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SPEAKERS

Baruch Korman, Intro Voice

Intro Voice

Shalom and welcome to via after yisrayl A Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher Dr baru shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the zero Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Baruch is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel dot o RG That's one word love Israel dot o RG. Now, here's Baroque with today's lesson.

Baruch Korman

God is always faithful to his covenant people. You cannot overestimate the value the blessing of being in a covenant or relationship with God, we're gonna see that that fact changed everything for the sons and daughters of Jacob. It was because of that covenant that God moved according to his own purposes and brought about his change among his people. And that's what really we should be praying for God that you make your change in my life, in order that I can demonstrate who I am in you in this covenantal relationship. And one of the things that we can take away from this chapter that we're going to look at now is that if God was so faithful, and if there were so many wonderful benefits of being part of this Old Covenant, how much more so being part of a new covenant, a covenant that was ratified and established by the very blood of Messiah, take out your Bible, and look with me to this next chapter, chapter 36. In Ezekiel rules prophecy, we see that in light of what we've just learned in Chapter 35, this judgment, upon Edom, God is going to respond, there's going to be an outcome from what God has done. So look with me to verse one, Ezekiel, chapter 36. And verse one. And you son of man, prophesy, but not to Mount Sinai here. But notice it says, prophesy to the mountains of Israel. Now, again, mountain represents power, authority, oftentimes a seat of government or leadership. And God is commanding a zekiel. This one who's named means God's strength, God's power, says, prophesy to the mountains of Israel, and you shall say to the mountains of Israel, listen to the Word of God. Now, this word for listen, if you come from a Jewish background, you'll know this prayer Shama. And it's not the normal word lack sheath for listening. But it's a word that says here this for purpose. And this word list, schmo always has hearing for the purpose of a specific response, hearing what God says and in light of what God has said, responding in a very definite way, in a way that responds to His truth. So he says, You shall say to the mountains of Israel, here the word of the Lord, verse two, thus,

said the Lord God, because the enemy has said unto you, now, what we're seeing is this. Yes, it is because of this covenantal relationship with God that Israel has an enemy. There is no shortage in this world for those who stand against and are opposed to the will of God. And it's because of this enemy's activity, that it's going to bring God's faithfulness to his people that God is always faithful. But because of the enemy's attack, God is going to move to demonstrate his faithfulness to his covenant people. Look again at verse two. Because the enemy has said unto you, and then we have a unique word, probably the best way to translate it is with this concept of a ha. Seeing something and because of what you see making a conclusion, seeing something and wanting to respond based upon what has been revealed to you. And it's another example of the enemy wanting to exploit God's judgment of his people. Instead of seeing that as a call to repentance, I'll call to examine self. No, they see it as an opportunity to exploit those who have been suffering. So the enemy says, haha, these eternal, high places. Now, it's interesting if you look at the rabbinical commentators when they speak about these high places, and relating to the word Olam, which we learned earlier, can relate to the kingdom. It may be talking about the city of Jerusalem. All of this comes about because and we saw it in Obadiah. We saw it in Psalm 137. It is, is throughout the Old Testament, there's Babylonian captivity that brings such great suffering and misery and death and exile to the Jewish people, the enemy, rejoice. And they thought that this was going to bring about this defeat of Israel would bring about their own success. This is what Edom is feeling. And God says this looked carefully at adverse to these eternal, high places, they thought that they the enemy, was going to inherit them that they would become for us. Now, there's something consistent. We see over and over that Edom always is trying to get that land that country, those places for themselves. Why? Because if they're in God's people's hand, then God's purposes in God's Will can be fulfilled. Now we see something in our days taking place. We see, despite the desires of the United Nations, the European Union, many of the Arab nations we see despite all of their resistance towards Jewish people returning to the land, specifically, Judah and Samaria. Now, are you familiar with that term, Judea and Samaria? Now, the world may call this area, the West Bank, or Palestine, God never does. These are not biblical terms, Palestine Westbank. No, God calls it Judea, and Samaria. And we can think of it biblically as the heartland where God, the land of Canaan, where God position the people. And what we see over and over, not just here in Ezekiel, but throughout prophets. The enemy did not want the Jewish people there. Now, we've been in Israel for for a little over 20 years. And if you go back 20 years ago, to Judea and Samaria, there was approximately 250,000 Jewish people living there. But now 20 years later, it's close to 700,000 Jewish people, despite what the world wants, despite the policies of the United Nations, and many of the administration's in the United States, despite all of this, God still brings his people back to the land, specifically to this area. And again, I divert to the prophecy of Obadiah. But but when I said, What must happen for the kingdom to be the Lord's not only this battle, but if you read carefully, it says that certain places must be inhabited by the sons of Jacob. And these are places where not by coincidence, but the world does not want Jewish settlers there. This is a hinderance they say to peace, no, is a hindrance to the will of God. And the world doesn't want the will of God. So we see here that Edom they want to inherit these places, verse three, therefore, prophesy, and you shall say, Thus said the LORD God, on account of and that was interesting If you're looking at the Hebrew like or is, we have that word you're on, you're on with the prefix before it. Now that's odd. But it's saying because of because of, he's trying to emphasize what's taking place, and to share how important this is. Because Because of this, this desolation, this this destruction of the Land of Israel, brought about by God as punishment. It says he, and this is speaking of Edom. And this next word is a work of of aspiration, a word of desire. He desires

those who are around you, they desire it as their own heritage. Now, it's a word relating to cultural heritage. Now, it's really taking the purposes of God and trying to reshape them, and apply them to someone else. We see this all the time going on politically, among the Palestinians, renaming places, denying the biblical history. This is what it's talking about. This book is so accurate. So they want to have a different heritage. Who is this? The rest of the nations, and what did they do? shall go upon their lips and tongue meaning their their speech shall go upon it, what we would call today, a slander of the people. And this is what we see throughout the world. A slandering? Let me give you an example. There was a eight Muslim journalists, and Israel has done investigation. And they were shot by the palace, she was shot and killed by the Palestinians. But all over the world in Europe, and Asia, all over the world. Who do you think's being blamed for that? Israel? Doesn't matter the facts? This is what this speaks of a slanderous a libel speech against the people of God verse For, therefore, oh, mountains of Israel. See, God does not say you need to be focusing on that enemy. We never see that over and over what does God say? Listen to me, listen to the word of the Lord. What the enemy does is try to get us sidetracked and this is so applicable for you and me. All these things go on in our life. And we begin to focus upon them and give our problems priority rather than remaining faithful to do the Word of God. When we start giving attention and priority these other things and move away from what God tells us that He wants us to do, what's the outcome of that? We step away from God's provision, his power and anointing, and then we're easily manipulated by the enemy. And when we're not in God's will, we will be easily deceived by the enemy. So this is the blueprint of how the enemy works. Verse four, therefore, oh mountains of Israel. Hear the Word of the Lord God. Thus said, The Lord God, to the mountains, to the hills, to the rivers, and to the valleys, to the destructed places, the desolate places, to the cities that had been abandoned. Now, what's he speaking about here? Well, remember how this began, prophesied. Now prophecy. And here this prophecy is always related to the word of God. The purpose of prophecy is to turn us away from falsehood back to the truth of God. And what God is saying through Ezekiel, look at these places, all of Israel, the mountains, the valleys, the hills, the rivers, look at it all. And he says, These are desolations these are things that have been destroyed, but God is going to do something. See in chapter 36, it is through the word of God. There is going to be a restoration. Now why is that good news? Well, I believe that we are approaching the last days. And there's something that is so hard to say concerning this. Because when we look at the Scripture, we see Messiah taught this. And we see that Daniel taught this and most of the prophets taught this. And that's this. That the worst time of suffering ever for the Jewish people, is not in the past. But it's in the future. Read some time, Daniel, chapter 12, and verse one, specifically about the last days, and it's going to be the worst time of suffering ever. Jeremiah, another prophet, said it this way, at sir Helia cough, a time of trouble. And this word means intense tribulation for Jacob. And the question that many people ask, and we can take two approaches, we can take a rabbinical approach or a biblical approach. What do the rabbi's say today about this period of time, Jacobs tribulation? Did you say it's canceled? God says no, there's no need for it. They approach prophecy very different. And unfortunately, today, there's much in Christianity that does the same thing. For there is a growing among evangelical Christianity, there is a growing of what you could call dominion theology, which means this a belief that that we are going to be so anointed, so empowered, so successful, so triumphant, that the church is going to transform the world and prepare everything for the second coming of Messiah. Now, people feel good about that they're encouraged, I shared not too long ago, in another message, I was watching television late at night. And it was a Christian channel we were we're traveling. And this gentleman, he asked everyone mentioned like tonight, I'd say everyone stand up, point your hands to the west, to California. And the

proclamation was is that California was going to be flipped into a nation or a state that was committed to the things of God. And everyone was so excited about that. I don't believe that's a prophecy from God. I don't know the basis for it. And the problem is this. There's everyone who wants to say just good news. You know what? The prophets, they weren't liked by the people. They were hated and persecuted by the people because they didn't have much good news. They spoke about difficult times. And today, both in Christianity and Judaism, which is canceled those on the basis of what well? Good things God God's good. Yes, he is. But what the Scripture teaches is this, that God is used going to use that time of trouble Jacob's trouble, why? gotta read the whole verse, etc, Helia Cove a time of tribulation for Jacob. But it says women men are you have a share, which means but out of it from this, he is going to be saved. And the message is this, that God is going to allow and use the worst time of suffering ever for the Jewish people, even worse than the Holocaust. In order to bring the highest number of Jewish people to faith, despite Edom, that is going to look at this and see this this time of suffering as an opportunity for them. God is saying, this is not going to happen. Look again at at our verse, verse four. Therefore say to the mountains of Israel, listen to the word of the Lord God. Thus said the LORD God, to the mountains, to the hills, to the river to the, to those places that had been destroyed, those places that are desolate, and to the cities that had been abandoned, which were for and this is what Eden wanted to plunder it, and to mock it. Who did that? The rest of the nations which were around now, when they met God's people, they were mouth mocking the purposes of God, verse five. Therefore, thus said the Lord God since not, with fire of my zeal, I have spoken. Now it's called calling that into question Have I not we could understand it this way, have I not spoken with the fire of my zeal concerning this, this, this rest of the nations and Edom, all of it, which they gave my land to them, that's what they wanted for an inheritance. And because they took possession of that, they were joyful with all their heart. And with notice this next phrase, with a spiritual, we might say, the word nephesh of the soul with a spiritual contempt. Because they wanted this this land for spoil, meaning this, they weren't interested in doing anything with that land, but trying to profit among themselves for six, therefore, prophesied concerning the ground of Israel. And you shall say to the mountains, to the hills, to the rivers to the valleys, Thus said the LORD GOD, Behold, I am zealous. And with my anger, I have spoken, because of the shame of the nations, which you have bought. Now, there's a transition here. We've seen about the desolation of the Land of Israel, because of Edom. Now, realize something and we're gonna see this tomorrow night. This prophecy is going to be unique. Because it's in the days of Ezekiel. Ezekiel didn't prophesy in the land, he was in exile. He was by the place called Tel Aviv, which is where Tel Aviv gets its name. Its Babylon. He's there prophesying in exile, what God's going to do. And what's significant is this, during the Babylonian captivity that people were taking to guess we're Babylon. But we're gonna see tomorrow night. And this is a key hermeneutical aid to help us to understand something, even though in one sense, this prophecy speaks about events that have happened. Tomorrow, we're going to see because of a key passage that it has last day implications. Why? Because when God ended the Babylonian captivity, the people came out of Babylon. But it's good to say, hear from all the nations, all the countries where they have been scattered. That's, that's something for the past. That's something for the present. That's something that's happening today. And therefore, if we're wise, we look at this prophecy. And we see that yes, it has a past application, but a future application. God is going to fulfill what he's promising here and what he says, Look again at at our Tech's the nations with Edom, they wanted to take and mock the Land of Israel and the people. But what does God say? Look at verse, verse six, therefore, Prophecy concerning. Now normally we have Eretz, the land off, but this is different. This is the ground, at mud, the ground of Israel, and you shall

say to the mountains, into the hills, to the rivers into the valleys, Thus says the Lord God, behold, in my zeal and my wrath, I have spoken. Why? Because of the shame of the nations which you have born, God is going to make a change instead of Israel bearing the shame of the nations that contempt God's going to bring about a change looking for seven therefore, thus said the Lord God, I have lifted up my hand. Now what's he speaking about here? God is taking an oath. You know, the Bible says something. Yes, God is is omnipotent. But God cannot lie that does not in any way infringe upon him being all powerful and can do all things. God will not lie. And here, look at the Scripture. He's lifting up his hand, and taking an oath, I have lifted up my hand. And he says, since not the nations which are around about you, have they not? Have they not placed shame? And what did he say? They are going to bear their own shame. And the same way that they rejoice and was glad because of Israel, shame that was placed upon her. They now at God is making a promise that they are going to bear their own shame for what? For being against the purposes of God. Therefore, look now to verse, verse seven at the end, they their shame, they are going to bear verse eight. And you, oh mountains of Israel, notice the change. God is going to put judgment upon Edom, and the nations that are with Edom. And as God judges them, there's going to be a transformation to his people. Verse eight, and you all mountains of Israel, your branch will will set forth and your fruits, they will yield for my people. Israel, did you hear that? My people is for for close to coming. Meaning this prophecy is soon to be fulfilled, verse nine. For behold, I am unto you, meaning I have turned unto you. And he's speaking about again, what was the transition from the land to the ground? Now this is important, because prophetically, you can tell a lot about Israel spiritual condition concerning the land. What have we seen over and over both in chapter 35? And now in chapter 36? What's the word that is used to describe the land of Israel? desolate, over and over, we see this, but there's got to be a change. And this change has nothing to do with Israel. It has everything to do with God, did you hear that? It has nothing to do with issue that they married that they deserved, that they are deserving of this. It all has to do. And we'll see this so clearly tomorrow night. It has to do with who God is. That he is a covenant keeping God. Now that should be something of great encouragement to you and me. Why? Because we have a covenant with him. A covenant through Messiah is very blunt. And the message is this, if God is so faithful to keep his old covenant promises to his old covenant people, how much more so? Will he be faithful, and to keep his covenant and all of his obligations to us? Now, when we look, for example, Romans 11, what a great chapter. And Paul says something in Romans 11, you will know this. He talks about Israel's stumbling Israel's rejection, he calls it Israel's transgression. What was that? For the most part? There's always that remnant. But for the most part, they rejected the Gospel. And what was the outcome of that Paul says this way? He says they're their rejection, met, the wealth, their riches to the nations. What is that? That that message of salvation went forth out of Israel, to all the nations of the world. That's God's plan. And we know that before the incomes let me give you a scripture, Matthew chapter 24 And verse 14, it says there it's necessary for this gospel of the kingdom to be preached to All nations as a testimony to them, then the end. So part of Israel's rejection meant the gospel went forth to the nations. And then Paul asked the question, he says, if their rejection, their transgression, not responding to the truth of God in the form of the gospel, and that was salvation, for the world now doesn't mean all the world's saved, it just means that message of salvation went throughout the world. What will their acceptance be? Here's the problem. There are those who interpret the Bible based upon rational thoughts. Don't do that. Don't approach the Scripture, thinking logically. seek God's revelation, because this is what happens. And there's a group. And I know the men who are part of it. I liked them. I think they're good guys, but they're wrong here. They teach this. They teach that, that their ministry is so important, because when

Israel gets right with the Lord, then what's going to happen? Well, they think this, if the rejection brought about this great revival to the world, then when Israel accepts in the last days, what do they expect going to happen? A another great, what? Revival? And they say, you know, help us out, send us money, be supportive of us, because our work is going to bring about a greatest worldwide revival ever. No, that's not what the scripture says. In fact, if you read in Romans 11, verse 15, answers the question. It says, if their rejection means the salvation of the world, what will be their acceptance that read something into the text that's there? Paul, always, always, always expected. Just what I said. If their rejection meant this, then they're what acceptance, Paul always anticipated, always knew that there was going to be in the last days a acceptance, this Jewish remanent, that's going to happen. He knew that. Is the church expecting that? Is the church praying for that? Here's what Paul says. He says, there's a time he uses the term, the fullness of the Gentiles, you've heard that term, right? So when the fullness of the Gentiles have come in, what's going to happen? God is going to turn his attention to who? Israel. And he quotes Isaiah 59, verse 20, that a redeemer is going to come out of Zion, and he's going to turn away the sin, meaning he's going to bring salvation through that same message of the gospel to Israel, that they through that time of Jacob's trouble, are going to be looking to God seeking Messiah. And then they're going to look upon that one who has been Pierce, and they're going to recognize him. And they're going to receive Him that remnant of that 1/3 That that Zechariah speaks of. But then what happens? We'll read Romans 11:15. It says, When they accept what's going to be the outcome, what does the Scripture say? life from the dead? What's that? Resurrection, life from the dead resurrection, which is a kingdom world word. What it means is this, God says it this way. You all know this verse. And then all of Israel will be saved. What does that mean? There's people that teach that somehow. And they go to a passage that we're gonna be looking at, in our last session tomorrow, that vision of dry bones, and they believe that that passage, and it's not, is saying that, well, there's going to be a resurrection, and a second chance, and therefore the Jewish people all are going to receive and that's why it says all Israel will be saved. That's not that what that scripture saying at all. What we need to realize is this. Let me give you another scripture. Genesis chapter 28. In verse three, there, it's talking about Israel as a very important term. To how I mean, a congregation of Amin peoples. What does that mean? Well, when we look at what Paul says, there's that fullness of the Gentiles. But there's also going to be that that remnant of Israel and when Paul says, then all of Israel will be saved. What he says is this. There's the fullness of the Gentiles. But there's also that that last the remnant of Israel, and when you had that fullness of the Gentiles, and that that last remnant of Israel, that's all of Israel, why Israel is a kingdom term. Let me give you an example. Romans nine, verse six, what does it say there? Romans nine, verse six. He uses the term Israel twice, but there's no way no way. He's using the term Israel in the same way, why? You know, the verse, not all of Israel, is of Israel. Now, it makes no sense if Israel has been defined and understood the same way. When it says not all of Israel is of Israel, when he uses the term Israel the first time he uses it, for the Jewish people. But when he uses it the second time, he's using it as Israel as the kingdom people. And what Paul is saying is this, not every Jewish person is going to be a kingdom person. We know that there's going to be a remnant of the nations and a remnant of, of Israel. And when that remnant of the Gentiles is full, and God turns his attention back to Israel, and there's that remnant of Israel, that comes to salvation, then we have that Jewish component, that Gentile component, then it's saying all of Israel, and this is what the scripture is getting ready to foreshadow. Now we're going to conclude in just a moment. But let's look at the next verse, verse, verse nine. For behold, I am unto you, what does that mean? Keep reading, I will turn unto you, that's why Paul knew it was going to happen. That's why I

had that expectation, I will turn unto you, and I will work, the land is going to be worked, their land is going to be worked, their land is going to be sown. And because of this working and sowing of the land, look at verse 10. And I will multiply unto you, man and all the house of Israel, all of it. And the cities are going to be inhabited. So God is going to multiply the number of people, the cities are going to be inhabited, what type of cities keep reading those who have been wat, destroyed, they're going to be built. God is doing and talking about restoration. He is going to bring back to people and he's going to rebuild the ancient places that shouldn't surprise us because Isaiah say that read Isaiah 54. All these places that that had biblical names were destroyed. They were desolate for years. No hope of them ever been brought back 20 502,000 years past nothing. And then an RD going back 72 years, sometimes only a few years. That ancient place is discovered. And lo and behold, what happens? Settlers go there. And they lay a foundation that began to build put homes in schools and and that count that had been dormant for over 2000 years or more. Now, once again, as prophecy demands. Jewish people are living in the land why? God is faithful. You're gonna see tomorrow, all these things are going to happen has to do with the faithfulness of God because of who he is. Looked at verse lovin, or last verse. I will multiply you both man and beast. Now what does that mean? Well, there's going to be prosperity. There's going to be many individuals. And when it says many beasts, many animals it's word behemoth for animals, those domestic one that's money. It's talking about God brain, a prosperity back to the land. He says I will multiply unto you, both men and beasts. They will Multiply, and they will be fruitful. And I will cause you to dwell, what does it say? In the ancient in those previous places that were. And then notice how the verse ends. Now it's word, our youngest daughter, is named Tofa. means that we're told means good. Now, when we look at this, this is the word good, but it's in a unique construction. It's in the construction of the Hitsville, which is the causative, which means I will make something to be good, I will cause it to be good. And when we look at the context, and the preposition that follows, we will translate it this way. I will make better than the former. That's what God's up to. You can look back at Israel's glorious history. It's going to be better. That's why Paul always had that expectation. See, when we're prophetically literate, well, we know what prophecy says we can anticipate what God's gonna do, because God is faithful to his prophetic truth. So God is going to restore. But here's the good news. He is going to make it better than it used to be. And then he says at the end, and you shall know that I am the Lord, over and over. And over in this passage, God is about one thing, moving mightily, miraculously, faithfully, in accordance to his prophetic revelation, for one reason that you and I might know, meaning that we might experience God. And if Zico could stand in my place, tonight, he would say to you, the only way that you can truly experience God, in your circumstances, in your situations, is when you take his word, and apply it to his life. Let me make you a promise, as we conclude, and that's this. There will be no regret in the kingdom of God. For those who obeyed His Word, you'll never regret taking his word as truth from heaven. Being committed to it, you'll never regret that. But there's going to be a lot of tears, God will wipe them away by individuals that said, Yes, I believe I've accepted your gospel. But we doubt we don't take seriously. We're too casual with this. Let me tell you, this book is a book of change. But hear this carefully. It's a book of godly and righteous change. And what we have to ask ourselves is this. Am I really committed to righteousness? Let me say it another way. Do you really want the kingdom of God? Messiah in a very specific position, the Mount of Olives. He was there and he looked at Jerusalem. Some of you have been to the Mount of Olives, you know that it looks right across to the Old City. And Messiah was there. And he was considering the spiritual condition of his people. And what was he doing? weepy? And he says, How I desire to gather you up. He was willing, able, ready to how I wanted to gather you up as a mother hen

gathers up her children, but what was the problem? You were not willing to set describe you or me that we know what God says, but we're not willing to do it. We're not trusting in what he has promised. Remember, God cannot lie. Believe this book. Apply it to your life and experience the living God in your life and power in you, directing you providing for you so that you can walk in that godly, righteous change. Father God, we thank You that You are indeed faithful, that your word can be believed that In your word, is power. The times they are indeed different changes all around us. We see this world rising up in opposition. To that which is self evident. There is such confusion, rebellious, SNESs defiance and contempt for God's order for his truth for His purpose today. God, we pray for strength, to be different, to be a peculiar people, to be those aliens and sojourners and foreigners in this world. We know and Hebrews loving about those who were different. Those who were suffering, persecuted, went through and endured terrible things, but they're rejoicing, and they will rejoice forever because they trusted in you. And their lives reflected that, Lord God, that's what we want to be. People's whose lives are true to your word, that that manifests righteousness, that we might be instruments that reveal your glory, that you would receive all the praise and the honor and the Thanksgiving now and forevermore. For this is our prayer. In your shoes name, amen.

Intro Voice

Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of love israel.org again to find out more about us please visit our website love Israel dot orgy. There you will find articles and numerous other lectures by Varun. These teachings are in video for may download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with Shalom from Israel