

# The Institute for Catechesis and Formation

## *Course Outline for Instructors*



## **ICF 102 – The Old Testament**

The Bible is God’s revelation of Himself to His creation, and the story of His love for it – and in particular His love and eternal plan for the crown of creation, the human person. This course will provide a brief introduction to the origin of Sacred Scripture: its source, how the Canon was formed, and the senses in which we can interpret Scripture. The remainder of the course will focus on the Old Testament: the creation of the earth and God’s covenant of love with the human person, the fall into sin, and the revelation, over time, of God’s plan of salvation.

**Texts:** Walking with God, Tim Gray & Jeff Cavins (WWG)

The Bible: <http://www.usccb.org/bible/books-of-the-bible/>

### **Supplemental Reading/Additional Resources:**

The Bible Timeline Chart, Jeff Cavins & Sarah Christmyer

The Catechism of the Catholic Church (CCC): <http://www.scborromeo.org/ccc.htm>

Dei verbum: <http://www.ewtn.com/library/councils/v2revel.htm> (DV)

Interpretation of the Bible in the Church:  
<http://www.ewtn.com/library/curia/pbcinter.htm> (IBC)

St. Paul Center for Biblical Theology: <http://www.salvationhistory.com/>

## **Week 1: The beginning of “In the beginning...”**

**WWG pp. 1-22; Interpretation of the Bible, B1, Formation of the Canon; CCC 101-123; Genesis 1-3; Ps 104**

### **What is the Bible?** (DV 2, 6)

- The word of God
- God’s revelation of Himself to us
- God makes Himself *known* to us through a gradual process
- God reveals Himself in order to enter into a relationship with us

*Through an utterly free decision, God has revealed himself and given himself to man. This he does by revealing the mystery, his plan of loving goodness, formed from all eternity in Christ, for the benefit of all men. God has fully revealed this plan by sending us his beloved Son, our Lord Jesus Christ, and the Holy Spirit.* CCC 50

### **Biblical Authorship**

Sacred Scripture is a work of God and the human person (IBC, part I, F. This is a discussion of the Fundamentalist approach to Biblical interpretation that gives a good explanation of the connection between Divine inspiration and the human contribution to God’s Word.)

- Divine inspiration
- Human authorship

God did not simply “dictate” the words of Scripture to the human authors, but used their own abilities to transmit what His Holy Spirit inspired in them to write. (CCC 106; DV 9)

### **The Canon of Scripture**

Canon (Greek) – “rule”

The Church is the authority on the Canon of Scripture (which books are authentically works of God’s Revelation). The Church does not “make” a particular book eligible to be included in the Bible; She *discerns* that each of the books to be included are indeed part of God’s revelation and *authorizes* it to be included in the Canon. (CCC 120; DV 8, 11)

### **Biblical Interpretation** (CCC 115-118)

The Church employs certain principles when interpreting Sacred Scripture, taking into account:

- The sacred author's intention
- The content and unity of the whole of Scripture
- Reading Scripture within the living Tradition of the whole Church
- Being attentive to the analogy of faith  
(CCC 109-114)

### **The Senses of Scripture** (CCC 115-118)

We read Scripture on both a *literal* and *spiritual* level. What is conveyed in Scripture is **true** – and it is God's word; but Truth is communicated to us using various literary styles (myth, poetry, allegory), as well as through an account of historical events.

Scripture communicates theological truths, moral precepts, and spiritual meaning to help us grow in faith and come to understand God's Word, His love and His promises to us.


The *Catechism* further subdivides the *spiritual* sense in which we read Scripture:

- Allegorical (the Christological significance)
- Moral (the application to our lives)
- Anagogical (the meaning leading us toward the life to come in eternity)

## Formation of the Old Testament

### I. Pentateuch (Greek, “five volumes”)-

Genesis  
Exodus  
Leviticus  
Numbers  
Deuteronomy



Torah – God’s Law

### II. Historical Books -

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

### III. Wisdom Books -

Job  
Psalms  
Proverbs  
Ecclesiastes  
Song of Songs  
Wisdom  
Sirach

### IV. Books of the Prophets –

Isaiah  
Jeremiah  
Lamentations  
Baruch  
Ezekiel  
Daniel  
Hosea  
Joel  
Amos  
Obadiah  
Jonah  
Micah  
Nahum  
Habakkuk  
Zephaniah  
Haggai  
Zechariah  
Malachi

The Old Testament is meant to be read in light of the New Testament – not as a wholly separate story that is unrelated to what follows (CCC 128-130). God begins His self-revelation through the pages of the Old Testament:

- God reveals who He is, and who He has created us to be
- God is the initiator of a loving friendship with us, and He remains true to His vow of love for us, even when we are unfaithful

- God gives us laws and precepts to guide our lives and help us to live in full freedom
- God promises to restore in us His image and likeness after we have fallen into sin
- God leads us toward the fulfillment of His promise (the Incarnation of His Son and His life, death and resurrection) by His Commandments, His Covenant, and sending the Prophets (truth-tellers) to call us back into relationship with Him

The God of the Old Testament *is* the God of the New Testament

## Beginning in the beginning... (Genesis 1 and 2)

To look at Sacred Scripture as a whole and the Old Testament in particular first requires a serious look at *the beginning*, in which God first reveals Who He is, and who we are as human persons

### Genesis 1

More recent account  
*Eloh*ist account  
 “Panoramic view” of creation

### Genesis 2

Placed after the *Eloh*ist but is more ancient account  
*Yah*wist account  
 “Close-up” view of creation



God is Creator

God brings *order* from *chaos*

God’s creative act is a free, gratuitous gift

God crowns His work with the creation of the human person

Genesis 1 and 2 tell us about God...

- God creates from *nothing* (*ex nihilo*)
- God creates in *freedom*
- God creates out of *love*
- God creates not from *necessity*, but as a *gift*

...and about the human person...

- Created in God’s *image and likeness* (*imago Dei*)
- Created with a *capacity for relationship and union* with God (*capax Dei*)
- Created as a *unity of body and soul*
- Created with *sexual difference* that is *complementary*
- Given *dominion* over the earth
- Commanded to be *fruitful and multiply*

God created human persons for a relationship with Him, and freely shares both His *kingship* (dominion over the earth) and *creative power* (be fruitful and multiply) with them

## Genesis 3

Man and woman distrust the Gift and succumb to the temptation of the Serpent

Acting against the order God has created leads to *disorder*, lack of unity, and a break in relationship with God, and with others

Sin and its consequences enter in and threaten humanity's union with God

God, for His part, does not abandon us and promises redemption

### **Protoevangelium** (*first gospel*): Genesis 3:15

God's promise of salvation

The "New Adam" and "New Eve"

There are consequences to sin, but God's healing and redemption begins with this promise and sets in motion His plan for salvation

### **What we must believe about creation:** (*Humani Generis, 26 -37*)

- One God who created everything and set any evolutionary process in motion
- God deliberately created man and gave him a soul
- Humanity comes from one set of parents
- There was some form of original trial and fall which brought evil and disorder into the world

### **Sin and its consequences**

The woman enters into conversation with the Serpent (devil, sin, temptation)

Genesis 3 highlights for us how easily we, too, "enter into conversation" with sin and continue engaging it

The consequences of sin are still experienced by us (CCC 402-406):

- Subject to ignorance
- Suffering
- Dominion of death
- Concupiscence – the inclination toward sin

God's promise in the Protoevangelium is the defeat of sin and death; but we need a Savior to win the battle for us, and to continue aiding us (by *grace*) as we battle sin in our daily lives

- God is rich in mercy and desires restoration of the world. He makes a slow revelation of His plan, and a pedagogy that will form His people in order to transform them. Revelation is the act by which God speaks to and forms a covenant with His people. (CCC 708)

## Week 2: God's Covenant with His People

WWG pp. 22-62; CCC 2570-2573, 2574-2577, 397-401, 54-64

**Covenant:** an unsought gift of God to man.

Because it is not a contract or mutual agreement, the covenant is not dependent on the willpower of the human person alone. God initiates the Covenant and gives man the grace to fulfill his part. God is the initiator and offers Himself, but it is up to man's freedom to accept or reject God's friendship.

In the covenants, God works in and through the personal weakness and sinfulness of the ones who represent His people.

The original covenant is with Adam, who breaks it because of his sin.

God's covenant with Noah becomes a symbol of the new creation (Genesis 9:1-17):

- Man made in God's image and likeness
- Animals emerge from the Ark
- Noah and his family – and the animals – commanded to be fruitful and multiply

Covenants are established by both **Ritual Words** and **Ritual Actions**.

Through His covenant with Abraham God draws humanity together

- *Abram* is **called out by name** by the Lord and asked to start a new life: a new life of faith; a new life in a new country; to become the Father of new life for God's plan of salvation. (Genesis 12)
- God enters into a covenant with Abram, who will come to stand for all people (Genesis 15, 17)
- Abram receives a new name – Abraham (Genesis 17:5)
- Abraham is willing to sacrifice his own son. This will become a foreshadowing of God's sacrifice of His only Son. (Genesis 22)

In Genesis 12 God made three promises to Abram which were later raised to covenants:

1. Great Nation – God promised descendants and land to Abram
  - a. Ritual Words: Genesis 15:18-19
  - b. Ritual Actions: Genesis 15:9-10, 17 (Animal sacrifice and smoking fire pot & flaming torch)
2. Great Kingdom – God promises to make Abram's "name great" which implies a royal dynasty (WWG pp. 33)
  - a. Ritual Words: Genesis 17:1-8, 15-21
  - b. Ritual Actions: Genesis 17:11-13 (Circumcision)
3. Worldwide Blessing – God promised that Abram's descendants would be a blessing to the rest of the world

- a. Ritual Words: Genesis 22:15-18
- b. Ritual Actions: Genesis 22:1-13

## **A chosen People...**

*But you are "a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises" of him who called you out of darkness into his wonderful light. 1 Pt 2:9*

### **The descendants of Abraham become God's Chosen People**

*In order to gather together scattered humanity God calls Abram from his country, his kindred and his father's house, and makes him Abraham, that is, "the father of a multitude of nations". "In you all the nations of the earth shall be blessed."*

*The people descended from Abraham would be the trustee of the promise made to the patriarchs, the chosen people, called to prepare for that day when God would gather all his children into the unity of the Church. They would be the root on to which the Gentiles would be grafted, once they came to believe. (CCC 59-60)*

- God fulfills His promise to Abraham in the Covenant with the birth of **Isaac**
- **Isaac** and **Rebekah** are faithful to God's Covenant – **Esau** and **Jacob**. God works with our weakness and sinfulness (pride, deception) to bring about good, and to ultimately transform our hearts
- **Jacob** experiences conversion in a personal encounter with God; he is given a new name, which is the name of God's elect. (Genesis 32:25-32)



## **Week 3: God's Law and the Economy of Salvation**

**WWG pp. 63-117; CCC 1961-1964**

God strikes His covenant with the people He will call "Israel." They are the "Chosen People," the elect of God, through whom He will reveal Himself, and from whom His only Son – the Redeemer, Jesus Christ – will trace His human patrimony (Matthew 1:1-17; CCC 706)

*God chose Abraham and made a covenant with him and his descendants. By the covenant God formed his people and revealed his law to them through Moses. Through the prophets, he prepared them to accept the salvation destined for all humanity. (CCC 72)*

*God has revealed himself fully by sending his own Son, in whom he has established his covenant forever. (CCC 73)*

### **From Slavery to Freedom – and a foreshadowing of freedom in Christ**

Moses – Exodus 2, 3, 12ff

Trusts in the Lord and His plan

Willingness to undergo conversion

Willingness to act in spite of personal weakness

Moses initially only asks to take a three days journey into the wilderness to worship, not total freedom from slavery indicating that the purpose of Exodus was relief from spiritual slavery to idolatry. The Israelites had fallen into practicing the Egyptian cults (Cf. Joshua 24:14; Ezekiel 20:8) rather than worshiping God and needed to be freed from this.

The plagues are judgements on the Egyptian gods (WWG pp. 68-70) so that they would "know" God is the true God (Exodus 7:5).

**The Passover – looking forward to Christ, our Pasch** (Hebrew, *pesach*, Greek, *pascha*; Passover) (Ex 12:1-28)

- The Israelites were instructed to sacrifice an *unblemished lamb* and *eat its flesh* (*Your lamb must be a year-old male and without blemish. Ex 12:5*)
- Mark the entrance to the house with the blood of the lamb (*the blood will mark the houses where you are. Ex 12:13*)
- This was dangerous for the Israelites to do because it amounted to decide for the Egyptians.
- To this day, the Jewish people celebrate Passover and remember their deliverance from Egypt (*You will keep this practice forever as a statute for yourselves and your descendants.*)

Ex 12:24) *Anemnesis* – Greek, calling to mind, remembrance. “The affirmation of certain Orthodox authors is bold but true. The anamnesis, namely the liturgical memorial, “renders the event truer than when it happened historically the first time.” In other words, it is more true and real for us who relive it “according to the Spirit,” than it was for those who lived it “according to the flesh,” before the Holy Spirit revealed the full meaning to the Church.” Fr. Raniero Cantalamessa, Good Friday Homily 4/6/12. <http://www.zenit.org/en/articles/father-cantalamessa-s-good-friday-homily--5>

### **Jesus Christ is the new and definitive Passover**

- He is the new unblemished Lamb (Jn 1:29)
- His flesh is offered for us and we are marked with His blood (Jn 19:34)
- His flesh is *offered* in sacrifice for us and *consumed* by us (Jn 6, 32-33, 35, 48-51, 53-56)
- When Jesus institutes the Eucharist, He tells us to do the same “in remembrance” of Him. With every celebration of the Eucharist, Jesus is really present to us, in that moment (Lk 22:19-20)

### **God’s Economy (Oikonomia) – God’s Household (CCC 705)**

We are God’s family and therefore a part of His *household*. Because of the wounds sin creates, God’s plan of salvation for us must include not only His healing (which will be ultimately fulfilled in the death and resurrection of Christ), but particular acts of His divine *Fatherhood*:

- Creating boundaries to restore order - giving us laws and precepts, helping us to flourish in freedom (Dt 11:1, 8-9)
- Teaching - through the Law, the witness and instruction of Moses, and later through the word of the Prophets
- Imposing discipline (Dt 11:26-28)

## Decalogue, Leviticus and Deuteronomy - The Law

*The Old Law is a preparation for the Gospel. "The Law is a pedagogy and a prophecy of things to come." It prophesies and presages the work of liberation from sin which will be fulfilled in Christ: it provides the New Testament with images, "types," and symbols for expressing the life according to the Spirit. Finally, the Law is completed by the teaching of the sapiential books and the prophets which set its course toward the New Covenant and the Kingdom of heaven.*

*There were . . . under the regimen of the Old Covenant, people who possessed the charity and grace of the Holy Spirit and longed above all for the spiritual and eternal promises by which they were associated with the New Law. Conversely, there exist carnal men under the New Covenant still distanced from the perfection of the New Law: the fear of punishment and certain temporal promises have been necessary, even under the New Covenant, to incite them to virtuous works. In any case, even though the Old Law prescribed charity, it did not give the Holy Spirit, through whom "God's charity has been poured into our hearts." (CCC 1964; footnote, St. Thomas Aquinas, STh I-II,107,1 ad 2; cf. Rom 5:5.)*

For God's Chosen People (the Israelites), reality is centered around and hinges on the Covenant with God. The Law of God is given to the people to address specific situations and needs; to provide order and structure. The Law is part of God's pedagogy, not a means by which the people can be restricted and controlled. Ultimately, the Law is meant to lead to freedom (which is fulfilled with the coming of Christ. Example – Mt 19: 3-9)

The Law is bound up with the Covenant (cf. Ex 19), and breaking of the Law impacted the covenantal relationship with God.

Prior to the Golden Calf incident there were few and simple laws but afterwards the laws became more complex due to the Israelites' weakness in resisting idolatry. The later laws served to set the people apart so that they could be prepared to convert the nations rather than be converted by the nations.

### **The 10 Commandments (Decalogue – ten words; CCC 2056, 2060-2063)**

The Commandments are *relational* (CCC 2067):

- First 3 concern the relationship between God and Man
- Last 7 concern our relationship with each other.

All of God's commands are oriented toward Love and the good of the human person. He gives us precepts for our own good; for the right use of freedom; for our happiness; and to forge and an intimate friendship with Him.

**The Laws in Leviticus** concern cult/ritual:

Priesthood

Liturgy

Celebration of the Sabbath and feast days

Ritual purity

**The Laws in Deuteronomy** restate laws found elsewhere in the Pentateuch. Many of the laws concern marriage, human sexuality and the family:

The Decalogue

One's responsibilities toward family/children

Continuance of the covenant

## **In the Desert**

Moses led the Israelites directly to the border of the Promised Land from Mount Sinai. After the report of the twelve spies the people failed to trust in God and refused to enter the land, calling God a liar and murderer (Numbers 14:1-3), therefore they wandered the desert for forty years until the next generation would place their trust in God.

## **Week 4: Judges, Kings and Prophets**

**WWG pp. 148-180, 201-230; CCC 709-710, 2578-2580, 2585-2589, 64, 2581-2584**

### **Entering the Promised Land**

Joshua leads the people into the Promised Land fulfilling the first Abrahamic promise.

Judges begins with the twelve tribes united against the Canaanites and degrades until the period ends with civil war.

- “In those days there was no king in Israel; every man did what was right in his own eyes.” (Judges 21:25)

### **Kingdom**

The Israelites’ request for a king is problematic because they want to be “like all the nations” and not serve God as their king. (1 Samuel 8:5-7)

Saul is chosen to be king and appears to be a good choice outwardly; he is wealthy, tall and handsome. He ultimately fails as a king because he refuses to listen to God’s commandments and offers unlawful sacrifice.

David is chosen not because of his outward appearances, but because of what is in his heart (1 Samuel 16:7). In 2 Samuel 7 God tells David that his dynasty will be established fulfilling the second Abrahamic Promise.

Solomon is known for his wisdom and reigning during the golden age of Israel and is seen as a partial fulfillment of the third Abrahamic Promise (which was ultimately fulfilled in Christ and his Church) because the glory of Israel and Solomon attracted the attention of all of the other peoples, who came and blessed the Lord. Conversely, his reign caused the kingdom to fracture after his death. He reintroduced idolatry to Israel by building pagan temples for his foreign wives. He built the temple, but he built his house to be even larger. Solomon also ignored the laws for kings set forth in Deuteronomy 17.

### **A Fractured Nation**

After the death of Solomon, Israel fractured into two kingdoms: Israel/Samaria in the north and Judah in the south. All that was left to the House of David was the southern kingdom which consisted of the tribes of Judah and Benjamin. The ten remaining tribes formed the northern kingdom of Samaria. Jeroboam, the Samaritan king, built shrines and established non-Levitical priests so that the people would not go to Jerusalem, which was in the southern kingdom, to worship. He also built pagan shrines as did those who ruled after him. The Kingdom of Samaria was characterized by instability as there was no consistent dynasty and the kings generally had short reigns. Samaria fell to Assyria in 722 BC.

The Kingdom of Judah was ruled by Davidic kings, some were good and drove out idolatry, and others brought in idolatry. Judah fell to Babylon in 587 BC.

When the Jews began to return from captivity in 538 BC, they rebuilt the walls of Jerusalem and began rebuilding the Temple, but the presence of God that had previously inhabited the Temple was no longer present. They had no king and no Messiah.

## **Promise and Prophecy**

- God sends the Prophets not only to foretell what is coming, but to speak truth about God and call the people back into right relationship with Him
- A prophet is not a fortune teller but a **truth teller**. Sometimes that truth is difficult to hear because it clashes with our own ideas, desires or appetites.
- The Prophets call the people of Israel back to fidelity to God and the Covenant; remind the people of God's relationship with them and His desire for an intimate closeness with them.
  - *I will take you as my own people, and I will be your God....* Exodus 6:7 ( cf. also Jeremiah 30:22, Ezekiel 34:31, Hs 2:25; Deus caritas est, 9)
- The Prophets prepare the people for the coming of the Messiah. They offer instruction, call for repentance and conversion, and tell the people that God will fulfill His promise of salvation (Genesis 3:15), with the coming of the Messiah

**Prophets Chart**  
**PROPHETS OF ISRAEL AND JUDAH**

<b>Prophet</b>	<b>Date and Place</b>	<b>Historical Context</b>	<b>Major Themes</b>
Moses*	c. 1250 BC: Egypt and Sinai	Slavery in Egypt; Exodus events; giving of the Law (Exodus – Deuteronomy)	Covenant
<b>Samuel*</b>	c. 1050 BC; united Israel	Conflict with the Philistines; Israel's first kings – Saul and David (1 Samuel 3; 8; 12; 16)	Warnings about a king: the king does not replace the Covenant.
Nathan*	c. 1000 BC; united Israel	Court prophet of David (2 Sam 7:1-17; 12:1-25)	God's promises to David; David's errors
Elijah*	9 <sup>th</sup> Century BC; Israel (northern kingdom)	Reign of Ahab (and Jezebel); mixing of idolatry (worship of Baal) with Yahwism (1 Kings 17-19; 21)	Yahweh is God.
Elisha*	9 <sup>th</sup> Century BC; Israel (northern kingdom)	End of the dynasty of Ahab (2 Kings 2; 4-5; 7-9)	Miracles; God is salvation; Yahweh's kingdom is universal.
Amos**	c. 760 – 744 BC: Israel (northern kingdom)	Reign of Jeroboam II, a time of prosperity, political security and economic polarization (2 Kings 14:23-29)	Social injustice; liturgy without morality
Hosea**	c. 750-725 BC; Israel	Political instability after Jeroboam's death; rise of Assyrian power (2 Kings 15 and 17)	Covenant compared to love and marriage; covenant based on God's unconditional love
Micah**	Late 8 <sup>th</sup> Century BC; Judah (southern kingdom)	Reign of Hezekiah; Assyrian crisis	Abuse of political and religious power
<b>1<sup>st</sup> Isaiah**</b> <b>(Ch. 1-39)</b>	c. 744 – 700 BC; Jerusalem	Reigns of Ahaz and Hezekiah; political crises involving Assyria and Egypt (2 Kings 16; 18-20)	Trust Yahweh rather than human allies; Yahweh is holy and Lord of the whole earth
Zephaniah**	c. 640 – 625 BC; Jerusalem	Beginning of the reign of Josiah (2 Kings 21:1-22:7)	The "Day of the Lord" as a day of judgment
Nahum**	c. 626 – 612 BC: Judah (southern kingdom)	The Assyrian capital Nineveh was about to fall to the Babylonians	Oracle of judgment against Nineveh.
Habakkuk**	c. 605 – 602 BC; Judah (southern kingdom)	Babylonian vassal state (2 Kings 23-24)	Why does God allow injustice?
Jeremiah**	c. 626 – 587 BC: Jerusalem	From Josiah's reforms through the demise of the monarchy, the first exile, and the reign of Zedekiah (2 Kings 22:8 – 25:30)	The people must <i>turn their hearts back</i> to Yahweh or Jerusalem will be destroyed; hope for a restoration and a new covenant written upon the heart.

<b>Ezekiel**</b>	c. 593 – 573 BC; Babylon	597 BC – surrender of Jerusalem followed by first deportations; 587 BC – destruction of Jerusalem and more deportations.	Early oracles of judgment against Jerusalem, Zedekiah and those remaining behind. Later oracles of hope and salvation for the exiles and Jerusalem (“a new heart”).
<b>2<sup>nd</sup> Isaiah**</b>	c. 545 – 537 BC; Babylon	Rise of Cyrus of Persia, who conquers Babylon and permits the Israelites to return to Judah.	“Comfort my people.” Creative redemption – a new Exodus. The “Servant of the Lord” who suffers for the people.
<b>3<sup>rd</sup> Isaiah**</b> (Ch. 56-66)	c. 537 – 510 BC; Jerusalem	Exiles return to find Jerusalem in ruins; conflicts over property rights and community membership	Who is righteous? The idea of a messianic age and kingdom.
Haggai**	c. 520 BC; Jerusalem	Attempts to rebuild the Temple meet with difficulties	Encouragement to rebuild the Temple.
1 <sup>st</sup> Zechariah** (Ch. 1-8)	c. 520 – 518 BC; Jerusalem	(see 3-Isaiah and Haggai)	Jerusalem will be transformed by God’s presence; a messianic kingdom, based on keeping the covenant, is about to dawn.
Malachi**	c. 440 BC; Jerusalem	Jerusalem’s walls rebuilt under Nehemiah; religious reforms of Ezra; community led by priests	Purity of the cult; warnings against accommodation to the pagan world
Joel**	c. 400 BC; Jerusalem	A stable “Temple-community” has developed	This is not the end of God’s plan for Israel – look for a further unfolding.
Obadiah**	c. 400 BC; Jerusalem	Edomites (descendants of Esau) had sided with Babylon against Judah	Oracle of judgment against Edom
2 <sup>nd</sup> Zechariah** (Ch. 9-14)	c. 400 – 200 BC: Jerusalem	A “grand restoration” has not come true; continued foreign control and oppression.	Attacks on false leaders – who should lead the community? Early Apocalyptic – looking forward to the triumph of God over evil

\* Pre-Classical Prophets – we read *about them* in the Pentateuch and Deuteronomistic History.

\*\* Classical Prophets – we read *their own words* in the books which bear their names.

The major prophets are *italicized*.

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