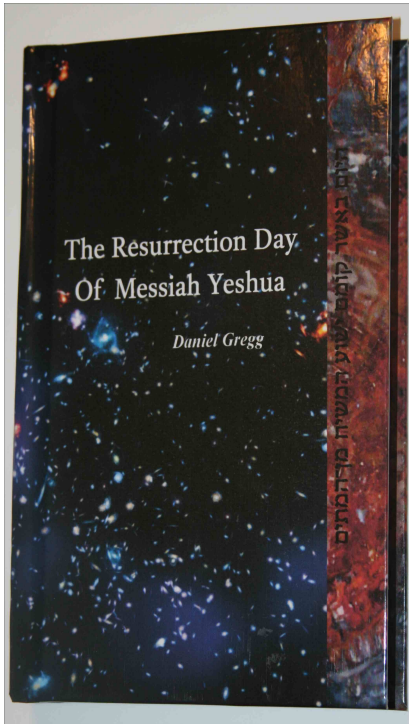


הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

Order From:

<http://www.torahtimes.org/>

Preview is on next two Pages
(laid out in book order)

new moon of Nisan in relation to the *tequfah*, and according to the Judean Tishri standard for the reigns of kings. This makes Ezra's coming and all of his reforms fall into exactly one year (Nisan 1, 397 B.C. to Nisan 1, 396 B.C.), which is the 49th year counting 445 B.C. to 397 B.C. In the same period, there are seven sabbatical years, "seven sevens," which explain that part of Daniel 9:25-26.

So Ezra is the first anointed, and Yeshua is the second Anointed. In the 49 years between Nehemiah's rebuilding of the walls, and Ezra 10 are seven sabbatical years, and in the time between Ezra and Yeshua's death are sixty two more sabbatical years.

Briefly, the reason that 458 B.C. advocates believe Ezra himself came in that year is that his book comes first in the canon. But this position is naive. Ezra does not discuss himself in the first six chapters. Ezra covers history before himself all the way back to 529 b.c. The book of Nehemiah comes after Ezra because it covers only a few years well after Ezra's starting point in history. Since Ezra did not want to completely rewrite Nehemiah's memoirs, he included it as an appendix at the end, and later as the Chronicler, Ezra made a few additions that clearly were not part of Nehemiah's memoirs (such as Neh. 12:26).

At the very worst, Ezra can only be charged with obscuring matters. He could have said that he explicitly meant Artaxerxes II in Ezra 6:14 and 7:1*f*, and he could have cleared up that Nehemiah's memoir which he attached was during Artaxerxes I. So the obscurity is nothing more than failing to explain the matter fully. No one in his time would have misunderstood since they were aware which Artaxerxes was which. It would have been understandable too why Ezra wrote his history starting in 529 B.C., and just simply attached Nehemiah's memoir with a few of his own notes. So the only question is why did Ezra not add extra statements to prevent obscuring matters long after himself. That facts are that Ezra did leave some clues, as the Chronicler, in the final editions. If there is any reason why he only left clues for future generations, it is this:

And he said, "Go *your way*, Daniel, for *these* words are concealed and sealed up until the end time (Dan. 12:9).

Thus, at the time of the end, the words were meant to be unsealed and understood, but until then they were to be lost in obscurity. Perhaps this does not mean complete obscurity. It only means that the whole importance of the matter, and the precise way things work together is meant to be sealed up. Nevertheless, there are important clues in Ezra and Nehemiah and elsewhere that clear up the order and meaning of matters. And to these clues, I now turn.

Confirmation that Ezra comes after Nehemiah is that “Johanán” was the high priest during Ezra’s administration (Ezra 10:6).³⁴⁰

The succession is given in Neh. 12:10-11, 22, 23:

And Jeshua became the father of Joiakim, and Joiakim became the father of Eliashib, and Eliashib became the father of Joiada, and Joiada became the father of Jonathan, and Jonathan became the father of Jaddua... vs. 22: Eliashib, Joiada, Johanán, and Jaddua... vs. 23: up to the days of Johanán the son of Eliashib.

The High Priest “Jonathan” is the same person as “Jehohanan” in Ezra 10:6 and “Johanán” in Neh. 12:22-23.

Then Ezra rose from before the house of God and went into the chamber³⁴¹ of Jehohanan the son of Eliashib. Although he went there, he did not eat bread, nor drink water, for he was mourning over the unfaithfulness of the exiles.

Either the High Priest had two forms to his name, or there is a scribal mistake in his name. The issue does not depend on the exact form of the names (יְהוֹחָנָן vs. יוֹנָתָן). The key point is that a “son of

³⁴⁰ The text mentions the chamber of Johanán in the Temple (יְהוֹחָנָן), and that he was the Son of Eliashib (בֶּן-אֵלִיָּשִׁיב). Really, this means he was the grandson of Eliashib in the Hebrew sense of “son,” as one would say that David is the “son of Abraham.” Eliashib was the High Priest at the time of Nehemiah’s administration. By going into the chamber of the High Priest, Ezra was establishing the authority he had been given by Artaxerxes to administrate Judea from the office of Johanán. He did not thereby replace the High Priest, but he established his authority over him to administrate according to the Torah.

³⁴¹ That is, “office” or as the “chamber” of a judge in the modern sense. Ezra is asserting his authority as chief magistrate.

To preview the next pages visit the main index at:

<http://www.torahtimes.org/pbook>

