

OT storyline: It is possible, schematically, to order the biblical storyline into 10 steps: We will see, eventually, that it matters both when material is set and when it is produced, especially if considerable time elapses between those two moments, as is the case for most of our material..

- 1. **Pre-1000 to 1000 B.C.E:** many Bible events are set in this **pre-monarchic** era—i.e., before David’s reign
- 2. **1000-921:** The traditional date for the **founding of the nation**; the reign of David and Solomon over a **united kingdom**
- 3. **921-721:** After the death of David’s son Solomon, “their” **kingdom splits** into Judah and Israel
- 4. **721-587:** After the two have co-existed for 200 years, the **Northern one, Israel, is exiled to Assyria and Judah exists as a small independent state** for a while longer but falls to Babylon eventually
- 5. **587-538:** The kingdom of Judah, despite an effort at reform, falls to Babylon; temple destroyed; **exile of some members of the community to Babylon**
- 6. **538...333:** After some time in Babylon, some set of exiles **returns under Persian rule** and the temple is rebuilt
- 7. **333-164:** After some two hundred years of Persian rule, the **Hellenistic phase** begins when Alexander the Greek/Great annexes the world, including Yehud/Judah/Judea, and his empire is, in time, split among successors, first the Ptolemy dynasts...
- 8. **164 -63:** After many years of suffering under the Ptolemaic heirs of Alexander, the Seleucids or “Greeks” take over and impose far harsher burdens on Judah, leading to the Maccabean resistance and a spurt of independence (the first since about the eighth century!); life of Jesus of Nazareth and its aftermath; this is still a **Hellenistic phase**;
- 9. **63 BCE-70 CE: Roman rule of the region** But the Romans, who are the “real” heirs to Alexander, grow tired of the troubles in the area and annex the region to their empire; many more troubles, and eventually a war defeats the Jews and destroys the second temple; this period sees the life of Jesus of Nazareth and the origins of the community named for him;
- 10. **70-135:** Restiveness continues, and the Romans come in again to crush any expectations the Jews have of self-rule and to rebuild Jerusalem into a new shrine and city and proscribe all Jews from being in the region; this is the **end of the biblical period** or the Jewish/Christian interface.