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God's faithfulness, Ezra chapter, Biblical truth, Israel restoration, Babylonian exile, Judah land, Jerusalem return, Covenant promises, Jewish identity, Priestly lineage, Temple service, End times, Millennial kingdom, Torah law, Divine grace

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, last week we started the book of Ezra, we completed the first chapter, and now we're ready for chapter two. Now, what are we going to encounter in this chapter? Again, the faithfulness of God. I cannot speak too much about God's faithfulness, He is forever faithful. Now, God's faithfulness is always related to His truth. What does that mean? It means that God is going to reveal truth, and then He is going to act in light of His truth. So, if we want to experience God, we need to be people that are committed to the truth of God. Now we know something. We saw this last week in chapter one, that God brought about a fulfillment. We can say it differently, according to the text. God brought an end to the word that was spoken through the mouth of Jeremiah, and what was that? That the exile was limited to 70 years. Now that number 70 is an important number, because seven relates to the purpose of God. So God did not allow His people to be carried off into exile simply for just any reason, but he did it for a specific purpose in order that they would learn from their sinfulness. And what was their sin? Very simply, idolatry. They did not want to be led by the word of God. In fact, when we look at the book of Jeremiah itself, it says that God was willing to put them back on that road and lead them into His truth, but they rejected that. They were stubborn and they relied upon the strength of their heart rather than relying upon the truth of God, so let's just get something clear, very, very upfront. And what is that? When you are committed to your desires, you are doing what is evil in the eyes of God. We need to bring ourselves under His authority. That's what wisdom is. That's what spirituality is. We need to submit to Him, and that's where we find joy. That's where we have access to His provision, His promises, His blessings. So let's not be prideful. Let's not be committed to our thoughts, our desires, our wants. But let us listen to God, encounter His truth, and then submit to the truth of God. Well, let's

begin. Take out your Bible and look with me to the book of Ezra, and chapter two. Now, what are we seeing here? Well, the people they went into exile. We can be more specific. They were taken by Nebuchadnezzar, the king, the king of Babylon, to Babylon, and we see that they were there for a limited amount of time for 70 years. And when that exile came to its conclusion, what was God going to do? What he always promised, and that was to bring the people back to the land of Judah. Now remember, the northern kingdom, which was called Israel, they had gone into exile earlier before their brothers, and that is those who were dwelling in Judah. First, we see the northern kingdom because of its idolatry went into an exile in Assyria, and then we see later on Judah went into exile specifically to Babylon. So two different sources of this exile. Now what is God doing? Well, we're going to see God, who is forever faithful, He is bringing the people back to the land. Why? Because for God's work, His covenantal promises, His obligations to the people of the old covenant, He needs the people. And will bring the people back to the land. Now, when I say he needs the people, it's part of his will. He doesn't need it because it's his problem. He needs it because it becomes our problem when we are not in where God wants us to be. So let's begin. Look with me to chapter two, verse one, where it says. these are the sons. Now we can say children because in Hebrew, if it's a masculine word, it is also inclusive of the feminine. So men and women. So these are the children of, and we have a word ha Medina. Now Medina, the simplest way to translate that is a country. When we have it in the plural Midinot, it's countries of. So this is what we're talking about here.

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These who belong to the country, but here's what we need to see: these people were taken into exile, but now we're going to see that God, based upon His faithfulness, is going to bring the people back to the land. And it says the ones who are going up from captivity of the exile, which Nebuchadnezzar, the king of Babylon, he had exiled to Babylon these individuals. But what is God going to do? Well, notice the next word. It says "Vay Yeshuv le Jerusalem, and they returned to Jerusalem and to Judah, and notice this very important in the last two words: Ish lay ero, a man to his city. Now, why is that emphasized and emphatic in this this passage? Because God's restoration is just that-it's full, it's complete. He just didn't bring them back to Judah in a general sense, but the people came back to their city where they were taken from. That is where they were taken into captivity, into that exile. They return back. Why? Because God is a God of restoration. Let's look now to verse two. Who this group that came back to Israel, to Jerusalem, and to Judah? Notice it says those that came with Zeru Bavel, and who was with them? Yeshua, Nehemia, Saraya, Realiah. Ra Alayah, Mordecai, Bilshan, Mispar, Bigvay, Rahum, and Bana, and then we have some important information. It says a number of men of the people of Israel. Now, this is introducing what we're going to spend the rest of the time looking at. We're going to have a most detailed and distinct recounting of those who came back, I think it's significant that God remembered all those who went into exile, and He was going to also list for us those who came back. Now, those who went into exile were more. Many of the people did not choose to come back; they wanted to remain in Babylon. Why? They had a good life there, but here's the problem: if you're in exile, you cannot experience the the best that God has for us. That's why there's this restoration. Look now to verse three. The sons of Forosh were how many? 2172. Now, in essence, what we have is an accounting of not only the people that went back and their number, but also other things that were taken back as well. We'll see that as we press on. Look now, if you could, to verse four. The sons of Shefatya, 372, verse five. The sons of Arach, 775, verse six, the sons of Pachat Moab, of the sons of Yeshua Yoav. How many were there? 2000. 812. Look now to verse seven. The

sons of Elam, 1254. Verse eight. The sons of Zaturu, 945, verse nine. The sons of Zacchaeus, 760, verse 10. The sons of Bani Shesh, the the sons of Beni, 642, verse 11. The sons of Bevi 623. We're now ready for verse 12. The sons of Azgad, 1222, verse 13. The sons of Adonikam, 666, verse 14. The sons of Bigvai, 2056, verse 15. The sons of Adin, 454, verse 16. The sons of Atar of Hiskiya 98 verse 17, the sons of Beisai 323, the sons of Yorah 112, verse 19. The sons of Husham, 223, verse 20. The sons of Gibar, 95, Verse 21, the sons of Betlehem, 123. Verse 22, the sons of Nitufa, 56. The sons of or the people of Anatot, 128. The sons of Ozmavet, 42, verse 25. The sons of Kiryat Ariim, Gefirah, Uv Erot, 743, verse 26. The sons of Hama and Gava, 621, verse 27. The son, the people of Mikmas, 100 and and 22, verse 28. The people of Betel and Hai. 223. The sons of Navo, 52, verse 30, the sons of Makbish, 156, verse 31, the sons of Elam, Acher, a different one, 1254, verse. 32, the sons of Charim, 320, verse 33, the sons of Lod, Charid, and Ono, 725, verse 34, the sons of Jericho, 345, verse 35, the sons of Sana'a, 3630, verse 36. Now, in verse 36, we're now speaking about the priests who went back, and notice what it says. Look again at at verse 36. The priests, the sons of Yedaiyah. Yedia of the house of Yeshua, 973; the sons of Emer, 1052; the sons of Poshor, 1247, the sons of Charim. 1017, verse 40.

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The Levites of the sons of Yeshua and Kadmiel of the sons of Hodaya, 74, verse 41. Now, in verse 41, we have a word. I realize that many of the English Bibles will translate it singers, but in actuality, these are poets. There are people who write a shear. Now, what is a shear? A shear can be a song, but it can also be a poem. So these ones who are writing these songs or poems, notice what it says. It says, and the poets of the sons of Asaph, 128, verse 42. The sons of the gatekeepers of the sons of Shaloom, the sons of Ater, the sons of Tamon, the sons of Akuf, the sons of Chattita, the sons of Shovai. All were 139, verse 43, and the the temple keepers of the sons of Sechah, and the sons of Hashufa, and the sons of Tabat. It says the sons of, and this is in verse 44. The sons of Karos, the sons of Siahah, the sons of Padon, the sons of Levanah, the sons of Hagava, the sons of Akuf. Verse 46: the sons of Agav, the sons of Shomitli, the sons of Hanan, the sons of Gidel, the sons of Gachan, the sons of Raia, the sons of Ratzin, the sons of Nekoda, the sons of Gazam, the sons of Uzzah, the sons of Passeach, the sons of Bethsai, the sons of Asna, the sons of Mainim, the son of Nafisim, the sons of Bakbuk, the sons of Hakufa, the sons of Takhur, the sons of Baal Slute, the sons of Mechida, the sons of Harshah, the sons of Barkos, the sons of Cibra, the sons of Tamak, the sons of Natsiach, the sons of Chatifa. Verse 55, the sons of Avde Shlomo, Benay Sotai, the sons of Ha Sophert, the sons of Peruda, the sons of Yarla, the sons of Darkon, the sons of Gidel, the sons of Shefat Yah, the sons of Khatil, the sons of Pahoret, of Siviim, the sons of Ami, all the temple keepers of the sons of the servants of Shlomo, how many? 392. These are the ones who went up from Tel Melech, Tel Harsha, Ke Ruf, Ad. Emer and Nut were able to tell the house of their fathers and Zaram with the ones from Israel they are. Verse 60. The sons of Dalaia, the sons of Tovia, the sons of Nikuda, the sons or the they were a total of 652. Now we're ready for verse 61. And the and the sons of the priests, the sons of Chavaya, the sons of Hakots, the sons of Barzilai, which were taken from the daughters of Barzillai, the Giladi, a wife is called by their name. Verse 62. These sought their writing, and it says mit Yachim, and was not found that they had redeemed from their priesthood. Verse 63. And Tarshatah said to them, which were not able from the holy of holies unto stand as a priest by the Urim and the Tumim, so we see here that they were not able to serve in this way. All the congregation as one were 42,360. Verse 65. Beyond their servants, and these would be male servants, and their maid servants are these 7337, and to them were the Poets,

and the poets were 200. Now we're going to talk about their animals. Their horses were 736. Their mules were 245. Their camels, 435. And then it says their donkeys were 6720. Verse 68. And from the heads of their fathers, when they came to the house of the Lord, which is in Jerusalem, and what did they do? They volunteered at the house of the God, and they stood upon their service according to their power that was given to them by the treasury, and it says the works of gold, and also we have the other things that were given were 60,000, 61,000, and then we have silver. We have 5000 mani. manim- that's a measurement- and it says, "And the the priestly garments were 100. Look now to verse 70, our last verse, and the priests that returned and the Levites from the people and the poets and the gatekeepers and the temple keepers unto their cities, and all of Israel was in their cities. Now, what do we have again? What is being. Emphasize here is God's faithfulness to bring about a restoration.

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Now let me put this into another context, and what is that? Well, there is a context in regard to the end times. We see it with God bringing the people out of Babylon back to the land of Judah. Primarily, what is emphasized is that city of Jerusalem. What is God going to do? He's going to do the same thing in the last days. And by the way, we are living in the midst of it. That God is bringing the people back to the land of Israel, why? Well, in the same way that they came back from Babylon, so Messiah could come the first time. He is bringing the people back to the land of Israel, so Messiah will come a second time. And what is he going to do the second time he comes? Three primary things he's going to save that remnant of Israel, that 1/3 remnant that we read about in the prophecy of Zechariah. What else is he going to do? Destroy the enemies of Israel. Praise God for that. And then the third and final thing that he's going to do is to establish that millennial kingdom, a kingdom that is going to reflect the righteousness of God. Because Messiah, and hear this, now all the time I hear people teach that the Torah has vanished away. The Bible doesn't say that; it is near vanishing away, but it has not. And in the millennial kingdom, the Torah is going to be the law. Now, the Torah is not an instrument of salvation, but as Paul says in Romans seven, the Torah is good, it's holy, and it's righteous. And when we study the commandments of God, that's what the Torah is. It speaks of the 613 biblical commandments. We learn something. We learn that we are sinful, that we are in need of a redeemer, and that God has sent His only begotten Son into this world to be the redeemer, so it's only through that hope are we going to see the fulfillment of God's will. Let me conclude by saying this: grace is important. It says, "For by grace you have been saved. So grace is extremely important, but when you study the word grace properly in the Bible, we see that God's grace has a purpose, and what is that purpose? To bring us into the will of God. That's how the grace of God works in our life, and that's how God is working. He's bringing the people back to the land. Why? That's his will. It is a requirement for the kingdom to be established that the people are back in the land. So God is always faithful. He's always acting in light of the truth that He reveals in this book, not in any other book, only in what's called the Bible, what we can call the Tanakh, the Hebrew Bible, and the Britha Khadasha, the New Covenant. This is the Word of God. If we rely upon any other thing, we are going to be deceived. We are going to not express victory, but we are going to manifest defeat. So trust in the truth of God. Where do we find the truth of God? Only in one location in the Holy Scriptures, in what we call the Bible. So be committed to the Word of God. I'll close with that. Until next time, and we enter into chapter three. May God bless you, and shalom from Israel.

Intro Voice

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