

Appendix 3B, II, Detail B

HIGH PRIESTS ELIASHIB TO JADDUA¹

[Resumed from Appendix 3A, V, E.]

Lengths of high priest tenures are not available, during the complex of temple and suzerain relationships, both before and after Alexander III the Great/Macedonia replaced Darius III/Persia as regional overlord. During the years before Alexander's conquest, the high priest office had proceeded as follows:

When Eliashib was dead son Joiada/Jehoiada/Judas succeeded.
Joiada, etc. had two sons, Yehohanan/Johanen/Jonathan/John and Jesus.
Jesus was favored by "Bagoses," Artaxerxes II's general in Judaea.
(Artaxerxes II reigned 404 – 359 b.c./b.c.e.)
Yehohanan/Johanen/Jonathan/John succeeded after he killed Jesus.
(Bagoses then "punished the Jews seven years.")
When high priest Yehohanan, etc. died, his son Jaddua succeeded.

Also prior to Alexander III the Great's conquest of Persia, Sanballat, Persia's regional governor (and "a Cuthean by birth"), "willingly gave his daughter, Nicasio, in marriage to Manasseh," high priest Jaddua's full or half-brother. Sanballat believed that the "alliance by marriage would be a pledge and security that the nation of the Jews should continue their good-will to him."

"[T]he elders of Jerusalem, being very uneasy that the brother of Jaddua...married to a foreigner, *should be a partner* with him in the high priesthood, quarreled with him, and commanded that Manasseh divorce Nicasio" or lose position. Manasseh confessed to Sanballat that, although he had no desire to divorce Nicasio, he could not allow himself to be deprived of the sacerdotal legacy that "was the principal dignity in their [the Hebrew] nation, and always continued in the same family."

Sanballat promised Manasseh that, if he remained married to Nicasio, he would build Manasseh "a temple like that at Jerusalem at Mount Gerizzim," "with the approbation of Darius the king." Further, Sanballat promised Manasseh, he would procure for him "the power and dignity of a high priest," and cause him to become "governor of the places Sanballat now ruled." ("Sanballat was then [on] in years.")

"There was 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."

As Darius III advanced to confront Alexander the Great, Sanballat "told Manasseh that he would suddenly perform his promises"—"for not he only, but all those that were in Asia, also, were persuaded that the Macedonians would not so much as come to a battle with the Persians, on account of their multitude. But the event proved otherwise...."

Macedonian forces put Darius III on the run while Alexander III prepared for a siege at Tyre. He sent a request for provisions to high priest Jaddua at Jerusalem.. Jaddua replied that he would not break his oath of allegiance to Darius, which he would honor so long as Darius was alive.

¹ Source, *Josephus AJ* XI.VII.1ff. and VIII. Refer also to Appendix 3B, II, sub-part VI (Temple Sites, Shilo/Shechem/Mount Ebal/Mount Gerizzim) Appendix 2D (Calendar Year Comparison) and Appendix 3A, IV (Explorative Timeline, High Priests Jeshua to Jaddua), concerning this period.

After Alexander III took Tyre and began a move toward Gaza, Sanballat renounced Darius. He gave “7,000 of his own men” to aid Alexander and brought his subjects to Alexander’s support. Sanballat then thought “he had now gotten a proper opportunity” to inform Alexander as to Manasseh. He counseled Alexander that regional control would be more orderly, if the “Jews/[Hebrews]” were divided into two parts, and Alexander gave approval to the building of a Gerizzim temple. The temple was built quickly, and Manasseh served as its high priest. (After “two months of the [Alexander] siege of Gaza, Sanballat died.”)

Alexander III finally took Gaza and then made for Jerusalem, where high priest Jaddua, because of his earlier denial of aid, initially was terrorized. When Alexander arrived, however, Jaddua received him with great honors (reportedly, in accordance with insight Jaddua received in a dream). Alexander—who was shown the *Book of Daniel*--was altogether greatly pleased and satisfied by the reception. He “asked what favours they pleased of him.”

“[T]he high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. Alexander 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.” Alexander told the multitude that the same conditions would apply to any men who would enlist in his army, and “many were ready to accompany him in his wars.”

“When Alexander had thus settled matters at Jerusalem, he led his army into the neighbouring cities [where] all the inhabitants...received him with great kindness. People of the Samaritan region, accompanied by “the troops that Sanballat had sent,” hastened to meet Alexander “at a little distance from Jerusalem” and requested him to visit their temple. They asked to be relieved also of tribute every seventh year; but Alexander became confused, “when they said that they were Hebrews, but had the name of Sidonians, living at Shechem.” Alexander stated, “It was to the Jews that I granted that privilege; however, when I return, and am thoroughly informed by you of this matter, I will do what I shall think proper.”²

Alexander III then took leave, “but ordered that the troops of Sanballat should follow him into Egypt, because there he designed to give them lands, which he did a little after in Thebais, when he ordered them to guard that country.”

“Now when Alexander was dead...the temple upon Mount Gerizzim remained. And if any one were accused by those of Jerusalem of having eating things common, or of having broken the sabbath, or of any other crime of the like nature, he fled away to the Shechemites, and said that he was accused unjustly.”

[Return to Appendix 3A, VI narrative.]

² Josephus remarks, “[T]he Samaritans, who had then Shechem for their metropolis (a city situate at Mount Gerizzim...when the Jews are in adversity...deny that they are of kin to them...but when they perceive that some good fortune hath befallen them, they immediately pretend to have communion with them, saying that they..derive their genealogy from the posterity of Joseph, Ephraim, and Manasseh.” (The terminology, ‘Samaritan’ v. ‘Jew,’ as opposed to “Hebrews of Samaria’ and ‘Hebrews of Judaea,’ does not allow for distinguishing ‘Israelites’ and ‘Judahites’ descended during the two-kingdom period.)