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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, we are going to continue our study in the book of Ezra. Last week we began Ezra chapter seven and completed the first 11 verses, and now we're ready for Ezra chapter seven, beginning with verse 12. And again, we see that that this chapter is primarily in Aramaic. It's not Hebrew, and God is utilizing Aramaic. Why? Well, at this time, all official documents were written in Aramaic. It was a language that was an international language. People knew this because so many of the world had had a connection to this this empire the empire of the Persians and the Medes so let's continue look with me if you would to Ezra chapter seven and verse 12 notice we're speaking about one individual. Now he's called here King of Kings, and we're speaking about Artak Shasta, and it says that he was addressing who to Ezra the priest. And notice how Ezra is referred to so commonly, he is called a scribe of the law, of the God of Heaven, and then we have the word Gamir, which can be mean peace. But many translators understand that this is a greeting. We can translate it peace and so forth, meaning that there's going to be something that is going to be continually said in this this letter. Let's move on now to verse 13. We see that this king, and we're talking about Arta Shasta, we see that he did something. Look at verse 13. He says, "From me was issued a decree that all notices all all the ones willing in my kingdom from the people of Israel and the priests and the Levites to go up to Jerusalem with you, what does it say? Go. So we see here that Arta Shasta, like his predecessors, and I'm speaking about Korish or Cyrus, and also someone else. I'm speaking about Dariavesh or Darius. These individuals, God moved in their life for what reason? To cause them to participate in the plans of God, and God is giving you a similar opportunity this very night that you might participate in His purposes, that you might be connected to the will of God. Now, one way that that is seen is that God is moving, and we see this today, moving to bring the Jewish people back to the land of Israel. So significant that over and over in the prophets, I'm

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speaking about not just just Isaiah, Jeremiah, and Ezekiel, but also many of the minor prophets, and they're minor not because their words are of least significance, but we find here that their prophecies were smaller, so that's why they're called the minor prophets. But we see something; they too frequently spoke about God's plan to bring the people back to the land of Judah, and this is what's happening right now. So we see this. Look again at verse 13. From me, a decree was issued. Now that word issued simply means place. That all and the word here mitnadev, which means wilfully offered in my kingdom from the people of Israel, including the priests and the Levites, to go up to Jerusalem with you. Go meaning. You may go. So we find that that this king Artashasta is allowing the people to return and encouraging and even providing everything that's necessary for this kingdom to be reestablished. Look now at the next verse, verse 14. It says, "All accordingly, that was from before, and then we have the word the king. So everything that was before, referring to the king, and who else, and his seven counselors, let them be sent to investigate concerning Judah, and not just Judah, but the capital of Judah, which is to Jerusalem, and then it says, "According to the law of your God that is in your hand." Now this is an idiom when it says, "All that is in your hand," it's speaking about the fact that that this king, Artashasta, has empowered, given authority to Ezra, and to those who are supporting him to be utilized by God for this purpose. What purpose? In order to bring the people back to the land. Now, remember, I've said this many times. Why are the people returning to the land? So Messiah will be born in Bethlehem, so he can come the first time. And what's happening today? Something very similar.

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We see that God again is bringing the people out of exile, in order that Messiah will come two additional times. What's the first time for the rapture? Now that rapture is specific specifically linked to the church to believers, and then we see that there is that second coming. The second coming is not for the church; it is for Israel, and God is going to do something when Messiah comes at the end of these last seven years, known as Daniel's 70th week, when we see that that Messiah is going to save that remnant of Israel. He is going to defeat the enemies of Israel, and the third thing he's going to do is to establish the kingdom. What kingdom? The millennial kingdom. So let's press on. Look, if you would, to verse 15, and to carry carry what silver and gold that the king and his counselors that they will donate to the God of Israel that in Jerusalem is what Mishkaneha which means is his dwelling place. Now I think it's so significant that we see that these individuals, and we're talking about non-Jewish kings that were ruling over much of the world, they understood something that it was God's will for the Jewish people to go back to the land, and again, why? So that Messiah could come the first time when he was born in Bethlehem. But we see something else, and what is that? We see that likewise today, God is at work. God is bringing the people back to the land exactly as He had promised to do through the prophets. This is happening why? In order to bring things to a kingdom conclusion. I think it's so important that we see that when we talk about the work of Messiah, and we talk about the work of the church, we see that there is a connection to the kingdom of God. Now that shouldn't surprise us. We know that Messiah was sent into this world, and the very first message that he gave was to repent, for the kingdom of heaven is at hand. So we see over and over when we talk about Messiah, he had a kingdom purpose, and if we are listening to God, and if we are being led by His Word and walking in the anointing of the Spirit, we too are going to be connected to the kingdom of God. Well, let's press on. Look again as we conclude that 15th verse where it says that in Jerusalem is the dwelling place, meaning the dwelling place of God. God is uniquely tied to that place, and we know something: Messiah is indeed going to return to Jerusalem. He is going to establish His kingdom, and He is going

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to rule for. 1000 years from this location. Look now to verse 16. And all silver and gold that is found in every province in Babylon, among the ones who are willfully giving, it says of your people, or the people, meaning the people of Israel, the priests let them freely give for the house of their God in Jerusalem. Now, notice we see over and over that there's an emphasis on Jerusalem. This is true in the Old Testament, but understand, it's also true in the New Testament. We see that Messiah is going to return. He is going to come a second time. He is going to pour out the wrath of God upon the enemies of Israel. He will bring that remnant of Israel to faith through that gospel, and he's also going to rule for those 1000 years from the holy city Jerusalem. Never think that God is not interested in the land of Israel specifically in that holy city of Jerusalem. Now again, that word "holy," when we look at it in a verbal form, it's the word for sanctifying something. And Jerusalem is a holy city. We could say it differently. It is a sanctified city for what purpose? For the kingdom of God first, the millennial kingdom, and then again after that judgment of God that Messiah is going to bring at the end of Daniel's 70th week. When that happens, what's going to come about? Well, after that judgment of Messiah's second coming, we're going to see something very important, and that is this: that God is going to move in order to defeat the enemies, establish His kingdom. What kingdom?

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We're talking about the millennial kingdom, where Messiah will rule for those 1000 years. Well, let's move on. Look, if you would to verse 17. It says here, and all according to this, what are we supposed to do? This purpose it should cause someone to be diligent, diligent to buy with the the silver. This silver, what should they buy? Bulls, and rams, and lambs, and grain offerings, and drink offerings. And it says here that should be offered for them. And notice what it says concerning what? Well, we see here upon the altar of the house of your God that is in Jerusalem. Now, I hope you're seeing that over and over, we're talking about a reestablishment. God bringing the people back to Judah, specifically to the holy city Jerusalem, in order for Messiah to come the first time, and we see how predominant Jerusalem figures in over and over. Yes, we talk about Judah, but the emphasis is on the holy city Jerusalem. So this cannot be ignored. Look at something else. Look now to verse 18. And what that is unto you, and to your brothers, that is good with the rest of the silver and the gold. Whatever is good in your eyes to do, it says here, according to the will of your God, and then we have you do. So we see something. We see very clearly here that this man, and I'm speaking about who, Artashasta. He is an individual that is trusting, trusting Ezra, trusting the leadership that they do what they're supposed to do with this silver and with the gold. So there's no doubt whatsoever. Again, according to the will of your God, it be done, or literally you do. Now let's look at verse 19, where it says, "And from the vessels that are given to you for what will we have a very important word, the word pochan." Now this word. Has to do with service, but what service? Well, if you know Hebrew, that word pelamitchet is a word that speaks about the temple service. So we're speaking about sacrificial worship. So look again, verse 19, and from the vessels that are given to you for the service. What service? The service at the house of your God. What should be done? Let it be completed for the God of Jerusalem. And then look now to verse 20, where it says, "And the rest that is needed in regard to the house of your God, that will fall unto you. And then we have here a very important phrase: Let it utterly be given for the house from what the treasuries of the king. Now again, over and over, something is very important. We see how this king, and of course, we're talking about the one that we mentioned in verse 12, Arta Shasta. This king, he is investing in the kingdom of God and the house of God, the one in Jerusalem, and let me just simply say this is a pattern. When we look at the book of Ezra, we see over and over that these

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individuals they had a commitment to worship. Whenever we speak about the house of God, I can say that differently. Whenever we speak about the temple, what should come into our mind? Worship, and we see that that Ezra, and also the king Artashasta, they were committed for worship to be done not just any place, but in Jerusalem, and it was paid for. It says here, let it be given, utterly given, for the house by what the treasuries of the king. Look now to verse 21. And from me, I Artashasta, the king, issue a decree. That means set a decree for all the treasuries that are on the other side of the river. That all that is asked by Ezra the priest, the scribe of the law of the God of heaven, let it be diligently done. So again, we see again how this king Artashasta is trusting Ezra. He understands that he is a priest. Now, what is a priest? Well, if you understand the book of Ezra, it says that he is a sofer, that is a scribe. What does that mean? Well, if you think it just means that he copies religious texts, that's not the case. We see that a priest was a teacher of the word of God.

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They were supposed to be an instrument for revelation of God's word, and if you read carefully, not just in the book of Ezra, but also later on, especially in chapter eight of Nehemiah, also we see that Ezra appears there. And what is he doing? He's blessing God. Why? Because of the word of God. This is what every one of us should do. Now we bless God because of His Word. What does that mean in the practical sense? It means that we treat with reverence the Word of God. And if you were to ask me what is the greatest problem with the church today, I would answer this way: the church lacks reverence for the word of God. Now I can say it differently; they they do not show authority that they don't give authority to God over them by submitting to the truth of Scripture. When we don't revere the word of God, we're in actuality not revering God Himself, because God is inherently connected to His Word. That's why we call it the Word of God. So all of this is very important that we understand it correctly. Notice again, it says here, what is asked by Ezra the priest, who is a scribe of the law, that is the law of God of heaven? Let it be diligently done. Now let's look at verse 22. We're going to find the limitations. It says unto. To 100 talents of silver, and unto wheat it says 100 coarse, and concerning wine 100 baths, and in regard to oil also 100 baths of oil. But notice when it speaks about salt at the end of verse 22, it says salt that it is not written. Meaning this, there is no limitations upon the salt that the people are supposed to supply. Now again, this is all an edict from the king, for who? For those treasuries that are on the other side of the river. Now, who are we speaking about? Well, if you've studied well within the book of Ezra, you know something. These are where the enemies of Ezra later on the enemies of Nehemiah and Zerubbabel and Yahushua, the high priests. We see that these are enemies. They don't want what God wants. They are individuals that are opposed to the will of God. And what do we see? We see that this king Artashasta he is punishing them and saying it's your treasuries that are going to provide the resources that the temple needs in order that worship be done. Look now, if we would to verse 23. All that is from the decree of God, the God of Heaven. Let it be done diligently. A different word for diligently, but the same thought. For the house of God, what God? The God of Heaven. That why, and here again, he understands something. If he does not serve God, what does this king know, Artashaska? If he doesn't serve God and participate in the will of God, he says, "For why should there be?" And we have a word for wrath. Now, this word for wrath is a unique word. It is the same Hebrew word in modern Hebrew for whipped cream, and what's the the message? Well, when an animal gets very very angry, what do they do? They froth at the mouth, meaning you look, and they begin to have saliva, and that saliva, because of their intensity, what happens to it? It becomes white like whipped cream, and so it's a word here that refers to wrath. And he says, "So why should

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there be wrath upon the kingdom of the king and his sons?" He understands something. He understands that he is in a position of leadership, and if he doesn't do the right thing, and this should be very, very much a message to those who have positions of leadership, whether that be of a company, or whether that be of a household, a family like a father, whether it be a judge or a military leader, whatever it might be, or an important person in the police or the military, all these individuals, they are put there how, for a godly purpose, and we should be committed to serve, and not just doing what we think's right or what we think is in our best interest, but we put that aside because we're called to have the fear of the Lord.

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And when we operate under the fear of the Lord, what's going to happen? We are going to be led to make decisions, decisions with discernment, in order that God is glorified. So this is what's being taught. Look now to verse 24. And to you we are informing that all the priests and and the implication is all the Levites and the singers and the keeper of the gates, and then we have something else. We have a word for the temple servants, those servants of the house of God, this God. And notice what it says. It says for such people, the tax and the tribute shall not be imposed upon them, so they are are tax exempt. So we see something, and I think you need to understand what's happening in regard to the enemies of Israel. It is from the. Their treasury houses that they have to supply for the worship of the house of God, but those who are serving there, talking about the priests and the Levites, those who are the temple singers, those who keep the gates of the temple, and those who are temple servants, all of these individuals are exempt. They do not have to pay any tax tribute whatsoever in order to carry out their work. Move on. Notice what it says in the next verse, verse 25, where we read, "And you, Ezra, according to the wisdom of your God, that you appoint, and it says here that is in your hand that you appoint, and we have a word for judges. Then we have a second word for judges. Now some Bibles will say magistrates and judges, for what purpose? That that judgment may be done for all the people that are what on the other side of the river. So this is being done that you appoint these magistrates and judges, in order that those enemies that they can be judge for all the ones who know the law of your God, and not only that, and the ones who do not know, let them be made to know. So we see something. We're talking about a kingdom experience, and we see that foundationally, it is the law of God. This is what we find. This pagan king, who is no longer a pagan but a believer, what is he doing? He is mandating that things be done according to the truth of the law of God, he understands the relationship between the law of God and the administration of justice. This is what the Word of God is teaching us. Look now to verse 26, and all that does not want To to serve the law that is of your God and the law of of the king. It says all who doesn't want to do that diligently, what's going to happen? It says here judgment will be upon him, and then it says, "Let it be done." So, if we're not interested in doing the law of God, what's going to be the outcome? There is going to be judgment placed upon them. What type of judgment? Just keep reading. Behold, for death, or for banishment, or for punishment, and then we have here something very important, also for imprisonment, meaning that they are going to be bound into prison. This is what we see that this king Arthashasta is mandating in his empire. Well, look at the last two verses. Look at verse 27. Blessed is the Lord God of our fathers, who has given such as this into the heart of the king to do what? Well, we have a word, le fa'er. What does that mean to glorify the house of the Lord, which is where in Jerusalem? So notice what this is saying to us over and over is this: God is at work, and God has put it into the heart of this king Artashasta, and before him Cyrus, and after Cyrus, Darius to do what, in order that they would glorify,

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and that's exactly what it says to glorify the house of the Lord, which is in Jerusalem. Well, let's conclude. Let's look at our last verse, verse 28, where it says, And concerning the the placing, and we have a word hesed. What is that word? Grace.

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Notice that it says, "Unto me has been placed grace before the king and his counselors, for all the, and we have the word for all the high officials of the king, the mighty ones. And what is he doing that I might strengthen according to the hand of the Lord my God? And concerning what else concerning me that I will. Together from Israel, who the leading men to do what to go up with me. Now again, we can't understand this without learning that there's an emphasis on something that is building the house of God in Jerusalem, why? In preparation for the people returning back to Judah, and more specifically, to Jerusalem, why? Well, it's obvious. We saw evidence of this in many, many chapters about buying what? Buying bulls, rams, lambs, having the grain offerings, all of these things to be done. Why? So God might be worshiped. And I want to conclude by saying this: when we look at the kingdom of God, we see that there is a relationship between the worship of the Lord God of Israel and His Son Messiah Yeshua, that is Jesus of Nazareth, in order that we worship. This is why God is bringing the people back to the land. Now let me just conclude by saying a few things. Don't believe the lies that are full upon YouTube, and that is this: that everything's ready for the next temple. This is not the case. This is a deceitful thing. Nothing's being done in regard to the third temple, that next temple. And by the way, that next temple will not be pleasing to God at all. Why? The next temple, I'm talking about what's commonly referred to as the third temple. That temple is not going to be where God is worshiped. It is where something else is going to take place. And what is that? The abomination of desolation. What is that? This is when this one who opposes what does he oppose? The will of God, and what does he want to do? He wants to exalt himself above everything that is called God, and what is he going to do? What is the abomination of desolation? Well, it's when he sits, and here again, I say this frequently because so many times translators don't translate what's there. It is not the word heron, which is temple, but it's a different word. It is the Greek word neos, which refers to the sanctuary, or more precise, the holy of holies. This is what the antichrist is going to do, and we see that in the scripture. If you look sometime at Second Thessalonians chapter two, and verse four, where it talks about clearly that that antichrist is going to do something. He is going to, as I said, oppose and exalt himself above all that is called God, so that he does what? So that he sits in not the temple of God. Doesn't say that. He sits in the sanctuary of God, meaning the holy of holies, where he's going to proclaim himself that he is God. He is not. What is he? He is just like the one who empowered him, and whom I'm speaking about, Satan. Who is Satan? He is a liar. He is the father of lies, and this is what's going to happen. Want you to see undeniably what's going to take place, and that is this: that the Antichrist is going to desecrate. That's what the abomination of desolation is. He is going to desecrate the most holy place, the holy of holies, where God once ruled from, and His presence dwelt within. But what's going to happen in the last days? The antichrist, in order to manifest that he is God and he is a liar, he is going to enter in that place, take that seat in the very, very location where God dwelt. He is going to sit there, and he is a liar. He is false, and we see something because Israel will not receive him. Israel's going to go through the worst time of persecution ever for the nation of Israel. It's not in the past, but it's in the future. It's going to be in the last days after the abomination of desolation. Well, I'll close with that. Until next time, and we press on into chapter eight. May God bless you. Shalom from Israel.

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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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