

הַיּוֹם בַּאֲשֶׁר קוֹמַם 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)

could not even be mentioned in the list of leaders returning without being an adult. This puts at least 90 years between the same names. And if they are personal names, then this is like claiming that they were all in office for 70 years! So Ezra, prior to Neh. 8, must be a surname. We know that this Ezra family had a Meshullam Ezra heading it up in the days before Nehemiah, during the days of Joiakim, who was Nehemiah's predecessor.

Now to answer the previous question. What makes Ezra the reformer in Neh. 8:1 and Ezra 7:1 one person is not the use of the surname "Ezra," which belongs to another family; it is rather that this Ezra is consistently identified as "the scribe" in such a way that it parsimoniously appears that he is the same person in Nehemiah and Ezra. And his name "Ezra" is just a personal name, and not the family name that came up from Babylon. He read the Torah at the feast of Tabernacles starting the seventh year (445 B.C.). Could it be that he returned to Persia? Yes. Nehemiah himself, in fact, returned to Persia. So then, is it possible that Ezra the scribe was about 30 in Neh. 8:1, and then 79 when he returned to Jerusalem in 397 B.C. in the 49th year? Ezra appears as a skilled Torah reader, and expositor in 445 B.C., and an aged and wizened spiritual leader in 397 B.C.

The time span of 49 years is quite reasonable, and Nehemiah tells us that the city was not properly inhabited in his time (Neh. 7:4-5; 11:1-2). So it was that Ezra wished to go to Babylon to gather more returnees after the dedication of the wall in 431 B.C., and that this turned out to be hard spiritual work, as not many were, in fact, willing to return to Judea. For the whole time of Nehemiah and Ezra was beset by political and spiritual problems. Ezra 10:1 might directly imply that Jerusalem was well inhabited later in Ezra's time, but the real evidence of the difference is Nehemiah's pointed statement that in his time it was sparsely populated:

Now the city *was* large and great: but the people *were* few therein, and the houses *were* not builded (Neh. 7:4). ... Now the leaders of the people lived in Jerusalem, but the rest of the people cast lots to bring one out of ten to live in Jerusalem, the holy city, while nine-tenths *remained* in the *other* cities. And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem

(Neh. 11:1-2).

Nehemiah's notice of the population problem, and steps to solve it, and the corresponding absence of such problem at Ezra's return, and lack of notice of it argue loudly that Nehemiah came first, and then Ezra afterward. The gathering in Nehemiah 8 is one summoned to a feast from afar. The gathering in Ezra 10 is spontaneous, as out of the local population, and while the text does not say none came from elsewhere, it is parsimonious to assume a city is inhabited. What Nehemiah pointed out was the exception. Therefore, we should assume that Jerusalem had sufficient population in the time of Ezra.

So then, we have to take the priestly synchronism with Johanan, the grandson of Eliashib as conclusive that Ezra 7 speaks of the reign of Artaxerxes II. This, (being exactly 49 years from the building of the walls), explains the "seven sevens" in Daniel's prophecy. Here is the succession of High Priests:

Table 13: Priestly Succession and Approx years

<u>High Priest</u>	<u>Approx. Yrs</u>	<u>Yrs rules</u>	<u>Executive</u>
1. Yeshua	529 – 479 ³⁵²	49 years	Zerubbabel
2. Joiakim	479 – 451	28 years	Joiakim
3. Eliashib	451 – 430	21 years	Nehemiah
4. Joiada ³⁵³	430 – 42	55 years	Neh to 424
5. Jonathan ³⁵⁴	425 – 360	65 years	Ezra in 397
6. Jaddua	360 – 318	42 years	

We know that in the "days of Joiakim" (Neh. 12:12) the head of the Ezras was named "Meshullam." This covered the period of 458 B.C.; another person named Ezra of the family "Seraiah" read the Torah in 445 B.C., when Nehemiah was governor, who is identified by

³⁵² Except for the 529 B.C. date, all these office terms for the high priests are estimates to show the reasonableness of the arrangement.

³⁵³ Joiada was dismissed by Nehemiah for intermarrying his son (Neh. 13:28).

³⁵⁴ Named in the Elephantine Papyri and dated to 407 B.C. (ANET, pg. 492). Josephus (Ant. 11.7.1 [297]) relates how Jonathan was forced to put his brother to death for conspiring with the Persian governor to seize the priesthood.

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