

Theo 101, Session #02:
The Old Testament I (ANSWER KEY)
The University of St. Francis

True or False

1. False The word “canon” is derived from the Greek term *kanon*, which means “godly.”

The canon of the Bible refers to the definitive list of the books which are considered to be divine revelation and included therein. A canon distinguishes what is revealed and divine from what is not revealed and human. “Canon” (Greek kanon) means a reed; a straight rod or bar; a measuring stick; something serving to determine, rule, or measure. Because God did not explicitly reveal what books are the inspired books of the Bible, title by title, to anyone, we must look to His guidance in discovering the canon of the Bible.

2. False The Bible is to be understood literally. (CCC #110)

#110: “In order to discover the sacred authors’ intention, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking, and narrating then current. ‘For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression (DV 12§2).”

3. False As long as we have the Catechism, we need not read the Bible. (CCC #133)

#133: “The Church ‘forcefully and specifically exhorts all the Christian faithful . . . to learn ‘the surpassing knowledge of Jesus Christ,’ by frequent reading of the divine Scriptures. ‘Ignorance of the Scriptures is ignorance of Christ ‘ (DV 25; cf. Phil 3:8 and St. Jerome, Commentariorum in Isaiam libri xviii prol.: PL 24, 17b).”

4. False The authors of Scripture were only instruments under the influence of the Holy Spirit, who dictated to them the words to be written down. (CCC #106)

#106: God inspired the human authors of the sacred books. 'To compose the sacred books, God chose certain men who, all the while he employed them in this task, made full use of their own faculties and powers so that, though he acted in them and by them, it was as true authors that they consigned to writing whatever he wanted written, and no more' (DV 11)."

5. True Even though we live in the New Testament times as inaugurated by Christ, the Old Testament is still indispensable. (CCC #121-122)

#121: "The Old Testament is an indispensable part of Sacred Scripture. Its books are divinely inspired and retain a permanent value (Cf. CV 14), for the Old Covenant has never been revoked. "

#122: "Indeed, 'the economy of the Old Testament was deliberately so oriented that it should prepare for and declare in prophecy the coming of Christ, redeemer of all men' (DV 15). 'Even though they contain matters imperfect and provisional' (DV 15), the books of the Old Testament bear witness to the whole divine pedagogy of God's saving love: these writings 'are a storehouse of sublime teaching on God and of sound wisdom on human life, as well as a wonderful treasury of prayers; in them, too, the mystery of our salvation is present in a hidden way' (DV 15)."

6. False All of the books in the Old Testament were accepted as canonical at the same time.

Let's look first at the Old Testament. Obviously the first five books (sometimes called the Torah or the Pentateuch) were the first to be accepted as canonical. We're not sure when this occurred, but it was probably during the fifth century before Christ. Of course, the Hebrews had the "Law" for many centuries already, but they certainly did not pay very good attention to it. It was probably the work of the prophets Ezra and Nehemiah that restored it to general use and fixed it once and for all as authoritative.

How about the rest of the Old Testament? The prophets' writings were also not brought together in a single form until about 200 BC. The remaining Old Testament books were adopted as canonical even later. The Old Testament list was probably not finally fixed much before the birth of Christ. The Jewish people were widely scattered by this time and they really needed to know which books were the authoritative Word of God because so many other writings claiming divine authority were floating around. With the fixing of the canon they became a people of one Book, and this Book kept them together.

7. False The entire Old Testament is arranged chronologically. *The Bible is not arranged in chronological order because it is divided by the type of literature it includes. In the Old Testament, the order include the Books of Moses (Genesis to Deuteronomy), the Books of History (Joshua to 2 Chronicles), the Wisdom Books (Job to Song of Songs), and the Prophets (Isaiah to Malachi). In the New Testament, the 27 books include four Gospels (Matthew to John), one book of history (Acts), the Epistles or Letters (Romans to Jude) and one book of prophecy (Revelation).*

While the Old Testament period ended approximately 400 years prior the time of the New Testament writings, the books within each Testament occurred at a variety of times. In the Old Testament, for example, the events of Ezra and Nehemiah took place near the end of the Old Testament period, yet the books are listed before Job, the events of which took place long before those in Ezra and Nehemiah.

Another important note, however, is that within each section of writing most books are in basic chronological order. For example, in the Old Testament prophets, Isaiah lived before Jeremiah. In the Books of Moses, Genesis took place first and Deuteronomy took place last.

8. True The Torah consists of the first five books of the Hebrew scriptures.

9. True The crossing of the Red Sea prefigures Christian Baptism.
(CCC #117)

117: "The spiritual sense. Thanks to the unity of God's plan, not only the text of Scripture but also the realities and events about which it speaks can be signs. . . We can acquire a more profound understanding of events by recognizing their significance in Christ; thus the crossing of the Red Sea is a sign or type of Christ's victory and also of Christian Baptism (Cf. 1 Cor 10:2)."

10. True The Latter Prophets are the books named after individual prophets.

The Latter Prophets- are the books named after individual prophets; these are sometimes divided into the Major Prophets - the longer books of Isaiah, Jeremiah, and Ezekiel- and the Minor Prophets - the twelve shorter books from Hosea through Malachi.

11. False Both the Jewish and Christian canons put the books of the Hebrew Bible in the same order.

Jewish	Catholic	Orthodox*	Protestant
Torah	Pentateuch	Pentateuch	Pentateuch
Genesis Exodus Leviticus Numbers Deuteronomy	Genesis Exodus Leviticus Numbers Deuteronomy	Genesis Exodus Leviticus Numbers Deuteronomy	Genesis Exodus Leviticus Numbers Deuteronomy
Prophets (Former)	Historical Books	Historical Books	Historical Books
Joshua Judges 1-2 Samuel (1-2 Kings) <u>1</u> 1-2 Kings (3-4 Kings)	Joshua Judges Ruth 1-2 Samuel (1-2 Kings) <u>1</u> 1-2 Kings (3-4 Kings) 1-2 Chronicles 1 Esdras (Ezra, 2 Esdras) <u>3</u> 2 Esdras (Nehemiah) <i>Tobit</i> <i>Judith</i> Esther (<i>with additions</i> <u>4</u>) 1-2 Maccabees	Joshua Judges Ruth 1-2 Samuel (1-2 Kings) <u>1</u> 1-2 Kings (3-4 Kings) 1-2 Chronicles <i>1 Esdras (Greek Ezra)</i> <u>2</u> 2 Esdras (1 Esdras, Ezra) <u>3</u> 2 Esdras (Nehemiah) <i>Tobit</i> <i>Judith</i> Esther (<i>with additions</i> <u>4</u>) 1-2 Maccabees 3-4 Maccabees	Joshua Judges Ruth 1-2 Samuel (1-2 Kings) <u>1</u> 1-2 Kings (3-4 Kings) 1-2 Chronicles Ezra (1 Esdras, 2 Esdras) <u>3</u> Nehemiah (2 Esdras) Esther
Prophets (Latter)			
Isaiah Jeremiah Ezekiel Book of the Twelve <u>5</u>			
The Writings	Wisdom Books	Wisdom Books	Poetic Books
Psalms Proverbs Job Song of Songs <u>7</u> Ruth Lamentations Ecclesiastes Esther Daniel Ezra	Job Psalms Proverbs Ecclesiastes Song of Songs <u>7</u>	Job Psalms [<i>Odes</i> <u>6</u>] Proverbs Ecclesiastes Song of Songs <u>7</u>	Job Psalms Proverbs Ecclesiastes Song of Songs <u>7</u>

Nehemiah 1-2 Chronicles	<i>Wisdom of Solomon</i> <i>Ecclesiasticus</i> (<i>Sirach</i>) <u>8</u>	<i>Wisdom of Solomon</i> <i>Sirach</i> (<i>Ecclesiasticus</i>) <u>8</u>	
	Prophets	Prophets	Prophets
	Isaiah Jeremiah Lamentations <i>Baruch</i> <u>9</u> Ezekiel Daniel (<i>with additions</i>) <u>10</u> The Twelve <u>5</u>	Isaiah Jeremiah Lamentations <i>Baruch</i> <u>9</u> <i>The Letter of Jeremiah</i> <u>9</u> Ezekiel Daniel (<i>with additions</i>) <u>10</u> The Twelve <u>5</u>	Isaiah Jeremiah Lamentations Ezekiel Daniel The Twelve <u>5</u>

12. True The deuterocanonical books are not included as a part of the Jewish canon
13. False The books of the Old Testament were separated into chapters and verses in ancient times.
14. True The Torah was probably the first division of the Bible to gain canonical status.

*However, it is likely that the Bible actually began to take shape as Scripture later as the earliest written traditions began to be collected into books about the time of Solomon, around 1000 BC. The Old Testament in roughly the form that we know it did not emerge until after the return from Babylonian exile around 500-450 BC. The first of the three parts of the Jewish canon, the Torah (what Christians would later call the Pentateuch), was authoritative for the community long before the time of Jesus. The Prophets were mostly in place by the second century BC, and the Writings (Psalms, Job, Chronicles; see *Canons of the Hebrew Bible*), would achieve that status not long after. The entire Old Testament canon, without any of the apocryphal books, did not reach an "official" codified form in Judaism until the Council of Jamnia in AD 90. This was largely a Jewish response to Christianity that was producing new writings (what we call the New Testament) to add to what was already*

authoritative in Judaism.

15. True The Old Testament can be described most accurately as an anthology, or collection of writings assembled over many centuries.

The Old Testament is not a single work but a collection of ancient Jewish writings. As a cursory glance shows, it is an amalgamation of laws, genealogies, chronicles (or histories), myths, proverbs, poetry, songs, eroticism, propaganda, prophecy, allegories, morality tales and humorous stories. In the original Hebrew there are numerous folk etymologies, puns and acrostics. However, nearly all of these are lost in translation¹³. Any good story or choice morsel circulating in the Middle East could be included in the anthology, subject to amendments where necessary. The Jewish scholars who compiled the books that now comprise the Old Testament borrowed from the songs, folk tales and myths not only of the Jews themselves, but of their neighbors too. This sort of plagiarism was both widespread and acceptable in the Middle East at the time.

Multiple Choice

1. The term "Bible" is derived from the Greek word *biblion*, which means what?
 - a. "Scripture"
 - b. "Little Books"**
 - c. "Creed"
 - d. "Law"
2. How many books are there in the Catholic Old Testament?
 - a. 27
 - b. 29
 - c. 39
 - d. 46**
3. For a book to be canonical in Jewish tradition, it must be written in what language?
 - a. Greek
 - b. Aramaic
 - c. Yiddish
 - d. Hebrew**

4. Ancient Israel's greatest commandment, and the one cited by Jesus as the "greatest" commandment (Deuteronomy 6: 4 & Matthew 22: 37), was known as what?

- a. Torah
- b. *Shema*
- c. Messiah
- d. Divine Name

Shema Yisrael are the first two words of a section of the Torah (Hebrew Bible) that is a centerpiece of the morning and evening Jewish prayer services. The first verse encapsulates the monotheistic essence of Judaism: "Hear, O Israel: the Lord our God, the Lord is one," found in Dt 6:4.

5. The illumination of the unity of the divine plan by discerning in God's works of the Old Covenant prefigurations of what he accomplished in the fullness of time in the person of his incarnate Son is called what? (CCC #129)

- a. Transubstantiation
- b. Inerrancy
- c. Impeccability
- d. *Typology*

CCC #129: "Christians therefore read the Old Testament in the light of Christ crucified and risen. Such typological reading discloses the inexhaustible content of the Old Testament; but it must not make us forget that the Old Testament retains its own intrinsic value as Revelation reaffirmed by our Lord himself (Cf. Mk 12:29-31)." Jesus Christ is the lens through which we read the bible.

6. Which is NOT TRUE? (CCC #592)

- a. *Jesus abolished the Old Testament Law.*
- b. Jesus perfectly fulfilled the Old Testament Law.
- c. Jesus took upon himself the curse of the Law incurred by those who failed to keep the Law.
- d. Jesus perfected the law by giving it a divine interpretation.
- e. To violate one of the Laws is to violate them all.

CCC #592: Jesus did not abolish the Law of Sinai, but rather fulfilled it (cf. Mt 5:17-19) with such perfection (cf. Jn 8:46) that he revealed its ultimate meaning (cf. Mt 5:33) and redeemed the transgressions

against it (cf. Heb 9:15).

CCC #578: . . . The Law indeed makes up one inseparable whole, and St. James recalls, "Whoever keeps the whole law but fails in one point has become guilty of all of it" (Jas 2:10; cf. Gal 3:10; 5:3).

CCC #582: Going even further, Jesus perfects the dietary law, so important in Jewish daily life, by revealing its pedagogical meaning through a divine interpretation: "Whatever goes into a man from outside cannot defile him . . . (Thus he declared all foods clean). What comes out of a man is what defiles a man. For from within, out of the heart of man, come evil thoughts. . . ." (Mk 7:18-21; cf. Gal 3:24). In presenting with divine authority the definitive interpretation of the Law, Jesus found himself confronted by certain teachers of the Law . . .

CCC #580: . . . Jesus fulfills the Law to the point of taking upon himself "the curse of the Law" incurred by those who do not "abide by the things written in the book of the Law, and do them," for his death took place to redeem them "from the transgressions under the first covenant" (Gal. 3:13; 3:10; Heb. 9:15).

7. Which of the following Old Testament prophecies does Jesus fulfill? (CCC #601)

- | | |
|---------------------------------|----------------------|
| a. <i>The Suffering Servant</i> | c. All of the above |
| b. The Prodigal Son. | d. None of the above |
| c. The suffering of Job | |

CCC #601: . . . In particular Jesus' redemptive death fulfills Isaiah's prophecy of the suffering Servant (Cf. Isa 53:7-8 and Acts 8:32-35). Indeed Jesus himself explained the meaning of his life and death in the light of God's suffering Servant (Cf Mt 20:28). After his Resurrection he gave this interpretation of the Scriptures to the disciples at Emmaus, and then to the apostles (Cf. Lk 24:25-27, 44-45).

8. What part of the Catholic bible do Jewish and Protestant faithful consider non-canonical?

- a. Torah
- b. *Apocrypha***
- c. Writings
- d. Prophets

9. How do the Jewish faithful refer to the Old Testament?

- a. *Hebrew Scriptures***
- b. Pseudepigrapha
- c. Writings
- d. Chronicles

10. During what period of history was the bible divided into chapters?

- a. *Middle Ages***
- b. Reformation
- c. Roman Period
- d. Hellenistic Period

The chapter divisions commonly used today were developed by Stephen Langton, an Archbishop of Canterbury. Langton put the modern chapter divisions into place in around A.D. 1227. The Wycliffe English Bible of 1382 was the first Bible to use this chapter pattern. Since the Wycliffe Bible, nearly all Bible translations have followed Langton's chapter divisions.

The Hebrew Old Testament was divided into verses by a Jewish rabbi by the name of Nathan in A.D. 1448. Robert Estienne, who was also known as Stephanus, was the first to divide the New Testament into standard numbered verses, in 1555. Stephanus essentially used Nathan's verse divisions for the Old Testament. Since that time, beginning with the Geneva Bible, the chapter and verse divisions employed by Stephanus have been accepted into nearly all the Bible versions.

11. What are the first five books of the Bible known as?

- a. *Torah***
- b. TaNaK
- c. The Fab Five
- d. Septuagint

12. What is the TaNaK?

- a. *An acronym for the OT (Torah, Nevi'im, Ketuvim – the Law, the Writings and the Prophets)*
- b. The First Five Books of the Bible
- c. El Shaddai
- d. A made-up word by the creator of this quiz
- e. An ancient inscribing tool

13. What does the word *Torah* mean?

- | | |
|---------------|------------|
| a. Book | c. History |
| b. Law | d. Prophet |

14. The Former Prophets begin with the divine appointment of whom as leader of Israel?

- | | |
|----------|------------------|
| a. Moses | c. David |
| b. Saul | d. Joshua |

The Former Prophets are the books Joshua, Judges, 1st & 2nd Samuel, 1st & 2nd Kings. They contain historical narratives that begin immediately after the death of Moses with the divine appointment of Joshua as his successor, who then leads the people of Israel into the Promised Land, and end with the release from imprisonment of the last king of Judah.

Fill in the Blank/Short Answer

1. The word "Bible" is taken from the Greek word *biblion*; what is the definition of this word?

Books

2. The Bible is divided into two sections, "The Old Testament" and "The New Testament." The word "testament" comes from the Greek word *diathēkē*. What is a "testament?"

Testament means "covenant"

3. What are the three original languages of the Bible?

- | | |
|----|-----------------------|
| a. | <i>Greek</i> |
| b. | <i>Aramaic</i> |
| c. | <i>Hebrew</i> |
-

4. What is a “covenant” in the Old Testament? Name one example where a covenant is made between God and God’s chosen people.

a. *A covenant is an ancient form of pact, treaty or testament in which the parties pledged mutual support and assistance.*

b. *Genesis 6 and 9 (Noah); Genesis 17 (Abram). In all, there are 281 occurrences in 266 Bible verses where the word covenant is used in the Bible.*

5. In reference to the Bible, what is a *canon*?

A canon refers to writings that are accepted as authentic and inspired scripture.

6. According to ancient Jewish tradition, who was considered the sole author of the Torah?

Moses

7. At which Council in 1546 did the Catholic Church decree that all forty-six books of the Old Testament, including the deuterocanonical books, were equally authoritative.

The Council of Trent

8. According to class notes and in regard to understanding the bible, what is the difference between *history* and *story*?

*The purpose of this course is to tell the story of God's relationship with us through story, not history. History has a different set of tools than story and history is not without its own problems. If you write a historical article for a newspaper for a newspaper, magazine, book or electronic media, you are already biased in the manner in which you choose one story and not another. German theologians call this a *Sitz im Leben*, or a situation of life that varies from one culture or group of people from another. When reporting the story, each human being is limited by their own experience, not having the benefit of*

knowing the larger picture of life nor of the perspective of God. Rather, the bible prefers to use the method of story to tell of this relationship between God and us because story uses a different set of tools than history. Stories can be entertaining. Stories are not as concerned with specifics of an event but with a core message. This does not mean that stories are not true or are devoid of facts but that the message of the story is more important than the details so sometimes the specific details are exaggerated or not thought through as well as they could be by the human author.

9. According to the Online Lecture, what tool is essential for reading the bible, something not often discussed in academic studies? (CCC #2562-64)

Prayer

10. Storytelling is the manner in which God uses a tool that is important to learn in this course. God wishes to speak to us not in language foreign to us but in a way that we understand. What word is used in the church to express this view? (CCC #101)

Condescension

11. According to the Online Lecture and the CCC #105, who are the authors of sacred scripture? Who is the primary author?

God is the primary author of sacred scripture; man is the vessel through whom God speaks.

12. The Old Testament is comprised of 46 books. Most scholars divide the 46 books into three categories. Name them.

a. *The Law (The Pentateuch)*

b. *The Writings (consisting of the former, namely, Joshua, Judges, the Books of Samuel, and the Books of Kings; the latter, namely, the greater prophets, Isaiah, Jeremiah, and Ezekiel, and the twelve minor prophets)*

c. *The Prophets (The rest of the Old Testament)*

13. What does the word “deutero-canonical” mean? What is the difference between a deutero-canonical text and an apocryphal one?

“Deuterocanonical” means “second canon.” This term refers to the seven additional books in the Old Testament (and the additions to two others) that the Catholic Church believes are part of the canon of Scripture inspired by the Holy Spirit.

“Apocryphal” (or “hidden”) refers to books for which divine authorship is falsely claimed. Protestant faith traditions claim that the deutero-canonical texts which Catholic scholarship claims to be part of the canon of the Bible are, in fact, not.

14. The Catholic Church states that the Old Testament consists of 46 canonical books, based on the texts provided by a group of seventy men who arranged these books together (these men are called the *Septuagint* in Greek. Most non-Catholic Christian groups argue that there are only 39 canonical books in the Old Testament and that the texts of the Old Testament which Catholics claim are deuteron-canonical are, in fact, apocryphal. Explain the main reason why Protestant groups make this claim.

The seven deutero-canonical books of the Old Testament were not originally written in Hebrew but in Greek, thus casting doubt among non-Catholic scholars to their Old Testament authenticity.

15. The first five books of the Bible are seen by the Jewish faithful as the law of conduct that the faithful need to follow. These five books are called the *Pentateuch* or the *Torah* .
16. Some people argue that Moses was the author of the first five Books of the Bible. Based on what scholars tell us (most notably the 19th Century theologian, Julius Wellhausen), who was, most likely, the author(s) of these five books?

There were four sources which were involved with the makeup of the Torah: the Jahwist source (J), the Elohist source (E), the Priestly source (P), and the Deuteronomic source (D), often referred to as JEPD.

17. Concerning Old Testament history, explain the significance of the dates provided below (Boadt 22-23):

1900 BC ff.	<i>The Patriarchal Period</i>
1300 BC	<i>The Exodus from Egypt</i>
1250 BC ff.	<i>The Period of the Judges</i>
1010 BC	<i>David & Saul made Kings - North & South United</i>
930 BC	<i>The Northern & Southern Kingdoms Separate</i>
722 BC	<i>Assyrians Invade & Conquer Northern Kingdom</i>
586 BC	<i>Babylonians Invade & Conquer South - temple destroyed</i>
536 BC	<i>The Return from Exile & Post-Exilic Period</i>
332 BC	<i>Hellenistic Period of Greek Culture & Rule</i>
175 BC	<i>Maccabean Revolt - The Jewish Rule Returns</i>
63 BC	<i>Roman Rule of Jewish Territory - Herod rules Territory</i>

18. There are many titles that are used in the Old Testament in reference to God. Name two.

a. *Yahweh*

b. *Elohim*

19. Explain "Divine Revelation." How did God make Himself known to Israel?

All religion in some fashion or another seeks to make known divine communication to humans. This "knowledge" can come through the discovery of God in nature or through actual divine words and decrees. The Old Testament knows both. This God, in Israel's tradition, made himself known in numerous ways, including in nature, but above all in certain "mighty acts" when he saved Israel as a people-in their Exodus from Egypt, in the conquest of Palestine, in the selection of David as king, etc.-and in words, such as the covenant given on Mount Sinai with its Torah, or Law, which outlines the response and way of life to be followed. Each type of literature in the Old Testament witnesses these various ways of revelation in its own manner. (12)

20. What is the primary difference between the Jewish and Christian understanding of the Old Testament?

For Christians, this book of revelation contains both the Old and the New Testament, while for Jews it contains only the Old Testament. Since the New Testament proclaims the life and message of Jesus Christ as "good news" for all peoples, and sees in Jesus the continuation and fulfillment of the Old Testament hopes of a Savior and Messiah, it is faith in this Jesus that makes the crucial difference between Jews and Christians. Both share a conviction born from the Old Testament that God has revealed himself to his people Israel. Jews, however, do not see in Jesus a binding revelation from God. Christians do. It is customary in writing about the Bible to keep the difference between the two Testaments clear so that we do not

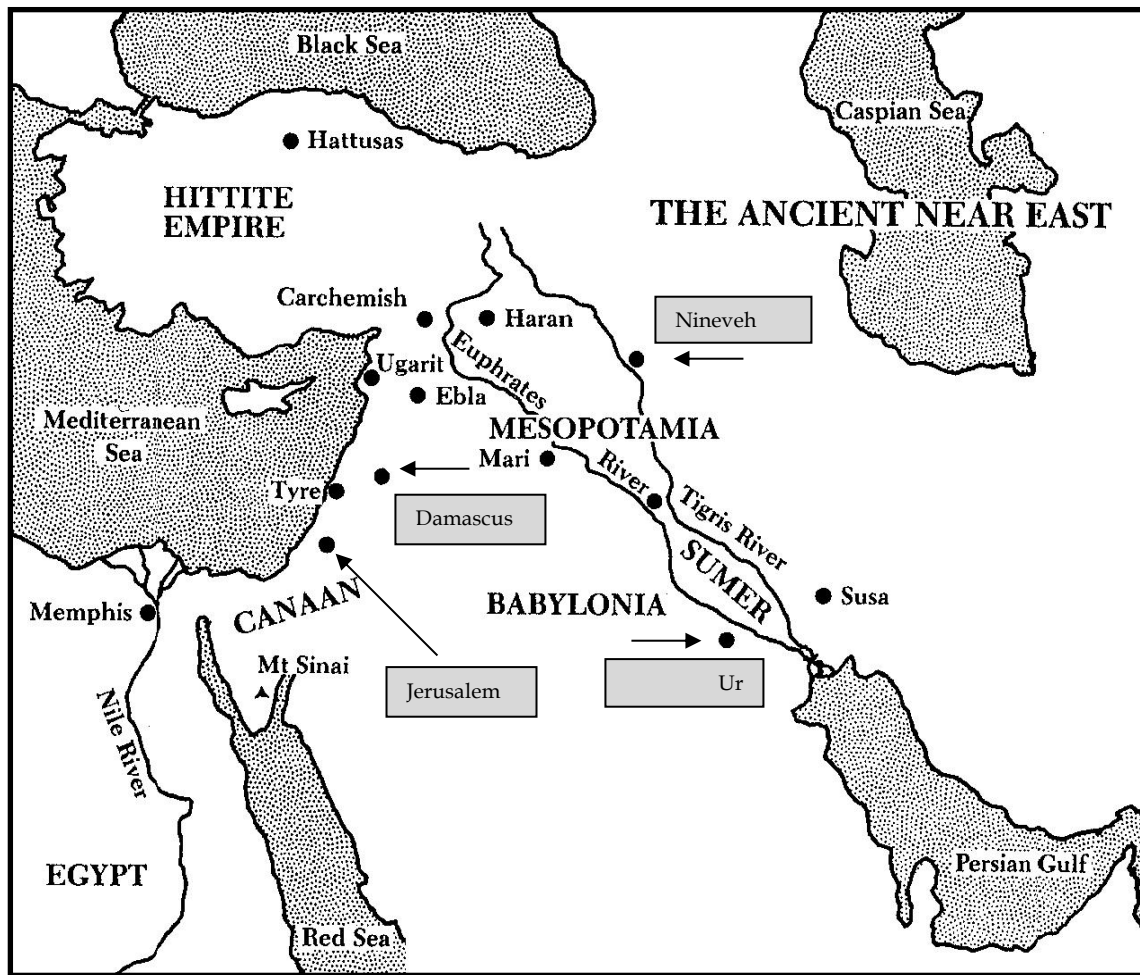
mistake the meaning of faith in the one as the same as in the other.

Because this is an introduction only to the Old Testament, and aimed at Christian readers, its special task is to open up the riches and meaning of God's word found there. It must give Christians an appreciation of how much common faith they share with their Jewish neighbors. Above all, it must avoid confusing study of the New Testament with that of the Old, so that the reader may come to understand the Old Testament first on its own terms. Then and then only will the believing Christian have a faithful insight into the relationship of God's earliest revelation to Israel with the further revelation in Christ. (14)

21. How should one use and understand the term "Old Testament?"

The term "Old Testament" cannot be used if we see it as a word that puts down the Jewish faith. But it becomes valuable when we realize that it roots all that we say about Christ in the proper and original soil of Israel's faith. Christians believe that God has spoken through Christ a new and a fuller word than the Old Testament alone contains. But this is so only because it adds a fuller dimension to the primary word that God had already spoken to Israel when he made them his people and his witnesses. Isaiah speaks of Immanuel as "God with us." God cannot be with us if he rejected or refused his own. Anti-Semitism is ruled out for Christians who place their faith in Jesus, since he himself was only a Jew and never a Christian! He fulfilled the heart and essence of the Law and the prophets (Mt 5: 17). We may believe that Christianity sees a larger role for the divine covenant, but it often does not see as deeply into parts of the mystery. Christians therefore need the spiritual insights of the Jewish faith. Vatican Council II's Declaration on Non-Christian Religions (n. 4) declares that we cannot forget that the Church "draws sustenance from the root of that good olive tree onto which have been grafted the wild olive branches of the Gentiles (Rom 11: 17-24)." It is "Old Testament" in the wonderful sense of a parent to our new, young faith in Christ.

22. As cited by Boadt, fill in the names of the cities on this map.



The 46 Books of the Catholic Old Testament

The University of St. Francis

The Torah (5) - Gel(a)nd

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

History (12)

JJR - SS - KK - CC - ENE

Joshua
Judges
Ruth
1 & 2 Samuel
1 & 2 Kings
1 & 2 Chronicles
Ezra
Nehemiah
Esther

The Writings (5) - J(alo)PPES

Job
Psalms
Proverbs
Ecclesiastes
Song of Songs

The Major Prophets (5)

I-J(a)LED (who is a Jedi Master from "Star Wars")

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

The Minor Prophets (12)

H - JAO - J(i)M - N(e)H(e) - Z(e)H(e) - Z(i)M (from a bad Ed Wood Kung Fu Movie)

Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

The Deutero-Canonical (7)

JTBWS M & M [Eating M & Ms on the Joliet Township Buus (Double U or W)]

These are considered authentic, canonical gospels in the Catholic Church and part of the "Apocrypha" in Christian and Jewish Churches

Judith
Tobit
Baruch
Wisdom
Sirach
1 & 2 Maccabees