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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're now ready for a new chapter in the book of Ezra, chapter eight. So I invite you to take out your Bibles and look with me to that location, the book of Ezra, and chapter eight. Now, one of the things we're seeing here is that there is a genealogy. We'll talk more about that later on, and we can say it differently. There is a list of individuals who have been registered with Ezra for one purpose, and that is to go back to Israel. And when I say Israel, I can be more specific, and I can use a different term, Judah. Now remember, after King Solomon, we see something. We see that the kingdom was broken into two kingdoms. There was the northern kingdom, which was called Israel, and there was that southern portion of the kingdom that was called Judah, and obviously the place where God caused His name to dwell was in that holy city of Jerusalem. There is where the temple was, and there is where the people of God were called to go up in order that they might recognize God, that they might offer Him a sacrifice, and that they might do what they were commanded to do. And all of these festivals, they are important because they teach us about the character of God, and not only His character, but also God's work. Because all of these festivals, they have a purpose. They talked about what God has done in the past, but there's also a future fulfillment of what God is going to do in the last days in establishing His kingdom first in Jerusalem, Jerusalem of today. But there's going to be a difference, because that Jerusalem of today it is going to be transformed. What do I mean by that? It is going to be redeemed, and what is the source of this redemption? Very clearly, it is the blood of the Lamb of God, who is the Messiah, and it's His blood that is going to bring, and hear this carefully, a redemptive change to Jerusalem, and that redemptive change is going to be manifested during Messiah's rule upon the mercy seat. We can say that differently upon the Ark of the covenant, Messiah is going to rule there, and He is going to enforce a Torah observance. Why? Because the Torah and those commandments

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are inherently tied to the character of God, and that is the witness, the testimony that we are supposed to have that when people look at us as believers, they see God's character being manifested through us as a witness, as a testimony. So, with that said, let's begin. Look with me, if you would, to the book of Ezra, chapter eight, and we're going to begin in verse one, where it says here, and these are the heads. Now that word can mean leader, but in modern Hebrew, there's a different word for leader. But we'll simply translate it this way. And these are the heads of their fathers, who, and then we have a word, who were registered, and this word is related to a genealogy, and who were these individuals? The ones who are going up with me. Who's me? We're speaking about Ezra, and when did this happen? It happened in the kingdom of Artashasta, the king from Babylon, so we see something. These ones who were going up with Ezra, and remember, there's another important individual. We spoke of him earlier in this book of Ezra. His. Name is Zerubbabel, and Zerubbabel he was a leader, he was the governor in Jerusalem, and he played an important role in bringing the people out of exile and bringing them back to Jerusalem and into Judah. Let's press on. Look if you would to verse two. Now I mention there's this genealogy, and we're going to have a list of individuals, and that's what we're going to encounter now in verse two. It says from the sons of Pinchas, and then we have the Levitical name Gershon. Now understand there are three Levitical families, and one of these families is mentioned here when we see the name Gershon. Then it goes on.

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Look if you would to the middle of verse two where it says, "From the sons of Etamar." Now remember, Itamar was a son of Aharon the high priest, and from that family we have Daniel, and from the sons of David we have another individual named Hutush. Now these are some of the individuals that returned with Ezra to Jerusalem. Let's move on. Look now to verse three, and from the sons of Shekania, and from the sons of Parosh, and who were some of those sons, Zahariah. and with me it says here were registered, and we have another individual, or males. How many males were registered? We have 150. Now understand. There's going to be an emphasis here in this this section of scripture on the males. Now, why is that? Because the males represent a household, and this is what's being of interest. How many households return with Ezra to Judah, or more specifically to Jerusalem. So this is what's being said here again. Look at verse verse three, from the sons of Shechania, and from the sons of Parosh, we find here there were Zahariah, and with him, being registered, there were 150 males. Look now to verse four. And from the sons of Pahat there were Moab, and then another individual, Eli Ho Enai. And then we have the son of Zarachia, and with him, notice what it says: 200 males, verse five, and from the sons of Shechania, the son of Yah Zeel, with him it says here there were 300 males. So we're seeing that this family of the ones that returned, who were part of a household, we're talking about a growing number of individuals. Here, we see at the end of verse five there were 300 males. Let's continue. Look now, if you would, to verse six, and from the sons of Adin, Evid, the son of Yonatan, and with him, notice what it says: 50 males. Look now to verse seven, and from the sons of Elam, we have Yeshayah, the son of Attalia, and with him, notice 70 males, verse eight. And from the sons of Shephatiah, we have Zvadia, the son of Michel. And with him, notice it says, and with him 80 males, verse nine, and from the sons of Yoav we have Ovadia, the son of Yachiel, and with him we have 218 males. Look now to verse 10. And from the sons of Shulomit, the son of Josephia, and with him there were 160 males. Verse 11. And from the sons of Bevi or Vevai, Zachariah, the son of Bevai, and with him we have 28 males. Verse 12, and from the sons of Azgad, Yochanan. the son of the small one, Hakatan, and with him, notice what it says: 110 males, verse 13, and from the sons Of Adonikam, we

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have Achronim, which means the latter ones, and these notice what it says. These were the name; their names, and we have Eli Felit, Ya'el, Ushmaia, and it says, and with them, notice 60 males. Look now to verse 14, and from the sons of Bigvai, we have Utai, and then we have another individual called Zakur, and then notice, and with him we have 70 males. Now it's interesting when we come to verse 15, we see a change, an emphasis, and we see that this new emphasis. Look, if you would, to verse 15, it says, and I gathered was gathered with them to the river. The ones and most Bibles will mistranslate this. It's the word Haba, which means the river that comes, not the river that flows. It says to the Ahava. Now understand something. There is the word Ahava, which means love. This is spelled differently. It has nothing to do with love. It's simply the name of a specific river. And notice what it says here: that we camped there, and notice what it says for three days, and then we find that Ezra is speaking, and he says, "And I understood among the people there were who there were priests, and from the sons of Levi, I did not find there. So notice there were priests there, but there were not the sons of Levi or Levi at this location. Look now to verse 16.

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And I sent to Eli Ezer, and to Ariel, and to Shemaiah, and to El Natan, and to Yeriv, and to El Natan, and to Natan, and notice what it says here, and to Zahariah, and to Meshulam, it says heads meaning leaders, and we have here it says and to Yo Yariv, and to El Natan, it says here, people of understanding, or men in this case of understanding. Look now to verse 17. It says here, and was brought out With them, it says to Edo, and then we have the head, meaning he was a leader, and who else with Casifia, and the place, and then it says, I put in their mouth words to speak to Edo, his brothers, and then we have a word for a group of people who were temple servants, and among them was one who was called Hasifa. And the place it says to bring to us, bring to us who servants for the house of our God. So we see here that there's an emphasis on what. Well, all of these people were being assembled. Many of them were priests. Remember what we learned: no Levites were present, but nevertheless the priests were there. Why? There is an emphasis upon the servant service that was supposed to be done. When I say service, that word in Hebrews avoda, and it can be translated worship. So we see something here. We find that the people are being brought back to the land for what reason? In order to worship God, and that's why there is an emphasis upon this restoration back to the land of Israel. And always, when God is moving among His people, there's going to be a common purpose. Why? What is that purpose? So that God will be worshiped. And again, when we look at the festivals of Israel, or we could talk about it as the appointed days of the Lord. Now they're festivals that God gave to Israel, but they're not exclusively for Israel. They are for God's covenant people, both His old covenant people and His new covenant people, meaning those who are followers of Messiah. And when we look, for example, at Leviticus chapter 23, we see that there are many appointed days, and they spoke about these appointed days, what God has done in the past. But not just that, there's also going to be a future fulfillment of these appointed days. And notice something: the word for appointed is the word moad, moed, and what's important about the term Moed is that within that word, there is a word for destination. Now, when we talk about the destination, what are we referring to? The answer is only one, and it relates to the kingdom of God. God does these works, these testimonies. He bears witness to the things that make us into a kingdom people, and why is that so important? Because the kingdom of God relates to the glory of God, and when we and this is very important, when we walk in the righteousness of the law. Now realize something: the law does not save, but the law does indeed teach us what is righteous. And by default, there's commandments to do.

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When we do them, we demonstrate righteousness. There are also commandments that we are called not to do, and when we do, God forbid, what's the outcome? We manifest unrighteousness. We're not called to do that. We are called to live righteously. And what does the Scripture tell us? Well, Paul reveals to us that when we are in the Messiah, we become the righteousness of God. That means that we have the opportunity to glorify God. That's what we're called to do, and we see something, for example, in the book of of Zechariah, chapter 14, and just want to look at this verse. We've talked about it previously, but it's a very important verse. Look with me, as I said, to the book of Zechariah, Zechariah, and the very last chapter, chapter 14, and we see something here. Look with me in in verse verse nine, it says, "And it shall come about to the Lord, the King, upon the earth in that day, and it will be one day, and His name will be one. Now notice something else. It says earlier. Let's look at the previous verse, verse eight.

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And it will come about on that day that living waters will go out from Jerusalem, half to the eastern sea, and half to the other sea, which means the Dead Sea, and it says this will be done in the summer, and also will be done in the winter. And notice what it says as we move on. It says here, look at the previous verse, verse seven, and it will come. About one day, and this word "one" means a unique day. It will come about one day that it will be known to the Lord, and it says not day and not night, meaning it will be a unique day, and it says and it will come about at the time of evening there will be light. Now, notice the emphasis here on one day. When we look at the scripture, and I can just turn there very briefly. If you look at Genesis chapter one, notice what it says here. I want to begin reading in verse five. Genesis chapter one and verse five. And again, most Bibles don't translate it properly. It says here, and God called the light day, and the darkness He called night. And notice what it says: and it came about an evening, and it came about a morning. And then, what does your Bible say? Well, if it's accurate, it says Yom Achad, which means one day. If your Bible is not translated properly, it will say the first day. Doesn't say that. Why? Because the emphasis here is upon light. Now remember something: light. When we're talking about the sun, the moon, and the stars, that light was not created until the fourth day. So when we talk about light in Genesis chapter one on the first day, when God says "Vahi Or," and there was light, realize what he's talking about. He's not talking about a natural light, but he's talking about his glory, and that's why we see this emphasis in Zechariah 14 and those three verses that I read seven, eight, and nine. There was an emphasis on Yom Hakhad one day, and just like we read in Genesis chapter one that one day it wasn't a normal light, but it reflected the glory of God. Well, let's press on. Look, if you would, to verse 18 where it says, "And they brought to us according to the hand of our God, and notice what it says: the good hand of our God was upon us, and it says a man. And notice this: the word secho. Now, secho relates to understanding or intelligence, so it speaks about how there was brought to us accordingly because the good hand of God was upon us, and there was a man of understanding from the sons of Machli, the son of Levi, the son of Israel, and then we have the phrase Ve Sheh Raviah, and his sons, and his brothers, and notice what it says: the number 18, Shmona Asar, 18. The number 18 usually relates to life. Look now to verse 19, and it says here Hashafia, another individual, and with him Yeshayah, from the sons of, and now we have a Levitical family, Merari, and his brothers, and his sons, and notice what it says. 20. Now, what we have here is a type of genealogy. Those who went up, they were registered because they represented families. Remember how we began: the heads of our fathers. These were family heads, and what is being emphasized is this restoration that God is faithful. He promised. We see this, for example, in Daniel

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chapter nine. So many times when we come to the ninth chapter of Daniel, we see the prophecy of Daniel 70th weeks. That's true, but the first part of Daniel chapter nine is Daniel understanding the timing that the exile was going to come to an end and that God was going to do something. He was going to bring the people back to the land. Why? Because God is faithful, and one of the aspects of the people being being brought back to the land is for the Messiah to be born the first time. And what's happening in our days, undeniably, we see something, and that is the Jewish people returning back to the land. We see that every day in Israel. There are planes that are landing that are bringing what's called olim Chadashim, new immigrants.

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Now the word for an immigrant is from the word ole, which means to go up, and it speaks about this upward call that God is placing first upon the Jewish people, but we also know if we read, for example, Colossians chapter three, believers we have that same upward call upon us as well, and what does that allow us to do? To demonstrate the power of God. I can say it differently, for us to manifest with our behavior, the fruit of the spirit. That's what we're called to do: to testify, to bear witness that God is working in our life. That we're not normal individuals, but because of the resurrection of Messiah, we become supernatural. We no longer live defeated like the rest of humanity by by sin, but we can have victory over sin, as Paul says in First Corinthians chapter 15. He asks a very important question. He says, "O sin and death, where is your victory? There is none, because their power has been swallowed up in what the redemptive work of Messiah. That's the good news. And redemption, we need to remember something. The word redemption. There's two different Hebrew words for redemption. We have the word padut. What is that? Padut is the payment for redemption. It speaks about something that is given. What must be given? There is no redemption without the shedding of blood, and we know that that shedding of blood brings about the remission or the forgiveness of sin, so that's good news. But it's more than that. We're talking about that word padut, that payment. That's what padut is. It's a payment. Redemption is a transaction, usually a financial transaction. A payment must be made. In this case, for redemption, the payment is the blood, the blood of a lamb, as a lamb is a redemptive animal. But there's a second word for redemption, and that is the word geulah. So there's pedute that payment, and then we see geulah. What's geulah? It represents the outcome of this payment. And when we look at geulah, the word that should come into our mind is the word kingdom. Why? Because Messiah's redemption. What did he teach? Well, the first message that both John the Baptist gave and Messiah gave was the same message: repent, for the kingdom of heaven is at hand. There was a kingdom connection, and we see something. This kingdom connection relating to the kingdom of heaven. What's going to change? Well, this is what the kingdom represents. When we look at the book of Revelation, we see something. There is a strong emphasis upon the word throne as the throne of God. That throne currently is where it is in heaven, and God sits upon His throne, but we look at something. In the book of Revelation, there is a clear emphasis upon throne. But here's what we find: Messiah. Sometimes it says He's standing before the throne. Other times it points out that He is sitting on the throne next to his father on the right hand of his father, and then when the book of Revelation concludes, we see something else. Messiah himself is ruling on that throne. Why? Because he is that King of Kings and the Lord of Lords. He is the one who has done the work of redemption, and he is going to be the one who is worshiped forever and ever. Why? Well, it shouldn't surprise us. Read sometimes Philippians chapter two, where God says this: that he is given to his son. We're talking about Yeshua or Jesus of Nazareth. He has given to him the name above all names, that at the name of Yeshua or Jesus, every

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knee will bow, and every tongue will indeed confess, and that confession and that bowing of the knee is related to the. Glory of God, and what we need to realize is this. And I'll conclude with this final statement. You, if you're wise, remember we talked about men of of understanding or men of intelligence. Well, they're going to understand something, and that is this: in this body, as long as you are alive, there is a great benefit of confessing and and bowing your knee and testifying that not only Messiah died as that that Passover lamb, but but we see something else.

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We see that God raised him from the dead, and because of that, we know something: every knee will bow, every tongue will confess. And what will we confess? Not just that Messiah died, but here's what's important: that God raised him from the dead. That's what we need to always remember. Why? The resurrection is always related to the kingdom. If you are going to be in the kingdom of God, you're going to experience resurrection. Why? Well, what does Paul tell us? Flesh and blood cannot inherit the kingdom, so we need to be resurrected, and we're going to have for those who are believers, believers before the the rapture. What are we going to receive? We're going to receive a new body, a glorified body, a body that is perfectly designed for eternity. Where for eternity in the kingdom of God, and that body is going to be a glorious body. Now, how do we know that? Well, what does Paul say in First Corinthians chapter 15? He says that every body is designed for its habitation. For example, fish have one type of body. We find that birds have a different type of body. Why? They're not the same habitation. And we see that animals they have a different type of body. Paul goes on to say that there are are celestial bodies, and there are heavenly bodies. Every body is designed perfectly for its habitation, and where are we going to spend eternity? What will be our eternal destination? Well, we've already alluded to it. It's the kingdom of God. So that is the hope that we have that we are coming out of this world, and we will do so, and we will be brought and placed in the kingdom of God, where we will be forever and ever and ever. And what will we receive in the kingdom of God? Two things: the blessings of God, and the promises of God. If you want to know a true hope, what should you hope for? Not what you want, not what you desire, not what you think is going to make you happy, but your hope should be based upon one thing, and that is the promise of God. Whatever God has promised, and this book is full of godly promises. Whatever God has promised, that's what we should hope for. That's what we should be looking forward to, and that's what we will experience. But not in this world. We will experience it in its fullness, in that eternal destination, which is called the New Jerusalem. So I'll close with that. Until next time, and we press on in chapter eight. And God willing, concluded. Until then, 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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