

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)

Persian governor was unable to unseat Johanan from the high priesthood, but he mistreated the Jews for seven years.<sup>368</sup> In particular the 50 *drachma* tax on the temple offerings made operation of the temple difficult, if not impossible:

If the fine that Josephus names (“fifty drachmae for every lamb” [§297]) was in fact imposed, it would have had the effect of virtually eliminating offerings of this kind at the temple for the seven years. The Jerusalem temple may for a time, then, have joined the one in Elephantine—if it was ever reconstructed—as a place where only non-animal sacrifices were offered.<sup>369</sup>

So now we know what Ezra was up against—a confiscatory tax on the daily offering of the temple service. This then explains the decree of Artaxerxes II. One of the particulars in Artaxerxes II decree was that this tax be rescinded with a very severe penalty for violators:

KJV Ezra 7:24, “Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of Gōd, it shall not be lawful to impose **toll**, **tribute**, or **custom**, upon them. ... 7:26 And whosoever will not do the law of thy Gōd, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.”

Therefore, it was 49 years from the building of the walls till the time that the Jews were again allowed to freely practice the Torah, and Ezra came in the 7th of Artaxerxes II to complete the reforms. Nothing, therefore, happened in 458 B.C.

In 397 B.C., Ezra came armed with the right to compel Jews in Judea to observe Torah at a national level:

And whosoever will not do the law of thy Gōd, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to

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absolves Ezra of associating with the High Priest Johanan as a murderer. Williamson’s later date shown to be unparsimonious by VanderKam.

<sup>368</sup> Perhaps the first seven years of Artaxerxes II (405-398), which would well explain the severity of Artaxerxes’ decree to Ezra.

<sup>369</sup> Note **343** on page **327**, VanderKam, pg. 63.

imprisonment.

Before this, such authority had not not been given. Up to this time a Jewish Persian citizen could be a Jew in Judea and be completely secular if they so wished, as it is in Israel this day, and the consequent disaster of this choice is going to become evident soon enough. It is thus quite clear why the Jews were ignorant of their own law in 445 B.C. There was no judicial authority in place for Torah, but only a decree to have the temple rebuilt and a decree to have the walls rebuilt. It is also clear that only the decree granted to Ezra could put an end to the people's ignorance of Torah on a national scale, and ignorance which is clearly manifest in 445 B.C. at the feast of Tabernacles. Therefore, Ezra's administration and decree to cause all of Judea to follow the Torah come "seven sevens" after Nehemiah's reconstruction of the walls.

We may consider the question how and why Christian chronologers and scholars have fallen into their unparsimonious traps. One such trap is thinking that Artaxerxes decree to Ezra qualified as a decree to rebuild Jerusalem. It is a decree, all right, but nothing is said about rebuilding the city. Daniel 9:24 clearly matches with Nehemiah's work as the inception point. What then has pushed Christianity into the unparsimonious corner of multiplying assumings, and trying to re-explain plain indications in the text like the fact that Ezra's final work was contemporary with Johanan as High Priest?

The answer is sin, and the general tendency of the house of Israel to avoid conclusions from the Torah that they do not want to believe! They are not sensitive to the difference the judicial authority in the decree to Ezra makes. What if the Scripture had, in scholarly legalese, qualified and explained every remark to the nth degree so that no misunderstanding would be possible. What if no loopholes had been left for unparsimonious minds to fall into? What would have happened, is that instead of conjuring up a complex an unreasonable explanation of Scripture, that the lawless would have rejected the Scripture all together. The enemies of the truth prefer to reinterpret rather than oppose. Because if they oppose, then they are exposed. But reinterpretation is by stealth, which is Satan's way of operating. If unparsimonious interpretation is made impossible, then enemies

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