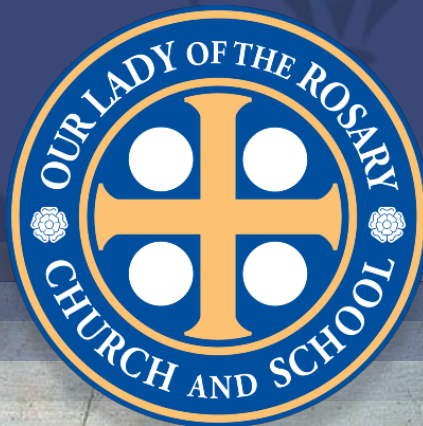




Old Testament Curriculum

Grade 09



Course Overview

Course Description



This course introduces students to the Old Testament as the inspired story of God's covenant with His people—revealing His justice, mercy, and plan for salvation. Through historical narrative, prophecy, and poetry, students will explore how God prepares the world for Christ and calls Israel to faithfulness. Guided by the Catholic tradition, they will learn to read Scripture with reverence and insight, discovering the unity of God's Word and the unfolding of His promise through the Law, the Prophets, and the Writings.

Why We Teach It...

We teach the Old Testament because it reveals the character of God and the shape of His promise. In its covenants and commandments, poetry and prophecy, students encounter a world ordered by divine justice and sustained by mercy. These sacred texts train the soul to recognize sin, long for redemption, and trust in God's providence. Far from a relic of the past, the Old Testament speaks to the present—preparing the heart to receive Christ by revealing the patterns of His coming in shadow and type. We teach it to form memory, imagination, and faith.







Course Objectives

By the end of this course, students will be able to:

-  Trace the major covenants of the Old Testament and explain their role in salvation history.
-  Interpret key passages with attention to genre, context, and theological meaning.



Course Objectives | Continued...

-  Recognize the unity of Scripture through typology, seeing Christ foreshadowed in the figures, events, and rituals of Israel.
-  Articulate the moral and spiritual themes of the Old Testament, including justice, mercy, sacrifice, idolatry, and faithfulness.
-  Understand the relationship between the Old and New Testaments in light of the Church's tradition and teaching.
-  Engage the Old Testament as the inspired Word of God—living, authoritative, and ordered toward Christ.
-  Develop close reading skills by analyzing biblical language, symbolism, and structure with clarity and theological sensitivity.
-  Compose structured essays and reflections that integrate textual analysis with doctrinal insight, expressing truth with precision, reverence, and rhetorical grace.

Source Material

The Holy Bible (Revised Standard Version – Catholic Edition)

A Catholic Introduction to the Bible: The Old Testament – John Bergsma & Brant Pitre

Brant Pitre, Jesus and the Jewish Roots of Mary

Brant Pitre, Jesus and the Jewish Roots of the Eucharist

Brant Pitre, Jesus the Bridegroom: The Greatest Love Story Ever Told

John Bergsma, Bible Basics for Catholics

John Bergsma, Jesus and the Dead Sea Scrolls

John Bergsma, Jesus and the Old Testament Roots of the Priesthood

Scott Hahn, The Lamb's Supper: The Mass as Heaven on Earth

Scott Hahn, The Fourth Cup









The Catechism of the Catholic Church (selected sections)

St. Thomas Aquinas, Summa Theologiae (selections on the nature of God, law, and typology)

Pope Benedict XVI, Verbum Domini



Central Themes

-  Theology begins in wonder and culminates in worship; reason prepares the soul to receive revelation.
-  Creation reveals a God who is both Father and Judge—who blesses, disciplines, and redeems through covenant.
-  True freedom is not the absence of constraint but the power to worship in covenantal communion with God.
-  God forms His people through sacrifice and liturgy, calling them to holiness in every detail of life.
-  Even in chaos and unfaithfulness, God is present—guiding history through weakness, fidelity, and hidden grace.
-  God desires hearts that obey, not merely rituals performed; true kingship is rooted in humility and repentance.
-  When kings fail and worship is corrupted, God raises prophets to restore truth and call His people back to Himself.
-  The prophets speak of judgment and mercy, preparing the world for the coming of Christ through suffering and hope.

Key Concepts

Natural Revelation

Divine Revelation

The Four Causes

The Four Senses of Scripture

Covenant Theology

Typology

The Fall and Original Sin

The Fall and Original Sin

The Name of God: “I AM WHO AM”

Passover and the

Paschal Mystery

Law and Grace



On Writing

All written work in this course integrates Our Lady's Writing Curriculum, a program rooted in the tradition of the classical oration and the progymnasmata—the ancient exercises that trained students in the art of eloquence, clarity, and persuasion. Students will be guided through structured stages of composition, learning to narrate, describe, argue, and exhort with both precision and grace.

Writing is not treated as a mere skill, but as a moral and intellectual discipline—a means of pursuing truth and communicating it rightly. In keeping with the classical model, students will imitate excellent forms, internalize timeless principles, and ultimately express their own judgments with charity, courage, and rhetorical power.

Assessments

Summative: 45%

- Exams
- Essays
- Recitations
- Quizzes

Formative: 35%

- Quizzes
- Weekly Writing Assignments
- Expository Essays

Conscientiousness 20%

- Pop Quizzes
- Homework
- Classwork
- Participation



Scope & Sequence

Unit 1

Thomistic Intro to Theology

4 Weeks

Week 1-4

Overview

This unit introduces students to theology as “faith seeking understanding,” rooted in the harmony of faith and reason. Guided by St. Thomas Aquinas, students will explore natural revelation, classical proofs for God’s existence, and the foundational tools of theological reflection—including the Four Causes and the Four Senses of Scripture. These Thomistic principles will shape how students read the Old Testament: not merely as ancient history, but as divinely inspired revelation ordered toward Christ.

Key Concepts

Natural Revelation; Divine Revelation; The Four Causes; The Five Ways; Faith and Reason; Analogy of Being (Analogia Entis); The Four Senses of Scripture; Typology

Essential Question(s)

- What is theology, and why does it begin in wonder?
- How does human reason support, but not replace, divine revelation?
- What do we mean when we say “God exists”?
- How does St. Thomas Aquinas help us read the Bible more faithfully?

Sources: *Summa Theologiae I, Q2–3 (St. Thomas Aquinas); Compendium of Theology, Ch. 1–7; Catechism of the Catholic Church §§31–43 (Faith and Reason; Speaking about God); Verbum Domini, §§6–8 (Pope Benedict XVI); Genesis 1–2 (for natural revelation and divine speech)*



Week 5-8

Overview

This unit explores the foundational narratives of Genesis, where the mystery of creation, the tragedy of sin, and the promise of redemption are first revealed. Students will encounter the God who creates from nothing, calls fallen man back into covenant, and works through flawed individuals to form a chosen people. From Eden to Egypt, Genesis presents the drama of divine fatherhood—God’s steadfast love unfolding through Adam, Noah, Abraham, Isaac, Jacob, and Joseph. Through this lens, students will begin to see salvation history as a pattern of promise, failure, mercy, and fidelity.

Key Concepts

Creation ex nihilo; Image of God (Imago Dei); The Fall and Original Sin; Covenant; Faith and Obedience; Typology; Patriarchs; Divine Providence; Election; Blessing and Birthright; Forgiveness and Reconciliation

Essential Question(s)

What does Genesis reveal about the nature of God, man, and sin?

-How does God remain faithful to His covenant despite human failure?

-In what ways do the patriarchs prefigure Christ?

-What does it mean to call God “Father” in the Old Testament?

Sources: *Genesis (Chapters 1–50); Catechism of the Catholic Church §§355–421 (Creation and the Fall); Summa Theologiae I, Q93 (Image of God); Brant Pitre, Jesus the Bridegroom (selections); John Bergsma, Bible Basics for Catholics*

Week 9-13

Overview

This unit follows Israel's deliverance from Egypt and their formation as a covenant people at Sinai. In Exodus, students encounter the God who reveals His Name, defeats tyranny, and establishes true freedom—not as autonomy, but as worship. The institution of the Passover, the giving of the Law, and the construction of the Tabernacle all point to Christ, the Lamb of God and new Moses, who leads His people from slavery to communion. Exodus unveils a God who not only saves His people, but chooses to dwell in their midst.

Key Concepts

The Divine Name ("I AM WHO AM"); Theophany; Deliverance and Salvation; Passover and the Paschal Mystery; Law and Covenant; Liturgical Worship; Tabernacle; Priesthood; Idolatry and Intercession; Divine Indwelling

Essential Question(s)

- What does Exodus teach about the nature of true freedom?
- How does God's covenant with Israel reveal His desire to dwell among His people?
- In what ways is Moses a type of Christ?
- How is the Passover fulfilled in the Eucharist?

Sources: *Exodus (Chapters 1–40); Catechism of the Catholic Church §§203–256, 577–582, 1096–1112; Jesus and the Jewish Roots of the Eucharist – Brant Pitre; The Lamb's Supper – Scott Hahn; Verbum Domini §§9, 39*



Week 14-18 Overview

This unit examines how God forms Israel into a holy nation through law, liturgy, and sacrifice. In Leviticus, the rituals of atonement and priestly ordination reveal a God who sanctifies His people through worship. Numbers records Israel's trials in the wilderness—exposing the consequences of sin and the constancy of divine mercy. Deuteronomy deepens the moral vision of the Law and anticipates a greater Prophet to come. Together, these books unveil the heart of a God who disciplines in justice, yet always draws His people back to Himself.

Key Concepts

Holiness; Sacrifice and Atonement; Priesthood; Liturgical Worship; Law (Divine, Natural, Moral, Positive); Covenant Fidelity; Wilderness and Testing; Repentance; The Shema; Typology of Christ in the Law

Essential Question(s)

- Why does God command sacrifice, and how does it prepare the way for Christ?
- How does the Law shape Israel's identity as a holy people?
- What does the wilderness journey teach us about sin, grace, and perseverance?
- How does Deuteronomy prepare the way for the Gospel?

Primary Texts: *Leviticus, Numbers, Deuteronomy; Catechism of the Catholic Church §§577–586, 1961–1974; Jesus and the Old Testament Roots of the Priesthood – John Bergsma; Summa Theologiae III, Q22–26 (Christ's priesthood); The Fourth Cup – Scott Hahn*



Week 19-22 Overview

This unit traces Israel's transition from a wandering people to a settled nation, revealing both the glory and fragility of covenant life in the Promised Land. In Joshua, students encounter a leader who conquers through obedience and points to Christ as the true deliverer. Judges exposes the moral chaos that follows when Israel forgets the covenant, repeating a cycle of sin, suffering, and mercy. Ruth, set in this dark age, shines as a quiet story of fidelity, humility, and divine providence—foreshadowing the redemption to come through David's line.

Key Concepts

Covenant Renewal; Typology of Joshua; The Promised Land; Liturgical Warfare; The Cycle of Apostasy; Divine Justice and Mercy; Moral Relativism; Redemption; Kinsman-Redeemer; Messianic Lineage

Essential Question(s)

- How does Joshua's leadership prefigure the mission of Christ?
- What causes the repeated cycle of sin and deliverance in Judges?
- How does Ruth reveal God's providence through quiet faithfulness?
- What does this period teach about the need for a righteous king?

Sources: *Joshua, Judges, Ruth; Catechism of the Catholic Church §§2568–2589 (prayer and providence); Bible Basics for Catholics – John Bergsma (chapters on the conquest and judges); Jesus and the Dead Sea Scrolls – John Bergsma (selections)*

Week 23-26 Overview

This unit explores Israel's shift from divine rule to human monarchy, revealing the tension between earthly power and spiritual obedience. Saul's downfall and David's rise invite reflection on the meaning of true kingship—a rule rooted not in strength, but in submission to God. David, though flawed, becomes a man after God's own heart, whose covenant points directly to the eternal kingship of Christ. Through triumph, sin, and repentance, the books of Samuel unveil the drama of leadership, the weight of covenant, and the mercy of a God who never abandons His people.

Key Concepts

Monarchy; The Rejection of Divine Kingship; Anointing and Vocation; Obedience vs. Sacrifice; Covenant with David; Sin and Repentance; Mercy and Judgment; Typology of David; Messianic Expectation

Essential Question(s)

- Why does Israel desire a king, and what are the consequences?
- In what ways does David prefigure Jesus Christ?
- What does David's story teach about sin, sorrow, and mercy?
- How does God's covenant with David shape salvation history?

Sources: *1 & 2 Samuel; Catechism of the Catholic Church §§2578–2589 (prayer of David); Jesus and the Bridegroom – Brant Pitre (on covenantal imagery); The Catechism of the Catholic Church §§709–710 (kingdom and covenant); Psalm 51*

Unit 7 | Decline of the Kingdom

4 Weeks

Week 27-30 Overview

This unit follows the rise and fall of Israel's united kingdom, from the golden age of Solomon to the destruction and exile of God's people. Solomon's wisdom and temple give way to idolatry, division, and decay. As kings falter, God sends prophets to call the people back to covenant fidelity. Elijah and Elisha emerge as powerful voices of truth, revealing that God's presence is not in spectacle, but in silence and obedience. Through these narratives, students will confront the cost of false worship and the enduring mercy of God who speaks through His servants.

Key Concepts

Temple and Worship; Wisdom and Apostasy; Prophetic Mission; Idolatry and Syncretism; Division of the Kingdom; Covenant Judgment; Elijah and Elisha; Divine Silence and Presence; Remnant Theology

Essential Question(s)

- How does Solomon's downfall reveal the dangers of divided worship?
- What role do the prophets play in calling Israel back to God?
- What does Elijah's encounter with God on Mount Horeb teach us about divine presence?
- How does God remain faithful even as His people fall into exile?

Sources: *1 & 2 Kings; Catechism of the Catholic Church §§2581–2589 (Temple prayer and fidelity); Jesus and the Jewish Roots of Mary – Brant Pitre (on the Queen Mother); Verbum Domini §42 (on prophetic Scripture); Psalm 46*



Week 31-34 Overview

This unit immerses students in the writings of Isaiah, Jeremiah, Ezekiel, and Daniel—prophets raised up in times of crisis to speak truth, summon repentance, and announce hope. Each prophet confronts sin with clarity while unveiling God’s enduring promise of restoration. From Isaiah’s Suffering Servant to Ezekiel’s vision of resurrection, the Major Prophets anticipate the coming of Christ with astonishing precision. These books form the spiritual and theological bridge between the Old and New Testaments, echoing the cry of a people in exile and the promise of a Redeemer who will restore all things.

Key Concepts

Prophetic Vocation; Covenant Lawsuit; Exile and Remnant; New Covenant; Suffering Servant; Messianic Prophecy; Divine Judgment and Mercy; Resurrection Imagery; Apocalyptic Vision; Son of Man

Essential Question(s)

- How do the prophets reveal both God’s justice and His mercy?
- In what ways do the Major Prophets prepare the world for Christ?
- What is the meaning of the New Covenant promised in Jeremiah?
- How do the prophetic visions speak to hope in the midst of suffering?

Sources: *Isaiah, Jeremiah, Ezekiel, Daniel; Catechism of the Catholic Church §§711–716 (prophetic preparation for Christ); Jesus and the Dead Sea Scrolls – John Bergsma (selections); Jesus and the Jewish Roots of the Eucharist – Brant Pitre (on the Suffering Servant and covenant fulfillment); Verbum Domini §37*

Course Catechism

This section is structured as a series of questions and answers—intended to cultivate wisdom, virtue, and a love of tradition in the soul of the reader. Drawing from classical education, Christian orthodoxy, and the accumulated insights of Western civilization, this catechism aims to form not only the mind but the moral imagination.



Each question is crafted to provoke contemplation, and each answer is more than mere information—it is a small liturgy of truth, designed to be memorized, internalized, and lived. In the tradition of ancient catechisms, this section assumes that learning is not just for passing tests, but for becoming someone.

Section I | A Thomistic Intro to Theology

Q: What makes theology more than just religious study?

A: *Theology is faith seeking understanding—the disciplined reflection on divine revelation in light of reason and the Church’s teaching.*

Q: How can creation itself speak of God?

A: *Through natural revelation, man comes to know God by the order, beauty, and intelligibility of the created world.*

Q: Why must God reveal Himself?

A: *Because reason can know that God exists, but only revelation unveils who He is and what He desires for us.*

Q: How do the Four Causes unlock the meaning of creation?

A: *They explain what a thing is, how it came to be, what it’s made from, and—most importantly—why it exists.*

Q: Can the human mind really prove that God exists?

A: *St. Thomas Aquinas proposed five rational ways to demonstrate God’s existence through the effects we observe in the world.*



Section I | Continued...

Q: What allows us to speak truthfully about a God we cannot see?

A: *The Analogy of Being allows us to speak of God by likeness, while acknowledging that His reality infinitely surpasses our concepts.*

Q: Why does Scripture speak in layers?

A: *Because the Word of God is living and inexhaustible, read through the literal and spiritual senses: allegorical, moral, and anagogical.*

Q: Is faith opposed to reason?

A: *No—faith elevates and fulfills reason, and both lead the soul toward the truth of God.*

Q: What do Genesis 1–2 teach us before any command is given?

A: *That creation is good, man is made in God's image, and all things are ordered to worship and rest.*

Q: What is the ultimate goal of theological study?

A: *To move from knowledge to awe—to contemplate the mystery of God with reverence, humility, and joy.*

Section II | The Father who Redeems

Q: What is the structure of the Book of Genesis?

A: *Genesis is divided into two major parts: primeval history (Chapters 1–11) and patriarchal history (Chapters 12–50).*

Q: What does Genesis teach about creation?

A: *That God created all things from nothing in an ordered, purposeful manner, and declared them good.*

Q: What is the doctrine of the Imago Dei?

A: *It is the teaching that man is made in the image and likeness of God, possessing reason, freedom, and a call to communion.*

Q: What are the consequences of the Fall in Genesis 3?

A: *The loss of original holiness, the introduction of death, suffering, concupiscence, and the need for redemption.*



Section II | Continued...

Q: Who are the patriarchs of Israel? What are the 12 Tribes of Israel?

A: *Abraham, Isaac, and Jacob—chosen by God to be the fathers of His covenant people. Reuben, Simeon, Levi...*

Q: What is the significance of God's covenant with Abraham?

A: *It includes promises of land, descendants, and blessing to all nations, prefiguring the universal covenant in Christ.*

Q: What is typology, and how does Genesis employ it?

A: *Typology is the foreshadowing of New Testament realities in the Old. Isaac, Joseph, and Judah each prefigure Christ in their sacrifice, suffering, and leadership.*

Q: What role does the figure of Joseph play in salvation history?

A: *Joseph, through betrayal and forgiveness, preserves the line of Israel and shows God's providential governance of history.*

Q: Why is Jacob renamed Israel?

A: *After wrestling with a divine being, Jacob receives a new name—Israel—meaning “he who strives with God,” marking the beginning of the people of Israel.*

Q: How does Abraham show us the life of faith?

A: *By trusting God's promise even unto the impossible, and offering his beloved son in obedience and hope.*

Q: Why is the near-sacrifice of Isaac so central to Genesis?

A: *Because it reveals both Abraham's total trust and God's plan to offer His own Son as the true Lamb.*

Q: How does God shape the people of Israel through flawed men?

A: *He works through the weakness of Jacob and his sons, showing that election is a gift, not a reward.*

Q: Why is Judah, not Joseph, the line of kingship?

A: *Because Judah offers himself as a ransom for his brother—prefiguring the Messiah who will lay down His life.*



Section III | God's Dwelling

Q: What is the significance of God's name revealed to Moses?

A: *God reveals His name as "I AM WHO AM" (Exodus 3:14), expressing His eternal, self-existent nature.*

Q: What are the Ten Plagues sent upon Egypt?

A: *1) Water turned to blood, 2) Frogs, 3) Gnats, 4) Flies, 5) Death of livestock, 6) Boils, 7) Hail, 8) Locusts, 9) Darkness, 10) Death of the firstborn.*

Q: What is the purpose of the Ten Plagues?

A: *To demonstrate God's power over Egypt's false gods, judge Pharaoh's hardness of heart, and compel the release of Israel.*

Q: What is the Passover, and why is it central to Exodus?

A: *The Passover is the night when God spared the Israelites by the blood of the lamb, instituting a perpetual feast that foreshadows Christ, the true Paschal Lamb.*

Q: What is the Exodus event?

A: *It is God's deliverance of Israel from slavery in Egypt, culminating in the crossing of the Red Sea and the journey toward the Promised Land.*

Q: What happens at Mount Sinai?

A: *God makes a covenant with Israel, gives the Ten Commandments, and establishes them as a holy nation set apart for His worship.*

Q: What is the Tabernacle, and why was it built?

A: *The Tabernacle is a portable sanctuary constructed according to God's instructions so that He might dwell among His people during their journey.*

Q: What is the role of the Levitical priesthood in Exodus?

A: *The Levites are consecrated to offer sacrifices, maintain ritual purity, and mediate between God and the people.*

Q: How does Exodus prefigure the New Testament?

A: *Moses prefigures Christ, the Passover prefigures the Eucharist, and the deliverance from Egypt anticipates salvation from sin through baptism.*



Section IV | Sacrifice, Law, & Love

Q: What are the five main types of sacrifices in Leviticus?

A: *The Burnt Offering, Grain Offering, Peace Offering, Sin Offering, and Guilt Offering—each symbolizing a different aspect of worship, atonement, and thanksgiving.*

Q: What is the Day of Atonement, and what happens during it?

A: *The Day of Atonement (Yom Kippur) is the most solemn feast of the year, when the high priest enters the Holy of Holies to make atonement for the sins of the people (Leviticus 16).*

Q: What is the purpose of the purity laws in Leviticus?

A: *To distinguish the holy from the profane and to form Israel as a people set apart for God in body, behavior, and worship.*

Q: What is the role of the Levites in Israel's worship?

A: *The Levites assist the priests, care for the Tabernacle, and lead the people in liturgical and sacrificial worship.*

Q: What happens in the book of Numbers?

A: *Israel journeys through the wilderness, facing divine discipline, military conflicts, and internal rebellions that test their covenant faithfulness.*

Q: Why does Israel wander in the desert for forty years?

A: *Because of their unbelief and disobedience at the edge of the Promised Land (Numbers 13–14), resulting in a generation dying in the wilderness.*

Q: What is the significance of the bronze serpent in Numbers 21?

A: *It is a symbol of healing and prefigures Christ, who is lifted up on the Cross for the salvation of all who believe (cf. John 3:14–15).*

Q: What is the main content of Deuteronomy?

A: *A series of speeches by Moses recounting Israel's history, restating the Law, and preparing the people to enter the Promised Land.*

Q: What types of law are found in Deuteronomy?

A: *Divine (eternal), moral, ceremonial, and civil laws—governing worship, ethics, family life, justice, and national identity.*



Section V | From Tribe to Nations

Q: Who leads Israel into the Promised Land after Moses?

A: *Joshua, the son of Nun, leads the Israelites across the Jordan River and oversees the conquest of Canaan.*

Q: What miraculous event marks Israel's entry into the land?

A: *The parting of the Jordan River, which allows the Israelites to cross on dry ground, echoing the Red Sea crossing (Joshua 3).*

Q: What city falls first in the conquest of Canaan?

A: *Jericho, whose walls fall after seven days of ritual marching, trumpet blasts, and shouts, according to God's command (Joshua 6).*

Q: What is the structure of the Book of Judges?

A: *A repeated cycle of sin, oppression, repentance, deliverance, and peace, reflecting Israel's failure to remain faithful without a king.*

Q: Who are some of the major judges God raises up?

A: *Othniel, Ehud, Deborah, Gideon, Jephthah, and Samson—each delivering Israel from foreign oppression despite personal flaws.*

Q: What phrase summarizes the spiritual state of Israel in Judges?

A: *"In those days there was no king in Israel; everyone did what was right in his own eyes" (Judges 21:25).*

Q: Who is Ruth, and why is her story significant?

A: *Ruth is a Moabite widow who remains faithful to her Israelite mother-in-law, Naomi, and becomes the great-grandmother of King David.*

Q: What is the setting and historical context of the Book of Ruth?

A: *Ruth takes place "in the days when the judges ruled," offering a contrast to the chaos of Judges through its quiet faithfulness and family redemption.*

Q: Who is Boaz, and what role does he play in Ruth's story?

A: *Boaz is a wealthy relative of Naomi who serves as Ruth's kinsman-redeemer, marrying her and continuing the family line of Elimelech.*



Section VI | Kingship & the Heart of God

Q: Who serves as the last judge of Israel and anoints its first kings?

A: Samuel, the prophet and priest, serves as Israel's final judge and anoints both Saul and David as kings.

Q: Why does Israel demand a king in 1 Samuel 8?

A: Israel demands a human king to be like other nations, rejecting God's kingship and prompting Samuel's warning about future tyranny.

Q: Who is Saul, and why is his kingship ultimately rejected?

A: Saul, Israel's first king, is initially chosen by God but loses divine favor due to disobedience and unlawful sacrifice (1 Samuel 13, 15).

Q: What key event begins David's rise to prominence?

A: David defeats the Philistine warrior Goliath with a sling and a stone, demonstrating faith in God and courage (1 Samuel 17).

Q: How does David show restraint toward King Saul?

A: Despite being hunted by Saul, David spares his life twice, refusing to harm the Lord's anointed (1 Samuel 24 and 26).

Q: What covenant does God make with David?

A: God promises David an eternal dynasty, fulfilled in Christ, the Son of David and King of kings (2 Samuel 7).

Q: What grave sins does David commit in 2 Samuel 11?

A: David commits adultery with Bathsheba and arranges the death of her husband, Uriah the Hittite.

Q: How does David respond to the prophet Nathan's rebuke?

A: David repents sincerely, expressing contrition in Psalm 51, and accepts the temporal consequences of his sin.

Q: What internal conflict marks the later years of David's reign?

A: David's son Absalom rebels and leads a civil war, which ends with Absalom's death and David's sorrow (2 Samuel 15–18).

Section VII | Decline of the Kingdom

Q: Who succeeds David and builds the Temple in Jerusalem?

A: *Solomon, David's son by Bathsheba, becomes king and constructs the Temple, centralizing Israel's worship (1 Kings 6–8).*

Q: What is Solomon known for in the early part of his reign?

A: *Solomon is renowned for his wisdom, wealth, and international reputation, exemplified by the visit of the Queen of Sheba (1 Kings 10).*

Q: How does Solomon's reign decline in its later years?

A: *Solomon falls into idolatry by marrying foreign wives and tolerating their gods, provoking divine judgment (1 Kings 11).*

Q: What event divides the united kingdom after Solomon's death?

A: *Rehoboam's harsh leadership causes the ten northern tribes to break away under Jeroboam, forming the northern kingdom of Israel (1 Kings 12).*

Q: Who are the most prominent prophets during this time?

A: *Elijah and Elisha—prophets who perform miracles and call Israel back to fidelity to the Lord.*

Q: What miracle demonstrates God's power on Mount Carmel?

A: *Elijah calls down fire from heaven to consume his offering, proving that the Lord—not Baal—is the true God (1 Kings 18).*

Q: How is God's voice revealed to Elijah at Mount Horeb?

A: *In a still small voice—not in wind, fire, or earthquake—signifying God's presence in quiet fidelity (1 Kings 19).*

Q: What sins lead to Israel's exile?

A: *Persistent idolatry, injustice, and rejection of God's covenant result in the fall of Samaria to Assyria in 722 BC.*

Q: What happens to Judah after Israel's fall?

A: *Judah survives for over a century but eventually falls to Babylon in 586 BC; Jerusalem is destroyed and the people are exiled.*



Section VIII | Major Prophets

Q: Who are the four Major Prophets of the Old Testament?

A: Isaiah, Jeremiah, Ezekiel, and Daniel—so named for the length and theological depth of their writings.

Q: What is the central theme of Isaiah’s prophecy?

A: Isaiah proclaims judgment on sin and the hope of restoration, especially through the coming of the Messiah and the Suffering Servant (Isaiah 52–53).

Q: What does Jeremiah announce before the fall of Jerusalem?

A: That Judah’s covenant unfaithfulness will lead to exile, but God will one day make a new covenant written on the heart (Jeremiah 31:31–34).

Q: How does Jeremiah suffer for his message?

A: He is mocked, imprisoned, and thrown into a cistern, often called “the weeping prophet” for his grief over Jerusalem.

Q: What is the setting of Ezekiel’s ministry?

A: Ezekiel prophesies from Babylon during the exile, using symbolic visions and actions to call the people to repentance.

Q: What is the vision of the valley of dry bones in Ezekiel 37?

A: A prophecy of national and spiritual resurrection, revealing that God can restore Israel from hopelessness.

Q: What is Ezekiel’s vision of the new Temple?

A: A detailed vision in chapters 40–48 of a restored Temple flowing with living water, symbolizing a renewed covenant and future worship.

Q: What genre is prominent in the Book of Daniel?

A: Apocalyptic—revealing God’s sovereignty through visions, dreams, and symbolic imagery amidst foreign oppression.

Q: What does Daniel’s vision in chapter 7 reveal?

A: That the “Son of Man” will receive everlasting dominion from the Ancient of Days—a prophecy fulfilled in Jesus (Daniel 7:13–14).



Section IX | Recitations

“And he brought him outside and said, ‘Look toward heaven, and number the stars, if you are able to number them.’

Then he said to him, ‘So shall your descendants be.’

And he believed the Lord; and he reckoned it to him as righteousness.”

—Genesis 15:5–6 (RSV-CE)

“And let them make me a sanctuary, that I may dwell in their midst.

According to all that I show you concerning the tabernacle, and all its furniture, so you shall make it.”

—Exodus 25:8–9 (RSV-CE)

“Hear, O Israel: The Lord our God is one Lord;

and you shall love the Lord your God with all your heart,

and with all your soul, and with all your might.

And these words which I command you this day shall be upon your heart;

and you shall teach them diligently to your children...”

—Deuteronomy 6:4–7a (RSV-CE)

“Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah...

I will put my law within them, and I will write it upon their hearts;

and I will be their God, and they shall be my people...

for I will forgive their iniquity, and I will remember their sin no more.”

—Jeremiah 31:31, 33–34 (RSV-CE)







Week 1





Weekly Logos | Faith Begins in Wonder...

In this opening week, students will be introduced to theology as a sacred science rooted in both reason and revelation. Guided by St. Thomas Aquinas, they will examine the Five Ways as rational demonstrations of God's existence and explore the distinction between natural and divine revelation. Emphasis will be placed on cultivating philosophical attentiveness, theological humility, and an awe before the mystery of Being. Through close reading of Aquinas and Genesis 1, students will begin to see that the created world is not random or accidental, but ordered, intelligible, and sacramental—pointing to the God who is.

What Are We Assessing? | The Facts

- | | |
|--|---|
|  Theology is faith seeking understanding |  Divine revelation unveils what reason cannot attain: God's inner life and saving plan |
|  The Five Ways of St. Thomas Aquinas argue for God's existence from motion, causality, contingency, perfection, and design. |  Natural revelation reveals God through the created order |

What Are We Assessing? | The Skills

- | | |
|--|--|
|  Reading annotation |  Process and decorum in discussion. |
|  Translate key terms and summarize arguments precisely. |  Organizational skills. |



What Are We Assessing? | The Truths

*“Faith begins in wonder, and wonder begins with the question:
What is real, and why does anything exist at all?”*

These truths unify every element of the lesson:

All created things participate in Being, but only God is Being itself

Reason leads to the threshold of mystery, where faith and worship begin

Theology is not about mastering God, but about being mastered by truth

Assessments | Suggested Types

▮ Criticality Exercise: “Can we know God’s existence through reason alone?”

▮ Vocabulary Quiz: actus purus, analogia entis, natural revelation, divine revelation, causality

▮ Reading Annotation: Aquinas’s *Summa Theologiae* I, Q2, Article 3 – each of the

▮ Discussion Prompt: “What does Genesis 1 reveal about God, and how does that differ from modern views of the universe?”ing.



Pacing | By Week

<i>Day</i>	<i>Focus</i>	<i>Homework</i>
Monday	Course introduction: What is theology? Why do we begin with wonder?	Read Summa Theologiae I, Q2, Art. 3; summarize each of the Five Ways
Tuesday	Close reading: The Five Ways – what do they prove, and what do they not prove?	Write 1-paragraph response: Which of the Five Ways do you find most persuasive and why?
Wednesday	Distinguishing knowledge: How does reason differ from revelation?	Review CCC §§31–35; identify three ways the Church uses philosophy to speak of God
Thursday	Analogy and humility: Why can we speak truly of God, but never fully?	Vocabulary review; prepare for Friday quiz/discussion
Friday	Seminar: “What does it mean to say that God exists?”	Write: What is the cost of fidelity in a world that rewards compromise? (1 page)



Teacher Tips

Begin with the Question, Not the Answer

Open the course not with definitions, but with wonder. Ask, “Why is there something rather than nothing?” or “Can truth be known?” Let students sit in the tension before introducing Aquinas. Philosophy begins where curiosity meets humility.

Make the Five Ways Audible

Read Aquinas aloud, slowly and clearly. Assign each of the Five Ways to a student group to explain and illustrate with real-world analogies (e.g., dominoes, sunlight, grades, etc.). Help them translate metaphysical logic into accessible form without losing depth.

Use the Board to Map Being

Draw a vertical chart showing gradations of being: rock to plant to animal to man to angels to God. Discuss what distinguishes each and why God is not “the top of the chain” but Being Itself (*ipsum esse subsistens*). This helps clarify *actus purus* and divine simplicity.

Integrate Latin for Tone and Memory

Introduce key Latin terms like *actus purus*, *analogia entis*, and *Deus est* alongside English translations. Drill them orally. Use them in seminar questions to elevate the tone and connect theological reflection to tradition.

Connect Questions to Worship

Each major idea should lead toward prayer. After discussing God’s existence, invite students to read Psalm 8 aloud. After the Shema, lead them in reciting it from memory. Let doctrine feed devotion, and let academic theology move toward liturgy.

Anticipate Modern Objections

Let students voice skepticism—“Isn’t the Old Testament violent?” “Isn’t science enough?”—but do not rush to resolve these. Frame objections as ancient questions with deep answers. Show that the Church has not ignored such tensions but has always thought them through.



Appendix

Essays In This Course...

Each of the three major essays in this course will follow the structure and spirit of our Classical Writing Curriculum at Our Lady of the Rosary. Students are expected to write with clarity, order, and persuasive force, employing the Classical Oration form:

- Exordium – The introduction that gains attention and builds ethos
- Narratio – Background/context, statement of facts/narration of events
- Divisio – Outline of major arguments
- Confirmatio – 3 Proofs & Sub-Proofs (body paragraphs)
- Refutatio – Address and refute opposing arguments
- Peroratio – The conclusion: moving the heart, restating the truth

Each essay must be a minimum of 3-4 (except long essay) full pages, MLA formatted, and include a bibliography with at least five primary sources and three scholarly secondary sources. This level of work prepares students not only for collegiate academic writing, but more importantly, for thoughtful, ordered argument in service of truth, which lies at the heart of classical education.

Prompt I

Explain how key Old Testament passages foreshadow the coming, suffering, and mission of Jesus Christ.

Objective: In Luke 24:13–35, the risen Jesus walks with two disciples on the road to Emmaus and explains “beginning with Moses and all the Prophets” how the Scriptures pointed to Him.

Choose several examples—including prophecies, figures, or events—and describe how they symbolically or explicitly anticipate Christ’s life, death, and resurrection. Your essay should begin with the Emmaus encounter as a narrative framework and should demonstrate how the Old Testament forms a unified testimony that leads to Christ.

Your explanation should include:

- At least three Old Testament passages that prefigure Christ*
- Clear explanations of their symbolic, prophetic, or typological meanings*
- At least one connection to the New Testament that shows fulfillment*
- Use of both direct and indirect citations*
- A well-structured thesis that guides your analysis*

Prompt II

“Explain the Covenant as the Structure of Salvation History”

Objective: *Explain how the biblical concept of covenant provides the structural and theological framework for understanding the entire Old Testament. In your essay, define what a covenant is, distinguish it from a contract, and trace its development through key figures such as Adam, Noah, Abraham, Moses, and David. Show how each covenant builds upon the last and prepares for its fulfillment in the New Covenant established by Jesus Christ.*

Your task is to demonstrate that the covenant is not merely a theme, but the narrative and spiritual architecture of Scripture—uniting law, liturgy, kingship, prophecy, and divine promise into one coherent drama of redemption.

Prompt III | Capstone Assignment

Defend the greatest pre-Christian figure that best embodies the offices of Priest, Prophet, & King

Objective: *This essay invites you to select and defend one Old Testament figure as the greatest embodiment of the three biblical offices: priest, prophet, and king. Your task is not merely to describe each role, but to demonstrate how one individual uniquely integrates all three and thereby foreshadows the fullness of these offices in Jesus Christ. This exercise will challenge you to synthesize historical narrative, theological categories, and typological insight into a cohesive, persuasive argument.*



