

הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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(laid out in book order)

mentioned before, Ezra did not come to Jerusalem in 458 B.C. Ezra 7:7-8 only says the 7th year of Artaxerxes (אַרְתַּחְשַׁסְתָּא). But there is more than one Artaxerxes. There are in fact three:

Artaxerxes I	464-423
Artaxerxes II	404-358
Artaxerxes III	358-337 ³³⁶

The 458 B.C. advocates assume Ezra means Artaxerxes I. However, this assumption is an error, which will be shown below. Ezra meant Artaxerxes II. Ezra comes “seven sevens” after the start of the prophecy in 445 B.C., and then Messiah comes “sixty and two sevens” after Ezra, because the prophecy says, “until *an* Anointed Prince, seven sevens; and sixty two sevens...and after the sixty two sevens *the* Anointed will be cut off.” As Jewish interpreters argue, this implies *two* anointed. Indeed, the Hebrew text punctuates the sentence with the greatest major disjunctive after “seven sevens.” It is called “atnah.” It looks like this: אָ (upside down “v” or lambda: Λ). I have removed all other vowel points from the text so the reader can see where it is in Dan. 9:25:

עַד־מְשִׁיחַ נְגִיד שִׁבְעִים שִׁבְעָה

until-anointed prince sevens seven;

So the Jewish reader reads the text as: “...until *an* anointed prince seven sevens;” and then ends the clause, here marked with semicolon. Now the atnah may be disregarded and the text read as pointing to one anointed, because punctuation is not part of the original sacred text. However, there really were two anointed, and this does not upset the prophetic application to Yeshua in the least. Ezra was a priest descended from Aaron. As a priest, he would have been anointed at thirty years of age (cf. Num 4:3; Ex. 30:30). It seems evident that “anointed prince” has a double sense, one for Ezra, and one for Yeshua. That is, the text is to be read both ways, with the disjunctive, and without the disjunctive.

in 457 B.C. was the same on the biblical reckoning as Nisan 1 in Parker and Dubberstein, so that Nisan 1, in the 7th year corresponds to the spring of 458 in all cases.

³³⁶ Parker and Dubberstein, *Babylonian Chronology*.

The first anointed is Ezra the Priest and Scribe who completes reforms after seven sevens (שִׁבְעִים שִׁבְעָה), and the second anointed is Yeshua, who is cut off after (אַחֲרַי) the end of sixty two more sevens (הַשִּׁבְעִים שָׁשִׁים וְשִׁנָּיִם). So it turns out that the Jewish interpreters who say there are two anointed are right.

Ezra represents the Torah, and he was Yahweh's anointed to teach it. Yeshua is Yahweh's Anointed, and he provides redemption for Israel, as spoken in the prophets. Moses represents the Torah, and Elijah the Prophets. These two anointed come in the last days, during the last "seven" (שִׁבּוּעַ) of Daniel 9. The third time is the climax. In the third segment of Daniel's prophecy, Torah and Prophets come together, the two anointings of Torah and Redemption coincide setting the stage for the glorious return of Messiah Yeshua to set up the kingdom of everlasting righteousness (עֲדָקָה עֲלָמִים, Dan. 9:24), and so the third day, the day of Yahweh will dawn.

Of course, if the prophecy is supposed to start in 458 B.C, then it is impossible for the first anointed (מְשִׁיחַ), Ezra, to come after "seven sevens." For he would have already come, and the seven sevens would be a non event in 410 B.C. So we must consider Artaxerxes II as the Persian monarch meant by Ezra 6:14, 7:1, 7, 11, 12, 21.

Parker and Dubberstein state the 7th year of Artaxerxes II as 398/397 B.C. In the year 397 B.C., the Persian new year followed the biblical new year by one month,³³⁷ so it happens that when Ezra 7:9 states it was the "first of the first month," that it translates into the last month of the Persian 7th year of Artaxerxes II. Thus, Ezra's coming

³³⁷ The Babylonian and Persian Nisanu 1 were always intercalated on or after the spring equinox. Parker and Dubberstein have 3/24/397 as the new moon for Addaru II, in the 7th year of Artaxerxes II. The biblical principle was to intercalate Nisan 15 on or after the equinox (*tequfah*) according to Exodus 13:10. This was explained earlier in this book. (The Rabbis express the same principle by calculating Nisan 16 after the *tequfah*.) In Exodus 13:10, "from days to days" means that the year is to begin on or before Nisan 15, the Great Sabbath of Passover, marking the anniversary of the Exodus from Egypt. Others state the same principle as: the new moon nearest the spring *tequfah* is the new moon for Nisan 1. So what is Addaru II in Parker and Dubberstein is in fact Nisan 1 on the Judean Calendar. Yet this is still the seventh year of Artaxerxes. The spring equinox was 3/26/397 5h 13m Julian this year. So we see that 3/24 is just before it. This makes it Nisan 1 Judean, but Addaru II Babylonian.

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