

POETIC BOOKS

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THE BOOK OF PSALMS

I. Titles

- A. Hebrew – “Book of Praises” (seper Tehillim)
- B. English – (From the Septuagint) (Psalmoi) –“Songs accompanied by string instruments.”

II. In the Hebrew, Psalms heads the third division of the Bible called the Ketubim or Writings. Luke 24:44

The Hebrew Bible has 150 Psalms. In the English Bible the Book of Psalms is the second book in the third division of the Old Testament. This third division is called the Poetry Books. They include, in order:

- A. Job
- B. Psalms
- C. Proverbs
- D. Ecclesiastes
- E. Song of Solomon

III. The great preacher, Charles Haddon Spurgeon, referred to the Book of Psalms as the “Treasury of David”, but, obviously, David did not write all the Psalms. The break-down of the Book by authors, according to their titles is as follows:

- A. 73 Psalms are attributed to David.
 - 1. In Division one – 37 Psalms
 - 2. In Division two – 18 Psalms
 - 3. In Division three – 1 Psalm
 - 4. In Division four – 2 Psalms
 - 5. In Division five – 15 Psalms
- B. Twelve Psalms are attributed to Asaph. While there were five Asaphs in the Bible, this one was undoubtedly the son of Berechiah of the Gershonite family, appointed by David over the service of song, and by Solomon in the Temple services.
 - 1. Psalms 50 and 73-83
- C. Twelve Psalms are attributed to the Korahites.
 - 1. Psalms 42-49; 84; 85; 87 and 88
- D. Two Psalms are attributed to Solomon.
 - 1. Psalms 72 and 127
- E. One Psalm is attributed to Moses.
 - 1. Psalm 90
- F. One Psalm is attributed to Ethan. There are four Ethans in the Bible, but this one is,

no doubt, the son of the Ezrahite known for his great wisdom in Solomon's time.

1. Psalm 89

G. The other 49 Psalms do not bear an indication as to authorship, but can probably be attributed to David.

IV. There are five major divisions of the Book of Psalms:

A. Book one – The Genesis Book – Psalms 1 through 41

B. Book two – The Exodus Book – Psalms 42 through 72

C. Book three – The Leviticus Book – Psalms 73 through 89

D. Book four – The Numbers Book – Psalms 90 through 106

E. Book five – The Deuteronomy Book – Psalms 107 through 150

V. The Book of Psalms cannot be given a date since the Psalms were written over hundreds of years, beginning with Moses and ending with those written during the Babylonian captivity and, perhaps, beyond.

VI. Outline of the Psalms by general headings and individual subjects:

BOOK I – The Genesis Book

A. Psalm 1 – The godly man vs. the ungodly

B. Psalm 2 – Messiah's Kingship and Kingdom

C. Psalms 3-7 – Trials of the godly

3. Peace by trusting God in trials

4. Evening prayer sustains faith

5. Morning prayer gives courage

6. The heart-cry of the distressed believer

7. Cry for protection from enemies

D. Psalm 8 (Messianic) The Sovereignty of the Son of Man

E. Psalms 9-15 The godly and the wicked one

9. The godly exalt the Most High.

10. Prayer petitions of the godly

11. Faith for the day of trouble

12. Sinners' arrogance in the face of wrath

13. The steadfast faith of the godly

14. Apostasy

15. The nature of the godly

F. Psalms 16-24 Prophetic work-picture of Christ

16. Christ's submission to the will of the Father

17. Christ, our intercessor
18. Christ preserved by God's power
19. Christ's involvement with creation and revelation
20. Christ's salvation
21. Christ's final victory anticipated
22. Christ's suffering and final glory
23. The Lord is MY Shepherd – John 10
24. Christ, the King of Glory
- G. Psalms 25-39 The soul of the godly expressed
 25. Prayer for deliverance
 26. Prayer for vindication
 27. Prayer for right attitude toward God, life and self
 28. Prayer for deliverance
 29. Praise for the revelation of the Day of God's judgment
 30. Praise for healing
 31. Prayer for victory over enemies (Messianic)
 32. The blessings of Justification and the Justifier
 33. God praised as Creator, Governor, Keeper and Deliverer of the righteous
 34. The praise of God's redeemed
 35. A cry of God's true people in a time of distress
 36. A contrast of the wicked and the Lord
 37. A contrast of the righteous and the wicked
 38. A true view of Christ provokes repentance
 39. A recognition of our true self leads to prayer and repentance
- H. Psalms 40 and 41 David and his experiences as a type of Christ
 40. Obedience unto suffering
 41. David's betrayal as a type of Christ's betrayal

BOOK II – The Exodus Book

- I. Psalms 42-49 The path from tribulation to Kingdom Blessing
 42. Seeking for God in great trials
 43. Cry to God for help against enemies
 44. An even greater cry for help
 45. The answer: Messiah's coming in glory

- 46. Israel's deliverance from tribulation by Christ's second coming
- 47. Christ ruling in His Kingdom (Kingdom of Heaven)
- 48. The Judgment of the nations (Matthew 25)
- 49. The life and the wealth of the wicked are short-lived
- J. Psalms 50 and 51 The righteousness of God and the repentance of God's People
 - 50. God's absolute holiness
 - 51. God's people in deep repentance
- K. Psalms 52-55 Israel's time of trouble
 - 52. The arch-enemy of God's People and his destruction
 - 53. The apostasy and God's People (II Timothy 3:1-5)
 - 54. David's betrayal a type of Israel's betrayal by antichrist
 - 55. David's distress when betrayed by Ahithophel
- L. Psalms 56-60 Suffering Saints in the light of God's blessings
 - 56. Praise to God for His coming deliverance
 - 57. Deliverance in the midst of trials
 - 58. The wicked shall be judged
 - 59. The hatred of the wicked for the righteous
 - 60. Temporary defeat brings distress (Israel in the last days)
- M. Psalms 61-68 Israel's journey through suffering to The Kingdom realized
 - 61. David's prayer for himself and his Kingdom
 - 62. David's faith in God's deliverance
 - 63. David's thirst for God
 - 64. The final lot of the wicked
 - 65. Millennial renewal of the Earth
 - 66. Joy expressed in praise and worship in the Kingdom
 - 67. Full peace and joy to God's People in the Kingdom
 - 68. Israel enjoys the fulfillment of the Kingdom
- N. Psalms 69-72 The rejection and exaltation of Christ
 - 69. The sufferings of Christ when rejected
 - 70. Israel's cry for deliverance
 - 71. Israel hopes in the promises of God
 - 72. The Great KINGDOM Psalm

BOOK III – The Leviticus Book

- O. Psalms 73-83 Psalms of Asaph in regard to the Sanctuary
 - 73. Why do the wicked prosper?
 - 74. Grief over the desecration of the Sanctuary
 - 75. Intervention by the Righteous Judge on behalf of the Sanctuary
 - 76. Christ's government set up
 - 77. The troubled Saint recalls past blessings
 - 78. God is revealed in Israel's history
 - 79. Prayer for God to deal with Jerusalem's enemies
 - 80. Plea for the restoration of Israel
 - 81. Israel's age-end re-gathering
 - 82. The Judgment of the Nations (Matthew 25)
 - 83. Israel's present enemies are overthrown as a foreshadowing of the Battle of Armageddon
- P. Psalms 84-89 The Prayer issuing in Kingdom Glory
 - 84. Spiritual nature of the Kingdom Age
 - 85. The blessings of the Kingdom Age
 - 86. Prayer and Praise to God
 - 87. Jerusalem (Zion) is exalted in the Kingdom
 - 88. The present distress as Israel awaits the Kingdom
 - 89. God's faithfulness in keeping His Covenant with Israel

BOOK IV – The Numbers Book

- Q. Psalms 90-93 From disobedient, wilderness wandering to Kingdom rest
 - 90. Moses' remorse over man's sinful condition, and prayer for man's restoration
 - 91. Redeemed man brought back to fellowship with God
 - 92. Praise to God for eternal rest
 - 93. The Millennial Reign of Christ
- R. Psalms 94-100 Cry for God to judge Israel's enemies, and anticipation of the coming Age of Glory
 - 94. Prayer for Divine judgment upon the wicked
 - 95. Joy in anticipation of the coming of Israel's Messiah
 - 96. The Second Coming of Christ
 - 97. Messiah reigns
 - 98. The Song of Christ's Victory

- 99. The rule of Christ on Earth
- 100. Israel rejoices in the Kingdom
- S. Psalms 101-106 Christ is praised for His triumph and Kingdom, and reflection on His sufferings
 - 101. The Righteous King and His Reign
 - 102. The sorrow and suffering of Christ (Hebrews 1:10-12)
 - 103. Praise for Israel's full salvation
 - 104. Praise to Christ as creator
 - 105. The Miracle of the Exodus from Egypt celebrated
 - 106. God's goodness and patience in the wilderness are recalled

BOOK V – The Deuteronomy Book

- T. Psalms 107 and 108 Israel's deliverances and Praise to God
 - 107. God's abundant goodness to Israel
 - 108. Israel's praises for His goodness
- U. Psalms 109-113 Christ's rejection, exaltation, and coming glory
 - 109. The prophecy of the Messiah's rejection
 - 110. Christ present as King and High Priest
 - 111. (First of the Hallelujah Psalms) The King and High Priest on His throne
 - 112. (Hallelujah) The righteous are rewarded by the King and High Priest on His throne.
 - 113. (Hallelujah) Praise to Christ for who He is, and what He does
- V. Psalms 114-117 (Hallelujah) God's past deliverances of Israel, and His future praise
 - 114. Remembering the deliverance from Egypt
 - 115. Who God is in contrast to idols
 - 116. Those who were delivered from death in their sufferings thank God
 - 117. The praise of Messiah by the whole world
- W. Psalms 118 and 119 Messiah and the Word of God are exalted
 - 118. Messiah as the Chief Cornerstone
 - 119. The Word of God in all its majesty
- X. Psalms 120-134 Psalms sung as Israel went up to the Holy City of Jerusalem
 - 120. The godly do suffer in this world – II Timothy 3:12
 - 121. The Lord never fails His own – Matthew 28:20
 - 122. Prayer for peace for Israel
 - 123. Israel's cry for mercy in their distress

- 124. God's answer to their prayer for mercy
- 125. Reward for righteous and punishment for wicked
- 126. Song of the captives for their return to the Land
- 127. Israel's doxology
- 128. Blessings when Christ reigns
- 129. The Lord is Israel's Keeper
- 130. The Lord is Israel's Redeemer
- 131. The Lord is Israel's Hope
- 132. Messiah (David's son) is enthroned
- 133. The blessings of fraternal harmony
- 134. The Priests are called to Praise the Lord.
- Y. Psalms 135 and 136 Restored Israel Praises the Lord.
 - 135. The Sanctified nation worships.
 - 136. The blood-bought nation praises God's mercy.
- Z. Psalms 137-139 The Babylonian Captivity and God's deliverance
 - 137. The experience of the captivity
 - 138. Praise to the Lord for His faithfulness
 - 139. Israel's faithful Creator-Redeemer
- AA. Psalms 140-143 The Trials and Troubles of God's People
 - 140-143. Prayers for deliverance from their enemies
- BB. Psalms 144 and 145 David's experiences mirror Israel's future
 - 144. Prayer for the Lord to demonstrate His power
 - 145. (An alphabetical acrostic) Personal praise for Messiah and the Glory of His Kingdom
- CC. Psalms 146-150 The Grand Hallelujah Finale
 - 146. Hallelujah! The God of Jacob
 - 147. Hallelujah! For His providential care and power
 - 148. Hallelujah! Let all creatures praise Him.
 - 149. Hallelujah! The New Song Of Redemption
 - 150. Hallelujah! The Climactic Crescendo of Hallelujah Praise

THE BOOK OF JOB

AUTHORSHIP: “The question of authorship depends upon whether the book is to be looked upon as a record of fact, as a dramatic parable, or as something in between. Ancient tradition, though not without exception, accepted it as history and ascribed its authorship in the main to Moses. In the Syriac Version the Book of Job is placed between Deuteronomy and Joshua.” (C. T. Manley – “The New Bible Handbook”)

Martin Luther accepted it as accurate history, and as a part of the Canon of Old Testament Scripture. But he also thought the authorship was that of some pious, learned man. Both Luther and Delitzsch argued for the authorship of Solomon, or one of his contemporaries.

In considering the authorship of Job it is important to distinguish between the time it was written and the time when the incidents took place as we would with the Book of Genesis and the beginning chapter of Exodus. These were written by Moses, but not until after they took place.

That Job was an historical figure is implied in his description of being “a man in the land of Uz” and in the reference to him in Ezekiel 14:14 and James 5:11; and it is to be noted that none of the names in the Book is symbolic.

DATE: The most likely date of the writing of the Book is during the time of the Exodus and the wilderness wanderings. Job may possibly be the oldest book in the Old Testament. It certainly was written during the third dispensation, that of Human Government, since Job went directly to God in prayer for his children, and was dependent upon no priest, or system of God-given Law and sacrificial system. This would place it after the flood, and before the giving of the Law at Mt. Sinai. The most likely date is between 1270 BC and the crossing of the Jordan by Israel in 1230 BC. The following also supports this date:

- A. If it had been written after the giving of the Law at Mt. Sinai, some of the questions posed by Job’s so-called friends would have been mute.
- B. No written system such as the Law was in force for Job to refer to concerning judgment, sacrifices, atonement, etc.
- C. All of the arguments of Job’s friends and Elihu are based on human reasoning and personal observation, not the revealed will of God set forth in a Divine system of Law and a sacrificial system. Had Job had these he would immediately have made the proper trespass offering for having unknowingly offended God.

Instead, he held to his integrity, knowing that he had done all that he knew to do to walk in such a way as to please God and stay in fellowship with Him. In turn, God had always blessed and rewarded his integrity.

SETTING: The Land of Uz is generally held to have been in the land of Edom, to the South and East of the South end of the Dead Sea. This land and general area would be well known to Moses who spent the second forty years of his life herding sheep there. This is the area where God spoke to Moses out of the burning bush. Moses could well have been personally acquainted with Job prior to God’s calling to go to Egypt and lead God’s People out of their bondage.

OUTLINE

I. The Prologue: Chapters 1 and 2

A. We are given two heavenly scenes in prose. 1:1-12 and 2:1-6

1. Job is seen to be an offence to Satan, the adversary of mankind, because of the fact that God had so richly blessed him for his obedience and consistent worship of God.
2. These passages give us insight into the fact that, though cast out of Heaven when he exalted himself against God, Satan still has access to God's throne as an Arch-Angel until the time he is bound in the Pit at the beginning of the Millennial Reign of Christ.
3. Chapter 1:1-12 This first accusation brought against Job by Satan demonstrates:
 - a. Vs 6 He is presumptuous – Although he had lost his first estate and eternal Heavenly habitation, he comes boldly before God as the other angels gather together.
 - b. Vs 9 He is the accuser of the brethren – “Doth Job fear God for naught?”
 - c. Vs 11 He is insulting and blasphemous – He presumes to tell God what to do.
 - d. Knowing it will be for Satan's shame and His own glory, God allows Satan to test Job.
 - (1) Job is tested in the area of possessions and family
 - (2) Response: Vs 20 He worshipped; Vs 21 “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”
4. Chapter 2:1-6 Satan's desire is always to kill. He has the audacity to ask for permission to test Job in the area of his life. Satan cannot go any farther than God will allow. He allows Satan to test Job physically, but not to take his life.
 - a. Job is tested with boils all over his body. Few Christians could take this kind of test and respond as did Job.
 - b. Response: When taunted by his wife and told by her to curse God and die, Job responds (2:10) with, What, shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.”

II. The Dialogue: Chapter 2:11 through chapter 37:24 Many look upon Job as having two major tests from Satan, but the worst test, in many ways, was yet to come. It is bad enough to lose family, possessions, the support one one's wife, and to suffer the attack of physical illness, but to have one's friends turn on him is enough to break most. (In all these things we have a picture of the succession of things which happened to Christ.)

A. The would-be friends:

1. Eliphaz the Temanite – (God is fine gold, or God is dispenser) He was a

descendant of Teman, son of Eliphaz who was a son of Esau from whom part of Arabia took its name. Genesis 36:11

2. Bildad the Shuhite – (Son of contention, Lord Adad, or old friendship.) The name can also mean, “One who came to shout”. He is the one who spoke second and summed up the wisdom of all three in his hard accusation that all of Job’s suffering was because of his sin.
3. Zophar the Naamathite – (Hairy, expanse, or pleasant abode) He was the man who boasted of his knowledge of God. He was a religious dogmatist who dealt with Job’s problems in a more light-hearted manner than did his other two accusers. His name can also mean, “To twitter”.

B. The dialogues: Chapters 3-14 First round

1. Chapter 3 – Job’s first speech
2. Chapters 4 and 5 – Eliphaz’s first speech
3. Chapters 6 and 7 – Job’s reply
4. Chapter 8 – Bildad’s first speech
5. Chapters 9 and 10 – Job answers Bildad
6. Chapter 11 – Zophar’s first speech
7. Chapters 12 through 14 – Job’s reply to Zophar

C. The dialogues: Chapters 15-21 Second round

1. Chapter 15 – Eliphaz’s second speech
2. Chapters 16 and 17 – Job’s reply to Eliphaz
3. Chapter 18 – Bildad’s second speech
4. Chapter 19 – Job’s reply to Bildad
5. Chapter 20 – Zophar’s second speech
6. Chapter 21 – Job’s reply to Zophar

D. The dialogues: Chapters 22-31 Third round

1. Chapter 22 – Eliphaz’s third speech
2. Chapters 23 and 24 – Job’s reply
3. Chapter 25 – Bildad’s third speech
4. Chapter 26 – Job’s reply
5. Chapters 27-31 – Job’s final words of self-vindication

E. Chapters 32-37 – Elihu’s speeches (Elihu – He is God Himself) He was a Buzite (Buz was the brother of UZ) living near Edom, and an Aramean

1. Chapters 32 and 33 – Elihu’s first speech
2. Chapter 34 – Elihu’s second speech
3. Chapter 35 – Elihu’s third speech

4. Chapters 36 and 37 – Elihu’s fourth speech
 - F. Chapters 38:1 through 42:6 – God’s discourses to Job
 1. Chapters 38:1 – 40:5 – God’s first discourse to Job
 2. Chapters 40:6 – 42:6 – God’s second discourse to Job
 - G. Chapter 42:1-6 – Job’s reply to God
- III. The Epilogue: God’s rebukes to Job’s friends
- A. Job is given twice as much as he originally had.
(The exception seems to be in children, but, remember, he had ten children in Paradise, and God gave him ten more.)
- IV. Job as a type of Christ:
- A. Job first lost his possessions and family. Christ left His Father and all Heavenly riches.
 - B. Job was then attacked in his flesh. Christ suffered in the flesh.
 - C. Job’s wife turned against him. God’s wife in the Old Testament was Israel, and Israel rejected Christ.
 - D. Job’s friends turned against him and reviled him. Jesus told His Disciples that He no longer called them servants, but friends, but they all forsook Him and fled when He was arrested.
 - E. Job triumphed over all his troubles. Jesus conquered death, hell, sin and the grave and arose on the third day for our justification.
 - F. Job’s friends returned to him. Christ’s Disciples embraced Him again after the resurrection.
 - G. Job’s wealth was doubled. Christ is King of Kings, and Lord of Lords. He ascended to the right hand of the Father until Earth be made His footstool.
 - H. Job had many more children. Christ had other children who were not of the original fold.

THE BOOK OF PROVERBS

- I. INTRODUCTION: The Hebrew word for proverb (mashal) means a comparison or generalization. The proverbs in chapters ten through twenty-four are mainly couplets in antithetic form, terse maxims of one verse only, containing a moral truth, or piece of practical wisdom illustrated by a simile. The word could also be applied to a parable (Numbers 23:7; Psalm 49:4; Ezekiel 17:2) in which the lesson to be drawn from the simile was left unexplained.

In the later chapters many of the proverbs extend to two to four verses. In chapter thirty-one the last twenty-two verses form an acrostic like Psalm 119, the verses beginning with the letters of the Hebrew alphabet in order.

Personified wisdom in chapters one through nine might also be regarded as an extension of the proverb. It rises to wonderful heights, and the Christian reader knows that the author was inspired to give expression to truths which would find their fulfillment in Christ, who is both the wisdom and power of God (Proverbs 8:22-31 with John 1:1-5; John 17:5; and Colossians 1:15-17)

- II. AUTHORSHIP: C. T. Manley, in his book, "The New Bible Handbook" suggests that we do not know who wrote the first nine chapters of Proverbs, and that Hezekiah's men may have produced Proverbs 25:1 through 29:27. He goes on to suggest that we do not know who Agur and Lemuel are in chapters 30 and 31. We are told in II Timothy 3:16, however, that "All Scripture is given by inspiration of God....". The Book of Proverbs itself tells us, "The Proverbs of Solomon the son of David, King of Israel;" (Proverbs 1:1) The Book is obviously the work of Solomon, and is not subject to man's doubts as to authorship. The passages in question are easily explained as follows:

- A. Proverbs 25:1 – The verse says they are proverbs of Solomon which the men of Hezekiah, King of Judah copied out. It does not even suggest that the men of Hezekiah wrote chapters 25 through 29.
- B. The first nine chapters are obviously written as they are for a purpose, which we will make obvious in the study of the book.
- C. Chapter 30:1 – The name Agur means "gatherer". Since these are the Proverbs of Solomon, Agur has to refer to Solomon as the gatherer of wisdom literature. Solomon addressed this chapter to two men:
 - 1. Ithiel – "God is, or God is with me" Ithiel is probably not a person, but an expression of the fact that the prophecy of chapter 30 is from God.
 - 2. Ucal – "Power" Again, the name refers not to a person, but that this prophecy comes by the power of God.

As we proceed in chapter thirty we see that Solomon compares his own wisdom to the wisdom of God and sees his own wisdom though great as that of a brutish man who has no wisdom.

- D. Chapter 31:1 – King Lemuel (Devoted to God, or God is bright) is said by Herbert Lockyer, author of the book, "All The Men Of The Bible" to be the Royal Author of Proverbs who wrote what his mother (Bathsheba) taught him."

There is no question in the mind of the Bible-believer as to the fact that the Book was

written by Solomon as the Book itself claims. Any other explanation is simply a liberal effort to discredit the claims of Holy Scripture.

- III. DATE: Solomon's prayer for wisdom to lead so great a people as Israel, the prayer that was answered by God, came soon after he ascended to the throne. This Book of Proverbs was the work of Solomon from about the time he came to the throne in 971 BC until the beginning of the decline of his ministry due to his idolatry. Since he reigned for forty years, we can say that they are the product of his literary work from about 970 to perhaps 940 BC.
- IV. NATURE OF THE BOOK: Among the Old Testament books, Proverbs is the most typical of ancient Near Eastern "Wisdom Literature. It is a library of moral and spiritual instruction for the young to ensure a godly happy life here, and reward in the life to come. A Proverb (Hebrew-Masal) possibly related to the identical root msl, meaning to reign or rule. It has the basic meaning, "to be like", or "to represent". It is a short precept governing conduct and life, often taking the form of a parable. Many proverbs are condensed parables.
- V. RECIPIENT: Many have said that the Book of Proverbs is what Solomon wrote to his son Rehoboam, but it seems more likely that this is only in type. These are truths passed on from God to any son of His who will put their faith in Him and live by His precepts.
- V. MAJOR DIVISIONS:
 - A. Chapters 1-9 introduce us to wisdom (Christ) personified as "Lady Wisdom", and sin, (Satan) personified as "The Strange Woman."
 - B. Chapters 10-16 are made up of two kinds of proverbs:
 - 1. Parallel proverbs (mostly divided by 'and')
 - 2. Contrasting proverbs (mostly divided by 'but')
 - C. Chapters 22-24 Words to the wise
 - D. Chapters 25-29 are made up of more proverbs of Solomon added later by Hezekiah's men (Scribes)
 - E. Chapter 30 – Agur's (Solomon's) advice
 - F. Chapter 31:1-9 The Queen Mother's (Bathsheba's) advice to her son, Solomon.
 - G. Chapter 31:10-31 The virtuous wife, or woman. It seems that these are the virtues of "Lady Wisdom" of chapters 1-9. These last 22 verses are another acrostic of the Hebrew alphabet in order.

STUDY OF THE BOOK OF PROVERBS

- I. Chapters 1-9 The contrast between wisdom and folly, or “Lady Wisdom” and “The Strange Woman”.
 - A. Chapter 1 – Wisdom and its purpose
 - 1. Vs 1-7 Promotion of wisdom and godly living
 - 2. V8-19 Home discipline as a moral safeguard
 - 3. Vs 20-23 Wisdom personified (Lady Wisdom)
 - B. Chapters 2 and 3 Results of the pursuit of wisdom
 - 1. 2:1-22 The promise of wisdom
 - 2. 3:1-35 The precepts of wisdom
 - C. Chapter 4 The primacy of wisdom
 - 1. Vs 1-19 In both teacher and student
 - 2. Vs 20-27 Wisdom practiced
 - D. Chapters 5 through 7 Moral restraint of wisdom
 - 1. 5:1-14 Restraint against sexual sins
 - 2. 5:15-23 Warning against marital infidelity
 - 3. 6:1-35 Restraint against various sins
 - 4. 7:1-27 Restraint against the strange woman
 - E. Chapter 8 Remarkable revelation of wisdom’s identity
 - 1. Vs 1-21 Wisdom personified
 - 2. Vs 22-31 Personified wisdom’s identity
 - 3. Vs 32-36 Renewed appeal for following wisdom
 - F. Chapter 9 Contrast between wisdom and folly
 - 1. Vs 1-12 Wisdom’s invitation
 - 2. Vs 13-18 Folly’s enticement
 - G. Chapters 10:1 through 22:16 Proverbs contrasting the godly and the ungodly
 - 1. 10:1-11:31 Contrast in life and conduct
 - 2. 12:1-28 Contrasts in thought, words and relationships
 - 3. 13:1-25 Contrast in advantage and disadvantage
 - 4. 14:1-35 Contrast between wise and foolish, rich and poor
 - 5. 15:1-33 The better course of wisdom and serving God
 - 6. 16:1-33 The better way of life through serving God
 - 7. 17:1-18:24 Various maxims relating good conduct

8. 19:1-22:16 Various proverbs relating personal conduct
- H. Chapter 22:17-24:34 The words of the wise
 1. 22:17-21 Introduction (Similar to Egyptian Wisdom Literature.)
 2. Chapter 23:1-35 Various admonitions are given
 3. Chapter 24:1-34 Various admonitions are added
- I. Chapters 25-29 Proverbs of Solomon added by Hezekiah's men (Scribes)
 1. Chapter 25:1-28 Wise conduct is enjoined
 2. Chapter 26:1-28 Other sins
 3. Chapter 27:1-Chapter 29:27 Various other maxims
- J. Chapter 30 Agur's Wisdom to his son
 1. Vs 1-10 God's power, truth and centrality
 2. Vs 11-17 Expose' of rogues and extortioners
 3. Vs 18-20 Expose' of the shameless adulteress
 4. Vs 21-23 Expose' of the arrogant and foolish
 5. Vs 24-33 Expose' of the indolent, disorderly and the cowardly
- K. Chapter 31:1-9 A Queen Mother's (Bathsheba's) counsel to her son
 1. Vs 1 Lemuel simply refers to Solomon (See Divisions)
 2. Vs 2-9 Maternal warnings
- L. Chapter 31:10-31 The character of the ideal wife. The larger meaning is the characteristics of Lady Wisdom.

THE BOOK OF ECCLESIASTES

The Futile Thinking and Living of The Natural Man

- I. **PLACE IN THE CANON:** In the Hebrew Bible the book is placed in the third division with the books of the Megillot (Song of Solomon, Ruth, Lamentations and Esther) used at special feasts. Ecclesiastes was read at the Feast of the Tabernacles in the Fall. In the English order it is placed with the Wisdom Literature after Proverbs. Because its meaning was frequently misunderstood, its legitimate place in the Canon has sometimes been disputed.
- II. **DIFFICULTY OF THE BOOK:** Ecclesiastes is sometimes the most perplexing and confusing book of the Bible to the average reader because:
 - A. Its spirit of hopeless despair, depicting the hopelessness and disappointment of life.
 - B. Its lack of a note of praise or peace, in contrast to other Wisdom Literature of Scripture
 - C. Its seeming sanction of conduct at variance with the rest of Scripture.
- III. **NATURE AND PURPOSE OF THE BOOK:** The difficulties can be resolved only by a correct interpretation of the book.
 - A. It can first only be understood when considered as the book of the natural man – his reasonings and actions apart from the Spirit of God and Divine revelation. (I Corinthians 2:14) This is the meaning of the characteristic phrase, “Under the Sun” which occurs twenty-nine times in the book. This is why the covenant name “Lord” (Jehovah) is not used, only Elohim, as Creator. Thus, throughout most of the musings the writer is limited to human reason and evidence gained through the senses, the expression, “I thought to myself” occurring seven times.
 - B. The purpose of the book must be seen to demonstrate to the natural man, the complete emptiness of that which is under the sun apart from that which is above the sun, ie., God’s revelation and salvation.
- IV. **AUTHORSHIP:** It is generally accepted among fundamentalist scholars that the book was written by Solomon. More liberal commentators who find it impossible to accept the obvious, assign it to post-exilic times, and claim that the unknown writer wrote it as though Solomon might have been writing it and is the central figure of the book.
- V. **DATE:** The date of the writing of the book could have been toward the end of the reign of Solomon after he had permitted his strange wives to lure him away from the Lord, and into idolatry. He may be looking back to his mistakes and writing the book as a warning to those who might make the same mistake.
- VI. **THEOLOGICAL NOTE:** In a study of this book one must carefully distinguish between what is revealed truth and what is merely the inspired record of man’s unaided reasonings. Erroneous teachings such as annihilation 3:16-22 and soul-sleep 9:5,10 are not taught by God’s Word when they are recorded by God’s Word as merely the natural man’s reasonings.

THE OUTLINE OF THE BOOK OF ECCLESIASTES

I.	Introduction	1:1-3
A.	The Title	1:1
B.	The Theme	1:2,3
II.	The Theme demonstrated – Part 1	1:4-2:26
A.	By this life	1:4-11
B.	By knowledge	1:12-18
C.	By pleasure	2:1-11
D.	By the fate of all men	2:12-17
E.	By toil	2:18-23
F.	Conclusion – Enjoy life now	2:24-26
III.	The Theme demonstrated – Part 2	3:1-4:16
A.	By the Laws of God	3:1-15
B.	By mortality	3:16-22
C.	By oppression	4:1-3
D.	By work	4:4-6
E.	By miserliness	4:7-12
F.	By fleeting acclaim	4:13-16
IV.	Words of advice	5:1-7
V.	The Theme demonstrated – Part 3	5:8-6:12
A.	By enjoying wealth	5:8-20
B.	By unenjoyable wealth	6:1-9
C.	By the fixity of fate	6:10-12
VI.	More words of advice	7:1-8:9
A.	Honor is better than luxury	7:1
B.	Sobriety better than fun	7:2-7
C.	Caution is better than rashness	7:8-10
D.	Wisdom with wealth is better than wealth alone	7:11,12
E.	Patience is better than fury	7:13,14
F.	Reserve is better than excess	7:15-22
G.	Upright men are better than wicked women	7:23-29

H.	Submission to authority is better than rebellion	8:1-8
VII.	The Theme demonstrated – Part 4	8:10-9:16
A.	By the incongruity of life	8:10-14
B.	Conclusion – Enjoy life now	8:15-9:16
VIII.	More words of advice	9:17-12:8
A.	Lessons on wisdom and folly	9:17-10:15
B.	Some lessons about rulers	10:16-20
C.	Some lessons on overcautiousness	11:1-8
D.	Some lessons on pleasure	11:9-12:8
IX.	Conclusion	12:9-14
A.	The Preacher’s intent	12:9,10
B.	The final answer to the meaning of life	12:13,14

THE SONG OF SOLOMON

- I. THE BOOK AND ITS AUTHOR: The Author is King Solomon as 1:1 states, and as the local color and internal evidence sustain. “Song of Songs” is a Hebrew idiom for chiefest, most superlative song of the monarch’s 1005 songs (I Kings 4:32). The date is about 965 BC. It is the first of the five scrolls in the third part of the Hebrew Canon, and was sung at Passover in the Spring. It is a magnificent literary gem, considered eminently chaste among Orientals. What a pity that such a masterpiece should sometimes be perverted.
- II. PURPOSE: Critics quibble over whether it is a homogenous poem, or just a collection of love lyrics to celebrate an Eastern wedding. We will divide our treatment of the interpretation of the book, and the purpose of the book into two parts:
 - A. The interpretation of the higher critics:
 1. Typological Method – This method holds that the book is a book of types written for the purpose of setting forth in type an actual historical incident, or even a non-historical story. There is no basis in fact for using this method in the interpretation of the book. Most of those who would use this method suggest that it represents a marriage of Solomon to Pharaoh’s daughter. We would warn that this could give rise, as it sometimes does to a pornographic interpretation often employed by the enemies of inspiration.
 2. The mythological interpretation – This method suggests that the book has its foundation in the Tammuz-Ashtar cult which is the beginning of the Mother-Son worship of the Roman System.
 - B. The Conservative-Biblical position:
 1. The Allegorical Method – This method presents the book as an allegory having a double interpretation.
 - a. The Picture of God taking Israel as His wife, her estrangement from Him and her restoration to Him in the Millennial Reign, or Kingdom Age.
 - b. The picture of Christ calling out a bride (The Church), promising to return to her, and then coming for her in the Rapture.
 2. The Literal Method – If we can agree that a book that celebrates virtuous love between man and woman deserves a place in the canon of Scripture, then we have no difficulty interpreting the song in its literal sense.

The creation of man and woman as male and female and their sexual relationship were part of the original order, and not a post-fall alteration. Marriage is used by Paul to picture the relationship between Christ and the Church, and Christ put His blessings upon it by attending the wedding at Cana of Galilee.
 - C. H. A. Ironside’s presentation of the story is the most logical and appropriate: King Solomon had a vineyard in the Hill Country of Ephraim, about 50 miles North of Jerusalem, 8:11. He let it out to the keepers, 8:11, consisting of a mother, two sons, 1:6, and two daughters – the Shulammite, 6:13, and a little sister, 8:8. The Shulammite was the Cinderella of the family, 1:5, naturally beautiful, but unnoticed.

Her brothers were likely half brothers, 1:6. They made her work very hard tending the vineyards, so that she had little opportunity to care for her personal appearance, 1:6. She pruned the vines and set traps for the little foxes, 2:15. She also kept the flocks, 1:8. Being out in the open so much, she became sunburned, 1:5. One day a handsome stranger came to the vineyard. It was Solomon disguised. He showed an interest in her, and she became embarrassed concerning her personal appearance. 1:6 She took him for a shepherd and asked him about his flocks, 1:7. He answered evasively, 1:8, but also spoke loving words to her, 1:8-10, and promised rich gifts for the future, 1:11. He won her heart and left with the promise that some day he would return. She dreamed of him at night and sometimes thought he was near, 3:1. Finally he did return in his Kingly Splendor to make her his bride, 3:6,7. This prefigures Christ, who came first as a Shepherd and won His bride. Later He will return as King, and then will be consummated the marriage of the Lamb. (Revelation 19:7-10)

STUDY OF THE SONG OF SOLOMON

- I. I:1-3:5 Musings of the Bride in the Bridegroom's palace.
 - A. 1:1-17 She muses on her love for Solomon
 - B. 2:1-3:5 The Bride's musings on the blossoming romance
- II. 3:6-5:1 The Bride accepts the Bridegroom's invitation
 - A. 3:6-11 Solomon brings his Bride to Jerusalem
 - B. 4:1-15 The Bridegroom praises the Bride
 - C. 4:16-5:1 Anticipation of the joys of married love
- III. 5:2-6:3 The Bride dreams of separation from the Bridegroom, but finds him.
 - A. 5:2-8 The Bride's second dream
 - B. 5:9-6:3 In praising him to others, she claims him as her own.
- IV. 6:4-8:14 The Bride and Bridegroom express their ardent love for one another.
 - A. 6:4-10 He praises her loveliness
 - B. 6:11-13 Her experience in the nut orchard
 - C. 7:1-8:14 Mutual praise and devotion