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SUMMARY KEYWORDS

Ezra, restoration, building temple, house God, holy purpose, spiritual maturity, Levitical service, sanctuary foundation, divine presence, praise thanksgiving, God's grace, divine will, shofar sound, eternal life, victory

SPEAKERS

Intro Voice, Baruch Korman

Intro Voice

Shalom and welcome to Vehafta Yisrael, 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. Baruch, shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the Zera 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 loveisrael.org. That's one word, loveisrael.org. Now, here's Baruch with today's lesson.

Baruch Korman

Well, we left off last week in chapter three of Ezra, and now we're ready for verse eight. And again, we're seeing a restoration. We saw last week that under the leadership of Ezra, there were people that they returned to Judah, more specifically, they came to Jerusalem, and they began to do something. We saw that there was a commitment from the people to build the altar, and we're going to see at this time that there's going to be additional work being done. And what I mean by that is they're going to be committed to building the house of God. Now, many times we come across that word. I mentioned this last week. This Hebrew word "bayet, which means house. But when we talk about the temple, more frequently than not, we use not the word for a temple, but rather a house. It is the house of God, and this house of God is also called the temple of God. Now, there's actually another word for temple, the word mikdash. We see that is relating to a holy place, and this is what is emphasized. Everything that God does is holy. What does that mean? Everything that God does fulfills His purposes. As I've shared many, many times, this word "holy" is never rooted in our will, but the word holy is always connected to the purposes of God, and this is what we want to demonstrate. We want to be people that have a testimony that bears witness that we are committed to His purposes. We can say that differently, that we are committed to the priorities of God, and if you're wise and you're mature in the faith, whatever God's priorities are, you are going to submit. You are going to recognize His authority, and you are going to make His priorities your priorities. This is spiritual maturity. Well, let's begin. As I said, take out your Bible and look with me to the Book of Ezra, chapter three, and we're ready at this time for verse eight. Now, notice how it begins here again. Many times translations they change the word order. I caution people not to do this because the word order is also inspired by God. Oftentimes, word order

teaches us what is emphasized, what's emphatic in a passage. But let's begin verse eight. Word says, in the second year, they came to the house of God of Jerusalem. So they came to this house of God. We might say the temple of God to Jerusalem, and when did they do so? In the second month, we see that Zerubbabel, the son of Shaaltiel, and Yeshua, the son of Yosadak, and the rest of their brethren, the priests and the Levites, and all who are coming from the captivity, and where were they coming to? Again, Jerusalem. So we see all of this was happening in the second year, and in the second month of that second year. And notice how this verse concludes. Look again in the middle of verse eight, where it says, "And they were caused to stand, who the Levites, from the ones who were 20 years of age and above, and what did they do?" Oversee all the work where at the house of the Lord. Now it's interesting because when we looked at it earlier, it talked about here in verse eight. They came to the house of the God, but when we come to the end of this verse, it doesn't say they came to the house of God, but it says here that they were doing the work where at the house of the Lord. So we have a change from the word Ha Elohim, the God, to the Word, the Lord. Let's move on. Let's look at now the next verse, verse nine. And Yeshua stood, his sons and his brethren, and we see one such person. His name is Kadmiel, and his sons and the sons of Judah as one. This is a word that speaks of unity. They came for a common purpose. They too were committed to the priorities of God. They came as one to oversee concerning. what is being, what is doing, in regard to the work of the house of God.

Baruch Korman

So we see here it's not that they had done, but it's in the present tense, where it says concerning doing the work at the house of God, and then we read the end of verse verse nine, the children of Che Nadud, their sons and their brethren, and who were they? The Levites. So we have a specific family singled out, as it says here. Look again; it speaks about here these sons of Chenadad and their sons and their brethren who are the Levites. So we see this Levitical family is mentioned and emphatically spoken of as part of the ones who had returned out of captivity to Jerusalem for the purpose of service. Now let's look at verse 10. It says here, And they laid the foundation. Who did the builders? The builders laid the foundation for. And if your Bible says the temple of the Lord, that is incorrect. It is not the same word "bayad" or "house" that can be translated "temple, but if we look at this, it's an entirely different word. It is the word "hechal, which refers to the sanctuary. More than likely, we're speaking about the holy of holies, and we see the altar was was emphasized last week, that's what they were building, and we see this week there's an emphasis on the sanctuary or the holy of holies. Why? Because of what they were interested in doing. The altar represents worship, where the sanctuary emphasizes the presence of God. It was in the holy of holies is where God was dwelling, so it's important that we see these biblical truths being emphasized to us once again. The builders they laid the foundation of the sanctuary of the Lord, and then we see the priests were caused to stand. Now that's probably an idiom, which means they were positioned there. They were made to take their stand or their place in regard to the service. And notice what it says concerning them: they were were clothed with, and notice this: they were all clothed. They were caused to be dressed, and then we see something else with what was their their possession: these trumpets and the Levites. What Levites? The sons of Asaph, with their tambourines to praise the Lord by means of David, the king of Israel. Now, what that's speaking of here is that it was King David who gave them their instructions. On how to praise God. Now, some of the rabbinical scholars they see this as relating to the Psalms that David would write instructions in many of the Psalms and how they were supposed to worship God, and we know that the instruments are frequently mentioned in the Psalms, different instruments, in order that

they would praise God in an appropriate way. Now let's look at verse 11. And they answered with praise and with thanksgivings to the Lord. And what were they saying? A very common expression for good, and the implication is God is good, and it says forever is His grace upon Israel. Now, what is that telling us? We need to learn something about grace. There's a problem today. In fact, we were with some individuals, and they were confused about God's grace. They were thinking this: that God's grace gives us the ability to do what we want. That is false. The grace of God is never about what we want. What we find biblically, and if you do a good study of this Hebrew word "hesed, meaning grace, or the New Testament word "charis, meaning grace, you'll find something that God supplies His grace to bring us into His will never does God's grace give us freedom to do what we want. Rather, the grace of God, what He provides, always brings us into God's will. That is what we should be committed to once more: the will of God, God's plan, God's purposes, God's program, never ever ours. When we are committed to our program, what are we going to be doing? Sinning, because left to ourself, left to our natural condition, when we want the things that we want, it's going to be rooted in sin and not in the spirit of God. What does the spirit of God bring into our life? The spirit of God brings in God's order. This is what's good, God's order, not ours. Well, again, look at verse 11, and they answered with praise and in thanksgivings to the Lord.

Baruch Korman

What were they saying? For good, and again the implication is for God is good, and forever is His grace upon Israel. And then notice how this verse concludes verse 11, and all the people they did something. Now we look; they made many Bibles will say a shout. That's true, but notice the next word truah. This is not a human shouting, but a truah is the sounding of the shofar, so they made a great shout here again with the shofar, with praise unto the Lord concerning the house of the Lord that it was founded or its foundation had been laid. But what's important is this: when I was going over this with my wife, her Bible says foundation. But when we look at this word, it is a word, Husad, that means it was founded. It is in the the passive, so it's not that they founded it, but rather it was made to be found or caused to be found this foundation. But the word here is a verb and not a noun. Well, let's press on to verse 12, where it says, "And many from the priests and the Levites, and the heads of the fathers, and we're talking about the elders, Haskaniim. Now, this also some Bibles will say the elderly, which saw the first temple when it was founded, meaning its foundation was laid, it says this temple. In their eyes, when they looked at it and viewed it, what were they doing? Weeping with a a large sound or a great voice. And also with many of this shout of the shofar with gladness, and they were doing what? They were lifting up a voice or making a sound. And this is the implication here. When we look at it, it says, "Look at verse 13, our last verse. For the people were not able to discern the sound of the shout of gladness to the shout of crying of the people, so it was so loud the disturbance between these two things, the weeping of the people. Now, why were they weeping? Important truth. We see, for example, in Haggai when they looked at this next temple compared to the first one, it was rather inadequate, but what do we see? And if we turn there in the book of Haggai, you can look sometime, and it talks about how the last temple is going to be a great temple. What is the last temple? Now we need to get some things straight. Right now, we know that in in biblical history there has been two temples: the temple that King Shlomo or Solomon was was instrumental in, and then we see a second temple that Herod was instrumental in establishing these two temples were very very impressive, but we know something: the temple that was built, and this is the time period we're talking about when the people came back from Babylon. That temple was was inferior, and therefore, when the people saw it in comparison to what the

temple was previously, the first temple, what were they doing? They were weeping, and they were weeping in a very intense manner. But there were others that understood this renewal, understood this restoration, and what were they doing? They were shouting not just with a human voice, but they were shouting primarily with the sound of the shofar. And what does the shofar teach us? Well, so many times people say that the shofar is a call to repentance. We don't see that. What we see here biblically, and I turn your attention to Genesis 22, we see that the shofar reminds us that sounding of the shofar of God's provision, what God has provided for two things. We can say it differently, for his promises to be fulfilled. The second way we can say it, what he has provided for life. Now, whose life? Well, if you look at the context, what was Avram called to do? He had a knife, and he was going to slay his son, but because he trusted in God, that angel spoke at the last minute, saying to Abraham, "Do not stretch out your hand against this young lad, but rather, we see that God did something. He provided behind Abraham. He didn't see it with his eyes. What did he do?

Baruch Korman

He lifted up his eyes-an idiom for prayer-and behind him was this ram that was caught in the thicket, meaning in the bushes, because of his horn, and that horn became was a ram's horn. This horn became the shofar, so whenever the shofar is sounded, we are called to remember God's provision, what God has provided for what. Well, if we look further in in this this 22nd chapter of Genesis, we come, I believe, to verse 17. Let in fact look there and give you the proper citation. If we look at Genesis chapter 22 and verse verse 17, it says this: "For I will utterly bless you, and I will multiply your seed as the stars of the heavens, as the sand which is upon the seashore. And here's the good news in the verse 17, and your seed will possess the gate of your enemy. Now, why is that important? Well, here's the truth: when you possess your enemy's gate, that is about victory. So, what can we learn? Not only does God provide what is necessary for us to be recipients of His promise-that's a wonderful thing-but God also provides what is necessary for life? Remember, Yitzchak should have died, but God did something when he saw the faith of Abraham to obey him. God did something. He sent that angel to tell Abraham not to kill his son. So Yitzchak lived. So it was a promise, a promise of blessing, a promise of life, and the third thing is victory. This is the good news that we have from this gospel message. And why do I say this gospel message? Well, let's look at one more scripture before we wrap up. Look with me, if you would, to the book of Galatians. Look with me to Galatians chapter three, and I want us to look, if we could, to verse 16. Galatians chapter three, and verse 16, where it says, "And behold, the promises were said to Abraham and to his seed. And notice, it does not say to your seeds, as in many, but rather to your seed, meaning one, and who is this one? Well, he fulfills this Abrahamic covenant of blessing. That's God's desire to bless us with His promises, to bless us with eternal life, and to bless us with eternal victory, only faith in Messiah, in recognizing who the Messiah is, and recognizing what the Messiah has done, only through that belief are we going to experience the promises of God, eternal life, and also victory. This is what God wants to provide for His people. Look again at verse 13, our last verse of chapter 13. It says here, and the people were not able to sermon between the sound of the shout Of gladness, between the shout of the weeping of the people, for the people here again were were shouting, and what were they shouting? A trua, which usually refers to the sound of the shofar, and it says trua gedula, a great great sounding of the shofar, and then we'll conclude. It says, "And the sound was heard unto, and we have a word which means a great distance. So we see at this time that the people were rejoicing greatly. Why, even though this this temple that was built by the exiles were rather inferior in comparison to the first temple, but still we see that at that time, although some were

weeping, we see that there was not able to discern between the weeping and the shouts of gladness because of what was being done, and what was being done, this act of restoration, that God was reestablishing both His nation, both His people, and bringing them back to the land of Israel. And let me say this: If we are excited about the kingdom promises, and if we want to experience that eternal life, we need to understand that these blessings are found not in our agenda, not in our plans, not in our desires, but they are found in the will of God. And what the Scripture is teaching us is this: It is only when we submit such an important word. So many times I hear people criticize submissiveness and obedience, but what we find biblically is that God desires not sacrifice but obedience. That's what the scripture is telling us. And when we are people who desire to obey God, what can we expect? Well, if.

Baruch Korman

Look at the new covenant. We see that we can expect mercy. Now that mercy has a purpose. Mercy is related to forgiveness, and that forgiveness restores us to what? It restores us to the will of God. And again and again, that's what we should desire. We should desire God's will. This is what's going to be pleasing to Him, not what we want, not how we think, not what we desire. All of those things are usually rooted in sin. When it's what we want in a natural sense, we need to be illuminated through the Holy Spirit. We need to be committed to the will of God, and how we find the will of God is being committed to the commandments of God. Again, we are not saved by His commandments or works of the law, but we are saved by faith through the grace of God, and when we receive that grace, be assured that grace is going to work in our life to bring us into God's will. Why? It is the best place for us to be, and when you are committed to the will of God, you are going to be a recipient of this joy, of this gladness. When we are committed to His will, we will not be a people that are defeated, or a people that are sad, or a people who are weeping. But rather, we will know victory. We have to understand that victory is always found in God's will, not just being in His will. But here's the important thing: doing the will of God. We do it not for salvation. We do it because we have experienced salvation through that gospel message, through that grace of God. Well, I'll close with that. Until next week, when we begin a new chapter, chapter four. Until then, may God bless you. May He lead you. May He guide you into His truth, so that you can be found faithful and know that great joy of the Lord, and as we learn in Nehemiah, the joy of the Lord will strengthen you. It is the strength of the Lord. Until next week, shalom from Israel.

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 loveisrael.org. Again, to find out more about us, please visit our website loveisrael.org. There you will find articles and numerous other lectures by Baruch. These teachings are in video form. 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 Him. Shalom from Israel.