



# Biblical Exegesis

SETON HOME STUDY SCHOOL

**Lesson Plan ♦ Answer Keys ♦ Tests ♦ Quarter Report Forms**



## Course Manual

THE253\_18A

## TABLE OF CONTENTS

INTRODUCTION .....	5
FIRST QUARTER .....	9
SECOND QUARTER.....	21
THIRD QUARTER.....	34
FOURTH QUARTER.....	48
ANSWER KEY .....	91
TESTS .....	115
QUARTER REPORT FORMS .....	131

Revised January 2018

Outer Cover: *The Transfiguration*, by Carl Bloch

Inner Cover: *Sermon on the Mount*, by Carl Bloch



**Day 3**

Study “Chronological Table of the Books of the Old Testament,” pp. 25-27.

Read the following selections in the Bible: Gen. 1:1-4:16; Gen. 6:1-9:17; Gen. 12:1- 9; Gen. 14:18-24; Gen. 17:1-19:29; Gen. 21:1-22:19; Gen. (chapter) 24; Gen. 25:19- 34; Gen. 27:1-28:5; Gen. (chapters) 29-30, 37, and 39-50.

**Day 4**

Read, study “The Historical Credibility and Integrity of the Old Testament,” pp. 28- 30.

Read the following selections in the Bible: Ex. (chapters) 1-20; Ex. 32:18-34:9; Ex. (chapter) 40.

**Day 5**

Read, study Chapter III: “The Historical Books of the Old Testament,” pp. 31-33.

Read the following selections in the Bible: Lev. (chapter) 1; Lev. 8:1-10:5; Lev. (chapters) 11 and 17.

**WEEK FOUR****Day 1**

Read, study “The Author of the Pentateuch,” pp. 34-37 and also #24 on pp. 59-60.

Read the following selections in the Bible: Num. (chapter) 1; Num. 10:11-12:45; Num. (chapter) 20; Num. 27:12-23.

Read, outline the following supplement concerning the Redeemer’s origins.

**GENERAL PROPHECIES OF THE REDEEMER AND HIS ORIGINS**

The earliest prophecy of the promised Redeemer, the protoevangelion, comes in the third chapter of the first book of the Bible, Genesis. The Devil had successfully tempted Adam and Eve to turn against their Creator. They would be punished for their sin, but God would not abandon them. In verse 15, God says to Satan: “I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.” There are at least two things that one should notice about this verse. The first is that “the wound of the serpent is mortal, since it affects his head, while the wound inflicted by the serpent is not mortal, being inflicted on the heel.”<sup>6</sup> The second thing one should notice is that two people are placed in opposition to Satan: “I will put enmities between thee and the woman [Satan and Mary], and thy seed and her seed [Satan and Jesus].” Thus, as the Catholic Encyclopedia states, “the prophecy promises a woman, Our Blessed Lady, who will be the enemy of the serpent to a marked degree; besides, the same woman will be victorious over the Devil, at least through her offspring.”<sup>7</sup>

<sup>6</sup> *Catholic Encyclopedia*, 1917 edition. “The Blessed Virgin Mary.” [www.newadvent.org]

<sup>7</sup> *Ibid.*



Adam and Eve, and their later descendants who learned of this prophecy, could not know exactly how it would be fulfilled, but they could be sure that Satan could and would be defeated; they were not doomed to be inevitably under his control; they could still achieve salvation.

Also in Genesis 12:1-3, God promises Abraham that he will be a great nation and that through him a blessing will accrue to all nations. “And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed. I will bless them that bless thee, and curse them that curse thee, and in thee shall all the kindred of the earth be blessed” (Gen. 12:2-3). This “blessing” refers first to the belief in one God but also to the Messiah, who would be a descendant of Abraham and who would bring the blessings of sanctifying grace to all mankind.

This promise is solemnized in a formal covenant between God and Abraham. In general terms, a covenant is a legally binding agreement, like a contract. In the Old Testament, the notion of covenant takes on deep religious significance. God condescends to make covenants with His creatures, binding Himself to fulfill certain promises. The whole of the Old Testament is sometimes, in fact, called the Old Covenant—the story of an agreement between God and man which would later be superseded by the New Testament or New Covenant. The covenant between God and Abraham was sealed by the sacrifice of animals.

To the Jews, the shedding of blood was crucial to the ratification of a covenant, because the sacrifice of an animal marked a willingness to commit oneself totally to the agreement. The bloody sacrifice was often accompanied by some sign from God that He accepted the covenant and that it would be fulfilled. In Genesis 15, after Abraham sacrifices the animals, cuts them in half, and lays them in two rows of equal length to form an aisle (as he had been instructed by God), “a smoking furnace and a lamp of fire passing between those divisions” (Gen. 15:17). These fiery objects are appearances of God in visible form, showing His ratification of the covenant.

A final important passage in Genesis is 49:8-12. “The scepter shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations” (Gen. 49:10). Jacob is blessing his twelve sons before he dies. He prophesies that out of all his sons, Judah will be most blessed because from Judah’s tribe will come the Messiah, “The scepter shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations” (Gen. 49:10). Jesus was, in fact, born into the tribe of Judah.

The ancestry of the Messiah was further prophesied in 2 Kings 7:1-16.<sup>8</sup> David had wanted to build a temple for God, but such a temple was not yet God’s will. However, the prophet Nathan, speaking the word of the Lord, revealed to David that one of his descendants would establish an everlasting kingdom: “I will raise up thy seed after thee, which shall proceed out of thy bowels, and I will establish

<sup>8</sup> In some Bibles, this book is called 2 Samuel.



his kingdom. He shall build a house to my name, and I will establish the throne of his kingdom for ever. I will be to him a father, and he shall be to me a son" (2 Kings 7:12-14a). Once the destruction of Judah had taken place, the Jews could not possibly have believed that the prophecy referred to an ordinary king. Rather, they knew that the prophecy referred to the Messiah, who would establish an everlasting kingdom, but who would also be a descendent of David. When the Messiah did appear, He would be hailed as Son of David on Palm Sunday, as the people recognized Him as the Messiah.

Tied in to the prophecy that the Messiah would be Son of David was the prophecy in Micheas 5:2-14, where the prophet reveals that the Messiah will be born in Bethlehem Ephrata: "And thou, Bethlehem Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity" (Mich, 5:2). (Ephrata was the district in which Bethlehem was situated). Bethlehem was David's home town, so the prophecy confirms that the Messiah will be descended from David. Also, however, Bethlehem was an unimportant village, leaving a hint that the Messiah might not appear in an impressive way, at least at first.

In Micheas 5:3, the Messiah's mother is mentioned, but not his father: "Therefore will he give them up even till the time wherein she that travaileth shall bring forth: and the remnant of his brethren shall be converted to the children of Israel." This unusual fact ties in with another prophecy, Isaiah 7:12-14, where the virginal conception of Christ is foretold. The King of Judah, Achaz, had been told to ask God for a sign. Weak in faith, he refused to do so. So Isaiah told him that a sign far beyond his imaginings would be given: "Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel" (Is. 7:14). The Hebrew word used in the original text is "almah," which can be translated virgin or young girl. Thus, some modernists have claimed that Isaiah was not really prophesying a virginal birth and therefore we do not need to believe in the perpetual virginity of Mary. However, the word "almah" in its most common usage meant a young, unmarried girl, presumably a virgin. Furthermore, if Isaiah wanted to prophesy a great sign, a non-virginal conception would be an unlikely choice as this sign, since such conceptions were routine. Finally, the Greek word for "almah" used by the Jews who translated the Scriptures in the second century B. C., was "parthenos," which can only mean "virgin."



*Adoration of the Kings*  
By MURILLO

These prophecies concerning the origins of the Messiah provided the framework on which a much deeper picture of his nature and role would be built. Already, however, we can see that He is a blessing to all mankind, an everlasting king, and of miraculous origins.

**Day 2**

Read, study "Messianic Prophecies in the Pentateuch," pp. 37-38.

Read, study "The Book of Josue," 38-40.

Read the following selection in the Bible: Deut. 31:30-34:12.

**Day 3**

Review past lessons. Read the Book of Josue from the Bible.

**Day 4**

Read, study "The Book of Judges," pp. 41-42.

Read the Book of Judges in the Bible.

**Day 5**

Review last week's lessons.

Read, study "The Book of Ruth," pp. 42-43.

Read the Book of Ruth in the Bible.

**WEEK FIVE****Day 1**

Read and study "The Books of Kings," pp. 43-47.

Read/skim the 1, 2, 3, & 4 Kings in the Bible. Remember in some Bibles 1 and 2 Kings are called 1 and 2 Samuel, and 3 and 4 Kings are called 1 and 2 Kings.

**Day 2**

Continue to read/skim the Books of Kings in the Bible.

**Day 3**

Continue to read/skim the Books of Kings in the Bible.

**Day 4**

Continue to read/skim the Books of Kings in the Bible.

**Day 5**

Read, study "The Books of Paralipomenon, or Chronicles," pp. 47-48.

**Updated 1/18/2018**



THE25318ALP