

## **CAN YOU ANSWER THESE QUESTIONS?**

1. What was Nechemiah's official position? What was Sanballat's?
2. How did Sanballat attempt to prevent the Jews from rebuilding the wall around Jerusalem?
3. What were the accomplishments of Nechemiah in his capacity as a legislator?
4. What role did Sanballat take in the building of the Temple on Mt. Gerizzim?
5. Who was the High Priest that met Alexander the Great?

This and much more will be addressed in the sixth lecture of this series: "Nechemiah and Shimon Hatzaddik".

To derive maximum benefit from this lecture, keep these questions in mind as you listen to the tape and read through the outline. Go back to these questions once again at the end of the lecture and see how well you answer them.

**PLEASE NOTE:** This outline and source book was designed as a powerful tool to help you appreciate and understand the basis of Jewish History. Although the lectures can be listened to without the use of the outline, we advise you to read the outline to enhance your comprehension. Use it as well as a handy reference guide and for quick review.

THE EPIC OF THE ETERNAL PEOPLE  
Presented by Rabbi Shmuel Irons

Series I Lecture #6

NECHEMIAH AND SHIMON HATZADDIK

I. Nechemiah and Sanballat

A.

דברי נחמיה בן חכליה ויהי בחדש כסלו שנת עשרים ואני הייתי בשושן הבירה. ויבא חנני אחד מאחי הוא ואנשים מיהודה ואשאלם על היהודים הפליטה אשר נשארו מן השבי ועל ירושלים. ויאמרו לי הנשארים אשר נשארו מן השבי שם במדינה ברעה גדלה ובחרפה וחזמת ירושלים מפרצת ושעריה נצתו באש...ואמר למלך המלך לעולם יחיה מדוע לא ירעו פני אשר העיר בית קברות אבתי חרבה ושעריה אכלו באש...ויאמר לי המלך והשגל יושבת אצלו עד מתי יהיה מהלכך ומתי תשוב וייטב לפני המלך וישלחני ואתנה לו זמן. וישמע סנבלט החרני וטוביה העבד העמני וירע להם רעה גדלה אשר בא אדם לבקש טובה לבני ישראל. נחמיה א:ג-ג, ב:ג, ו, י

The words of Nehemiah the son of Hachaliah. And it came to pass in the month Kislev, in the twentieth year, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left thereof are burned with fire . . . And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?...And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. **Nehemiah 1:1-3, 2:3, 6, 10**

B.

ואומר אלהם אתם ראים הרעה אשר אנחנו בה אשר ירושלים חרבה ושעריה נצתו באש לכו ונבנה את חומת ירושלים ולא נהיה עוד חרפה...וישמע סנבלט החרני וטוביה העבד העמוני וגשם הערבי וילעגו לנו ויבזו עלינו ויאמרו מה הדבר הזה אשר אתם עשים העל המלך אתם מרדים. נחמיה ב:יז, יט

Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach...But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? **Nechemiah 2:17, 19**

C.

ויהי כאשר שמע סנבלט כי אנחנו בונים את החומה ויחר לו ויכעס הרבה וילעג על היהודים. ויאמר לפני אחיו וחיל שמרון ויאמר מה היהודים האמללים עשים היעזבו להם היזבחו היכלו ביום היחיו את האבנים מערמות העפר והמה שרופות. וטוביה העמני אצלו ויאמר גם אשר הם בונים אם יעלה שועל ופרץ חומת אבניהם. נחמיה ג:לג-לה

But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. 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? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. **Nechemiah 3:33-35**

D.

ונבנה את החומה ותקשר כל החומה עד חציה ויהי לב לעם לעשות. ויהי כאשר שמע סנבלט וטוביה והערבים והעמנים והאשדודים כי עלתה ארוכה לחמות ירושלם כי החלו הפרצים להסתם ויחר להם מאד. ויקשרו כלם יחדו לבוא להלחם בירושלם ולעשות לו תועה...ואעמיד מתחיות למקום מאחרי לחומה בצחחיים ואעמיד את העם למשפחות עם חרבתיהם רמחיהם וקשתתיהם...ויהי כאשר שמעו אויבינו כי נודע לנו ויפר האלקים את עצתם ונשב כלנו אל החומה איש אל מלאכתו...ואנחנו עשים במלאכה וחצים מחזיקים ברמחים מעלות השחר עד צאת הכוכבים. נחמיה ג:לח, ד:א, ב, ז, ט, טו

So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work. But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were restored, and that the breaches began to be stopped, then they were very wroth, And conspired all of them together to come and to fight against Jerusalem, and to do him mischief...Therefore set I in the lower places behind the wall, and on the dry places, I even set the people after their families with their swords, their spears, and their bows...And it came to pass, when our enemies heard that it was known unto us, and G-d had brought their counsel to nought, that we returned all of us to the wall, every one unto his work...So we laboured in the work: and half of them held the spears from rising of the morning till the stars appeared. **Nechemiah 3:38, 4:1, 2, 7, 9, 15**

E.

ויהי כאשר נשמע לסנבלט וטוביה ולגשם הערבי וליתר איבינו כי בניתי את החומה ולא נותר בה פרץ גם עד העת ההיא דלתות לא העמדתי בשערים. וישלח סנבלט וגשם אלי לאמר לכה ונועדה יחדו בכפרים בבקעת אונו והמה חשבים לעשות לי רעה. נחמיה ו:א,ב

Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;) That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. **Nechemiah 6:1, 2**

F.

ותשלם החומה בעשרים וחמשה לאלול לחמשים ושנים יום. ויהי כאשר שמעו כל אויבינו ויראו כל הגוים אשר סביבתינו ויפלו מאד בעיניהם וידעו כי מאת אלקינו נעשתה המלאכה הזאת. נחמיה ו:טו,טז

So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass, that when all our enemies heard thereof, and all the nations that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our G-d. **Nechemiah 6:15, 16**

G.

וביום עשרים וארבעה לחדש הזה נאספו בני ישראל בצום ובשקים ואדמה עליהם...ובכל זאת אנחנו כרתים אמנה וכתבים ועל החתום שרינו לוינו כהנינו...ואשר לא נתן בנתינו לעמי הארץ ואת בנתיהם שלא נקח לבנינו. ועמי הארץ המביאים את המקחות וכל שבר ביום השבת למכור לא נקח מהם בשבת וביום קדש ונטש את השנה השביעית ומשא כל יד. והעמדנו עלינו מצות לתת עלינו שלישיית השקל בשנה לעבדת בית אלקינו. ללחם המערכת ומנחת התמיד ולעולת התמיד השבתות החדשים למועדים ולקדשים ולחטאות לכפר על ישראל וכל מלאכת בית אלקינו. והגרלות הפלנו על קרבן העצים הכהנים הלויים והעם להביא לבית אלקינו לבית אבותינו לעתים מזמנים שנה בשנה לבער על מזבח ד' אלקינו ככתוב בתורה. ולהביא את בכורי אדמתנו ובכורי כל פרי כל עץ שנה בשנה לבית ד'. ואת בכורות בנינו ובהמתנו ככתוב בתורה ואת בכורי בקרינו וצאנינו להביא לבית אלקינו לכהנים המשרתים בבית אלקינו. ואת ראשית עריסתינו ותרומתינו ופרי כל עץ תירוש ויצהר נביא לכהנים אל לשכות בית אלקינו ומעשר אדמתנו ללויים והם הלויים המעשרים בכל ערי עבדתנו. והי' הכהן בן אהרן עם הלויים בעשר הלויים והלויים יעלו את מעשר המעשר לבית אלקינו אל הלשכות לבית האוצר. כי אל הלשכות יביאו בני ישראל ובני הלוי את תרומת הדגן התירוש והיצהר ושם כלי המקדש והכהנים המשרתים והשוערים והמשררים ולא נעזב את בית אלקינו. נחמיה ט:א, י:א, לא-מ

Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. And because of all this we make a sure covenant, and write it; and on the sealed writing are our princes, our Levites, and our priests. And that we would not give our daughters unto the peoples of the land, nor take their daughters for our sons; And if the peoples of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day; and that we would leave the seventh year, and the exaction of every debt. Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our G-d. For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our G-d. And we cast the lots among the priests, the Levites, and the people, for the wood offering to bring it into the house of our G-d, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the L-rd our G-d, as it is written in the law. And to bring the first fruits of our ground and first fruits of all fruit of all trees, year by year, unto the house of the L-rd. Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our G-d, unto the priests that minister in the house of our G-d. And that we should bring the first of our dough, and our heave offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our G-d. and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. And the priest the son of Aaron shall be with the Levites, when the Levites take tithes; and the Levites shall bring up the tithe of the tithes unto the house of our G-d to the chambers, into the treasure house. For the children of Israel and the children of Levi shall bring the heave offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary and the priests that minister, and the porters, and the singers; and we will not forsake the house of our G-d. **Nehemiah 9:1, 10:1, 31-40**

H.

וישבנו שרי העם בירושלים ושאר העם הפילו גורלות להביא אחד מן העשרה לשבת בירושלים עיר הקדש ותשע הידות בערים. נחמי' י"א:א

And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities. **Nehemiah 11:1 [The total number was 3,050]**

I.

ובחנכת חומת ירושלים בקשו את הלויים מכל מקומתם להביאם לירושלים לעשת חנכה ושמחה ובתודות ובשיר מצלתיים נבלים ובכנרות. ויזבחו ביום ההוא זבחים גדולים וישמחו כי האלקים שמחם שמחה גדולה וגם הנשים והילדים שמחו ותשמע שמחת ירושלים עד מרחוק. נחמי' י"ב:כז,מג

And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. Also that day they offered great sacrifices, and rejoiced; for G-d had made them rejoice with great joy; the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off. **Nehemiah 12:27, 43**

J.

ובכל זה לא הייתי בירושלים כי בשנת שלשים ושתים לארתחשסתא מלך בבל באתי אל המלך ולקץ ימים נשאלתי מן המלך. ואבוא לירושלים ואבינה ברעה אשר עשה אלישיב לטובי לעשות לו נשכה בחצרי בית האלקים. נחמי' יג:ו,ז

But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king. And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of G-d. **Nehemiah 13:6, 7**

K.

בימים ההמה ראיתי ביהודה דרכים גתות בשבת ומביאים הערמות ועמסים על החמרים ואף יין ענבים ותאנים וכל משא ומביאים ירושלים ביום השבת ואעיד ביום מכרם ציד. נחמי' יג:טו

In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day; and I testified against them in the day wherein they sold victuals. **Nehemiah 13:15**

L.

גם בימים ההם ראיתי את היהודים השיבו נשים אשדדיות עמניות מואביות. ובניהם חצי מדבר אשדדית ואינם מכירים לדבר יהודית וכלשון עם ועם. ואריב עמם ואקלם ואכה מהם אנשים ואמרטם ואשביעם באלקים אם תתנו בנתיכם לבניהם ואם תשאו מבנתיהם לבניכם ולכם. נחמי' יג:כג-כה

In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab. And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair and made them swear by G-d saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. **Nehemiah 13:23-25**

M.

ומבני יוידע בן אלישיב הכהן הגדול חתן לסנבלט החרני ואבריהו מעלי. נחמי' יג:כח

And one of the sons Joiada, the son of Eliashib the high priest was son-in-law to Sanballat, the Horonite: therefore I chased him from me. **Nehemiah 13:28**

## II. Alexander and the Samaritans

A. Now when John had departed this life, his son Jaddua succeeded in the high priesthood. He had a brother, whose name was Manasseh. Now there was one Sanballat, who was sent by Darius, the last king of Persia into Samaria. He was a Cuthean by birth of which stock were the Samaritans also. This man knew that the city Jerusalem was a famous city, and that their kings had given a great deal of trouble to the Assyrians, and the people of Celesyria; so that he willingly gave his daughter, whose name was Nicaso, in marriage to Manasseh, as thinking this alliance by marriage would be a pledge and security that the nation of the Jews should continue their good will to him. Josephus **Antiquities Book XI Chap. VII paragraph 2**

B. But the elders of Jerusalem being very uneasy that the brother of Jaddua the high priest, though married to a foreigner, should be a partner with him in the high priesthood, quarrelled with him; for they esteemed this man's marriage a step to such as should be desirous of transgressing about the marriage of strange wives, and that this would be the beginning of a mutual society with foreigners, although the offence of some about marriages, and their having married wives that were not of their own country had been an occasion of their former captivity and of the miseries they then underwent; so they commanded Manasseh to divorce his wife, or not to approach the altar, the high priest himself joining with the people in their indignation against his brother, and driving him away from the altar. Whereupon Manasseh came to his father-in-law, Sanballat, and told him that although he loved his daughter Nicaso, yet he was not willing to be deprived of his sacerdotal dignity on her account, which was the principal dignity in their nation, and always continued in the same family. And when Sanballat promised him not only to preserve to him the honour of his priesthood, but to procure for him the power and

dignity of a high priest, and would make him governor of all the places he himself now ruled, if he would keep his daughter for his wife. He also told him farther, that he would build him a temple like to that at Jerusalem, upon Mount Gerizzim which is the highest of all the mountains that are in Samaria, and he promised that he would do this with the approbation of Darius the king. Manasseh was elevated with these promises, and stayed with Sanballat, upon a supposal that he should gain a high priesthood, as bestowed on him by Darius, for it happened that Sanballat was then in years. But there was now a great disturbance among the people of Jerusalem, because many of those priests and Levites were entangled in such matches; for they all revolted to Manasseh, and Sanballat afforded them money and divided among them land for tillage, and habitations also, and all this in order every way to gratify his son-in-law. **Josephus Antiquities Book XI Chap. VIII Par. 2**

C. But Sanballat thought he had now gotten a proper opportunity to make his attempt, so he renounced Darius, and, taking with him seven thousand of his own subjects, he came to Alexander; and finding him beginning the siege of Tyre, he said to him, that he delivered up to him these men, who came out of places under his dominion, and did gladly accept of him for his lord, instead of Darius. So when Alexander had received him kindly, Sanballat thereupon took courage, and spake to him about his present affair. He told him, that he had a son-in-law and that there were many others of his own nation, now with him, that were desirous to have a temple in the same places subject to him; that it would be for the king's advantage to have the strength of the Jews divided into two parts, lest when the nation is of one mind, and united, upon any attempt for innovation, it prove troublesome to kings, as it had formerly proved to the kings of Assyria. Whereupon Alexander gave Sanballat leave so to do, who used the utmost diligence, and built the temple, and made Manasseh the priest, and deemed it a great reward, that his daughter's children should have that dignity; but when the seven months of the siege of Tyre were over and the two months of the siege of Gaza, Sanballat died. Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem; and Jaddua the high priest, when he heard that, was in an agony, and under terror, as not knowing how he should meet the Macedonians, since the king was displeased at his foregoing disobedience. **Josephus Antiquities Book XI Chap. VIII Par. 4**

D.

בעשרים וחמשה בטבת יום הר גריזים הוא דלא למספד יום שבקשו כותיים את בית אלקנו מאלכסנדרוס מוקדון להחריבו ונתן להם רשות באו והודיעו את שמעון הצדיק מה עשה לבש בגדי כהונה ונתעטף בבגדי כהונה ומיקירי ישראל עמו ואבוקה של אור בידיהן וכל הלילה הללו הולכים מצד זה והללו הולכים מצד זה עד שעלה עמוד השחר כיון שעלה עמוד השחר אמר להם מי הללו אמרו לו יהודים שמרדו בך כיון שהגיע לאנטיפטרס זרחה חמה ופגעו זה בזה כיון שראה לשמעון הצדיק ירד ממרכבתו והשתחוה לפניו אמרו לו מלך גדול שכמותך ישתחוה ליהודי זה אמר להם דמות דיוקנו של זה מנצחת לפני בבית מלחמתי אמר



להם למה באתם אמרו אפשר בית שמתפללים בו עליך ועל מלכותך שלא תחרב יתעוך עובדי כוכבים להחריבו אמר להם מי הללו אמרו לו כותיים הללו שעומדים לפניך אמר להם הרי הם מסורין בידכם מיד נקבום בעקבים ותלאום בזנבי סוסייהם והיו מגררין אותן על קוצים ועל ברקנים עד שהגיעו להר גריזים כיון שהגיעו להר גריזים חרשוהו וזרעוהו כרשינים כדרך שבקשו לעשות לבית אלקנו ואותו היום עשאוהו יו"ט. יומא סט.

The twenty fifth of Teves is celebrated as Mount Gerizzim day and is forbidden in eulogies. At that time the Cutheans (Samaritans) asked permission from Alexander (the Great) the Macedonian to destroy the Bais Hamikdash and he granted it to them. Shimeon HaTzaddik was informed of their plans. What did he do? He put on the priestly raiments and together with the most prestigious members of Jerusalem he walked by torch light. All night his group was walking from one direction while the Greek and Cuthean group was walking from the other direction. At daybreak, when Alexander caught sight of the Jews he asked the Cutheans: "who are these people?". They answered: "The Jews who have rebeled against you". By the time he reached Antipatras the sun rose and the two groups met. As soon as he saw Shimeon Hatzaddik, Alexander went down from his chariot and bowed down to him. Alexander's entourage asked him: "A king of your stature should bow down to a Jew?". He replied: " The apparition of that man was shown to me before my victory on the battlefield". Alexander asked the Jews: "Why have you come to me?" They replied: "How is it possible that pagans should entice you to demolish the Temple in which we pray that you and your kingdom shall not be destroyed". "Who are these people?", Alexander asked. "The Samaritans that stand before you", they replied. He said to them: "Behold you have the authority to do with them as you please". Immediately they pierced their heels and tied them to the tails of their horses and dragged them over thorns and brambles until they reached Mt. Gerizzim. As soon as they reached Mt. Gerizzim they plowed it under and planted it with horse bean just as they had intended to do to the Bais Hamikdash. That day was declared a holiday (in which fasting was forbidden). **Yoma 69a**

E. And when he (the High Priest) understood that he (Alexander) was not far from the city, he (the High Priest) went out in procession, with the priests and the multitude of the citizens. **Josephus Antiquities Book XI Chap. VIII Par. 5**

## III. Chronology

A.

מלכות פרס בפני הבית שלשים וארבע שנה. ע"ז ט.

The Persian empire existed for thirty four years during the period of the second Temple.  
**Avodah Zarah 9a**

B.

ועתה אמת אגיד לך הנה עוד שלשה מלכים עמדים לפרס והרביעי יעשיר עשר גדול מכל וכחזקתו בעשרו יעיר הכל את מלכות יון. דניאל יא: ב

And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Greece. **Daniel 11:2**

C. And when the book of Daniel was showed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended: And as he was then glad, he dismissed the multitude for the present, but the next day he called them to him, and bid them ask what favours they pleased of him; whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired. And when they entreated him that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired. **Josephus Antiquities Book XI Chap.VIII Par. 5**

D.

וישוע הוליד את יויקים ויוקים הוליד את אלישיב ואלישיב הוליד את יודע. ויודע הוליד את יונתן ויונתן הוליד את ידוע. נחמי' יב:יא

And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada. And Joiada begat Jonathan, and Jonathan begat Jaddua. **Nehemiah 12:10, 11**

E.

ואחר הדברים האלה במלכות ארתחשסתא מלך פרס עזרא בן שריה בן עזריה בן חלקיה בן שלום בן צדוק בן אחיטוב. עזרא ז:א,ב

Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seriah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub. **Ezra 7:1, 2**

F.

שבעים שבעים נחתך על עמך ועל עיר קדשך לכלא הפשע ולחתם חטאות ולכפר עון ולהביא  
צדק עלמים ולחתם חזון ונביא ולמשח קדש קדשים. דניאל ט:כד

Seventy periods of sevens are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the most holy. **Daniel 9:24**

G.	Secular Chronology	Traditional Chronology
Destruction of the First Temple	586 BCE	(421 BCE)
Conquest of Babylon	539 BCE	(370 BCE)
1) Cyrus	558-530 BCE	(369 BCE)
2) Aheshverash		(366 BCE)
3) Cambyses	530-522 BCE	
4) Darius I	522-486 BCE	(352 BCE)
Building of Temple	516 BCE	(351 BCE)
5) Xerxes	486-465 BCE	
6) Artaxerxes I	465-424 BCE	
7) Darius II	424-405 BCE	
8) Artaxerxes II	405-359 BCE	
9) Artaxerxes III	359-338 BCE	
10) Arses	338-336 BCE	
11) Darius III	336-331 BCE	
12) Alexander the Great	336-323 BCE	
Conquest of Persia	331 BCE	(317 BCE)
Seleucid Era	311 BCE	(311 BCE)
Destruction of Second Temple	70 CE	(70 CE)