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SPEAKERS

Baruch Korman, Intro Voice

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 are going to see that Ezra, he has returned out of Babylon in order that he might enter into Jerusalem. I want you to take out your Bibles and look with me, if you would, to the book of Ezra and chapter seven. Again, the book of Ezra, and chapter seven. In this first part of chapter seven, we're going to look at the first 11 verses, and we're going to see God's faithfulness to provide for the people and to bring things into God's order. And again, I've said this many times. This is what we are seeking. We are not seeking if we're wise and humble, and we're hearing from God, and we are walking in the anointing of the Holy Spirit. We're not seeking our will. We're not seeking our order, but we're seeking God's order, that we might come before Him in a way that God moves in our life to bring about His purposes, His plans, His will, that we are found faithful. So let's begin. Look with me, if you would, to Ezra chapter seven, and we're going to begin in verse one, where it says, "And after these things, in the kingdom of Arctahasta, the king of Persia, we see something. The next word is Ezra, and notice how Ezra is spoken of here. We have many of his descendants being tied here in a very complete list that leads back to, and we know that Ezra is a priest that goes back to Aharon, the first high priest. So look, if you would, to to verse one, where it says, "Ezra, the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shalum, the son of Sadok, the son of Achituf, the son of Amaria, the son of Azariah, the son of Meriot, Verse four: The son of Zarachia, the son of Uzi, the son of Buki, the son of Avishua, the son of Pinchas, the son of Elazar, the son of Aharon, the head priest. This is another term for high priest. Look now to verse six, and he is the Ezra that went up from Babylon and learned something. Whenever we see that phrase "went up, we're talking about immigrating. We're speaking about Ezra's return back to the land, and again, we know from the book of Daniel that there was 70 years. Now Daniel doesn't speak about the 70 years, but he speaks and quotes what is said in the book of

Jeremiah, and Daniel is right. There's these 70 years that Israel is going to be in exile, but when the 70 year comes to an end, what's going to happen? God is going to move. God is always faithful, and He's going to bring the people back to the land of Judah, specifically to the city of Jerusalem, and this is what is happening here. So look again, verse six. He is the Ezra that went up from Babylon, and he is a scribe. And then what's very interesting is a word after scribe. It's the word Mahir. Now Mahir means fast, and what is he fast in? He is fast, and the implication is in his understanding of the law of Moses, which the Lord God of Israel gave, and he gave it to him who did. The king gave it to him a. According to the hand of the Lord his God, that was upon him, and then it says "Ko Bakashato, which means "and every request. Now, just think of that. We see that there is a pagan king, and we had his name mentioned earlier on in the scripture. Look again at verse one, "Bemauthut in the kingdom of Artachasta. This is this king of Persia, and we find here that everything that Ezra asked from him, this king again Artaxasta, he gave every request, and this just shows the faithfulness of God. If you were to ask me, what do we see in chapter seven of this book of Ezra? We see over and over God's faithfulness being manifested, and we'll see more of this as we press on. Look now to verse seven. Now in verse seven it says, and from the children of Israel went up. Now notice, we're not talking about all the children of Israel, but there's an emphasis here on who.

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It says, and from the Kohanim, the priest, and the Levites, and the, and we have a word for perhaps poets or singers, and the gatekeepers, and then those who are the servants of the temple, that's in Jerusalem, in the seventh year of when Artashasta. Now learn something, nothing is in the scripture by chance. There is significance that all of this is happening in what year? The seventh year of this king Artashasta. Why is that important? Because the number seven relates to holiness. Now I can say this differently. The number seven relates to the purpose of God. Here again, what is holy God's purposes? What is unholy our purposes? But if we want to become saints, we of course need to receive that gospel, and through that gospel, we are going to become a new creation, and that new creation, we are going to be led to agree with God. This is the truth of regeneration. I can say that differently. Instead of regeneration, we can use a more biblical term: being born again or born from above, meaning God worked in order to bring about a change in who we are, how we think, how we behave, so that we represent the faithfulness of God. And how do we do that? By being committed to the purposes of God. So look again. It talks about these from the children of Israel that went up, and the implication is went up to Jerusalem, and it says here they did so in the seventh year of the king Artashaska. Look now to verse eight, and he came, and who's the emphasis? Well, it's third person singular. Most Bible translations will interpret it, and it's right. We're talking about Ezra, so it says here, and he came to Jerusalem when, in the fifth month, in the seventh year of the king. So all of this is happening at a very specific time. Notice what it says in the seventh year of the king. This relates to the purposes of God. Look now to verse nine, where it says four, in one, and of course in English we might say in the first of the month, the first month. So on the first day of the first month, one is that. Well, the first month is Aviv. We can speak of it differently. Nissan. Now that is the month of what holiday? Well, we find that in the 14th day of that first month, Passover begins. Now, this is providing an important contextual clue, because this going back to the land of of Israel, specifically the land of Judah and the city of Jerusalem, this is done because of redemption, and that's why we see this first month being mentioned here. This month of Aviv in Hebrew, or Nissan from a Babylonian standpoint. Well, let's keep reading. Look again at. Verse nine, four, on the day one of the first month. What do we have? It says here it was founded,

the going up from Babylon, and notice it says that this took place on one of the month, meaning of the first month, in the the on the first day of the fifth month, came to Jerusalem according to the hand of his God, and it's the good hand of his God was upon him. So we see something. This is biblical language to tell us God is at work. This is not happening naturally. This is happening because God has willed it. God has purposed this, and now we see the effects of it happening. So look again at this verse, verse nine, Four, on one, and it's the first of the first month. We see here that was founded the going up from Babylon on the first day of the fifth month. It says he came, that is Ezra came to Jerusalem according to the good hand of his God upon him, and again none of this is happening naturally. It's all happening supernaturally because God is bringing it about. Let me just say to you a very simple truth, and that's this: anything that's good that's going to happen in your life, it's not going to happen in the natural. It's going to happen because of God's supernatural anointing upon your life. And how does that anointing begin? With submissiveness. It begins when we recognize the complete authority of God over us. This is what we're called to do.

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Let's move on to verse 10. For Ezra, and he did something. He prepared his heart to do something, and we have a very important word, lidrosh, which means to inquire of the law of the Lord, to do and to teach in Israel. And we have two words, chok, which is law, and then we have the word mishpat, which is judgment. Now, in this case, this word judgment is speaking about a decision. We consult the law of God to find out the will of God. Very important that we see this. If we want to know how to behave, it doesn't come about naturally. It comes about when we consult the commandments of God or the law of God, also known as the law of Moses, now again I've made mention several times that when we study the law of God, what do we learn? Well, we can say it two different ways. We learn God's expectations for his people, what he expects from us, and when we apply his expectations to our life, what are we going to do? We are going to begin to reflect his character, and this is what every believer is called to do. God expects that from his people, but of course, to be his people first, you must enter into a covenantal relationship with them, and it's through that covenantal relationship that God begins to go to work in our life. Now, the best covenant is that new covenant, what is called in Hebrew habrithachadasha, this new covenant, and remember what I've said many times. This word "new" is a kingdom word. So whenever we find a new covenant, it's a kingdom covenant. When we receive that gospel, we become a new creation. What does that mean? A kingdom creation, and we are that new man. We're not that old man that has died, but we become that new man that represents life and eternal life. And where are we going to spend eternity? Not in Jerusalem of today, but we are going to spend eternity in what's called the New Jerusalem, that is that Kingdom Jerusalem, and God's going to bring about a change. How can we understand that change? Well, through a very important Hebrew word, the word Sion, or in most of the time the Bibles will translate it into English by with the. Word Zion, so Zion is another kingdom word, and Zion speaks about Jerusalem, but not the Jerusalem now, but the Jerusalem after redemption, and what redemption am I speaking about? When Messiah returns and He establishes, sets up his kingdom. That is going to be a glorious time. It's not going to be like the Jerusalem of today. Remember what the Book of Revelation tells us in Revelation chapter 11, that Jerusalem of today is called by two terms that are not flattering at all. Those two terms are Sodom and Egypt. Sodom was known for its sinfulness, and Egypt. Whenever we come across the word Egypt, what should come into our mind? The world. Egypt represents the world. It is a paradigm for the world. And what's going to happen? Well, we see here that this word Egypt, Mitsraim, comes from a Hebrew

word which means trouble, or tribulation, or sar, meaning very narrow. Now, what's the concept of narrowness? It relates to pressure, anxiety, and things along those lines. That's what we have when we belong to the world, and it's only when we experience redemption, and a very important redemption. What does the scripture say? Says that we were not redeemed through the blood of goats and calves, but rather we were redeemed by whose blood, the blood of the Son of God. I'm speaking about, of course, Messiah Yeshua, Jesus of Nazareth, and because of that, we have something that's unique. The Scripture says in Hebrews chapter nine, and verse 12, that that through what has happened in in Hebrews 9:12, we don't have atonement, but rather we have something known as eternal redemption, and that should give us confidence. That should give us assurance because we have eternal redemption, and through that eternal redemption, we are going to experience eternal life. So notice what it says. Let's go back and look again at verse 10, where it says, "For Ezra, he did something very wise. He prepared his heart for what purpose? To inquire. Now that word inquire, *lidrosh*, can also be to seek.

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So it's just not inquiring from God, but it's a word of strength in regard to seeking the law of the Lord. Why? To do. That's what he wanted to do to do the law, implement it in his life, to teach it in Israel as a law and judgment, meaning a proper decision. So, if we want to be pleasing to God, if we want to be found faithful, we need to understand something. I've said this frequently, and I'll say it again because it's foundational for our faith. The Bible says in Genesis one verse 27 that we were created in the image of God. That word *imit Salem* is better understood as a reflection. That's what we're called to do-to reflect God, God's character, God's holiness, God's righteousness, God's perfection. We can't do that in and of ourselves. We have to become that new creation. We have to belong to the kingdom of God, and only then will God begin to change us. What's that verse of scripture that I speak of frequently, Philippians chapter one and verse six, where it says, "He who has begun that good work in you, he will complete it. When will he complete it? On the day of Messiah. Now that day symbolizes the rapture. So when that rapture happens, we are going to be perfect. We are going to see the finished work of God in our life. What does that mean? Well, it means that we are going to receive that kingdom body, that body which is perfectly designed for eternity, where in the kingdom of God, and with that new body, we will live righteously. Why is that important? Because when we live righteously, we are going to be manifesting God's glory. Well, let's conclude. Let's look at our last verse. Look, if you would, to verse 11, Ezra chapter seven. And verse 11, where it says, and this is a copy of the letter, which the king Artashasta that he gave to Ezra the priest. Now notice this: Ezra was a recipient, a recipient of this letter that came from the king Artashasta, and what did it do? It says the scribe Ezra, the priest, and the scribe, and it says a scribe in the words of the commandments of the Lord, His laws concerning Israel. Now, notice that His laws concerning or regarding Israel. Now, why is that important? Because if Israel is going to do the things that God wants Israel to do, it has to understand the righteousness of the law. Now, there's a very interesting scripture that we see in Matthew 24, where it speaks about something that is rather disappointing to God. And what is that? Well, it says, "And the love of many will grow cold. Now, love. What is love? Well, it is the number one characteristic of the commandments of God. Now, I hear all the time people talk about how important love is, and I would agree with them. We are called to live in a way that manifests the love of God. So, love is indeed important, but if we want to understand love and how to act in a loving way, what do we look to? We look to the commandments of God. I realize that this is extremely foreign to most believers today, because they have been told something

else. They have been told that the law is done away with. This is not the case. The law has not been done away with. It is going to be. When is it going to be? Well, we know exactly when it's going to be. Not during the millennial kingdom. During the millennial kingdom, the law is going to be the basis for Messiah's rule, he is going to rule according to the law. Where do we see that? Well, we see that in Isaiah chapter two, where it says, "Kimitsion tetse Torah udvarado naim meushalaim, which means, "For the law will go forth from Zion. Remember Zion, that kingdom word, and the word of the Lord from Jerusalem. We see that Sion or Zion and Jerusalem are parallel, but we see something. We see that at this time Jerusalem is going to have to have been already redeemed. This change, this glorious change is going to come to it, and how is it coming about through Messiah's establishing establishing of the kingdom in Jerusalem for those 1000 years, that millennial kingdom.

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So that is going to happen. That is an assurance that we are going to see that. And where will we be during the millennial kingdom? Now we have to be careful, because if you listen to the Orthodox Church, they will say something that is false. They're not reading the Scripture because the Bible says during the millennial kingdom, those who are in Messiah. What are we going to be doing? We're told twice this. We are going to be ruling and reigning with Messiah. This is what we're called to do. So where will we be? We will be in Jerusalem, the Jerusalem of today. Now it'll be different because it will be glorious. It will be righteous. It will be changed. It won't be like it was during the time, as it says in the book of Revelation, chapter 11, like Sodom and Egypt. It's going to be different. It is going to truly be that holy city. So we can look forward to this change that is coming, and the reason why it's going to come is because Messiah is going to set up his rule from Jerusalem. But let's look again at our last verse, verse 11. It says, "And this is a copy of the letter which the King Artashasta that he gave to Ezra the priest, the scribe, and then it says, the scribe of the words of the commandments of the Lord, his laws, and concerning Israel. So. The laws, the laws of God concerning Israel. This is what we're going to see. Messiah is going to rule over that millennial kingdom, and the Bible says this with a rod of iron. What is he going to do? He is going to enforce a very important truth: Torah observance. Why? Well, again, we are not saved by the Torah. Nowhere in the Bible do we see the Torah being spoken of as an instrument of salvation. But for one who is saved by God's grace through the blood of Messiah, we're going to do something. We're going to understand that we are not under the law. What does that mean? I hear all the time people will argue, and they will say to me, "But, but, Baruch, we're not under the law. That's true. But do you understand what that means? That term, when it says we're not under the law, it means this: that we are not under the judgment of the law. Why? Because we read, for example, in Romans chapter six, those who have received Messiah, just like Messiah died upon that cross, we also are dead. But we're not simply dead. We have a hope, and what is that hope? Our hope is in a future resurrection. Just like God raised Messiah from the dead, so too we raise every believer, and He will take us out of the grave, and our souls will rise, and will enter into heaven, and there will be until the rapture. And what's going to happen at the time of the rapture? We're going to receive a new body, a glorified body, a body that is perfectly designed for the kingdom of God. So this is what we should be expecting, and that body is going to be like Messiah. How do we know this? Well, if you look, for example, at the Book of Romans, chapter eight and verse 29, it talks about predestination, a biblical predestination. This has nothing to do with the false teaching of John Calvin when he says predestination is this: that God has predetermined some to be in the kingdom, and He has predetermined others not. That's not what predestination is at all. What is Predestination,

predestination is related to the foreknowledge of God. Very important that we see that. I think that we should emphasize and put a significance on God, who foresees and foreknows all things, and because of that, God is able to use His foreknowledge in order for His purposes, in order to move and to bring about His will and His order in our life. That's who God is. That's what He does. But when we look at predestination, biblically speaking, it is this: it is being conformed to the likeness of Messiah. That is biblical predestination. It has nothing to do with where you're going to spend eternity. What is predestination? It is about one thing, and that is being made like the Messiah.

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We are going to be in His image. Now we have to understand that properly. Does that mean we become divine? Certainly not. That would be heresy. What does it mean? It means that we begin to think, and how is that possible? When we receive that new body, that body that is perfectly designed for eternity in the kingdom of God, we are going to think differently. We are going to think like Yeshua thinks, and we are going to be committed to the things that He is committed to. What do we know about Messiah? Messiah never sinned. We see over and over that the leadership they wanted to discredit him by saying that he was a sinner, but they tried, they set traps, but they were never successful. Why? Well, the scripture tells us, tells us that in all points he was tempted because he was a human being, but he did not sin. He was without sin, and because of that, he could be that sacrificial lamb. Let me say it differently: that he could become our Passover lamb, and that Passover lamb. What does he supply? He supplies redemption. What type of redemption? Not a temporary one, but. As we talked about in Hebrews nine verse 12, he supplies eternal redemption, and that gives us assurance. It gives us confidence that when we die, that we will indeed be resurrected and be brought into the kingdom of God, whereby on the day of the rapture, we will receive that new body, that body that is perfectly designed for eternity in the kingdom of God, and we know something. In and I'm not speaking about the millennial kingdom. I'm speaking about the new Jerusalem. There will be no sin. There will be nothing that's displeasing to God. There will only be that which is holy, that which is righteous, and of course that which is glorious. That is our future. So rejoice, just as we began our time together with that call to worship from Psalm 50. What can we do? And we can do in seriousness, not manufacturing it, but sincerely praising the Lord because of who He is, what He has done, but more importantly, what He's going to do in establishing that kingdom first, the millennial kingdom, but but eventually that new Jerusalem, where there'll be no more tears, no more death, no more sorrow, no more no more screaming, but there'll be one thing: holiness, perfection, God's glory, the manifestation of God who is perfectly righteous? That's our future. So let's rejoice and let's understand how God is even at work today. In the same way that He brought the children out of Babylon back to Judah, more specifically to Jerusalem. Why did he do that? So Messiah could come the first time, and what are we experiencing today? Something that is so significant, but most of the church doesn't even well know it's happening, and that is this: that he's bringing the Jewish people back to the land. There is so much opposition, but we've seen already in our study of Ezra, there is great opposition to the Jewish people coming back to the land. What they did after the Babylonian captivity, nothing changes. There's great opposition to the people coming back to the land today. But that's okay. It is happening. God has promised that He is going to bring the people back to the land, and we need to be understanding what we should be expecting. And what is that? Well, I made mention of this a little while ago. What is the solution for exile? There's only one: redemption, and that's what God is getting ready to do, to do a great work of

redemption. And who is He going to redeem? Well, He's going to redeem a remnant of Israel. What's that remnant? That 1/3.

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And not only then, but there's also going to be a group of those from the nations, not Jewish, but God loves all people, and He is going to redeem them as well. Why? When they see God sanctifying Israel, fulfilling His promises to them, not because they deserve it, but because of who God is. God is faithful. So this is our expectation. This is what's happening today. Let us not be people that are spiritually blinded, but let us see the hand of God at work even in our days. 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.