resurrection are central to the new covenant, which provides radical forgiveness of sins and spiritual empowerment through the Holy Spirit. Though this kingdom has arrived, it is not yet fully realized, with a future consummation still to come.
3. **What are the main aspects of the New Covenant established through Jesus, and how does it relate to the Old Covenant?** The New Covenant, brought into effect by the sacrifice of Jesus, provides two key blessings: the radical forgiveness of sin through a perfect sacrifice that makes God no longer remember our sins, and the spiritual enablement that comes from God writing His law on our hearts and pouring out His Spirit. This new covenant is superior to the Old Covenant because it is not based on repeated animal sacrifices but on the once-for-all sacrifice of Jesus, bringing about a perfect atonement. The Book of Hebrews uses Jeremiah 31 to directly contrast the old and new covenants.

4. **How does the book of Hebrews connect Jeremiah's prophecy of the New Covenant to the work of Jesus?** The book of Hebrews uses Jeremiah 31 extensively to demonstrate that Jesus is the perfect High Priest who has offered the perfect sacrifice, making the Old Covenant obsolete. The writer of Hebrews argues that because of Jesus's sacrifice, believers are already experiencing the blessings of the New Covenant—radical forgiveness and spiritual transformation—and therefore there is no need to return to the old ways of sacrifices and rituals. The argument emphasizes the superiority of Jesus's sacrifice and the new covenant he inaugurated.
5. **How is the concept of the "suffering servant" from Isaiah linked to Jeremiah, and how does this tie into Jesus?** The "suffering servant" depicted in Isaiah is shown to be prefigured in the prophet Jeremiah. Jeremiah's suffering for his faithfulness to God's calling, his persecution, and the intent of his enemies to end his life all align with the servant described in Isaiah. While Jeremiah serves as a type or precursor, ultimately Jesus is the perfect fulfillment of the suffering servant who truly bears the sins of his people, undergoes the full extent of suffering, and effects a perfect restoration. This is why the suffering of the servant is described in imagery similar to the suffering of both Jeremiah and Jesus.
6. **How do non-Jewish believers participate in the blessings of the New Covenant if it was initially promised to Israel and Judah?** Non-Jewish believers are able to participate in the blessings of the New Covenant through the Abrahamic Covenant. God's promise to Abraham, that through his descendants all the nations of the earth would be blessed, finds its fulfillment in Jesus, who is the seed of Abraham. Because followers of Jesus are united to Christ, they become part of the covenantal line of blessing, receiving the spiritual benefits of the new covenant originally promised to Israel.
7. **What is the three-stage framework for the fulfillment of God's Kingdom promises, as described in this lecture?** The fulfillment of God's kingdom promises is described in three stages. Stage one was the historical return of the Jews from Babylonian exile. Stage two is inaugurated by the first coming of Jesus, the establishment of the New Covenant and the blessings believers experience now through his perfect sacrifice. Stage three is still future, which will be marked by the second coming of Jesus, the full manifestation of his kingdom rule on Earth, the complete transformation of believers free from sin, and a further restoration of Israel as a people in accordance with God's covenant promises.

8. **How does the lecturer explain the complex relationship between the figurative fulfillment of prophecies in the Church and the literal fulfillment in the nation of Israel?** The lecturer argues for a "both/and" approach. He believes the promises to Israel are being fulfilled figuratively and spiritually in the Church today, which has become the "new Israel." He also argues that God's covenant faithfulness and the importance of Israel in salvation history necessitate a literal fulfillment of specific promises, such as the land covenant and the national restoration, for the people of Israel in the future as part of the third stage of restoration. He underscores this view by citing key passages such as the promise of Israel's perpetual existence from Jeremiah 31 and the significance of land in Jeremiah 32. The lecturer further explains that Romans 9-11 emphasizes that God's covenant with ethnic Israel remains in effect, and that a national turning to God for Israel is part of his future plan.