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SUMMARY KEYWORDS

Ezra, Priest, Repentance, Fasting, Grace, Transgression, Covenant, Israel, Prophecy, Kingdom, Settlers, Restoration, Redemption, Messiah, Sovereignty

SPEAKERS

Baruch Korman, Intro Voice

Intro Voice

Shalom and welcome to Via Hafta 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 begin chapter nine of the book of Ezra, and we see that Ezra was a leader. He was a a priest, and one of the important things about a priest is that they had the responsibility, every priest to be a teacher of the word of God, and to bring the people back to a right relationship with God through the teaching of His word. And Ezra was faithful to that task. Well, take out your Bible and look with me to the book of Ezra and Chapter Nine. Notice what it says here as we begin this first verse of chapter nine of the Book of Ezra. It says here, as these things were completed, we see something. Now many Bibles will say leaders, but it's not the normal word for a leader, a manhigh. But we find a different word, sarin. Now, today in Israel, a cabinet official, meaning a leader of a very high place, is called a tsar. So notice what it says: these upper officials they approach me, who is speaking Ezra, saying, "The people of Israel have not made a distinction, and the priests and the Levites from the peoples of the lands. Notice lands or countries, and as their abominations of the Canaanites, the Hittites, the Prezites, the Jesbethites, the Ammonites, and the Moabites, and the Egyptian, and the Amorites. Now, what we have here is a list of people who usually are thought of as the people of the land of Canaan or Canaan. And what we find here is that these people. What is the main word that is used to describe them? Well, the word is toeva, which is an abomination, and this speaks about their perversion. This speaks of their faithlessness and speaks of them committing gross sin. So we have these individuals again: the Canaanites, the Hittites, the Prezites, the Jezbethites, the Ammonites, the Moabites, the Egyptian, and the Amorites. All of these individuals. Now, notice when we look at these, we find 12345678. Now, what is this reason that eight are mentioned? Because God wanted to redeem them, but in order to be redeemed, you must have faith. Let's press on to the next verse. Look, if you would, to verse two, Four, and here's the problem. It says they have married. Now the word here is to take, or to lift up. In Hebrew,

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to marry is to lift up a wife from their daughters for them and for their sons, and notice what it says here: the holy seed has been mixed with the peoples of the lands, and the hand of the high officials. That same word, and we have a second word. We have a word which, when we look at this in Hebrew of today, it's usually referring to a secondary leader. So the first word "sarin" has to do with these high officials. The second word has to do with what we would call an associate leader or a vice leader. And it says here was among them. Notice what it says. This is a word for a transgression or rebellion. This rebellion as what? Well, these leaders were the foremost, meaning they were the first ones in regard to this abomination, this type of wrong behavior, this faithlessness. Look at verse three. Again, who is speaking, Ezra? And when I heard this thing, I tore my garment and my coat or robe, and I pulled out from the hair of my head, and my beard, and notice what he says. And I set, and this next word meshomem is astonished for what was going on among the children of Israel, and it says, "And unto me they were gathered, all that trembled at the words of the God of Israel concerning." And we have this same word for transgression or rebelliousness of the exile, and I dwelt astonish unto the evening offering. Now it's interesting. This word for offering is mincha, and normally we're talking about a grain offering. But we know something. We know that the evening offering was indeed a blood sacrifice. Let's move on. Look at verse five. And the evening offering, I stood from, meaning I got up from, and we have a word. This word is the word Tanit, which is a fast. So Ezra was just not mourning this sin, but he was fasting.

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And notice what it says: and when I tore my garment and my robe, and what else did he do? And I bent down upon my knees, and I spread my palms. That's literally what it says unto the Lord, my God. Now all of this is showing repentance. It's also showing worship. This is what he chose to do. Keep reading. Look now at verse six. And I said, "My God." And we have two words, and they're very close in meeting. It says here, "I was ashamed," and we have another word that, if you do a good study of it, it also means to be ashamed. So two different words that mean more or less the same thing. And what was he ashamed to do? To lift up my face to my God unto you, because of our transgressions. And notice this, ravu, which means were abundant, so our transgressions were abundant, and notice what it says to raise up my head, and then he talks about, and our guilt was great unto the heavens, verse seven. From the days of our fathers, we are guilty in a great way, meaning of great guilt unto this day, and in our transgressions we have given our kings and our priests into the hands of the kings of the countries or the lands by the sword into we have the word for captivity and into spoil, meaning the enemy was able to take plunder, and then it has this phrase and into shame face as today. So over and over, what we're seeing is how unfortunate the people's behavior were, and it brought shame, great shame upon them. This is what the word of God is saying. Look now, if you would, to verse eight. But now, as a little moment, was grace from the Lord, and it is indeed the word. Techina, which is another word for grace. Another word for that is Chesed, but this is a different word. There was grace from the Lord our God. Two, we have a word to remain for us, and we have the word Pta, which is as a refuge to be given to us, a a peg in a holy place to illuminate our eyes by our God, and to be given, and then we have a word mihi, which is the word for for sustenance, a little sustenance in our our servanthood, being slaves. Look now to verse nine. For servants are we, and in our servanthood, he has not left us our God. But what did he do? It says rather he has placed upon us, and this is the second word for grace, hesed. He has placed upon us grace before the kings of of Persia to give to us, and it's that same word mihia, sustenance, to raise up the house of our God and to make stand the desolation.

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places, and to give us a fence in Judah and Jerusalem. Now that word for fence is a word of of protection, and that's what God is doing. He is protecting the people, not because he's obligated to do so, he's doing this because he is a holy God, a God of grace, and grace is not what we deserve, but is what God does because of who He is. That He is a gracious God. This is what is being taught to the people. Move on. Look, if you would, to verse 10. But now, what can we say, O our God, after this? For we have abandoned your commandments. This is the problem. The people have left the commandments of God. Let me just simply say, and I say this not in a way of being critical, but just being truthful. When we look at much of the church today, the church believes that the law has been done away with. Now they don't understand a very important phrase. That phrase is, "We are not under the law." What does that mean? It means that we are not under the judgment, the condemnation of the law. Why? Because of the redemptive work of Messiah. Our sins, all of our sins have been forgiven. All of our sins have been forgotten. This is the important point. So look again at verse 10. But now, what will we say, O our God? After this, for we have abandoned your commandments, verse 11, which you have commanded in the hand of your servants.

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And notice who the servants are, the prophets, saying, the land which you are entering into for a possession is a land, and notice it's eretz nida. What does that mean? An impure land it is, and in the impurity of the people of the land, and in their abomination, all of this is being taught, which they have filled it, meaning filled this land with what they have filled it from here to here with their uncleanness. This is what the Word of God is saying. So this land is supposed to be a holy land, but when we look at it, it's a land of impurity. It is a land that's full of abomination. This is what God is upset about. Look now to verse 12. But now your daughters do not give. To their sons and their daughters, do not marry off to your sons, and do not seek their peace or their goodness until Olam. Now most will say forever, but it has to do with the kingdom establishment until that kingdom is established. On account why that you might be strong, and that you will eat the goodness of the land, and you will possess your sons will possess this land forever, meaning unto the kingdom establishment. Look now to verse 13. And after all that has come upon us, it says here, because of what the evil deeds of us and our guiltiness, that great guiltiness, for you are our God, and you have spared us from being brought down from our transgressions, and has given to us. Here's good news. Plata, what is that refuge? As this, so we find this refuge God is giving. Why? Begin because of who He is. He's not a God that that abandons His people. He is a God that holds on to them. Why? Because of this covenantal relationship. Again, it is impossible to overestimate the importance of being in a covenantal relationship with God. And the best covenant is the covenant that came through the work of Messiah, His shedding His blood and purchasing for us, as the Scripture says in Hebrews 912, eternal redemption. Well, let's press on. Look, if you would, to verse 14. The one who has returned, and it's speaking here about not returning for what purpose, to make void or to transgress or to violate your commandments, and to take in marriage from the people of this abomination. These abominations Says surely, if one would do that, you will be angry against them. Unto, and we have this unto Kaleh, which is unto their end, and there will not be a remnant, and there won't be a refuge. Now, what is speaking here is that if this is the case, there's not going to be hope for the children of Israel. What do we know? God is going to move. God is going to provide everything that's necessary for this kingdom hope to be established. Well, let's look at our last verse. Look if you would to verse 15, where it says, "The Lord, the God of Israel." Think that's such an important phrase. We have that sacred name, the Lord, that Yud Hey Vav Hey, that speaks about the

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God who transcends all things, the One who was and is and will be. So we have that term here for that characteristic of God, the Lord, the God of Israel. And notice what it says: "You are righteous For you have caused us to remain as a refuge, meaning that we have a future as this day. Behold, before you, it says here, is our guiltiness, for there is nothing to stand before you concerning this. Now, what does that mean? It means that they have no merit whatsoever. They are guilty before God. They have nothing to be able to stand before them. But what did we emphasize earlier tonight? Well, in this study, and I want to call our attention back to verse eight, where it says, "But now, for a little while, there was grace from the Lord our God." And then, what else? Look if you would to verse nine, for we are servants, and in our servanthood, it says here, you have not left us, our God, but what has He done? But you have extended unto us.

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There is that word chesed, grace, before the kings of Persia to give to us sustenance to raise up the house of our God and to make stand those desolate places. Now let me just share with you: this is what's going on right now in Israel, and there's a group of people. Unfortunately, so many people speak of them in a derogatory way, but in one sense, they're heroes. Now that does not mean everything that the settlers do is acceptable. They can do some things that are not proper, but I want you to see that they have returned to the land. They are doing just what the scripture says here, and what is that? It says here that they are are reestablishing these desolate places, and that's important because God says in so many places, the people must return back to the land, and they must rebuild these desolate places. This is what the settlers are doing, and they're doing it because they believe this book. Are they perfect? No, but neither am I, and neither are you. We all have fallen short of the glory of God, but these settlers are committed to re-establishing these cities, and it's interesting because they name them after the very places where they are called in the Bible, and they want to re-establish them. Why? Because they understand the word of God. In order for the kingdom to come, what has to happen? These places have to be reestablished, rebuilt, and not just reestablished and rebuilt, but dwelled in. This is important, and therefore they are making the sacrifices, and many of them come from from wealthier countries, and they dwell in very difficult situations where they are persecuted, where they are attacked, and where things happen against them, and we see something. We see just recently, for example, in Britain, in England, what has happened? The British government has taken a very unwise stance against the very people who are building up these places. Why? For a kingdom purpose. Now, whether they are doing it for that reason or not, that's up to you to decide. But they are being used by God for reestablishing these places, places that must be reestablished before the kingdom of God comes. Now, let me just close with this. I want you to look at just one place in the Bible. Look with me, if you would, to the book of Ovadia. That is the book of Obadiah, and I want you to see something of great significance. Again, the book of Obadiah, and I want you to see what it says in this passage of scripture, now I want us to begin with the end of this book. Notice what it says at the very end of verse 21, the last verse, where it says, "And the kingdom will be to the Lord." Now the question that we should ask ourselves, and this is a great thing, the kingdom will be to the Lord. The question we should ask is, what has to happen for that to become a reality? That's what we want. We want the establishment of the kingdom of God. Well, notice what has to happen. It says here that the Jewish people must inhabit certain places, and notice what it says. Look if you would to verse 18, where it says, "And the house of Jacob will be fire, and the house of Joseph will be a flame, and the house of Esau. Remember that God is constantly against Esau. Why? Well, his house is going to be straw. Let

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me ask you something: What happens when fire meets straw? It's consumed. And it says here that it will be ignited among them, and that they will be devoured. And notice it says there will not be a survivor among the house of Esau, for the Lord has spoken. So who are Esau? Esau is connected to the Palestinians of today. Keep reading. Notice what it says. Look at verse 19. And the ones of the Negev, this is the southern part of Israel, they will possess the mountain of Esau, and it also says, and the Shefela. This is the lower place of the Philistines, and what does it say here? That they will possess the field of Ephraim and the field of Shemron or Samaria, and Benjamin will possess where Gilead. Now, what is this speaking about?

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It speaks about a great change that no one really believes that doesn't have faith in the Scripture. And what is that? That the nation of Israel is not going to get smaller. That's what the world wants. That's what the United Nations wants. That's what the European Union wants. That's what Great Britain wants. But it's not. It's going to get bigger. This is what this scripture is speaking about. That Benjamin, that is Benjamin, is going to possess Gilead. Where is Gilead? It is in Jordan today, and we can keep reading. It says here that the exile that will be of the sons of Israel. What are they going to do? They are going to possess the Canaanites unto Serfat. Now Serfat, most people see this as a place within Lebanon, and then it says the exile of Jerusalem will also possess fraud, which is a term in modern Hebrew. It's for Spain, but it's also speaking about another portion of the land, and then it says in Mount Zion there will be the judgment upon the mountain of Esau. Over and over, we see how Esau is going to be punished. And again, who is Esau of today? The Palestinians. And then only after all of that happens, we have this good news where it says, "And the kingdom will be to the Lord." What must happen? Well, what's happening today? The Jewish people must return to the land. It's happening, and they must rebuild these desolate places, they must rebuild them, settle them, live in them, and make it part of the land of Israel. Well, what we should expect is prophecy to be fulfilled. What prophecy is going to be fulfilled? The Jewish people are going to return to the land, and not just the land of Israel, but also in Lebanon, and also in Jordan, and also in Egypt. If you know your Bible well, you're going to see that the people of Israel are going to spread out, and that word for spreading out is a word to burst forth, and it talks about how this is necessary for the kingdom to be established. So I'll close with this: If you are desiring the kingdom, you must desire that prophecy be fulfilled, and the Jewish people not only return to the land but spread out, not just in the biblical Israel, but in a greater Israel, and we know this because we look in the Scripture, and it tells us that the border of Israel, when the kingdom is established, is going to be from the river of Egypt unto the Euphrates River. So again, prophetically, biblically, Israel's not going to get smaller. Israel's going to get larger. The world doesn't believe that. The world doesn't want that. But it's going to happen. Understand, God is sovereign, and what God has said is going to be a reality. So my hope and my prayer is this: that we wouldn't look at this world from eyes of faithlessness, but what would we do? That we would believe this book and everything that is written in it, and realize it's going to happen. It's going to be. Fulfilled. God is faithful. God is able, and whatever God says, expect it. It is going to become the reality for His people, both His old covenant people and also His new covenant people. We're going to see, without any doubt whatsoever, God is faithful, and He is going to show Himself faithful. And when He's going to do that, in the last days, He will show Himself faithful to believers, what we call the church, and He will also show Himself faithful to Israel in the last days, when that Antichrist empire will want to destroy Israel, God will show Himself faithful. And what will happen? Messiah will return, and I'm talking about the second coming. He will

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return, and he will defend Israel, and he will bring about a destruction to all those nations that came up to Jerusalem for war, and a remnant of those nations are going to see when God sanctifies Israel, they are going to understand who is God, and they are going to put their faith in the God of Israel. This is the future that you and I must believe in if our faith is rooted in this book. While 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.

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