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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.

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Well, we're going to continue in our study of the book of Ezra. We're now ready for Ezra chapter six. And again, when we look at this chapter, we need to acknowledge that it is not written in Hebrew, but rather Aramaic, and we're going to pay very close attention to what the Word of God literally says, because many times we see that translators are careless. They don't revere the Word of God. They don't have enough reverence for the Word of God, and they are careless with their translations. So I would invite you to pay close attention to what is stated as we translate this sixth chapter, the first 12 verses, and then next week the next half of this chapter. So let's begin the book of Ezra, chapter six, and notice what it says. Then Dariovesh the king, what did he do? He placed a decree, and he wanted to be investigated in the house of the scribes. That's literally what it says. Some will say in the house of books, but it's literally the house of the scribes. That is in the treasury, that was placed there. Place where in Babylon. So we need to see that there has been several kings. The first king, of course, was Nebuchadnezzar that we've encountered. He no longer is in power. There has been several people who have replaced him, we've seen, for example, Quraish or Cyrus was also a king of Persia, but now we're dealing with another one. This one, Darius, or in Aramaic, Daryavesh. Let's move on now to verse two, where it says, and in an Akmeta was found in the capital. Now here again, many times we see things are translated incorrectly. It's literally in the capital. The word here is the word Birah, which is a capital city that is in notice in Madai. This is then he will say in Media, which is fine, and a providence. And what was found there? Well, tells us Megillah. What is that? A scroll. And notice it says one scroll, and there was written in it, and what was written a record. Now some will say a memorandum. That's fine, but it's simply a recording of historical things, and this is going to become very important in a moment, on what was found written in this book of the scribes in the treasury, what was found? Let's

move on to verse three, and again it says, "In one year. Now I understand that most Bibles will say in the first year, but when we look at this word, it is a word for one, not the word first. So, in year one of who, of Quoreshe, that is Cyrus the king, and we see that Quoreshe or Cyrus, the king, what did he do? He also placed a decree regarding what the house of God in Jerusalem, and notice what this decree was about: that the house that it be built, and that's literally what it says. Many will say rebuilt. Well, it is a rebuilding, but it simply says in Hebrew that it be built, and notice it says there on the location it's the word attar meaning location or place, and then we have where it says that in this location of. The foundations, and then we see that these foundations are being laid, and then we have something else, where it says here in this passage that the foundations are being laid, laid, and we find that the height is 60 cubits, and then we find the width is also 60 cubits. So these things are being taught. We find here that these things are given. What is given? These foundations to be laid and placed in the proper dimensions. And again, 60 cubits is its height, and its width is also 60 cubits. Let's press on. Look now to verse four, where it says, "And there are rolls, and we'll talk about how many in a moment, rolls of notice what it says of, and many Bibles will say heavy stones. But if we look here, the word stone is in the singular, not in the plural, and it says basically a stone that is rolled. Now I would agree. Probably the reason that it's being rolled into place is because it's heavy, but notice what else that it says.

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It says three, so there are three rows of of stone being rolled, and then we find here that it says also the expenses. And notice this: the expenses of that new tree. So three rows are going to be these rolled stones, and we find that one roll is going to be, as it's stated here, the expenses is going to be of a new tree or new lumber, and then it says, "Let these expenses be be basically taken from the house of the king, and let it be paid. So the king, and what king are we talking about? Koresh or Cyrus? He is funding this rebuilding of the temple, and it's very important that we see that. Let's move on to verse five, where it says, "And also, from the vessels, what vessels? Well, there were precious things that were were taken by Nebuchadnezzar. We'll see this in a moment. So also from the vessels of the house of God that we see here was was clearly of gold and silver that Nebuchadnezzar that he took from, and notice it doesn't say temple. It's not that word. It's a different word from the sanctuary. So these are more of the precious things that were in the sanctuary. And when we use that term sanctuary, we're talking about the holy of holies that were in Jerusalem, and then it says, and he brought them to Babylon, and it says basically that they should be restored, meaning returned to the sanctuary that is in Jerusalem, and we find according to its place, and notice what it says that it should be put in the house of God. So, what are we seeing here? We're seeing that a restoration is taking place. Those things that Nebuchadnezzar's, those precious vessels of gold and silver, that he took. What's happening? Well, we find that Quorash is giving the command that they be returned back into the house of God, meaning the temple in Jerusalem. But again, we're not talking about that word temple. It's a different word. It's a word in in the biblical language, the Old Testament "Hechal, which refers to the sanctuary. So it's important that we get things correct. Let's move on now to verse six. And now, Tetanai, the governor, and he was the governor on the other side of the river, and not only him, but also Shatar Boznai. We've talked about him, and and again, I looked, and so many translations will say and your companions, but there's a problem. Now the word companion is indeed in the plural companion. But the problem is this: when we look at it, it's not the second person plural, meaning your companions. But if we look at this word, it's in the third person plural, so it's not your companions. That is incorrect. If we look at it correctly, would be their companions, and we have a list of them, we have the Afarsakites that it says

were on the other side of the river, and then it says being far from there. So we see something that's going to happen. We're going to find out very soon that the cost that that is going to be absorbed for this is not going to be paid by the Jewish people, nor is it going to be paid directly by the king, but he is going to take tribute from who, from these ones who dwell upon the other side of the river, and why is that important? Because these are the ones who are the enemies of the Jewish people. These are the ones that we've learned about that stood in opposition for the work of the temple. They didn't want that; they were opposing it, and now they are going to. And we'll see this in a moment, that they are going to be forced to pay for this work. Then notice verse seven, where it says, "And leave alone. And by the way, this is a command: leave alone the work of the house of God. This house of God, and it talks about the governor of the Jews and the elders of the Jews. This house of God, and it says again, it will be built upon its site. So there's a restoration, and this is what Qurash is insisting to be done. And again, he's going to, and we'll see this in a moment.

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He's going to assess tribute that is a tax upon these ones who are prohibiting and who are against the building of the temple. Well, let's press on if we could look if you would now to verse eight, and from me, meaning chorus, placed a decree for what that will be done, with and with who, the elders of the Jews. These elders of the Jews, and for notice what it says: the building of the house of this God, and then we find something very important: the riches, and this means the costs. It says the king is going to pay, but how's he going to pay it? This is where it gets interesting. That the tribute-who's paying this tribute? This tax? Those who dwell on the other side of the river, and who are they? They are the as farnites and it says let them basically pay these expenses. Let them be given to the men. These men, the ones, in order that it should not be literally canceled out or ceasing, so we see very clearly here that that Koresh does not want the work that is being done for it to be stopped, hindered, or cease. He wants it to continue. Why? Because he understands who is the true God. Let's press on. Look, if you would, to the next verse, verse nine. And whatever is needed, and what are we talking about? Well, what is he concerned about? He is concerned that worship be done at the house of God in Jerusalem, now this to me is amazing that we have a person who is not Jewish, a person who did not previously know the God of Israel growing up, but now he has been led to make a commitment to Him, and I think that Koresh is really kind of a a prototype for the church, someone who is not of Jewish descent, but nevertheless receives the truth of the God of Israel, and we see that he is also type of a type of prototype for Cornelius that we meet. In the book of Acts, so we see more and more how God is raising up not just Jewish men and Jewish women to serve Him, but also those from the nations. So a good thing is happening. Look again at verse nine, and what is needed, and what are we talking about for things of worship? Because it says the sons of bulls and lambs, or rams, excuse me, and then lambs for a burnt offering to the God of the heavens, and then it talks about other things, wheat and salt, and wine, and oil, according to the word of the priests that are in Jerusalem, and then it says here, let them be given to them, meaning to the priests. Let be given to them to the priests, and then we find the phrase "Yom Beyond, day with day, meaning daily. That nothing should be what. Notice the end of verse nine. Nothing should be neglected. Now again, this man Koresh, he is committed to God, the God of Israel being worshiped, and we're going to see a change. We're going to see a change in the last days, where initially, under the leadership of the Antichrist Empire, we're going to see great hostility to Israel. But first, even before that, we're going to see great hostility aimed at the church believers, those who are faithful. Recently, I just watched a video, and that video was placed there by a man, and

he was speaking about what's happening in Dearborn, Michigan, that there are those in Dearborn, and I'm talking about the Muslim community, that are calling for the death of America, and as well Israel, and we see something else. They are pledging allegiance to Iran, to the Islamic State, not to American. They are not citizens that are supporting the American dream or capitalism or anything such as this. They are undermining just like we saw those individuals from the other side of the river. So they are hindering what the will of God is so nothing is new under the sun. Now let's press on to verse 10, where it says that to them, and we're talking about sacrifices being offered, and then we have another word, a word for a sweet aromat, aroma to.

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God, the God of the heavens, and also it says, and prayers should be made for the life of the king and for his sons. So we see something here. We see that it's just not a a prayer for someone, but for the king. And of course, we're talking about now this king Koresh, and later on Dariavesh, who is as well going to be sensitive to the will of God and take actions in order to support what is the will of God, and what is that, that this temple be built once again in Jerusalem? That is what we're seeing in the Word of God. Let's move on now to verse verse 11, and from me placed a decree that every man, very very strong word, that a decree be placed that every man that wants to change the command, this command, what command, that the temple be built, every one who. wants to change this command, it says here, what's going to be done? Well, notice we have that same word for a tree or lumber, and it says basically let it be be removed from his house, and then we have another phrase, a word for being hung, and let this one be hung, and notice upon it, meaning upon this this one's lumber, and then it's. Says and let his house become a dung hill, and it says here that it should become a dung hill on account of this for this reason. So pretty strong words that are saying that if anyone opposes this this house of God being built in Jerusalem, that they're going to take and remove a lumber from His house. They are going to set it up in order to hang that man and let that man's house become a dung hill. All of this is to shame those who are considering being opposed to the will of God? That is His house being rebuilt, and let me just simply say something for a few moments. There are those who are teaching that God is finished with Israel. God is not. If people are spiritually blind, they may make such a statement, but if they are aware of what's happening, they cannot be so foolish. And why do I say that? Because right now in our lifetime, what is God doing? God is fulfilling prophecy. He has said over and over by the prophets that in the last days we are approaching the last days, things are converging on the last days. In the last days, he is going to do something. He is going to bring the people, the Jewish people, back to and the scriptures very emphatic, back to their land. So anyone who thinks that the land of Israel should be called Palestine. That person is in violation to the word of God. Let me just be very clear. If you look at that term Palachet or Palestine, it refers to a group of people that oppose first King David, and then later on the son of David. So those who are pro-Palestine, they are in opposition to what God is promising. Just like we see in the book of Ezra, those from the other side of the river, they are opposed to the temple being built in Jerusalem on its atar on its proper place, so that's what we're seeing. And again, I say this same phrase: "There's nothing new under the sun. Why? Because we see the same opposition to what God wants to bring about. So again, we see how there is a a message of judgment to those who are in opposition to the temple being built. Well, let's conclude. Let's move to now our last verse, verse 12, where it says, "And God, what God? The God that His name dwelt there. What's there in Jerusalem? And we know many times the Scripture talks about how the God of Israel will cause His name to dwell where, in the city of Jerusalem. So this is just attesting to what we read

many other places. Again, verse 12, And God, that His name dwelt there. Notice what it says. We have a word for a absolute destruction. It says, "Let be destroyed, or will be destroyed. Literally, every king and people.

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Notice that every king and every people that opposes what Quraish wants to happen, and that is the temple to be built in Jerusalem, every king and every people that does what that stretches forth his hand to change, or to hinder or to block the this house of God that is in Jerusalem, he says I and notice this now we're dealing with the current king Dariovesh I Daryavesh. What does he do? He says I set a decree and notice a very important word. This word diligently, I set a decree that diligently that it should be done. Now, what's interesting is when we look at this word for being done, it's in the hitpall. What is that? It is a grammatical construction of a verb that talks about something going forth and that there is a pleasing response. So it's going out and coming back. Now I want to share with you that prayer, the Hebrew verb for prayer, is the same thing. We. We make known our petitions to God, and then God responds. God answers these. When I say answers, He gives us a response. What does that mean? Well, sometimes, and I know this personally, I'll be praying, and I'll wait, and I'll hear from God that this is not something appropriate. Now, when I say hear from God, there's something that happens in my spirit that teaches me what I'm asking for, what I want, is not in agreement with the priorities of God. Therefore, what do I need to do? I need to remove that prayer. I need to take it back, because we want to be in obedience. That's what the scripture is saying. So be assured of something. In the future, there is going to be a temple built in Jerusalem, but be very, very careful. The next temple that will be built in Jerusalem will not be a temple that is pleasing to God, but rather, it is going to have a purpose behind it. And what is that purpose? That in that next temple, that an event is going to happen. And what is that event? It is the abomination of desolation. Who wants that temple to be rebuilt? Well, it's the Antichrist. He wants it to be rebuilt. Why? He's going to go into that temple, and we see this, for example, in in Second Thessalonians chapter two and verses four and five. It speaks about the Antichrist who is going to oppose. He's a person of opposition, just like we saw those from the other side of the river, and what is he going to do? He is going to oppose, and he wants to exalt himself above every god, including the one true God, and he is going to go into the holy of holies. Here again, so many times people don't pay attention to the biblical language. It's not the Hebrew word or Greek word hieron that would be temple. It is the the Greek word neos in the form that it's in neon, which is the the direct object. And what is it saying? It's saying here that it is going to be built, and the Antichrist will go into not the temple but the Holy of Holies, the Naos, and he is going to do something. Paul tells us expressively in Second Thessalonians chapter two and verse five, that that Antichrist is going to take his seat upon the mercy seat, upon where the presence of God dwelt. But we need to remember something: What is Israel going to do? Israel is going to reject the Antichrist, and therefore it's because of Israel's rejection of the Antichrist that the Antichrist Empire is going to want to destroy Israel. Initially, that Antichrist Empire will seemly do favorable things for the Jewish people, rebuilding the temple, providing security and safety and peace, but only in the condition that the Jewish people will receive when the Jewish people rejects the Antichrist, and they will. What's going to happen? The Antichrist is going to become angry, and he is going to begin a period of persecution. Now we need to learn something. The biblical word in Greek for tribulation is thalipsis, and if you do a good study of that word, it is never that God is the source of tribulation. We don't see that now. God can allow it, but the source is the enemy, and the better way to understand tribulation is persecution.

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What happens first? The church is going to be persecuted, and we see something called the Great Tribulation. Where is that? In Revelation chapter seven and verse 14. This is something, and I shared this in a course that we're putting together on eschatology, but I want to share it with you as well, and that's this. So many people they think logically rather than thinking biblically, and they will tell you that the great tribulation is in the second half of Daniel's 70th week. This is not the case, because what we find is this: according to the Bible, we find that the seals are not connected to the wrath of God. We find that the. Seals are connected to the one who is called death. That hell follows after this one, and who are we talking about? The enemy, specifically the Antichrist. The Antichrist empire is going to receive power and authority from Satan, but we need to be very clear that Antichrist Empire is only going to be able to function. The Scripture says for 42 months up until the abomination of desolation, and then shortly thereafter. Here again, we don't know when exactly, but shortly after the abomination of desolation, what's going to happen? The wrath of God is going to begin, and here again, we know that two things must happen before the wrath of God begins. And what is that? The first is the sealing of the 144,000 mentioned in Revelation chapter seven, they are called servants of God. Here again, what does that mean? They have a call upon their life, but the question is, are they going to be faithful to that call? Now, I believe that in Revelation chapter seven, we're seeing that 1/3 remnant that is going to embrace Messiah, receive the gospel, and because of that, they are going to oppose this Antichrist empire. And because of that, we are going to see that Israel collectively is going to be persecuted greatly by the Antichrist empire because they rejected this Antichrist as God at the time of the abomination of desolation, but before that happens, what's going to take place? Well, if we want to know the Great Tribulation, want to say two things and then we'll wrap up. The first is this: the great tribulation will take place before the wrath of God. Why do I know that? Because when does the wrath of God begin in the Book of Revelation? Again, there's no basis for stating that all seven years is God's wrath. You cannot make that a biblical case. You can't make a case for that. What we find is this: we find that before God's wrath is poured out, the rapture will happen. How do I know that? Because the Scripture says we are not appointed. Meaning, believers are not appointed for wrath, but to obtain salvation, and that salvation is being brought out of this world and being placed first in the kingdom of heaven, where we'll spend some time, and then at the second coming, when Messiah comes, we-that is, the church-will come with them. How do I know that? First Thessalonians, or excuse me, First Thessalonians chapter three and verse 13. At the time of the second coming, we know the saints will be with him. So all of this is biblically sound. So we know something. We know that the wrath of God begins in chapters eight and nine and is completed in chapter 16. Chapters eight, nine, and 16 is before, or excuse me, after Revelation chapter seven and verse 14. So first comes the rapture, and where do we see the rapture in the book of Revelation? We see it in Revelation chapter seven, verses nine and 10 in that section. When do we see the rapture taking place before the wrath of God begins? Why? Because Messiah paid the price when he was crucified, his blood was shed, and therefore we will never receive the wrath of God. We will find that the rapture will happen before the wrath of God begins, and we see that. And I'll conclude with this in the book of Joel. Why do I say that? Because the sign for the wrath of God beginning. It tells us that the sun will turn black like sackcloth, and also the moon will become red like blood.

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When before the day of the Lord, the day of the Lord does indeed represent the pouring out of God's wrath upon this world, and if you have accepted Messiah's death as the payment for your sin, you will never ever experience God's wrath because Messiah took the full punishment for us, so that we will never experience God's punishment, God's judgment. God's wrath, we will be removed from this world and placed first in the kingdom of heaven, then in the millennial kingdom, and then ultimately in the New Jerusalem, where we will be for eternity. So that's the good news of our gospel. I'll close with that. Until next time, 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.