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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.

Baruch Korman
Well, take out your Bible and look with me, if you would, to the book of Ezra and chapter eight. We're going to begin in a few minutes where we left off last week in verse 26. So again, the book of Ezra, chapter eight, and we're going to begin in verse 26. And let me just simply say, as I have gone through this passage, we see that there are many things that the translators, and I'm speaking about a rather good translation, they take liberties. They do not translate literally, but they interpret. And again, it is not proper for translators to interpret, but rather they should simply render faithfully the Hebrew words or the Greek words into the English language. So that's what I'm going to attempt to do for you this evening. So with that said, again, the Book of Ezra, chapter eight, and we're going to begin in verse 26, where it says here, and Ezra is speaking, I weighed concerning their hand, meaning I weighed unto their hand, and we have a measurement. It says here 650 talents of silver. Now that is a lot of weight. Also, we see not only that, but we see as well vessels of silver, 100 talents, and also 100 talents of gold. So we're talking about a great sum of money being dedicated to restoring the work at the temple. Move on to the next verse, verse 27. Now we have a word for vessels, and we can call them basins, as many translators do. And these basins, first and foremost, they are of gold, and notice what it says that there is 20 of them, and their worth is 1000. And we have this measurement of a Persian coin that's called a drachma. So there's 1000 of of value of these drachmas, these coins, and then we have as well vessels of of bronze, and that is those vessels which have been polished. Now it's a problem because many translators will say fine, but if we look at here, it's a word for good, and we see that the word good means something that is acceptable to God, and we find that there's two of these, and these vessels of bronze that have been polished that are good. Notice that these two, what does it say? Well,

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again, many will say they're precious, but that's not the Hebrew word. It's a word for covenantness, and that means that which is desirable as gold. So they're not precious as gold, but they are desirable like gold. Why? Because of this great value of of wealth that they represent. Well, let's move on. Look, if you would, to verse 28. Again, he's speaking, and he says, "And I spoke unto them, and what did he say? You are holy to the Lord, and the vessels are holy, and the silver and the gold, and this is all that was was offered. Some will say a free will offering, but it simply means a donation unto the Lord. And then we have the God of your forefathers. So we have here an idea of holiness being set apart for a purpose. Now, when we know the Hebrew language, the word for setting apart it can be for a good purpose, and if it's God's will, it's a good purpose. But we can also dedicate something, sanctify something for a purpose that is not. According to God's will, the same word is used. So we would never, if someone said, "I'm going to use this money to buy a knife or a weapon to kill someone," we would never call that a holy knife. But in Hebrew, it is simply means it's been set apart for a purpose. Again, it could be a good purpose, a godly one, one that's pleasing to him, or unfortunately, it can also be something that is not according to God's will. Something that he will find very, very unpleasing to him. Well, look if you would to Verse 29. Now again, we have a different word in the biblical language. Many translators will say "watch," but it's not the word "watch." It is a word for being diligent, and that's what we're supposed to be here. Notice what it says, verse 29: "You be diligent, and it's in the plural, and you keep.

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So both of these verbs for diligent and keeping is indeed in the plural, and it says unto you shall weigh before, and we have the high officials of the priests and the Levites, and then we also have the same word for high officials of the fathers of Israel, where these officials they are in Jerusalem. And notice we have another word. Now again, my wife's Bible says chambers, but if we look here, it's a different word. We have a Hebrew word, lishka, which means an office, usually an office of governmental significance, one that is supported by the government, and that's what we have here: the offices of the house of the Lord. Now, again, everything that's being done here is for the purpose of restoring the worship at the temple. Ezra is going to play a major role in bringing the people back to a righteous worship of the Lord God of Israel. This is what we're seeing. Let's move on to verse 30, where it says the priests and the Levites they received, and what did they receive? Well, we have here a weight of silver and gold, and not just the weight of the silver and gold, but also the vessels. And what were they supposed to do with these vessels to bring to Jerusalem to the house of our God. Now again, the emphasis here is on restoring worship. All of this has been donated. This gold and this silver, much has been by the king, the Persian kings. First and foremost, we can talk about Artashasta. Then, after that, we can talk about Dariavesh or Darius. And again, we have kings such as Cyrus as well. All of these Persians officials are indeed committed. They are believers in the God of Israel, and God is at work, and we see that when God works, one of the primary things that He does is to restore things back to His order, and that's why we see the faithfulness of God restoring things back to His order. And what's first and foremost being emphasized here, the order that should be done at the temple in Jerusalem. This is what's being emphasized. Let's move on to verse 31. Now, here again, in my wife's Bible, it says they departed, but we don't see that in the Hebrew language. It simply means it traveled from the river called Ahava, and here again, normally when we hear that term Ahava, we think of love as the Hebrew word Ahava means love, but here it's spelt differently. Sounds the same, but it's different. Has nothing to do with love, and it says here, and it traveled from the river Ahava, and we see here when did they do that? On

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the 12th day of the first month. Now we know something. This is two days before Passover, and we're going to see something. We know that Passover is a day of preparation for what? It's a day of preparation for the feast of unleavened bread, and the first day of the feast of unleavened bread. Is treated as a a holy proclamation. Now I realize so many times in English it says a holy, a convocation, but it's not the word convocation. If we look at that word mikra, it's a word for proclaiming something, not a a meeting, but rather a proclamation. So when we look at this, it's a holy proclamation. And what's being proclaimed? What God has done in the past, and what God's going to do in the future. But we have something here. Notice what it says again, and it traveled from the river Ahava on the 12th day of the first month, to go to Jerusalem, and notice what it says, and the hand of our God was upon us, and notice what He did, and He saved us from the hand or the the palm of the enemy, and the enemy that was lying in wait. That's a word of ambush by the way. So we see this very clearly. There was this threat, but God did something. Now, when we look at the word for delivered or rescued, however you want to translate either one is acceptable. What stands out is that this word is in the hifil. Why is that important? Because that is the causative. It means it just didn't happen on its own, but it was made to happen.

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There was a cause for that, and who is that cause? Well, it's God, and notice what it says here at the end of the verse, verse 32, where it says, "And we came Jerusalem, meaning we came to Jerusalem, and we dwelt there. Notice for three days. Why three days? Well, I said they were there on the 12th. The next day would be the 13th. The next day would be the 14th, and the next day would be the 15th, which is a holy proclamation. Work is not allowed to be done, and traveling meets the biblical definition of work. So they could not do that. That's why they remained there for, as the scripture says. Look at the end of verse 32. It says, "And we dwelt there for three days." Notice verse 33. Now this tells us something. The reason why they were there is because they were obeying the word of God. This is what was important to them. They did not want to violate God's instructions, God's commandments. So it says, look at verse 33. And on the fourth day, we weighed the silver and the gold and the vessels at the house of our God, and again it says concerning the hand of Mereimot, the son of Uriah, the priest, and with him who was with them as well, Elazar, the son of Pinchas, and then it says, and with them Yo Zavad, the son of Yeshua. Now, here's something important. One of the things that bothers me is how people will mispronounce the name of our Messiah. Now, people oftentimes want to emphasize how to pronounce that sacred name of God? Those four letters Yud Hey Vav Hey, and we should, we should get it right if we're going to pronounce it. Traditionally in Judaism, we do not use that word because there is no temple today. But we have here. Notice what it says. Says Yo Zavad, the son of Yeshua. That's the way to say Jesus in Hebrew, Yeshua. And then we have No Adia, the son of Benui. And notice that these were priests from the tribe of Levi. Look now to verse 34. With the number of the weight of all all of this, it was written all the weight at that time. So what we see here is that there was nothing unjust. There was no corruption. They waited. They waited where? They waited at the house of God, and they not only waited, but they wrote it down to be very accurate, so that there was truth involved. And that's something that is so important. If we're going to worship God, if we're going to serve God, we must do so. According to the truth, let's move on, if you would, to verse 35. Now, verse 35 speaks about something of great significance, and that is God's faithfulness to bring the people out of exile, and that's what we see. Look at verse 35. The ones coming from captivity, and who are they? The sons of the exile. What did they do? They offered burnt offerings to the God of Israel, and they

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gave generously. Notice what they gave. It says here 12 bulls, according to all of Israel. Then we have rams, and how many rams? Naughty six. And then we have sheep. Now again, so many times they are careless with their rendering. There is a different word for lamb. This is not the word a lamb. This is a word kibbasim, which is sheep. And how many sheep were there? Says 77. And then as well, we have male goats that were used for a sin offering. How many? 12. Now why 12? Because of the 12 tribes of Israel, they wanted to deal with their sinfulness. They wanted to remove that corruption, that contamination spiritually from them, and they used the sacrificial system for that. And notice it says, "And everything, they what did they do? Well, it says everything a burnt offering unto the Lord. Now that's significant, because a burnt offering is a total offering. Nothing is held back. There is no benefit. It's all given to the Lord, and this is to emphasize a commitment that they had unto the Lord. So this is something that's that's very important. Let's conclude with our last verse, verse 36. It says here, and they gave, and here again, what did they give?

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Well, we have date hamalak, the laws of the king, to the satraps of the king, that is, these high officials and the governors that were on the other side of the river. So we see over and over there's an emphasis on how these laws. Where did they get the laws from? They got them from the king, and the satraps received them and administered them, meaning shared them with those who were on the other side of the river. Why? Well, primarily, if you've been following on the other side of the rivers, where the enemies of Israel were, those who were opposing what God wanted to do. Well, keep reading. Notice what it says again, verse 36, and they gave the laws of the king to the satraps of the king, and the governors on the other side of the river. And notice what it says, and they lifted up the people, and not only did they lift up the people, but also the house. We could translate the temple of God. Now, this is important because what is the emphasis of this chapter? It is about restoring things back to a biblical worship, and that's what we can expect, especially in the millennial kingdom, there is going to be a restoration back to the law of God. Why? Because the law of God does something. There is a close connection between the laws, the commandments of God that were given to Moses, and the character of God. In other words, when we study the commandments of the Scripture, we're going to find that those commandments show us the character of the God of Israel, and that's what we're supposed to be like. That's what the Holy Spirit is going to do in our life, move us to have a testimony, a character to reflect who he is. That's what every believer is called to do. Now we know that so many times what is emphasized is this Hebrew word adut, which is a witness or a testimony, and we are supposed to have a testimony or bear witness in a way that reflects not just our faith in God, but also the character of God. And when we look at the commandments, the biblical commandments first, the commandments that God gave to Moses, there. His commandments, we see that those commandments they reflect the character of God, and when we implement His Word into our life, what are we going to do? We too are going to demonstrate that we belong to Him by having a testimony, a witness that reflects his character. That's what every believer is called to do. Now, one of the things that bothers me, and it should bother you as well, is when people want to make a distinction between the the law of Moses, the law of God and the commandments of Christ. We should not do that. We see if we believe, and we ought to believe this, that Messiah, that He is God. Therefore, there is no way to make a distinction between the commandments of God and the commandments of the Messiah. They are from the same source. What source? God. So the commandments of God, the commandments of Moses, the commandments of Messiah, they are all God's commands. And what are we called to do? We are called to implement

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them into our life, to have a testimony that reflects faith. Now, let me just say something that I've shared so many times recently, and that is when we look at the Hebrew word for faith, it is emunah. That word is derived from the same Hebrew root that we get the word emet from. What is emet? Truth. What is faith? Faith is demonstrating having a testimony that is in light of the truth of God. And when we look at this book, all of this book, it is the truth of God. Therefore, we are called to do something, and that is we are called to implement the truth of God into our life. Now I want to close with one last verse. Invite you, if you would, to look with me to the book of Romans, the book of Romans, chapter seven. Just want to read one verse, and that verse is verse six again, the book of Romans, chapter seven, and verse six. I want you to see what it says here.

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Verse six, but at this time, after we have died concerning to things that have bound us. Now this word bound us. It's just that. What are we talking about? Sin. We have died to sin. How? We have died to sin by faith in Messiah, receiving that gospel message. And what does that gospel do? Notice it says it sets us free. We can translate it differently. It gives us liberty from the law. Now, what are we talking about when it says gives us liberty from the law? Well, the law. We all know the verse. Paul says it frequently. We are not under the law. What does that mean? Means that we are not under the law's condemnation. Why? Because Messiah, when he was crucified, when was he crucified on Passover, he took the full punishment. He paid the price so that we would never encounter the punishment of God, that we would be set free, and that's what it's talking about here. When it talks about we have been set free from the law, why? In order that we will serve God. Notice how we serve God now as believers. Beichat haruach, meaning in the the newness or the renewal of the Spirit, and not in the oldness of the letter which has been written. So we are in a better position now as believers. We have been set free from the condemnation of the law, in order that we can receive the truth of God, in order that we might implement that truth into our life, that he we would have a God pleasing testimony, and that we would bear witness concerning to His presence in our life. Now, as believers, what do we have? Well, Paul talks about this: that we have the guarantee of our salvation. What is the guarantee of our salvation? The Holy Spirit. Everyone who receives the gospel, there's no exceptions. Everyone who has received the gospel, they have the guarantee of the Holy Spirit, and that Holy Spirit be. A recipient of Him shows us that we belong to God, and that we, when we die, whenever that might be, we will be welcome into the kingdom of God. We no longer belong to this world. We have a new relationship. We have a new citizenship. We are now related. We're part of the family of God, and our citizenship is in the kingdom of God. So no longer are we bound by the things that binds the world. What binds the world? Sin, selfishness, and we find that that normally when people belong to the world, what are they interested in? Their desires. But because we are a new creation in the Messiah, all these old things have passed away. Behold, the new has come. We are a new creation, and we are committed to, as it says in verse six of Romans seven, we are determined to demonstrate that renewal, the renewal of the Holy Spirit. Now, when we talk about the Holy Spirit or the Spirit of God, if we go back to the book of Genesis and chapter one, we see something. We see that when God created the heavens and earth, what's the Hebrew phrase? Tohu vevohu. What does that mean? A lack of order. And the Spirit of God was there. Why? In order to do something. In order to bring us into the order of God. That's how the anointing of the Holy Spirit continues to work in our life, in order to bring us into God's order, so that we have a testimony that is pleasing to Him. That when people look at us, they see the power of God, they see victory, meaning salvation, that we are exemplifying. That's what we're called to do, and we're called to

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do that daily. That's why we die to self daily, that we might live to God and demonstrate that we are His servants. So I'll close with that. Until next week, and we begin chapter nine. Until then, may God bless you, 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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