

3/17/25

Sermon Title: The Promise of Restoration for God's Chosen Israel

Preacher: Pastor Kim Soon-bae

Scripture: Jeremiah 30:1-11

(Jeremiah 30:1) The word that came to Jeremiah from the Lord:

(Jeremiah 30:2) "Thus says the Lord, the God of Israel: Write in a book all the words that I have spoken to you.

(Jeremiah 30:3) For behold, the days are coming, declares the Lord, when I will restore the fortunes of my people, Israel and Judah, and bring them back to the land that I gave to their ancestors, and they shall take possession of it."

(Jeremiah 30:4) These are the words that the Lord spoke concerning Israel and Judah:

(Jeremiah 30:5) "This is what the Lord says: We have heard a voice of trembling, of fear, and not of peace.

(Jeremiah 30:6) Ask now and see: Can a man bear a child? Why then do I see every man with his hands on his stomach like a woman in labor, and why have all faces turned pale?

(Jeremiah 30:7) Alas! That day is so great there is none like it. It is the time of distress for Jacob, yet he shall be saved out of it.

(Jeremiah 30:8) 'On that day,' declares the Lord of hosts, 'I will break the yoke from your neck and burst your bonds, and foreigners shall no more make a servant of him.

(Jeremiah 30:9) But they shall serve the Lord their God and David their king, whom I will raise up for them.

(Jeremiah 30:10) Therefore, fear not, O Jacob my servant, declares the Lord, nor be dismayed, O Israel; for behold, I will save you from far away, and your offspring from the land of their captivity. Jacob shall return and have quiet and ease, and none shall make him afraid.

(Jeremiah 30:11) For I am with you to save you, declares the Lord; I will make a full end of all the nations among whom I have scattered you, but of you, I will

not make a full end. I will discipline you in just measure, yet I will not leave you unpunished."

In chapters 30 to 33, God promises the restoration of Israel after its judgment. Although Israel worshiped foreign gods, engaged in idolatry, and disobeyed God's word, leading to judgment, this does not mean that Israel is completely destroyed and finished.

Rather, God indicates both their liberation from Babylonian captivity and an eschatological deliverance, pointing to their ultimate restoration.

God repeatedly promises the exiled people of Judah in Babylon, saying, "You will be My people, and I will be your God."

This is the central theme of the entire Bible and the ultimate goal of God's work of redemption.

God first made this promise in Genesis 17:

(Gen 17:7) "I will establish My covenant as an everlasting covenant between Me and you and your descendants after you, to be your God and the God of your descendants."

(Gen 17:8) "I will give to you and your descendants the land in which you are living as a foreigner—the whole land of Canaan—as an everlasting possession, and I will be their God."

Finally, in Revelation 21, God fulfills and completes this promise:

(Rev 21:6) "He said to me, 'It is done! I am the Alpha and the Omega, the Beginning and the End. To the thirsty, I will give water without cost from the spring of the water of life.'"

(Rev 21:7) "The one who overcomes will inherit all this, and I will be his God, and he will be My son."

God declares that 'I' alone have accomplished this work.

This signifies that it has been fulfilled entirely by God's grace.

The word of God comes to Jeremiah.

It appears to have been shortly after the second Babylonian invasion in 597 BC, which led to the exile.

God declares that, although the people of Judah are currently being punished for their disobedience, the time will come when they will be restored.

God declares that He will bring back the exiled people of both Northern Israel and Southern Judah to the promised land at the appointed time, and commands Jeremiah to record these words.

By mentioning Israel and Judah separately, God makes it clear that both nations will receive His grace.

(Jeremiah 30:1) The word of the Lord came to Jeremiah, saying,

(Jeremiah 30:2) "This is what the Lord, the God of Israel, says: Write in a book all the words I have spoken to you.

(Jeremiah 30:3) 'The days are coming,' declares the Lord, 'when I will bring my people Israel and Judah back from captivity and restore them to the land I gave their ancestors to possess,' says the Lord."

Typically, when God gives a message to a prophet, He commands them to proclaim it directly to the people.

However, in this case, He specifically commands Jeremiah to record it in writing.

This was necessary so that future generations could witness the fulfillment of God's prophecy exactly as spoken.

God's word begins with a proclamation of a new era:

"Behold, the days are coming," declares the Lord, "when I will bring back My people Israel and Judah from captivity."

God Himself will show favor to Israel and bring about that day.

When that day comes, He will gather the exiled and scattered people of Israel and Judah back to the promised land given to their ancestors, allowing them to reclaim it.

Although Israel has been driven out of their homeland, this does not mean they have been completely cast out of the land of Canaan, which God promised to their forefathers.

The door of salvation will be opened not only to the people of Judah who were taken captive to Babylon, but also to the people of Israel who were taken captive by Assyria.

Just as the land of Canaan was given to all twelve tribes, both the northern kingdom of Israel and the southern kingdom of Judah will participate in the history of salvation through restoration.

The political division and conflict of Israel will come to an end, and they will once again be unified as the people of Jehovah.

However, those who remained in Canaan and disobeyed God's word will not be included.

Only those who obey God's word and were taken as captives will be the recipients of the salvation that God will bestow.

God speaks of the judgment that will come upon Israel and Judah before the promise of restoration is fulfilled.

He declares that the judgment will be severe.

The day of judgment will be like the time of Jacob's distress—

People will hear cries of fear and be seized with terror.

Even warriors will be paralyzed with fear, like a woman in labor.

(Jeremiah 30:4) This is the word the Lord spoke concerning Israel and Judah:

(Jeremiah 30:5) This is what the Lord says: "We hear a cry of fear, terror, and not peace.

(Jeremiah 30:6) Ask and see: Can a man bear children? Then why do I see every strong man with his hands on his stomach like a woman in labor, every face turned deathly pale?

(Jeremiah 30:7) How awful that day will be! No other will be like it. It will be a time of trouble for Jacob, but he will be saved out of it.

That day will be a day of great disaster, unlike anything Jacob has ever experienced.

However, this does not mean that Jacob's history will come to an end.

Paradoxically, judgment paves the way for the era of salvation.

Without passing through the judgment of discipline, the time of salvation cannot be expected.

God speaks of the salvation that will come after judgment.

In verse 7, "that day" refers to the day of tribulation, but in verse 8, "that day" refers to the end of tribulation and the beginning of salvation.

(Jeremiah 30:8)

"On that day," declares the Lord of Hosts, "I will break the yoke from your neck and tear off your bonds, and no longer will foreigners enslave you."

(Jeremiah 30:9)

"Instead, they will serve the Lord their God and David their king, whom I will raise up for them."

When that day comes, God will break the yoke from Jacob's neck and shatter the chains that bind him.

The only One who can break the yoke of oppression is the Messiah.

Just as God once broke the yoke of Pharaoh in Egypt and delivered Israel, He will now break the yoke of Babylon and set them free.

Once freed from Babylon's oppression, the people of Israel will return to their Redeemer, the Lord, and worship Him.

The purpose of Israel's restoration is for them to truly know who the Lord is and to worship Him.

Additionally, they will serve "their king David," whom God will establish for them.

This signifies both the complete restoration of their religious and political order and foreshadows the Messianic reign in the age of salvation.

The phrase "their king David" also refers to the long-awaited Messiah, Jesus Christ, the descendant of David.

The yoke of oppression from foreigners will be broken, and God's people will take on the gracious yoke of the Messiah.

(Matthew 11:29)

"Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls."

(Matthew 11:30)

"For My yoke is easy, and My burden is light."

God's act of salvation does not end with merely bringing Israel back to their land. God says that He will destroy all the foreign nations that took them into captivity.

(Jeremiah 30:10)

"This is what the LORD says: 'Do not fear, O Jacob my servant; do not be dismayed, O Israel. I will surely save you out of a distant place, your descendants from the land of their exile. Jacob will again have peace and security, and no one will make him afraid.'"

(Jeremiah 30:11)

"I am with you and will save you," declares the LORD. 'Though I completely destroy all the nations among which I scatter you, I will not completely destroy you. I will discipline you but only in due measure; I will not let you go entirely unpunished.'"

God acknowledges that Israel has sinned, and He will discipline them according to the law, but He will not destroy them completely.

God promises that His people will no longer serve foreign nations.

He promises to break the yoke from His people's neck and to free them from their bonds.

The yoke and bondage that God allowed were part of His plan for the restoration and salvation of His people.

As part of His plan to save His fallen people, God used Babylon to discipline and train them.

He led them to abandon foreign gods, idols, and their own thoughts, and to look only to God.

And finally, at the end of that training, God will restore His people.

At that time, God's people will recognize His great and wonderful grace and will worship and praise Him.

God's discipline was an expression of His deep love for His people.

Beloved members of Church of God's Dream,

"You will be My people, and I will be your God."

"I will be with you and save you."

"I will destroy all the foreign nations that scattered you, but I will not destroy you."

How comforting and hopeful these promises are!

Even though they have sinned and are equally sinners, God declares that He will destroy the Gentiles while only disciplining His own people.

Through discipline, He will train them and give them the salvation He has promised.

This is a promise that He will sustain them to the very end.

Salvation is the sovereignty of God.

We cannot complain about why God shows grace to one person and not to another, claiming it is unfair.

It is like a foolish complaint from a child in another house who sees that one father provides his child with a nice house, good food, and fine clothes, and complains that they don't receive such things.

It is an unreasonable complaint.

Then you may ask, why is it that some become God's people and others do not?
It is according to God's will.

God chose the people of Israel to be His people.
And He has chosen us to be His people as well.

Even in the midst of tribulation, do not be afraid or discouraged.
Look only to the Lord, who loves His people and will sustain them to the end.
When that day comes, we will be freed from the yoke of this world and will bear
the easy and light yoke of God.

At this moment, we offer praise and worship to God, who has made us His people.
When we were still sinners, when we did not know Him, when we had no merit
before Him, He loved us first, came to meet us, revealed Himself to us, and made
us His people.

To our Heavenly Father, we give our heartfelt thanks.