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## ***Partial Restoration: Historical Event and Doctrinal Summary***

This summary is meant to be a helpful memory jogger for review as well as key points for training of families in the historical framework methodology of God's word. Refer to Lessons #101-103 in the Biblical Framework series for detailed analysis.

### **Scriptural Texts**

Jeremiah 29; Daniel 2, 9; Matthew 22:31-32; Acts 15:19-21; Hebrews 7:14-15

### **Historical Event of the Partial Restoration**

In Daniel's study of the books of Jeremiah it was revealed that they would be in Exile for seventy years. Yet Daniel also knew from Dan 2 that the nation would be in Exile for the duration of four Gentile kingdoms. Since they were almost at the end of the seventy years and they were still in the first Gentile kingdom, how did Daniel respond? By a prayer of confession. Daniel confessed his sin and the sin of his nation in hope that the Son of man would return. The response to his prayer was delivered by the angel Gabriel who revealed that Jeremiah's prophecy concerned a partial restoration after seventy years; the final restoration and arrival of the Son of Man would not occur for seventy times seven years, or 490 years.

Upon partial restoration to the land the nation resumed her life as a people and the canon came to a close with Malachi, "the seal of the prophets." For over 400 years, the intertestamental period, God was silent; no books written by Jews during this period were ever accepted as canonical. In fact 1 Maccabees says there was no living prophet. As far as those books already accepted as canonical, the Jews were scrupulous in their care and copying of manuscripts so that by the time of Christ, He and His apostles could quote from a number of manuscript traditions that had developed, the Babylonian text, the Jerusalem text, the Qumran text and the LXX. Each of these was

quoted as if it were the very word of God. Today we can compare these manuscripts and see amazing accuracy attesting to divine preservation.

### **Doctrine of Prayer**

*Prayer Should Avoid Fatalism.* If you have the attitude that God is sovereign so whatever will be will be then why pray? Daniel knew his people would be in Exile for four Gentile kingdoms and even though they were only in the first one he prayed, confessing the sin of the nation and for the coming of the Son of Man. Prayer is a human responsibility and one of the means by which God brings about His sovereign plan.

*Prayer Should be Built on God's Immutable Word.* God is not going to answer prayers that are contrary to His word. So our prayers should be filled with His word. Carefully thought out prayers reflecting the word of God are the best way to get our prayers answered. Daniel based his prayer on the word of God in Jeremiah.

*Prayer Should be Grace Oriented.* We should not think that God owes us an answer to prayer because we did something for Him. God doesn't owe us anything. Daniel confessed that God did not owe Him anything and that restoration would be by God's grace alone.

*Prayer Should Have as it's Goal the Glory of God.* Whatever you pray for should be prayed for with the attitude that God's name be glorified not that you get the thing you asked for. Ultimately your interest should be in prayer for His name's sake. The Lord Jesus Christ prayed this way, not my will be done, but yours Father.

### **Doctrine of Preservation**

*The New Testament Authors Quote Various Manuscripts as the Word of God.* The voice, tense and mood of the verbs and the cases of the nouns were preserved so well that the NT authors could appeal to them in arguing for fine theological points with the Pharisees and others. This demonstrates the divine preservation sufficient to consider these manuscripts the very word of God.

*Translations of the Bible Do Not Nullify the Original Meaning of the Bible.* Languages have textual and semantic range to accommodate to the original meaning of the biblical languages. Jesus and others quoted from the Greek LXX, a translation of the Hebrew Old Testament and they called it the word of God. The reason we are able to translate the Bible into other languages and preserve the meaning is because God is the author of human languages at the Tower of Babel. He created these languages with semantic equivalency in preparation for sending the word of God to all tribes, tongues and nations.

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