

הַיּוֹם בְּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

Order From:

<http://www.torahtimes.org/>

Preview is on next two Pages
(laid out in book order)

simply destroy the text. So requiring the reader to pay attention to context and logic is God's way of weeding out the wheat from the weeds without endangering the whole crop. And this is the reason for a sealing up of the words of Daniel 9, and that things were left a little more obscure than the demanding standards of a modern historian.

Further, the Almighty has set up the Scriptural accounts so that the reader must compare and seek to fully understand the truth. This would normally lead the seeker to the truth from the contexts of the matter. That is why everything is not spelled out in black and white. Some interpretations have been left more open to unparsimonious interpretations than others, but the reason that Israel has fallen into these byways is that they have rejected the original truth that their forefathers knew. The Jews do not want Yeshua to be the Messiah, and Christians do not what to follow the Torah, especially in any outwardly obvious way that sets them apart from the nations.

The Almighty knew exactly where Israel would backslide, and so he constructed and built all of biblical chronology to use the set times of Torah to fulfill His plan of redemption. Repentance must go with the good news. So to understand the plan of redemption requires at the same time to understand the Torah.

The reason for going through these exercises is to show that the incorrect years utterly fall apart in attempting to match them with the literal and normative chronological facts. A lot of trouble could have been saved by accepting "three days and three nights," and that "first of the Sabbaths" means the first Sabbath after Passover. A lot of trouble could have been saved by knowing that a Wednesday crucifixion was required, and that only one date in A.D. 34 satisfies this within straightforward astronomical parameters for Nisan 14, and prophetic patterns for Daniel 9.

All the trouble would be spared if Israel would seek Messiah and obey His Torah. All problems can be traced to those two points, to rejection of Messiah or rejection of the teaching of Torah, or to both at the same time.

EZRA'S SELF PLACEMENT IN HISTORY

Also to be considered is the fact that Ezra places himself correctly

in the historical context, despite the fact that his book comes before Nehemiah in the canon. To see this, we have to list the Persian Kings in Table 14: Persian King List below.

Ezra 1:1 begins with #2, Cyrus, called Cambyses by standard chronology (refer to Table 14: Persian King List). This is because “Cyrus” is the throne name, and not a personal name (cf. Isaiah 45:4: *I have surnamed thee*)³⁷⁰. This must be the case because of Jeremiah 29:10 specifying 70 years for the time that the exiles with Jehoiachin would be in Babylon. These 70 years did not come to an end until Cambyses. So this is the Cyrus meant by the Scripture in Ezra 1:1.

Table 14: Persian King List

<u>Secular Designation</u>	<u>Biblical Title</u>	<u>Years</u>
1. Cyrus	Darius the Mede	538-529
2. Cambyses	Cyrus ³⁷¹	529-521
3. Darius I	Darius	521-485
4. Xerxes	Ahasuerus	485-464
5. Artaxerxes I	Artaxerxes (Cyrus ³⁷²)	464-423
6. Darius II		423-404
7. Artaxerxes II	Artaxerxes	404-358
8. Artaxerxes III		358-337
9. Arses		337-335
10. Darius III	Darius the Persian	335-330

Ezra 4:5 says that Judah’s enemies hired counselors against them “until the reign of Darius king of Persia. This identifies with #3 in the list. Building the Temple would be renewed under Darius.

Before, returning to the renewal of the building under Darius, Ezra details opposition to building the city under subsequent kings: Ezra 4:6 specifies “Ahasuerus,” which corresponds to Xerxes, #4 in the list. Ezra 4:7 moves on to Artaxerxes I, #5 in the list. Then Ezra 4:24 returns to the reign of Darius to fill in the details.

Ezra 5:1-6:14 detail the history of the renewal of the building of

³⁷⁰ Baumgartner’s Lexicon defines it as an “Elamitic throne-name.”

³⁷¹ So called by Isaiah and Ezra.

³⁷² So called by Josephus and Isaiah.

To preview the next pages visit the main index at:

<http://www.torahtimes.org/pbook>

