

הַיּוֹם בַּאֲשֶׁר 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)

have been some years afterward, when experience had proved that the arrangements made at the gathering of the seventh month (Neh. 10:32 seq.) were inadequate. When Nehemiah left Jerusalem and went to the king, about eleven years after the wall was finished, there was a falling off of the income of the temple ministers, and after his return to Jerusalem he made strenuous efforts for restoring this income, Neh. 13:6, 10-14. It is clearly supposable, and in accord with the methods in which he and Ezra had previously operated, that they should arrange for a public gathering in the interest of this reform, and they might naturally, to this end, arrange for a public dedication of the hitherto undedicated wall.

This view thus supposed is the one actually justified by the narrative. This is proved by the double fact that the account in Neh. 12:27-13:3 is continuous with the matter that follows it, and is not continuous with that which precedes it. "Before this," 13:4, in its most natural meaning, is an expression of time, relating to the statements made in the preceding verses. The casting of Tobiah's stuff out of the temple, 13:8, seems to be mentioned as an incident of the separation from the mixed multitude, 13:1, 3. The section 13:9-14 reads like a statement of additional details connected with 12:44. That is to say, the continuity between these events and the dedication of the wall is very distinctly marked...It follows that the account of the second administration of Nehemiah begins with 12:27, while the narrative of his first administration, supplemented by certain additional materials [added by Ezra], closes with 12:26.³⁵⁶

We should note that Ezra "the scribe" was present at this dedication in 431 B.C. leading one of the processions. Sometime after this date, he returns to the exile; also Nehemiah's second term either ends, he retires, or dies leaving the government of Jerusalem and Judea without a personal connection to the king of Persia, and in the hands of the local secular Persian government.

Darius II Nothus became king of Persia in 424 B.C. And a "lord

³⁵⁶ *The Old & New Testament Student*, Vol. 9, pg. 291-292, "The Postexilic History of Israel," Willis J. Beecher.

Bagoses” was made “governor of Judah”³⁵⁷ Johanan son of Eliashib, had become the high priest before 407 B.C.³⁵⁸ Then Josephus fills in the plot between Nehemiah and Ezra:

(297) “When Eliashib the high priest was dead, his son Joiada³⁵⁹ succeeded in the high priesthood: and when he was dead [banished,]³⁶⁰ his son Johanan³⁶¹ took that dignity; on whose account it was also that Bagoses,³⁶² the general³⁶³ of the other Artaxerxes,³⁶⁴ polluted the temple, and imposed tributes on the Jews, that out of the public stock, before they offered daily sacrifices, they should pay for every lamb fifty drachmas.³⁶⁵ (298) Now Jeshua was the brother of Johanan, and was a friend of Bagoses, who had promised to procure him the high priesthood. (299) In confidence of whose support, Jeshua quarreled with Johanan in the temple, and so provoked his brother, that in his anger his brother slew him.”³⁶⁶

This slaying was justified because it was “an act of self-defense against an attack by a godless would-be usurper.”³⁶⁷ The

³⁵⁷ ANET, pg. 492.

³⁵⁸ ANET (ibid.). That is, the Elephantine Papyri say that he was at least high priest by this year. Actually, he succeeded Joiada before the second term of Nehemiah ended.

³⁵⁹ The son of Eliashib. Josephus uses the word Ἰωδᾶς, which corresponds to “Joiada” in English and יוֹיָדָא in Hebrew. The same word is spelled variantly in Greek: Ιοῖδα, Ιωδαε, Ἰωαδα.

³⁶⁰ Josephus, or his source, has misinterpreted Neh. 13:28. The succession had to automatically happen when Joiada was dismissed, not when he died.

³⁶¹ Ἰωάννης = יוֹחָנָן or יוֹחָנָי.

³⁶² The Elephantine papyri makes him the “governor of Judah” (ANET, ibid.) His name is Persian, a certain “Bagohi.”

³⁶³ This term does not mean that the new governor was a general. It had broader usage in the LXX and Josephus. The term simply means “governor.”

³⁶⁴ The Elephantine papyri make it clear that Bagoses was governor of Judah in 407 B.C. during the 17th year of Darius II Nothus. But Bagoses may have remained governor until the 7th year of Artaxerxes II, so that the Elephantine Papyri refer to Bagoses earlier in time than Josephus. Josephus’ source had “[ἄλλου] Ἀρταξέρξου” (Ant. 11:297), which is to say Artaxerxes II.

³⁶⁵ About 500 grams of Silver (*New Bible Dictionary*).

³⁶⁶ Ant. 11.7.1.

³⁶⁷ *Ezra and Nehemiah*, Hugh G. M. Williamson, pg. 57. Williamson tries to re-date Josephus episode to a later time. Nevertheless, this point of view

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