

הַיּוֹם בְּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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(laid out in book order)

being called “the scribe” (הַסֵּפֶר), and then saw the need to go to Persia, or to return there in order to teach about the work of restoration, and recruit more volunteers to return to Judea. Then as an aged man, on hearing reports of problems from Jerusalem, he resolves to transfer his efforts there as soon as the Persian monarch decides to support him. He recruits as many as he can, and returns himself with an edict from the king to right the wrongs.

In order to understand the work of Ezra in 397-396 B.C. we must reconstruct what happened prior to his arrival in Jerusalem. Nehemiah returned to Persia at the end of his term (Nisan 1, 433 B.C., anno 3708). In his absence Eliashib compromised the temple (Neh. 13:4, 7) after Nisan, 433 B.C., and when Nehemiah returned, a year later,³⁵⁵ evidently with authority, he corrected the problem. Eliashib had given Tobiah an office in the Temple, and then it appears, had died, shortly after this sin leaving his son Joiada as the new high priest. But then Joiada entered into an alliance with Sanballat by marrying his son to Sanballat’s daughter. That is the situation as Nehemiah found it on his return from Persia. First, he dealt with Tobiah, and then he dealt with Joiada.

When Nehemiah found out that Joiada had given a son in marriage to Sanballat, Nehemiah banished him (Neh. 13:28):

And one of the sons of Joiada son of Eliashib, the high priest, was son in law to Sanballat the Horonite; therefore I chased him from me.

Joiada son of Eliashib (יֹיָדָע בֶּן-אֱלִישִׁיב) had given a son in marriage to a daughter of Sanballat. This was a political-religious alliance with the arch-enemy of Nehemiah. To Nehemiah, this was treasonous. It had to have Joiada’s approval, for the High Priest would have never considered it for the sake of a common marriage. And,

³⁵⁵ Nehemiah says he returned “after the limit of days” (לְקֵץ יָמִים), Neh. 13:6. This seems to mean that he was in Susa for one year, and that he returned to begin a new term in Nisan 432 B.C. He was gone for 12 months. This would be enough time for a speedy journey to the king and return, and enough time for him to personally relate to the king the affairs of Judea that were not put into letters.

evidently Joiada was taking Torah lightly on this matter, or he was ignorant of it and only interested in the priestly office for its monetary value. It was political intrigue of the highest order, and personal disloyalty to the wall builder, not to mention Torah. Therefore, the person that Nehemiah banished was Joiada, the high priest at the time. Banishment of only Joiada's offending son would be to punish the least guilty person, and to let the most guilty go free. That's not what happened here. Joiada himself was dismissed from his position. Then Joiada's other son Johanan was made the high priest. Thus the reign of Joiada was short, and ended in disgrace during Nehemiah's second term. For this reason, Ezra names Jehohanan as "son of Eliashib" (Ezra 10:6), because of the the disgraceful disloyalty of Joiada to Judea's enemy Sanballat. Ezra omitted the offending generation in good Jewish style as the names of several wicked kings are omitted in Matthew's genealogy of Yeshua (cf. Ezra 10:6). This banishment happened sometime between 433 and 424 B.C., during Nehemiah's second term in office. It was likely in 431 B.C. just after the walls were dedicated. Shortly after it, Nehemiah's memoirs come to a close, and he either died soon after, or retired when the new king of Persia received the throne.

The dedication of the walls was most likely in 431 B.C., in the sabbatical year. It is dated by Nehemiah's remark in 13:4-6 to after 433 B.C., wherein he says "prior to this" (לפני מְזוּדָה), which "this" refers to the dedication passage (12:27-13:3). So prior to the dedication, but after the end of Nehemiah's first term, Eliashib had compromised the temple. The discovery in the Torah made in Neh. 13:1-3 dates the passage to Tabernacles in the Sabbatical year or 431/430 B.C., when the Torah would have been read to the people. And, as noted before, Nehemiah was only gone for one year. Willis Judson Beecher explains the dedication thus:

It seems that the dedication did not take place at the gathering in the seventh month, soon after the wall was completed, for it is not mentioned in the very full account we have of that gathering, Neh. 8-10. It was held at some later time, and was made a special occasion for perfecting certain arrangements for the support of the priests, Levites, and other temple attendants, 12:44, 45... it is quite likely to

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