

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)

Nehemiah had torn down the wall and wrecked the city in their overzealous interpretation of the king Artaxerxes' letter; cf. Ezra 4:7-23; Neh. 1:1-4).³⁵¹ The destruction of the unfinished walls was a wake up call to Judea to repent and return more diligently to the Torah. So it is really in 445 B.C. that Ezra's career as a recognized public teacher in Judea became possible. He was ready for the opportunity, and with the destruction of the walls and Nehemiah's coming was enabled to do what was necessary.

But at that time Ezra was not in charge. Nehemiah was. Ezra had no mandate from the king of Persia. Ezra was much younger, perhaps just over 30, yet a skilled Torah scholar, anointed to do priestly work. Going to and from Persia was not uncommon for Jewish leaders who needed the support of the dispersion. Ezra returned, and as I will show later from Josephus, after Nehemiah's administration, disastrous things happened under the tenure of another Persian governor, which Ezra came to redress.

The evident ignorance of Torah after the wall is finished only makes sense if during the period between 515 B.C. when the Temple was finished and 445 B.C. when the walls were finished, a period of 70 years, the people were not instructed in Torah, as they should have been. The reason for this is that they were all Persian citizens, and whether a Jew chose to be observant or not was a personal choice. There was no legal authority from the Persian government to compel Judah to follow the Torah on a national scale.

From the 13th year of Xerxes until the 19th of Artaxerxes (473-446 B.C.) Israel enjoyed the favor of the Persian Monarch's, but the Jewish leadership had little desire to enforce public Torah observance, and no legal mandate for it. The Persian government had merely

³⁵¹ The wall was quite a necessary security measure despite the Persian kings' wishes that the Jews be left alone. Artaxerxes I said nothing about wrecking the work. He only said that it should be stopped. The legal wishes of Persia were not enough to control the local hatred against the Jews. As it was Nehemiah had to post his men on guard duty. With this kind of threat, it is clear that before this the people had been bullied into neglecting Torah and the Temple, and that without the wall, they would be further bullied. This means that without the wall decree, and considering the intent of the decree to Ezra, both the king of Persia's intent and Ezra's attempt to implement would be a complete failure.

allowed them to have the Temple service, which did not work well without the observance of the people behind it. They also allowed them to rebuild the city without an explicit decree.

FAMILY SURNAMES

The name Ezra and Nehemiah appears in the book of Ezra and Nehemiah long before the narrative is concerned about the wall builder and the reformer. Nehemiah appears in Ezra 2:2 and Neh. 7:7. “Seriah” is the original family name of Ezra the reformer in the same texts (Ezra 2:2, 7:1), and both “Seraiah” and “Ezra” appear in Neh. 12:1. Evidently that Ezra, at the time of Zerubbabel, is not the reformer. In fact, it is the family name of a different family than Ezra the reformer. As Zerubbabel returned in 529-528 B.C., or, worse, as traditionalists have it in 539 B.C. due to another mistaken identity of Cyrus, it is impossible that the same persons were at work in 458 B.C. Assuming Ezra was barely an adult at 20 the first time he was mentioned, this would make Ezra 102 in 458 B.C., and in 445 B.C. over 115 years old. The case is even worse for Nehemiah, who dates his second term in office to after the thirty-second year of Artaxerxes (432 B.C.). So if he returned with Zerubbabel, then he would be at least 128. The solution is that “Nehemiah,” and the other names were family names in Ezra 2 and Neh. 7, excepting only the Davidic prince Zerubbabel and the High Priest Jeshua (Yeshua); also Nehemiah the wall builder may not even be from that Nehemiah family mentioned in the lists.

Family names were inherited from famous or prominent ancestors, but could be discarded for new ones if a younger head of a family distinguished themselves. That *Ezra* was the family surname of priests there can be no doubt. Nehemiah 12:13 names the personal head of Ezra in the days of the high priest Joiakim son of Jeshua, “Of Ezra: Meshullam.” Notice the list of priestly families that returned with Zerubbabel in the text below. These are all family names, except for the Davidic prince (Zerubbabel) and the High priest (Jeshua).

Now these are the priests and the Levites who came up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, Amariah, Malluch, Hattush, Shecaniah, Rehum, Meremoth, Iddo,

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