	February					
		Adar	XERXES			
	March		called Artaxerxes	EZRA	JOIAKIM	
		Abib	7	c.46	c.85	2nd of 9 years
	April					
		Ziv				
	May					
		Sivan				
	June					
		Tammuz				
	July					
		Ab				
	August					
		Elul				
	September					
		Ethanim				
	October					
		Bul				
	November					
		Chislev				
	December					
		Tebeth				
478	January					
		Shebat				
	February					
		Adar	XERXES			
	March		called Artaxerxes	EZRA	JOIAKIM	
		Abib	8	c.47	c.86	3rd of 9 years
	April					
		Ziv				
	May					
		Sivan				
	June					
		Tammuz				
	July					
		Ab				
	August					
		Elul				
	September					
		Ethanim				
	October					
		Bul				
	November					
		Chislev				
	December					
		Tebeth				
477	January					
		Shebat				
	February					
		Adar	XERXES			
	March		called Artaxerxes	EZRA	ELIASHIB	
		Abib	9	c.48	c.36	4th of 9 years

Ezra departed for Jerusalem in the king's 7th year "upon the first day of the first month" (Ezra 7:7,9). With such decree having been issued in the previous year, Ezra prepared for the journey to Jerusalem, and having acquired from the king before his departure "an epistle to the governors of Syria" to guarantee his safe passage, Ezra then "sent a copy of it to all of his own nation that were in Media". And they "came to Babylon, as very desirous of going down to Jerusalem" (Antiquities XI,v,1,2).

"In the reign of Artaxerxes (also called Xerxes) king of Persia", Ezra left Babylon to go to Jerusalem (7:1). That is, he "went up from Babylon...and he came to Jerusalem in the fifth month, which was in the seventh year of the king", who "(made) a decree that all they of the people of Israel...which are minded of their own freewill to go up to Jerusalem" could go with him (Ezra 7:6,8,13), to "beautify the house of Yahweh which is in Jerusalem" (verse 27). After this, "they delivered the king's commissions unto the king's lieutenants, and to the governors on this side of the river: and they furthered the people, and the house of God" (ch.8:36).

Ezra "delivered the king's epistle to the king's officers, and to the governors of Coelesyria and Phoenicia" after which they "honoured" the Israelite nation (Antiquities XI,v,2).

Josephus accounts that soon after Xerxes' decree and the finishing of the temple, "Joiacim, high priest, died; and his son Elias(h)ib succeeded in the high priesthood" (Antiquities XI,v,5).

Ezra's lifespan

Ezra (also called Esdras) is first mentioned in the context of his being responsible for finishing the new temple in Jerusalem, and is identified as being the son of Seraiah (Ezra 7:1f), the last high priest of Jerusalem before the 50 year Babylonian captivity, Seraiah being killed soon after being taken captive (2 Kings 25:18-21).

However in another place, Seraiah's son is identified as Jehozadak (1 Chronicles 6:14,15), not Ezra, Jehozadak having lived during Judah's captivity.

At the end of the captivity, the priests who returned to Judah were of the third generation from Seraiah. With the second generation being Seraiah's son, Jehozadak, the third generation was Jehozadak's son, Jeshua, that is, he being mentioned as the son of Jozadak, son of Seraiah (1 Chronicles 6:14) and also in the accounts of Ezra (3:2) and Zechariah (6:11), Jeshua having lived through and after the captivity.

Not listed with those who returned to Judah, Ezra is first mentioned as being in Babylon, as distinct from Seriah's descendants who left Babylon after the captivity, Ezra eventually becoming the principal priest of the Israelites who remained there. Hence Ezra is not found in the Levite genealogies of the Israelites who returned to Judah.

With the word "son" (as in other instances in the Bible) being also applicable to a grandson, great-grandson or even ancestor, it can be determined that in one of the conflicting instances, Ezra "son" of Seraiah, must imply "descendant".

Such is further confirmed by the consequences of assuming Ezra to be the literal son of Seraiah. Since Seraiah died at the beginning of the 50 year captivity, such would necessitate Ezra to be at least 50 at the end of it. Thus Ezra would have to be presumed as:

1) more than 100 years old when (some 50 years after the captivity) he led a substantial company of people together with treasure on a 5 month journey (Ezra 7:8 9),

2) more than 140 when a senior administrator working with Nehemiah the governor (cf. Nehemiah 8:9), though at 140, not yet considered "an old man" (Antiquities XI,v,5), and

3) significantly more than 140 before he could be considered "an old man" at his death (ibid.), such extreme lifespan compelling some scholars to formulate an alternative explanation that as no substantiation of Ezra dying at an abnormally old age is found, there must have been two separate Ezras.

Thus because of such consequences, Ezra cannot sustainably be held to have been a direct son, but a descendant, who by the time of his first journey to Jerusalem 57 years after the release from captivity, was of an age describable as a senior person capable of performing duties such as those of the office of a principal priest over numerous people.