

הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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the Temple, and says that the Temple was built by the command of “Cyrus, Darius, and Artaxerxes king of Persia.” Since the Temple was completed in the reign of Darius, it raises the question what Ezra means by mentioning Artaxerxes? He at least skips over Xerxes. This leaves open the possibility that he skipped Artaxerxes I and Darius II also. For if he skips one king, he can skip three.

The Temple was indeed finished in the sixth year of Darius, but it took the decree of Artaxerxes II to revoke the taxes put in place by the governor Bagoses to put it into proper operation. For when Judah’s enemies had the upper hand, they could interrupt the sacrificial service by one means or another. The service was interrupted the year before Nehemiah when the wall of Jerusalem was broken down:

And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? (Neh. 4:2).

It is quite plain here that the Temple was not in proper operation when Nehemiah came to Jerusalem. Even though the building was built, evidently political pressure from Judea’s enemies, or whatever administration was running it, could put a stop to the Temple services. Likely, this was only from 446 B.C. to 445 B.C. But the remark in Nehemiah shows that by taxation of offerings, or taxation of Levites or singers, or by other interferences that the Levitical Service could be made poor and deprived of its glory and witness to the nations.

Before Nehemiah’s appointment, Joiakim was the administrator, but his administration came to an end when the higher Persian administration intervened (Ezra 4:7-23). Yes, he remained the high priest, but Joiakim’s administration of the work of the city was ended, and the wall burned, and the people dispersed from the city. It follows that the temple was not put back into service until Nehemiah finished the walls. It is also possible that Joiakim died around 446 B.C. and left the high priesthood to his son Eliashib.

Apparently, the Temple was a huge political issue even when Nehemiah had a decree to rebuild the city. For his enemies tempted Nehemiah to go into the Temple to save his life:

Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee. ¹¹ And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in. ¹² And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. ¹³ Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me. ¹⁴ My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear. ¹⁵ So the wall was finished in the twenty and fifth *day of the month* Elul, in fifty and two days (Neh. 6:10-15).

The Temple was the only building in Jerusalem that qualified as a fortification before the walls were finished. When the walls were finished, Nehemiah was able to put the temple back into operation, which was neglected due to the politics of the enemies, and the lack of desire on the part of the Jews to support it, so that Nehemiah had the people make a covenant:

We also placed ourselves under obligation to contribute yearly one third of a shekel for the service of the house of our Almighty: ³³ for the show-bread, for the continual grain offering, for the continual burnt offering, the Sabbaths, the new moon, for the appointed times, for the holy things and for the sin offerings to make atonement for Israel, and all the work of the house of our Almighty. ³⁴ Likewise we cast lots for the supply of wood *among* the priests, the Levites, and the people in order that they might bring it to the house of our Almighty, according to our fathers' households, at fixed times annually, to burn on the altar of Yahweh our Almighty as it is written in the law; ³⁵ and in order that they might bring the first fruits of our ground and the first fruits of all the fruit of every tree to the house of Yahweh annually, ³⁶ and bring to the house of our Almighty the first-born of our sons and of our cattle, and the first-born of our herds and

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