

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)

lost in their ad hoc attacks against the pro-arguments for Nehemiah first, and that they fail to notice that they have no pro-arguments of their own.

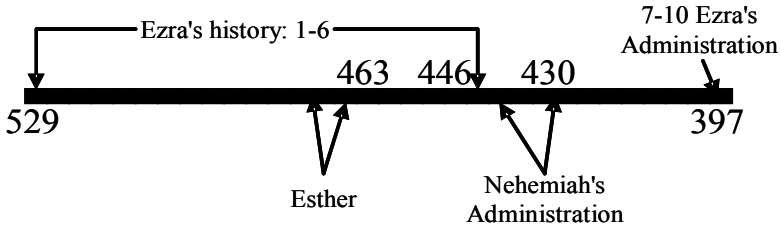
Why does the book of Ezra come first? The answer is fairly simple. Ezra begins at a point in history earlier than Nehemiah. Nehemiah is confined purely to events of his administrations plus some additions by the Chronicler (who would be Ezra). Nehemiah covers the years 445 B.C. to no later than 424 B.C. Ezra starts in 529 B.C. and ends in 397 B.C. So Ezra covers 133 years while Nehemiah only about 21. And of Ezra's years, 84 are before Nehemiah, and only 27 or so truly come after. So it is plain, from the historical point of view why Ezra was put first, and Nehemiah is an addendum to fill in some events that Ezra did not want to duplicate or extensively rewrite.

The last person of the high priestly line mentioned by Ezra is "Jaddua." Ezra could well have included him in his editorial lists if we suppose that Jaddua was heir to the priesthood, but not yet high priest when he was included, or a close disciple could have included him before the writings were closed.

So we see that the assumption that Ezra's administration comes before Nehemiah's administration is not justified by the fact that the book of Ezra comes first in Ezra-Nehemiah. The order is justified because everything before Ezra 7 in fact comes before Nehemiah, which is an extensive scope of history. Only Ezra 7-10, which describe events of only one year actually come after Nehemiah! There is no need for thinking that the Temple is described first because it is more important. It may be more important in the spiritual scheme of things, but it is not necessary to invoke this point to justify the order of the books. The following chart sums it up:

Figure 77: Why *the* Book of is Ezra first, but Ezra last

### Why the book of Ezra Comes before Nehemiah And Esther in the Canon



Ezra placed Nehemiah after the book of Ezra in the Canon because most of the history covered in Ezra really did happen before Nehemiah. The book of Nehemiah fills in details that happened over a relatively short period of time compared to the scope of history covered by the book of Ezra.

The Rev. J. Stafford Wright is said to have “demonstrated beyond reasonable doubt that the Artaxerxes of Ezra 7:7 must be Artaxerxes I and that Ezra came to Jerusalem in the year 458 B.C.”<sup>376</sup> But an examination of Wright’s discussion shows that he makes the whole issue depend on the mere fact that Ezra’s book comes before Nehemiah in the Canon.<sup>377</sup> The assumption that because the book of Ezra comes first, that therefore Ezra himself comes before Nehemiah, is believed in so strongly that traditionalists suggest reversing the order posits that the Chronicler made a mistake. The only mistake is theirs.

<sup>376</sup> *Ezra and Nehemiah*, J. Carl Laney, pg. 52.

<sup>377</sup> J. Stafford Wright, *The Date of Ezra’s Coming to Jerusalem* (London: Tyndale, 1946).

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