

OLD TESTAMENT EXPERT
The Books of Poetry, Job – Song of Solomon
Lesson # 8

I. REVIEW: WRITE DOWN THE THEMES AND OUTLINES OF II KINGS- ESTHER

A. Theme of II Kings is:

1. Outline of II Kings
 - a.
 - b.

B. Theme of I Chronicles is:

1. Outline of I Chronicles
 - a.
 - b.

C. Theme of II Chronicles is:

1. Outline of II Chronicles
 - a.
 - b.

D. Theme of Ezra is:

1. Outline of Ezra
 - a.
 - b.

E. Theme of Nehemiah is:

1. Outline of Nehemiah
 - a.
 - b.
 - c.

F. Theme of Esther is:

1. Outline of Esther
 - a.
 - b.

II. **SEE IF YOU CAN MATCH THE NAMES WITH THE NUMBERED DESCRIPTIONS**

#	Person	#	Description of Person
	Elisha	1	Hezekiah's son, most wicked king of Judah, repented at the end of his life after being taken prisoner to Babylon (II Chron. 33:10-13)
	Hezekiah	2	Medo-Persian King who conquered the Babylonians and allowed and financed the rebuilding of the temple and Jerusalem.
	Manasseh	3	The high priest at the time of Ezra, who worked with Zerubbabel to help rebuild the temple.
	Josiah	4	Samaritan who tried to assassinate Nehemiah and keep him from rebuilding the walls of Jerusalem.
	Naaman	5	Leader among the returned exiles who worked with Joshua the high priest and Ezra to rebuild the temple.
	Gehazi	6	Syrian military commander who had leprosy, healed by Elisha
	Jehoiachin	7	Esther's uncle, foiled a plot to assassinate the king, hated by Haman, used by God to deliver the Jews in Persia.
	Zedekiah (Mattaniah)	8	An Amalekite and official of the kings court who hated Mordecai and plotted to destroy all the Jews in Persia.
	Cyrus	9	16 th King of Judah, started his reign at 8 years of age, turned the people of Judah back to God
	Ezra	10	Persian King who was the son of Xerxes I and step son of Esther who allowed Jews to rebuild the walls of Jerusalem under the leadership of Nehemiah
	Joshua	11	21 st and last King of Judah, third son of Josiah, evil, placed on the thrown by Nebuchadnezzar in place of Jehoiachin, revolted against Babylon, was captured, sons murdered before him and then his eyes were put out.
	Zerubbabel	12	Jewish maiden of great beauty who did not return to Jerusalem after the Babylonian captivity, who became queen of Persia, and put her life on the line to save the Jews.
	Artaxerxes	13	Elijah's disciple and successor, prophet, miracle worker who multiplied widow's oil, raised Shunammite's son from the dead, fixed deadly stew, multiplied loaves, healed Naaman, floated ax head, blinded army
	Nehemiah	14	Priest and scribe, skilled in the law of Moses, used by God to rebuild the temple and start a revival among those who returned from the Babylonian captivity through expository preaching.
	Sanballat	15	Appointed King of Judah by Babylon, taken captive to Babylon and replaced by his younger uncle Zedekiah.
	Esther	16	The cupbearer of Artaxerxes, governor of Judea, oversaw construction and rebuilding of Jerusalem
	Mordecai	17	Godly king of Israel, exposed Judah's wealth to Babylon which tempted them to conquer Jerusalem
	Haman	18	Disciple of Elisha whose greed brought upon him the judgment of leprosy

III. THEMES AND STRUCTURES OF JOB – SONG OF SOLOMON

A. Theme of Job – God Is Worthy to Be Worshiped

1. Outline of Job
 - a. Disasters of Job Chapters 1-2
 - b. Debates of Job Chapters 3-37
 - c. Deliverance of Job Chapters 38-42
2. Key people of Job
 - a. Job – Rich, godly man who worshiped God before his trials, during his trials and after his trials.
 - b. Satan – Chief of the fallen angels, was used by God to test Job.
 - c. Eliphaz – Job’s friend who gave him bad counsel based on his *experiences*, assumed Job was in sin.
 - d. Bildad – Job’s friend who gave him bad counsel based on *traditions*, assumed Job was in sin.
 - e. Zophar – Job’s friend who gave him bad counsel based on his *personal religious convictions*, assumed Job was in sin.
 - f. Elihu – Job’s younger friend who gave wiser counsel than those older than he, rebuked Job for being self-righteous.

3. **Summary of Job** – The Book of Job concerns the transforming crisis in the life of a great man who lived perhaps four thousand years ago. Job loses everything he has—wealth, family, and health—in a sudden series of catastrophes that force him to wrestle with the question, Why? The book begins with a heavenly debate between God and Satan, moves into an earthly debate between Job and his friends, and closes with a series of divine questions. Job’s trust in God (1–2) changes to complaining and growing self-righteousness (3–31; cf. 32:1; 40:8), but his repentance (42:1–6) leads to his restoration (42:7–17). The trials bring about an important transformation. The man after the process is different from the man before the process. The Book of Job divides into three parts: (1) The dilemma of Job (1–2); (2) the debates of Job (3–37); and (3) the deliverance of Job (38–42).

The Dilemma of Job (1–2): Job is not a logical candidate for disaster (1:1, 8). His moral integrity and his selfless service to God heighten the dilemma. Behind the scene, Satan (“accuser”) charges that no one loves God from pure motives, but only for material blessings (1:10). To refute Satan’s accusations, God allows him to strike Job with two series of assaults. In his sorrow Job laments the day of his birth but does not deny God (1:21; 2:10).

The Debates of Job (3–37): Although Job’s “comforters” reach wrong conclusions, they are his friends: of all who know Job, they are the only ones who come; they mourn with him in seven days of silent sympathy; and they confront Job without talking behind his

back. However, after Job breaks the silence, a three-round debate follows in which his friends say Job must be suffering because of his sin. Job's responses to their simplistic assumptions make the debate cycles increase in emotional fervor. He first accuses his friends of judging him, and later appeals to the Lord as his judge and refuge.

Job makes three basic complaints: (1) God does not hear me (13:3, 24; 19:7; 23:3–5; 30:20); (2) God is punishing me (6:4; 7:20; 9:17); and (3) God allows the wicked to prosper (21:7). His defenses are much longer than his friends' accusations; and in the process of defending his innocence, he becomes guilty of self-righteousness.

After Job's five-chapter closing monologue (27–31), Elihu freshens the air with a more perceptive and accurate view than those offered by Eliphaz, Bildad, or Zophar (32–37). He tells Job that he needs to humble himself before God and submit to God's process of purifying his life through trials.

The Deliverance of Job (38–42): After Elihu's preparatory discourse, God Himself ends the debate by speaking to Job from the whirlwind. In His first speech God reveals His power and wisdom as Creator and Preserver of the physical and animal world. Job responds by acknowledging his own ignorance and insignificance; he can offer no rebuttal (40:3–5). In His second speech God reveals His sovereign authority and challenges Job with two illustrations of His power to control the uncontrollable. This time Job responds by acknowledging his error with a repentant heart (42:1–6). If Job cannot understand God's ways in the realm of nature, how then can he understand God's ways in the spiritual realm? God makes no reference to Job's personal sufferings, and hardly touches on the real issue of the debate. However, Job catches a glimpse of the divine perspective; and when he acknowledges God's sovereignty over his life, his worldly goods are restored twofold. Job prays for his three friends who have cut him so deeply, but Elihu's speech is never rebuked. Thus, Satan's challenge becomes God's opportunity to build up Job's life. "Indeed we count them blessed who endured. You have heard of the perseverance of Job and seen the end intended by the Lord—that the Lord is very compassionate and merciful" (James 5:11; see also James 1:12).¹

B. Theme of Psalms – Worship

1. Outline of Psalms
 - a. Book 1 Chapters 1-41 (David)
 - b. Book 2 Chapters 42-72 (Mainly David and Sons of Korah)
 - c. Book 3 Chapters 73-89 (Mainly Asaph)
 - d. Book 4 Chapters 90-106 (Mostly anonymous writers)
 - e. Book 5 Chapters 107-150 (David and anonymous writers)

2. Summary of Psalms – The Psalter is really five books in one, and each book ends with a doxology (see chart). The last psalm is the closing doxology for Book 5 and for the Psalter as a whole. After the Psalms were written, editorial superscriptions or instructions were added to 116 of them. These superscriptions are historically accurate and are even numbered as the first verses in the Hebrew text. They designate fifty-seven psalms as

¹ Wilkinson, Bruce, and Kenneth Boa. *Talk Thru the Bible*. Nashville: T. Nelson, 1983.

mizmor, “psalm”—a song accompanied by a stringed instrument. Another twenty-nine are called shir, “song” and thirteen are called maskil, “contemplative poem.” Six are called miktam, perhaps meaning “epigram” or “inscription poem.” Five are termed tepillah, “prayer” (Hab. 3), and only one is called tehillah, “praise” (145). In addition to these technical terms, the psalms can be classified according to certain themes: Creation psalms (8; 19), Exodus psalms (78), penitence psalms (6), pilgrimage psalms (120–134), and messianic psalms (see “Christ in Psalms”). There are even nine acrostic psalms in which the first verse or line begins with the first verse of the Hebrew alphabet, the next begins with the second, and so on (see 9; 10; 25; 34; 37; 111; 112; 119; 145).

First Chronicles 16:4 supports another approach to classification: “to invoke, to thank, and to praise the Lord, the God of Israel” (RSV). This leads to three basic types—lament, thanksgiving, and praise psalms. The following classification further divides the Psalms into ten types: (1) Individual lament psalms: Directly addressed to God, these psalms petition Him to rescue and defend an individual. They have these elements: (a) an introduction (usually a cry to God), (b) the lament, (c) a confession of trust in God, (d) the petition, (e) a declaration or vow of praise. Most psalms are of this type (e.g., 3–7; 12; 13; 22; 25–28; 35; 38–40; 42; 43; 51; 54–57; 59; 61; 63; 64; 69–71; 86; 88; 102; 109; 120; 130; 140–143). (2) Communal lament psalms: The only difference is that the nation rather than an individual makes the lament (e.g., 44; 60; 74; 79–80; 83; 85; 90; and 123). (3) Individual thanksgiving psalms: The psalmist publicly acknowledges God’s activity on his behalf. These psalms thank God for something He has already done or express confidence in what He will yet do. They have these elements: (a) a proclamation to praise God; (b) a summary statement; (c) a report of deliverance; and (d) a renewed vow of praise (e.g., 18; 30; 32; 34; 40; 41; 66; 106; 116; and 138). (4) Communal thanksgiving psalms: In these psalms the acknowledgement is made by the nation rather than an individual (see 124; 129). (5) General praise psalms: These psalms revolve around the word “praise” and are more general than the thanksgiving psalms. The psalmist attempts to magnify the name of God and boast about His greatness (see 8; 19; 29; 103; 104; 139; 148; 150). The joyous exclamation “hallelujah” (“praise the Lord!”) is found in several of these psalms. (6) Descriptive praise psalms: These psalms praise God for His attributes and acts (e.g., 33; 36; 105; 111; 113; 117; 135; 136; 146; 147). (7) Enthronement psalms: These psalms describe Yahweh’s sovereign reign over all (see 47; 93; 96–99). Some anticipate the kingdom rule of Christ. (8) Pilgrimage songs: Also known as Songs of Zion, these psalms were sung by pilgrims traveling up to Jerusalem for the three annual religious feasts of Passover, Pentecost, and Tabernacles (see 43; 46; 48; 76; 84; 87; 120–134). (9) Royal psalms: The reigns of the earthly king and the heavenly King are portrayed in most of these psalms. (e.g. 2; 18; 20; 21; 45; 72; 89; 101; 110; 132; 144). (10) Wisdom and didactic psalms: The reader is exhorted and instructed in the way of righteousness (see 1; 37; 119).

There is a problem with the so-called imprecatory (“to call down a curse”) psalms. These psalms invoke divine judgment on one’s enemies (see 7; 35; 40; 55; 58; 59; 69; 79; 109; 137; 139; 144). Although some of them seem unreasonably harsh, a few things should be kept in mind: (1) They call for divine justice rather than human vengeance; (2) they ask for God to punish the wicked and thus vindicate His righteousness; (3) they condemn sin (in Hebrew thinking no sharp distinction exists between a sinner and his sin); and (4) even Jesus calls down a curse on several cities and tells His disciples to curse cities that do not receive the gospel (Matt. 10:14–15).

A number of special musical terms (some obscure) are used in the superscriptions of the psalms. “To the Chief Musician” appears in fifty-five psalms indicating that there is a collection of psalms used by the conductor of music in the temple, perhaps for special occasions. “Selah” is used seventy-one times in the Psalms and three times in Habakkuk 3. This word may mark a pause, a musical interlude, or a crescendo.²

² Wilkinson, Bruce, and Kenneth Boa. *Talk Thru the Bible*. Nashville: T. Nelson, 1983.

C. Theme of Proverbs – Wisdom

1. Outline of Proverbs
 - a. Proverbs of Solomon Chapters 1-29
 - b. Proverbs of Agur Chapter 30
 - c. Proverbs of Lemuel Chapter 31
2. Key people in Proverbs
 - a. The Wise – A person who knows God’s Word and who applies it to his life.
 - b. The Naive – A person who is ignorant of God’s Word and has little life experience.
 - c. The Fool – A person who knows God’s Word but doesn’t apply it to his life.
 - d. The Scoffer – A person who knows God’s Word, doesn’t apply it to his life, and ridicules those who do.
 - e. The Sluggard – A person who is lazy, undisciplined and makes excuses for not working diligently and planning ahead.
 - f. The Contentious or Vexing Woman – An unsubmitive, nagging, complaining wife.
 - g. The Angry or Hot tempered man – A person who does not control his emotions, tongue, or actions.
 - h. The Wicked or Evil man – A person who practices sin.
 - i. The Strange, Evil, Adulterous, Foolish, or Foreign Woman – A naive, boisterous, ungodly woman who practices immorality and/or is unfaithful to her husband.
 - j. The Drunkard – A person enslaved to wine or alcoholic beverages.
 - k. The Excellent wife – A faithful, godly, diligent and wise wife.
3. Summary of Proverbs – Proverbs is the most intensely practical book in the Old Testament because it teaches skillful living in the multiple aspects of everyday life. Its specific precepts include instruction on wisdom and folly, the righteous and the wicked, the tongue, pride and humility, justice and vengeance, the family, laziness and work, poverty and wealth, friends and neighbors, love and lust, anger and strife, masters and

servants, life and death. Proverbs touches upon every facet of human relationships, and its principles transcend the bounds of time and culture.

The Hebrew word for proverb (*mashal*) means “comparison, similar, parallel.” A proverb uses a comparison or figure of speech to make a pithy and poignant observation. Proverbs have been defined as simple illustrations that expose fundamental realities about life. These maxims are not theoretical but practical; they are easily memorized, based on real-life experience, and designed for use in the mainstream of life. The proverbs are general statements and illustrations of timeless truth, which allow for, but do not condone, exceptions to the rule. The key word is *hokhmah*, “wisdom”: it literally means “skill” (in living). Wisdom is more than shrewdness or intelligence. Instead, it relates to practical righteousness and moral acumen. The Book of Proverbs may be divided into six segments: (1) the purpose of Proverbs (1:1–7); (2) the proverbs to the youth (1:8–9:18); (3) the proverbs of Solomon (10:1–24:34); (4) the proverbs of Solomon copied by Hezekiah’s men (25:1–29:27); (5) the words of Agur (30:1–33); and (6) the words of King Lemuel (31:1–31).

The Purpose of Proverbs (1:1–7): The brief prologue states the author, theme, and purpose of the book.

The Proverbs to the Youth (1:8–9:18): Following the introduction, there is a series of ten exhortations, each beginning with “My son” (1:8–9:18). These messages introduce the concept of wisdom in the format of a father’s efforts to persuade his son to pursue the path of wisdom in order to achieve godly success in life. Wisdom rejects the invitation of crime and foolishness, rewards seekers of wisdom on every level, and wisdom’s discipline provides freedom and safety (1–4). Wisdom protects one from illicit sensuality and its consequences, from foolish practices and laziness, and from adultery and the lure of the harlot (5–7). Wisdom is to be preferred to folly because of its divine origin and rich benefits (8–9). There are four kinds of fools, ranging from those who are naive and uncommitted to scoffers who arrogantly despise the way of God. The fool is not mentally deficient; he is self-sufficient, ordering his life as if there were no God.

The Proverbs of Solomon (10:1–24:34): There is a minimal amount of topical arrangement in these chapters. There are some thematic clusters (e.g., 26:1–12, 13–16, 20–22), but the usual units are one-verse maxims. It is helpful to assemble and organize these proverbs according to such specific themes as money and speech. This Solomonic collection consists of 375 proverbs of Solomon. Chapters 10–15 contrast right and wrong in practice, and all but nineteen proverbs use antithetic parallelism, that is, parallels of paired opposite principles. Chapters 16:1–22:16 offer a series of self-evident moral truths and all but eighteen proverbs use synonymous parallelism, that is, parallels of paired identical or similar principles. The words of wise men (22:17–24:34) are given in two groups. The first group includes thirty distinct sayings (22:17–24:22), and six more are found in the second group (24:23–34).

The Proverbs of Solomon copied by Hezekiah’s Men (25:1–29:27): This second Solomonic collection was copied and arranged by “the men of Hezekiah” (25:1). These proverbs in chapters 25–29 further develop the themes in the first Solomonic collection.

The Words of Agur (30:1–33): The last two chapters of Proverbs form an appendix of sayings by other otherwise unknown sages, Agur and Lemuel. Most of Agur’s material is given in clusters of numerical proverbs.

The Words of King Lemuel (31:1–31): The last chapter includes an acrostic of twenty-two verses (the first letter of each verse consecutively follows the complete Hebrew alphabet) portraying a virtuous wife (31:10–31).³

³ Wilkinson, Bruce, and Kenneth Boa. *Talk Thru the Bible*. Nashville: T. Nelson, 1983.

D. Theme of Ecclesiastes – Life Without God is Vanity

1. Outline of Ecclesiastes
 - a. Declaration of Vanity Chapter 1:1-11
 - b. Demonstration of Vanity Chapters 1:12- Chapter 6
 - c. Deliverance from Vanity Chapters 7-12
2. Summary of Ecclesiastes – Ecclesiastes is a profound and problematic book. It is the record of an intense search for meaning and satisfaction in life on this earth, especially in view of all the iniquities and apparent absurdities that surround us. It takes the perspective of the greatest answers that wisdom under the sun can produce. If the Preacher is identified as Solomon, Ecclesiastes was written from a unique vantage point. Possessing the greatest mental, material, and political resources ever combined in one man, he was qualified beyond all others to write this book. Ecclesiastes is extremely difficult to synthesize, and several alternate approaches have been used. The one used here is: the thesis that “all is vanity” (1:1–11), the proof that “all is vanity” (1:12–6:12), the counsel for living with vanity (7:1–12:14).

The Thesis that “All Is Vanity” (1:1–11): After a one-verse introduction, the Preacher states his theme: “Vanity of vanities, all is vanity” (1:2). Life under the sun appears to be futile and perplexing. Verses 3–11 illustrate this theme in the endless and apparently meaningless cycles found in nature and history.

The Proof that “All Is Vanity” (1:12–6:12): The Preacher describes his multiple quest for meaning and satisfaction as he explores his vast personal resources. He begins with wisdom (1:12–18) but finds that “he who increases knowledge increases sorrow.” Due to his intense perception of reality he experiences just the reverse of “ignorance is bliss.” The Preacher moves from wisdom to laughter, hedonism, and wine (2:1–3) and then turns to works, women, and wealth (2:4–11); but all lead to emptiness. He realizes that wisdom is far greater than foolishness, but both seem to lead to futility in view of the brevity of life and universality of death (2:12–17). He concludes by acknowledging that contentment and joy are found only in God.

At this point, Ecclesiastes turns from his situation in life to a philosophical quest; but the conclusion remains the same. The Preacher considers the unchanging order of events and the fixed laws of God. Time is short, and there is no eternity on earth (3:1–15). The futility of death seems to cancel the difference between righteousness and wickedness (3:16–22). Chapters 4–5 explore the futility in social relationships (oppression, rivalry, covetousness, power) and in religious relationships (formalism, empty prayer, vows). In addition, the world’s offerings produce disappointment, not satisfaction. Ultimate meaning can be found only in God.

The Counsel for Living with Vanity (7:1–12:14): A series of lessons on practical wisdom (7:1–9:12) portrays levity and pleasure-seeking as superficial and foolish; it is better to have sober depth of thought. Wisdom and self-control provide perspective and strength in coping with life. One should enjoy prosperity, and consider in adversity that God made both. Avoid the twin extremes of self-righteousness and immorality. Sin invades all men, and wisdom is cut short by evil and death. The human mind cannot grasp ultimate meaning. Submission to authority helps one avoid unnecessary hardship, but real justice is often lacking on earth. The uncertainties of life and certainty of the grave show that God’s purposes and ways often cannot be grasped. One should, therefore, magnify opportunities while they last, because fortune can change suddenly.

Wisdom, the most powerful human resource, is contrasted with the meaningless talk and effort of fools (9:13–11:6). In view of the unpredictability of circumstances, wisdom is the best course to follow in order to minimize grief and misfortune. Wisdom involves discipline and diligence. The Preacher offers exhortations on using life well (11:7–12:7). Youth is too brief and precious to be squandered in foolishness or evil. A person should live well in the fullness of each day before God and acknowledge Him early in life. This section closes with an exquisite allegory of old age (12:1–7).

The Preacher concludes that the “good life” is only attained by revering God. Those who fail to take God and His will seriously into account are doomed to lives of foolishness and futility. Life will not wait upon the solution of all its problems; nevertheless, real meaning can be found by looking not “under the sun” but beyond the sun to the “one Shepherd” (12:11).⁴

E. Theme of Song of Solomon – Romance in Relationships and Marriage

1. Outline of Song of Solomon

- a. Courtship or Leave Chapters 1-3
- b. Consummation or Cleave Chapters 4-5
- c. Celebration or Weave Chapters 5-8

2. Summary of Song of Solomon – Solomon wrote 1,005 songs (1 Kin. 4:32), but this beautiful eulogy of love stood out among them as the “song of songs” (1:1). The great literary value of this song can be seen in its rich use of metaphor and oriental imagery as it extols the purity, beauty, and satisfaction of love. It is never crass, but often intimate, as it explores the dimensions of the relationship between two lovers: attraction, desire, companionship, pleasure, union, separation, faithfulness, and praise. Like Ecclesiastes, this little book is not easily outlined, and various schemes can be used. It abounds with sudden changes of speakers, and they are not identified. The beginning of love is seen first (1:1–5:1), and then broadening of love (5:2–8:14).

The Beginning of Love (1:1–5:1): King Solomon has a vineyard in the country of the Shulamite (6:13; 8:11). The Shulamite must work in the vineyard with her brothers (1:6; 8:11–12); and when Solomon visits the area, he wins her heart and eventually takes her to the palace in Jerusalem as his bride. She is tanned from hours of work outside in the vineyard, but she is “fairest among women” (1:8).

This song is arranged like scenes in a one-act drama with three main speakers—the bride (the Shulamite), the king (Solomon), and a chorus (the daughters of Jerusalem). It is not always clear who is speaking.

Chapters 1–3 give a series of recollections of the courtship: (1) The bride’s longing for affection at the palace before the wedding (1:2–8); (2) expressions of mutual love in the banquet hall (1:9–2:7); (3) a springtime visit of the king to the bride’s home in the country (2:8–17); (4) the Shulamite dream of separation from her beloved (3:1–5); and (5) the ornate wedding procession from the bride’s home to Jerusalem (3:6–11).

⁴ Wilkinson, Bruce, and Kenneth Boa. *Talk Thru the Bible*. Nashville: T. Nelson, 1983.

Solomon praises his bride from head to foot with a superb chain of similes and metaphors (4:1–5:1). Her virginity is compared to “a garden enclosed” (4:12), and the garden is entered when the marriage is consummated (4:16–5:1). The union is commended, possibly by God, in 5:1.

The Broadening of Love (5:2–8:14): Some time after the wedding, the Shulamite has a troubled dream (5:2) in the palace while Solomon is away. In her dream Solomon comes to her door but she answers too late—he is gone. She panics and searches for him late at night in Jerusalem. Upon his return, Solomon assures her of his love and praises her beauty (6:4–7:10). The Shulamite begins to think of her country home and tries to persuade her beloved to return there with her (7:11–8:4). The journey takes place in 8:5–7 and their relationship continues to deepen. Their love will not be overthrown by jealousy or circumstances. At her homecoming (8:8–14) the Shulamite reflects on her brothers’ care for her when she was young (8:8–9). She remains virtuous (“I am a wall,” 8:10) and is now in a position to look out for her brothers’ welfare (8:11–12). The song concludes with a dual invitation of lover and beloved (8:13–14).⁵

IV. HOMEWORK

- A. Go through your flash cards for all of the books examined so far.
- B. Read through the summary information on Job through Song of Solomon and memorize the themes, outlines and key people.
- C. Read the assigned chapters below.
 - 1. Job
 - a. Chapters 1-2, 38-42
 - 2. Psalms
 - a. Psalm 1 (Wisdom Psalm)
 - b. Psalm 2 (Messianic Psalm)
 - c. Psalm 35 (Imprecatory Psalm)
 - d. Psalm 47 (Enthronement Psalm)
 - e. Psalm 117 (Thanksgiving Psalm)
 - f. Psalm 130 (Lament Psalm)
 - 3. Proverbs
 - a. Chapters 1-2
 - 4. Ecclesiastes
 - a. Chapters 1, 12
 - 5. Song of Solomon
 - a. Chapters 1, 8

⁵ Wilkinson, Bruce, and Kenneth Boa. Talk Thru the Bible. Nashville: T. Nelson, 1983.