



# THE HEBREW BIBLE

*A Contemporary Introduction to  
the Christian Old Testament and the Jewish Tanakh*

Second Edition

DAVID M. CARR

WILEY Blackwell



THE HEBREW BIBLE:  
A CONTEMPORARY  
INTRODUCTION TO THE  
CHRISTIAN OLD TESTAMENT  
AND THE JEWISH TANAKH



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# MAIN DISCUSSIONS/OUTLINES OF BIBLICAL BOOKS

## Where to Find Basic Information on Biblical Books

Below is a list of where you can find basic discussions of books (or major parts of books) in the Hebrew scriptures, with the books listed here in the order that they appear in the Jewish Tanakh (//Hebrew Bible), followed by some deuterocanonical books. The page given in **bold number(s)** indicates where you can find a “Basics Box” that provides major information about a biblical book. This includes an outline, information about the time(s) in which the book was written, and (usually) a discussion of a major issue in interpretation of the book or text. In addition, some other pages are provided where you can find more information on different biblical books.

---

Genesis	<b>52–3, 237</b> ; cf. 49–51, 88–97
Exodus	<b>238–9</b> ; cf. 54–6
Leviticus	<b>214</b>
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Jonah	<b>255</b> ; cf. 255–6
Micah	<b>129–30</b> ; cf. 126–30
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## What is a More on Method Box?

These boxes give a brief introduction to methods used to interpret the Hebrew Bible. They detail the sorts of questions that each method attempts to answer, give an example of how the method has been applied, and include a reference to an article or book with more information about the method under discussion.

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## **What is in Special Topics Boxes?**

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These boxes offer extra information relevant to the broader discussion. Some pull together relevant dates for a period, while others show parallels between texts, or summarize information on a theme or question that relates to the topic at hand. This information is not optional or superfluous. Instead, these boxes highlight topics that are worth focused attention.

Contents of the Hebrew Bible/Tanakh/Old Testament	4
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# PREFACE TO THE FIRST EDITION

This book introduces students to the books of the Hebrew Bible as shaped in the crucible of the history of Israel and Judah, as well as in the varied interpretations of later Jewish and Christian communities. A prominent theme throughout is the way the books of the Bible reflect quite different sorts of interaction with past and present empires that dominated the ancient Near East. At first both students and professors may find this approach jarring, since I do not begin with Genesis and do not proceed through biblical books in order. The group of texts introduced early on in this textbook is quite different from the Bible they now know. Moreover, this textbook incorporates advances in Pentateuchal criticism over the past decades that are unfamiliar to both students and many professors. Yet I can say on the basis of my and others' experience teaching this approach that the picture of the Bible's development comes into focus as the narrative of its formation unfolds. At the outset, I highly encourage readers to consult the charts at the beginning of this introduction (pp. xx–xxiii) that provide an overview of major periods in Israelite history and texts connected to those periods. By the end of the process, students should find meaning in aspects of the Bible that they once overlooked, even as they also understand that much of the power of the Bible has been its capability to transcend the original contexts in which it was written. Moreover, through discussion of the history of Jewish and Christian interpretation of “Focus texts” at the end of each chapter, students will gain a taste of how faith communities have used the Bible in creative, inspired, and sometimes death-dealing ways to guide and make sense of their lives.

I have been helped by many people in writing this textbook, first and foremost my wife, Colleen Conway. Versions of these chapters were originally written for a combined introduction to the Old and New Testaments that is co-authored with her, *Introduction to the Bible: Sacred Texts and Imperial Contexts* (also published by Wiley-Blackwell), and so she has read multiple versions of them, taught them in her courses, and offered many suggestions for improvement. Several colleagues – Benjamin Sommer, Kent Reynolds, Mark Smith, and Marvin Sweeney – went way beyond the call of duty to read and suggest revisions to excerpts from the manuscript relating to areas of their expertise. I cannot say that I incorporated all of their suggestions, but I can affirm that this book is much stronger thanks to their gracious help. In addition, my students over the past two years have read earlier drafts of this textbook and suggested corrections. Some students and teaching assistants who have offered a particularly large volume of helpful corrections are Mary Ellen Kris, Candice Olson, Lizzie Berne-DeGear, Laurel Koepf, Meagan Manas, and Todd Kennedy. My thanks to all for their generous help in this project.

The date framework given in this textbook follows that of Anson Rainey and Steven Notley's *The Sacred Bridge: Carta's Atlas of the Biblical World*



(Jerusalem: Carta, 2005). In many cases specific dates are uncertain, but Rainey and Notley provide a recent, solid framework to start from on an introductory level. Unless otherwise indicated, the Hebrew and Aramaic translations of biblical and additional texts here are my own.

As with any such textbook, there is plenty of room for improvement. In particular, I am acutely conscious of the multiple ways in which virtually everything that is written here could be footnoted, qualified, and balanced with other perspectives. At particular points, such as my treatment of Pentateuchal source criticism, I explicitly summarize alternative perspectives that students may encounter when reading other resources. But inclusion of all alternative perspectives would have turned this into quite a different book, and one – I suggest – that would be much less suited for introducing students to academic study of the Bible. This introduction provides one general outline of the Hebrew Bible, which students can then supplement, correct, and balance in their future studies. All that said, I certainly invite all possible suggestions for correction and improvement so that any future edition of this textbook will be better.

DAVID CARR

NEW YORK

## PREFACE TO THE SECOND EDITION

I am happy to have this opportunity to update and revise this *Introduction* after using and receiving feedback on the first edition over the past decade. This new edition includes corrections and a number of updates to reflect developments in recent scholarship. These revisions are too numerous to mention, but are illustrated by the inclusion of several new “More on Methods” boxes that discuss African American Biblical Interpretation, Afrocentric and Womanist Interpretation of the Bible, Feminist Criticism and History of Interpretation/Biblical Reception, Trauma Studies and the Bible, and Ecological Biblical Criticism. This list reflects my ever-increasing consciousness of the importance for white male scholars like myself to recognize the impact of my social location on my writing and how I and my students must learn from the work and insights of colleagues of color. Readers are particularly encouraged to read those scholars’ work directly, and I have provided some initial suggestions of resources to do so.

One of the primary aims of the first edition of the *Introduction* was to provide a relatively concise textbook so that students would have more time to read biblical texts as well. Though this revision includes substantial new material, I have worked to keep the overall book compact. In addition, users should note some new exercises and chapter review questions that focus on analysis of the Bible itself, including a series of questions oriented to the discussion of “Focus texts” featured in most chapters. Overall, I have endeavored to cite biblical passages by the numbers that appear in widely used English translations (e.g. NRSV, NIV; though note that some important English translations, e.g. the New Jerusalem or New Jewish Publication Society versions, follow the Hebrew

versification, which diverges slightly for some biblical passages). Also, users of this book are encouraged to consult my own website, [www.davidmcarr.com](http://www.davidmcarr.com), for links to some non-biblical texts discussed in this book, explanatory videos, and other materials related to this textbook.

Overall, I hope to have provided a “Contemporary” Introduction to the Hebrew Bible and highlighted this in the revised title of the book. Moreover, the main title was revised to focus on “Hebrew Bible” rather than just “Old Testament” in order to reflect the way that this book emphasizes academic study of the Bible and not just one (Christian) confessional approach to its subject matter. It should be emphasized, however, that this second edition preserves a focus on the impact of successive empires on the Hebrew Bible/Old Testament/Tanakh, even though it no longer includes the previous subtitle “sacred texts and imperial contexts.”

Finally, I have been profoundly helped in this revision by the feedback provided by colleagues and numerous classes of students at my institution, Union Theological Seminary in New York City, especially the Fall 2019 section of my Introduction to the Old Testament. I want to offer specific thanks to several colleagues for sharing bibliography and/or reading drafts of sections and suggesting revisions, including Charles Carter, Thomas Dozeman, Esther Hamori, Mahri Leonard-Fleckman, Robert Rezetko, Jerusha Rhodes, William Schniedewind, and my wife (and fellow biblical scholar) Colleen Conway. I dedicate this revision to my beloved parents, Adrienne and John Carr, both of them teachers and lifelong learners, even as I now mourn the loss of my father two years ago.

DAVID CARR

NEW YORK

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- Figure 2.3 bpk/Vorderasiatisches Museum, SMB/Gudrun Stenzel
- Figure 2.4 Jürgen Liepe
- Figure 2.5 Redrawn from Othmar Keel and Christoph Uehlinger, *Göttinnen, Götter und Gottessymbole: neue Erkenntnisse zur Religionsgeschichte Kanaans und Israels aufgrund bislang unerschlossener ikonographischer Quellen* (Quaestiones disputatae). Freiburg im Breisgau: Herder, 1992, page 134.
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The Pharaoh Merneptah hymn in Chapter 3, pages 70–71, and the Cyrus cylinder text in Chapter 11, page 229: PRITCHARD, JAMES; *ANCIENT NEAR EASTERN TEXTS RELATING TO THE OLD TESTAMENT – THIRD EDITION WITH SUPPLEMENT*. © 1950, 1955, 1969, renewed 1978 by Princeton University Press. Reprinted by permission of Princeton University Press.

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The publisher apologizes for any errors or omissions in the above list and would be grateful if notified of any corrections that should be incorporated in future reprints or editions of this book.

# ABBREVIATIONS

ANET	James Pritchard (ed.), <i>Ancient Near Eastern Texts Relating to the Old Testament with Supplement</i> . Princeton: Princeton University Press, 1969.
George	Andrew George, <i>The Babylonian Gilgamesh Epic: Introduction, Critical Edition and Cuneiform Texts</i> . New York: Oxford University Press, 2003.
Livingstone	Alasdair Livingstone (ed.), <i>Court Poetry and Literary Miscellanea</i> . State Archives of Assyria, 3. Helsinki: Helsinki University Press, 1989.
NJPS	<i>The New Jewish Publication Society Tanakh Translation</i> . Philadelphia: Jewish Publication Society, 1985.
NRSV	<i>The New Revised Standard Version of the Bible</i> . New York: National Council of Churches, 1989.
NT	New Testament
OT	Old Testament
<i>OT Parallels</i>	Victor Matthews and Don Benjamin, <i>Old Testament Parallels: Laws and Stories from the Ancient Near East</i> (3rd revised and expanded edition). Mahwah, NJ: Paulist Press, 2007.

For Bible abbreviations, see the box on “Bible Abbreviations, Chapters, and Verses,” in the Prologue, p. 11.

Asterisks after Bible citations, e.g. “Genesis 12–50\*,” indicate that only parts of the cited texts are included.

// indicate that the texts before and after the slashes are parallel to each other.

# OVERVIEW OF THE HISTORICAL PERIOD

This shows major periods and corresponding texts covered in this book.

DATES	1250–1000 BCE (13th–11th centuries)	1000–930 (10th century)	930–800 (10th–9th centuries)	800–700 (8th century)	700–586 (7th and early 6th centuries)	586–538 (6th century)	538–332 (6th–4th centuries)	332–63 (4th–1st centuries)
Chapter	2	3 and 4	5	5 and 6	7 and 8	9 and 10	11 and 12	12 and 13
MAJOR EVENTS (IN CHRONOLOGICAL ORDER)	Spread of villages in hill country Tribal “Israel” emerge Saul’s chieftainship	Formation of Davidic monarchy Jerusalem taken as capital of Judah/ Israel David and Solomon	Formation of northern kingdom of “Israel” Rise and fall of Omride dynasty	Domination and destruction of northern “Israel” by Assyria Domination of Judah by Assyria	Eventual decline of Assyrian power Enactment of Josiah’s “reform” Decline of Judah into domination by Babylon First wave of exile	Destruction of Jerusalem and its Temple Second and third waves of exile to Babylon	Persian victory, waves of return, rebuilding of Temple Nehemiah’s rebuilding of the wall Divorce of foreign wives under Ezra and elevation of Torah	Hellenistic rule Hellenizing crisis Hasmonean kingdom

MAJOR WRITINGS (AND ORAL TRADITIONS)	(No writings, but oral traditions about exodus, Trickster ancestors)	(start of writing) Royal and Zion psalms (some) Prov-erbs ?Non-P pri-meval history	Jacob narrative Joseph narrative Exodus – wilderness story Song of Deborah	Proph-ecy to the north by Amos and Hosea Proph-ecy to the south by Mi-cah and Isaiah	Forma-tion of Deuter-onomy and follow-ing his-torical books Nahum Zepha-niah Early proph-ecies from Jeremi-ah	Exilic addi-tions to biblical books Lamen-tations and Ezekiel Second Isaiah Non-P (L) nar-rative of early Israel P coun-ter-nar-rative of early Israel	Haggai Zecha-riah Nehe-miah memoir Narra-tives of Temple rebuild-ing and of Ezra Third Isaiah Com-bined P and non-P (L) Pen-tateuch Psalter	Early parts of Enoch Ben Sira Ezra-Nehe-miah Esther 1–2 Chroni-cles Daniel 1–2 Mac-cabees, Judith
MAJOR NEW IDEAS AND THEMES	Election theology	Royal/ Zion theol-ogy			Exclu-sive de-votion to Yahweh enforced (briefly) by Jo-siah	Mono-theism	Dual Tem-ple–Torah focus	Juda-ism

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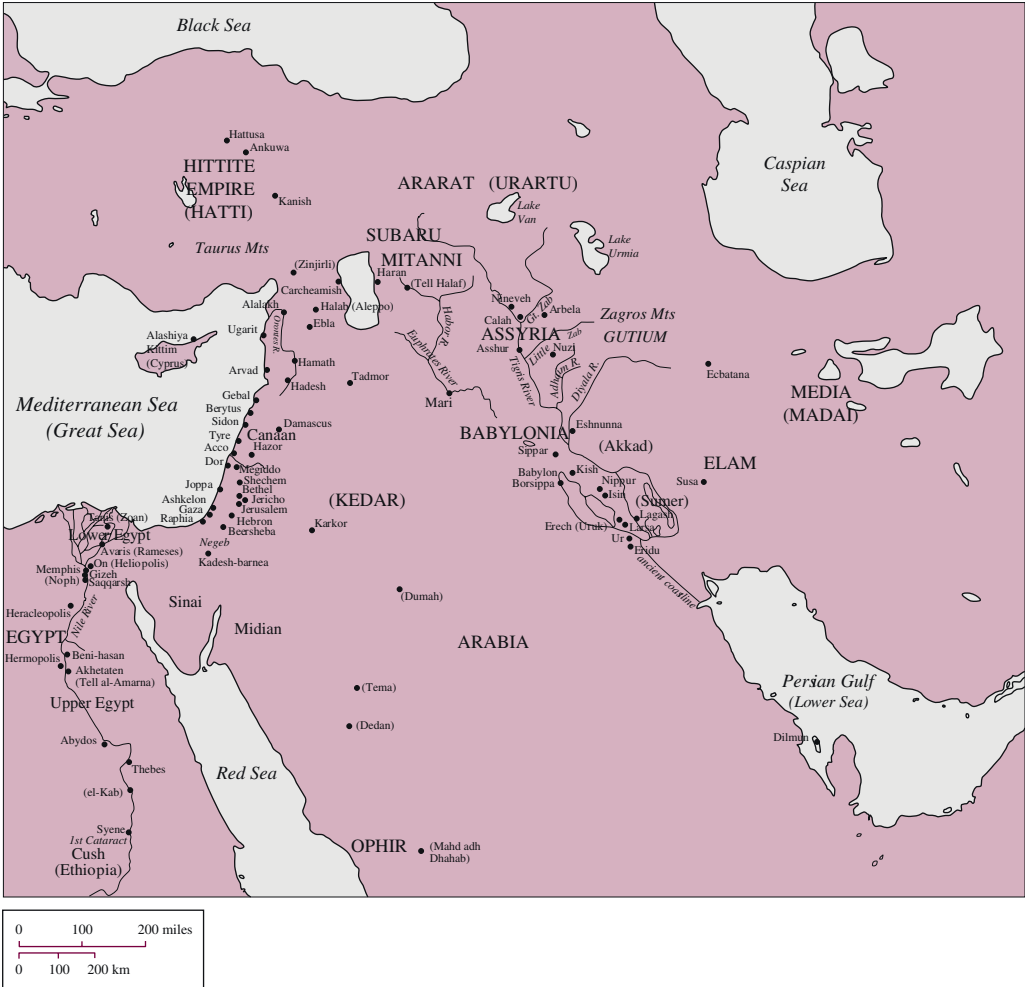
# TIMELINE

Important texts are noted in **boldface**.

BCE	SOUTH (Judah)	NORTH (“Israel” in narrower sense)
1300	(Waning Egyptian domination of Canaan)	
1200		Spread of villages in Israelite hill country Merneptah Stela mention of “Israel” Battles of hill-country Israelites with neighbors
1100		<b>Oral exodus traditions</b> <b>Oral ancestral traditions</b> <b>Oral victory traditions</b>
	Saul’s “chieftainship”	
1000	David (Hebron; 1010–1002) David (Jerusalem; 1002–970) <b>Royal psalms, Zion psalms</b> Solomon (Jerusalem; 970–930) <b>Proverb collections</b> (early form??) <b>Non-P primeval narrative</b>	
900	Rehoboam (Jerusalem)	Jeroboam founds northern monarchy (early form of written) <b>Jacob narrative, Joseph novella, and exodus-Moses narrative</b> <b>Song of Deborah</b> (written form) Omride dynasty (880–841) Jehu’s coup (841)
800		Jeroboam II (782–753) <b>Amos</b> <b>Isaiah</b> (early prophecy) Assyrian domination of Israel begins (745–) Syro-Ephraimite war (735–734) Assyrian domination of Judah (734–) <b>Hosea</b>
	<b>Micah, Isaiah</b> (later prophecy)	
	Hezekiah (715–686) Hezekiah’s rebellion and reform (705) Sennacherib’s attack and mysterious withdrawal (701)	Assyrian destruction of Israel (722)
700	Manasseh (686–642) Amon (642–640) Josiah (640–609) <b>Zephaniah</b> Josiah’s reform (623) <b>Josianic edition of Deuteronomy, 2 Kings, etc.</b> <b>Nahum</b> <b>Jeremiah</b>	(Waning of Assyrian power) (Fall of Nineveh, Assyria’s capital)



- Domination of Judah by Babylonia  
 600 First wave of exiles (597)  
     **Ezekiel's early prophecy**  
 Destruction of Jerusalem and second wave of exiles (586)  
     **Lamentations and Psalm 137**  
     **Ezekiel's later prophecy**  
 Third wave of exiles (582)  
     **Exilic additions to Deuteronomy, 2 Kings, and other Books**  
  
     **Non-P/L Pentateuchal source (incorporating exilic-modified forms of older non-P primeval history, Jacob-Joseph story, exodus-Moses story, and Deuteronomy)**  
     **Priestly Pentateuchal source**  
     **Second Isaiah**  
 Persian conquering of Babylonian empire (539)  
     First wave of returnees (~538)  
     Another wave, beginning of Temple restoration (532)  
         Another wave with Zerubbabel, completion of Temple rebuilding (520–515)  
     **Haggai and Zechariah (1–9)**  
 500 Nehemiah's return and governorships (445–425)  
     (rebuilding wall, purification of priesthood)  
     **Nehemiah memoir**  
 400 Return with Ezra, divorce of foreign wives, elevation of Torah (397–)  
     **Combined (P and non-P/L) Pentateuch**  
     **Narratives of Temple-rebuilding and Ezra**  
     **Third Isaiah**  
     **Psalter** (final, Torah-oriented version of the book)  
 Greek conquering of Persian empire (332)  
  
 300 (Shifting domination of Palestine by Greek Ptolemies (Egypt) and Seleucids (Mesopotamia); 332–142)  
     **Early parts of Enoch**  
     **1–2 Chronicles**  
     **Wisdom of Ben Sira (Sirach)**  
  
 200 Jason purchase of high priesthood, attempt to Hellenize Jerusalem (174)  
     Menelaus purchase of high priesthood (171) and Judean rebellion against him  
     **Daniel**  
     Antiochus Epiphanes IV campaign to eradicate observant Judaism and beginning of Hasmonian-led rebellion against Hellenistic rule (167–)  
     Purification and rededication of Temple (164)  
     Hasmonian independence and rule (142–63)  
     **Ezra-Nehemiah, Esther**  
     **1–2 Maccabees, Judith**  
  
 100  
 CE Roman takeover of Palestine (63)  
 Destruction of the Second Temple (70)



**MAP 0.1**  
The ancient Near East. Redrawn from Adrian Curtis (ed.), *Oxford Bible Atlas* (4th edition). Oxford, New York: Oxford University Press, 2007, page 67.

# PROLOGUE: MULTIPLE BIBLES, VERSIONS, AND TRANSLATIONS

**The Bible as a Complex Product of Many Hands**

**The Different Scriptures of Judaism and Christianity**

**Becoming an Informed User of a Contemporary Bible Translation**

**Bible Abbreviations, Chapters, and Verses**

**Conclusion on Critically Analyzing a Page of Your Own Bible**

**Chapter Review**

**Resources for Further Study**

**Appendix 1: Translation and Paraphrase Comparison of Isa 52:13–15**

**Appendix 2: Characteristics of Select English Translations of the Bible**

## CHAPTER OVERVIEW

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This prologue helps you learn the basic characteristics and background of the Bible that you will use across the course. As you will see, not all Bibles are the same. Judaism and different forms of Christianity include different books in their Bibles. Also, ancient manuscripts of the Bible diverge from one another, and contemporary translations follow different manuscript readings and translation practices. By the end of this chapter you should know the differences between the Bibles of Judaism and Christianity, as well as the relationship of the Islamic Qur'an to both sets of scriptures. You will also learn about how study of different readings of ancient manuscripts of the Bible, "textual criticism," and advances in knowledge of ancient languages have led to major progress in translation of the Bible since the King James Version was completed in 1611. Finally, you will learn some basic things to keep in mind in choosing and using an up-to-date English translation of the Bible.



## EXERCISES

- 1) Using the parallels provided at the end of the chapter in Appendix 1, compare the translations (and paraphrase) of Isa 52:13–15. What differences do you notice?
- 2) Take a look at two pages of a biblical book in your Bible. Make a list of *all* types of elements on those pages aside from the actual text of the Bible. Using the discussions in this chapter, identify where those elements came from

## The Bible as a Complex Product of Many Hands

We start here with your Bible – the book that you hold in your hands. A major aim of this chapter, and this introduction as a whole, is to give you a deeper appreciation of the way this seeming simple book is actually the complex product of centuries of human work. The last stages of that work are already obvious when you take a closer look at a Bible you hold in your hands. Notice the type of cover it is packaged in (unless you are working with a digital copy!). Take a look at the typeface used for the biblical text and various aids that are provided for you as a reader (depending on your particular Bible): paragraph divisions, headings for different Bible passages, and maybe some cross-references to other Bible passages or brief explanatory notes. None of these aspects come from ancient manuscripts. They are aids that the publisher of your Bible provides to you as a reader.

These parts of your Bible, however, are just the first set of ways that your Bible has been worked into the form you have it now. Take, for example, the chapter and verse numbers in your Bible. None appear in ancient manuscripts. They were added to the text over a thousand years after it was written. Or consider the translation in your Bible. The biblical texts were originally written in Hebrew, Aramaic (an ancient language similar to Hebrew), and Greek. We will see in this prologue how every translation of these ancient texts involves significant style decisions, reasoned guesses, and compromises. In addition, we have multiple handwritten copies of ancient biblical manuscripts. These ancient copies disagree with each other. As a result, a translator must not just decide how to translate a given biblical verse. She or he also must choose which manuscript reading to translate in the first place. And all this does not even get into the centuries-long process that produced these ancient Hebrew, Aramaic, and Greek biblical texts, or how they were collected into specific scriptural collections by Jews and Christians. That long process will be the focus of much of the rest of this introduction.

For now we are focusing on some of the elements that were added to those texts in the Bible before you, many of which distinguish one Bible that you might find from another. These include what books are included and in what

order, what kind of translation is used, and how translators chose, for a given phrase or word, to follow a reading in one ancient manuscript versus another. This prologue discusses these elements in turn, aiming to help you be a more informed user of your Bible.

## The Different Scriptures of Judaism and Christianity

To begin, it is important to recognize that the Bibles of different faith communities contain somewhat different books, put those books in different order, and call their Bibles different things. Your Bible reflects one of those collections or a mix of them. These are often referred to as different “canons” of the Bible, with “**canon**” meaning a collection of books that are recognized as divinely inspired scripture by a given religious community. Such books are recognized as “**canonical**.”

In Judaism, the scriptures are called the “**Tanakh**” (with the kh pronounced like the ch in Bach). Tanakh is a word formed out of the first letters of the Hebrew names of the three main parts of the Jewish Bible: *Torah* (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), *Neviim* (“prophets”), and *Ketuvim* (“writings”). See the box on p. 4 for an overview of the contents of each of these three parts. Judaism focuses particularly on the **Torah**, otherwise known as the **Pentateuch**, with most synagogues reading the Torah’s five books all across the year, starting with Genesis at the outset of the Fall (the Jewish New Year) and concluding with Deuteronomy 12 months later. Jews certainly read other parts of the Tanakh, for example singing psalms (part of the “Writings”) and reading portions of the “Prophets” to accompany the Torah reading. Nevertheless, the Torah takes pride of place within the Jewish Bible, while other parts of the Tanakh are often seen as commentary on it.

The Christian version of these scriptures, the “Old Testament” (OT), is part of a two-part Bible that also includes specifically Christian scriptures, the New Testament (NT). The Christian Old Testament is organized differently from the Jewish Tanakh. Though both the Tanakh and the Christian Old Testament start with the biblical narrative-historical books of Genesis to 2 Kings, the Christian Old Testament follows those books with the parallel narration of that history in Chronicles, Ezra, and Nehemiah. It then sequences the other biblical books in the order of their traditional authors, starting with the book of Job (an early Edomite sage), and moving through Psalms (David as traditional author), Proverbs, Ecclesiastes, and Song of Songs (Solomon as traditional author), and on to the major (Isaiah, Jeremiah, Ezekiel) and minor (Hosea, etc.) prophets. As in the case of the Jewish Tanakh, the ending of the Christian Old Testament is revealing. It concludes with the last chapter of Malachi, a prediction of the second coming of Elijah (Mal 4:5). This ending leads nicely into the first book of the New Testament, the Gospel of Matthew, which describes the coming of John the Baptist, who is clothed like Elijah and prophesies the coming of Jesus (Matt 3:1–6).

## Contents of the Hebrew Bible/Tanakh/Old Testament

Jewish Tanakh	Protestant OT	Roman Catholic OT ( <i>italics</i> = not in Tanakh)	Eastern Orthodox OT ( <i>italics</i> = not in Tanakh)
<b>Torah</b> Genesis, Exodus, Leviticus, Numbers, Deuteronomy	<b>(Pentateuch)</b> Genesis, Exodus, Leviticus, Numbers, Deuteronomy	<b>(Pentateuch)</b> Genesis, Exodus, Leviticus, Numbers, Deuteronomy	<b>(Pentateuch)</b> Genesis, Exodus, Leviticus, Numbers, Deuteronomy
<b>Prophets (Neviim)</b>  <i>Former prophets</i> Joshua, Judges  1-2 Samuel 1-2 Kings  <i>Latter prophets</i>  <i>Major prophets</i>  Isaiah Jeremiah Ezekiel  <i>Minor prophets/ book of the twelve</i>  Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi	<b>(Historical Books)</b>  Joshua, Judges, <i>Ruth</i> 1-2 Samuel 1-2 Kings <i>1-2 Chronicles</i> <i>Ezra-Nehemiah</i>   <i>Esther</i>  <b>(Poetical Books)</b>  <i>Job</i> <i>Psalms</i> <i>Proverbs</i> <i>Ecclesiastes</i> <i>Song of Solomon</i>	<b>(Historical Books)</b>  Joshua, Judges, <i>Ruth</i> 1-2 Samuel 1-2 Kings 1-2 Chronicles Ezra-Nehemiah   <i>Tobit</i> <i>Judith</i> <i>Esther (with additions)</i> <i>1-2 Maccabees</i>  <b>(Poetical Books)</b>  <i>Job</i> Psalms Proverbs Ecclesiastes Song of Solomon <i>Wisdom of Solomon</i> <i>Sirach</i>	<b>(Historical Books)</b>  Joshua, Judges, <i>Ruth</i> 1-2 Samuel 1-2 Kings 1-2 Chronicles Ezra-Nehemiah <i>1 Esdras (2 Esdras in Russian Orthodox)</i> <i>Tobit</i> <i>Judith</i> <i>Esther (with additions)</i> <i>1-3 Maccabees</i>  <b>(Poetical Books)</b>  <i>Job</i> Psalms (with Psalm 151) Proverbs Ecclesiastes Song of Solomon <i>Wisdom of Solomon</i> <i>Sirach</i>
<b>Writings (Ketuvim)</b> <i>Psalms</i> <i>Proverbs</i> <i>Job</i>  <i>Five festal scrolls</i> <i>Song of Songs</i> <i>Ruth</i> <i>Lamentations</i> <i>Ecclesiastes</i> <i>Esther</i>  <i>Daniel</i> <i>Ezra-Nehemiah</i> <i>1-2 Chronicles</i>	<b>(Prophets)</b> Isaiah Jeremiah <i>Lamentations</i>   Ezekiel <i>Daniel</i> Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi	<b>(Prophets)</b> Isaiah Jeremiah Lamentations <i>Baruch</i> <i>Letter of Jeremiah</i> Ezekiel Daniel ( <i>with additions</i> ) Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi	<b>(Prophets)</b> Isaiah Jeremiah Lamentations <i>Baruch</i> <i>Letter of Jeremiah</i> Ezekiel Daniel ( <i>with additions</i> ) Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi <i>4 Maccabees (appendix)</i>

You also should know that there are differences between the books included in different Christian Old Testament collections. The Protestant Old Testament contains the same books as the Jewish Tanakh, though in the above-noted different order leading up to the New Testament. The Roman Catholic Old Testament includes some additional books such as 1 and 2 Maccabees, Sirach, and the Wisdom of Solomon. The Ethiopic church recognizes the book of Enoch as part of its Old Testament, and various forms of Orthodox Christianity likewise