

THE SONGS THE JEWS SANG

(books of poetry)

ADULT CLASS STUDY

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LESSON ONE

JOB: THE MOST PATIENT AND IMPATIENT MAN IN THE BIBLE

INTRODUCTION TO BOOKS OF POETRY

1. With this lesson, you are beginning a study of the five Old Testament books of POETRY. You must keep in mind, however, that Hebrew poetry was not so much a rhyming of _____ as it was a rhythm of _____ (it is sometimes called parallelism). To see that this is poetry, you need to look at these books in some translation other than the King James Version. (It should also be kept in mind that these are not the only Old Testament books which contain poetry, but they are the main ones.)

THE BOOK OF JOB

2. Job is one of the oldest books in the world - and maybe the oldest. It refers to early events in God's dealing with man, but there is no reference to the people of Israel and their laws. The only reference to idolatry is the worship of the _____ (31:26-28), which began very early. Job's religion is that of the patriarchs (compare Job 1:5 with Gen. 12:7b; 13:4). And the length of Job's life is about that of Abraham's father, so this would place him very early indeed in the history of mankind. Based on Job 1:2-4 and 42:13-16, what would you guess his age to be? _____
3. The setting of the book is the land of _____ (1:1). We are not sure where this was; some think it was between Palestine and Arabia.
4. The book is one of the greatest ever written. The problem with which it deals is ever old - and ever new. It is the problem of _____.
5. You will notice that, in our lesson title, we refer to Job as "the most patient and impatient man in the Bible." Job is known as a man of patience. James says, "Ye have heard of the _____ of _____" (James 5:11). But what does "patience" mean? Many think it means to "MEEKLY" ACCEPT anything that comes. Read Job 3:1,11; 6:4; 10:1; 14:1 (and similar passages) and answer this question: Did Job accept without question all that happened to him? _____. The Bible meaning of the word "patience" is _____ in spite of not being able to understand!

BACKGROUND TO JOB'S SUFFERING (Chapters 1 and 2)

6. There are three parts to the book of Job. The first two chapters are a sort of background. The next $39 \frac{1}{3}$ chapters are a debate between Job and his "friends" and the last $2 \frac{2}{3}$ chapter is the conclusion. Look at these first two chapters in a more modern translation; are they written in prose or poetry? _____
7. Read chapter 1 and be prepared to give a summary of it in class. In this chapter, Job loses all he has. Note, however, his attitude: "Naked came I out of my mother's womb, and naked shall I return thither: the _____; and the _____; _____ be the _____" (1:21). Isn't that a wonderful sentiment?
8. In chapter 2, Job himself is smitten (some think what he had was a form of leprosy coupled with elephantiasis). His wife loses faith, but again notice Job's attitude: "What? Shall we _____ at the _____, and shall we not _____?" (2:10). Even though he thought God was personally responsible, he did not lose faith!
9. Finally, three of Job's "friends" came to "comfort" him. They were _____, _____, and _____ (2:11). Later, Job says "_____ are ye all" (16:2). I'm afraid they were too much like we are.
10. They are silent for _____ days (2:13) and then they begin their "comforting." Even though this is theoretically just three friends comforting another, it seems to take the form of a public discussion (almost a debate). The speeches may have been written out (13:26 may refer to this) and a considerable amount of time is apparently involved (7:3). The rhetoric, etc., would indicate that what follow are not impromptu speeches, but carefully planned ones.

DISCUSSION OF JOB'S SUFFERING BEGUN (Chapters 3-21)

11. The next $39 \frac{1}{3}$ chapters are in the form of a debate. We will study 19 of them in this lesson and finish them in the next. Check a modern translation; is this "debate" written in prose or poetry? _____
12. It is not always easy to see the point being made in each speech. The main line of thought, however, seems to be this: The "comforters" say

that Job's trials are a result of his sins, that righteous people are not so punished, and if Job doesn't admit it, this adds another sin - that of hypocrisy. On the other hand, Job insists that his suffering is in no way connected with personal sin. He pleads his innocence and points out that the wicked often prosper while the innocent suffer. According to 42:7, which was basically right? _____. (However you will notice, as the debate progresses, that Job gets in trouble. In his protesting he seems to begin putting more emphasis on his own goodness than on God's grace.)

FIRST CYCLE OF SPEECHES (Chapters 3-14):

13. Job begins the discussion (chapter 3). In it, he wishes he were _____ (vs. 11).
14. Eliphaz is next (chapters 4 and 5). He accuses Job of being sinful, for "whoever _____, being _____? or where were the _____" (4:7).
15. Job answers Eliphaz (chapters 6 and 7) and challenges him to prove his accusation: "Cause me to understand _____" (6:24). Job says Eliphaz' words "are as _____" (6:26).
16. Next Bildad speaks (chapter 8). He says Job's words are "like a _____" (vs. 2). He says Job must be a wicked man for "God will not _____ a _____" (vs. 20).
17. In Job's answer (chapters 9 and 10), he points out that God "destroyeth the _____ and the _____" (9:22). He says that his so-called friends are discouraging him (9:31) and that he is "full of _____" (10:15).
18. Zophar is the last of his "friends" to speak (chapter 11). Did he think Job was a very honest person? _____ (note vs. 3).
19. Job begins his answer (chapters 12-14) by saying sarcastically: "No doubt but ye are _____, and _____" (12:2). For the first time he notes that he had rather order his case before God (13:3), and again re-affirms his faith: "Though he _____, yet will I _____" (13:15).

SECOND CYCLE OF SPEECHES (Chapters 15-21):

20. Eliphaz begins his second speech (chapter 15) by saying he believed Job had filled "his belly with the _____" (vs. 2) (in other words, that he was a wind-bag).
21. In Job's reply (chapters 16 and 17), he comments on what kind of comforters they are (16:2) and then again says, "Oh that one might plead... with _____" (16:21). Before too long he is going to get this wish - to his chagrin.
22. Bildad comes back (chapter 18) and wonders: "How long will it be ere ye make an _____" (vs. 2). In his speech, he tries to scare Job with the terrors of hell.
23. Job now (chapter 19) pleads for pity: "Have _____ upon me, have _____ upon me, O ye _____; for the _____"

(vs. 21). NOTE: JOB'S WORDS IN VERSES 25 AND 26 ARE AMONG THE MOST REMARKABLE IN THE BOOK. In 14:14, Job had asked the question: "If a man _____, shall he _____?" Now he seems to answer his own question: "For I know that my Redeemer liveth...and though after my skin worms destroy this body, yet _____"
_____!"
24. In Zophar's second speech (chapter 20), he speculates that Job's bones might be "full of the _____ of his _____" (vs. 11) - in other words, something Job has even forgotten about.
25. But Job (chapter 21) again points out that in this life "the wicked _____, become _____, yea, are _____ in _____"
(vs. 7), that it is in the hereafter that they will get their just due: "the wicked is reserved to the _____"
(vs. 30). Therefore sin and sorrow do not necessarily go hand in hand in the here-and-now.

FOR DISCUSSION (as time permits)

1. This book gives some interesting insights into the workings of Satan. What can you learn from chapters 1 and 2 about his operations?
2. Some common expressions originated with this book. Some of them are in 4:15; 8:7; 19:20. Can you find others?

3. What does this book have to say about the brevity of life? (Note 7:6; 8:9; 9:25,26; 14:1,2 and other passages.)
4. What practical lessons can we gain from this book about how to comfort other people (and how it should not be done)?

LESSON TWO

JOB: GOD'S ANSWER TO A KNOTTY PROBLEM

REVIEW

1. Last week we began a study of the book of Job. We noted that it deals with one of life's greatest problems: The problem of _____. Our lesson ended during the "debate" between Job and his "friends," who were supposed to be "comforting" him. His friends were saying that Job's troubles were the result of his _____. Did Job agree? _____. This week we will conclude the "debate" and then note the answer God gives:

CONTINUATION OF DISCUSSION OF JOB'S SUFFERING

(Chapters 22-42:6)

THIRD CYCLE OF SPEECHES (Chapters 22-31):

2. In Eliphaz's third speech (chapter 22), he accuses Job of some specific sins (vs. 6,7,9) and then says: "Therefore _____ and _____" (vs. 10).
3. Chapters 23 and 24 are Job's eighth speech AND HERE IS WHERE HE "GETS IN TROUBLE." He has been wanting his chance to plead his case before God. Now listen to him: "Oh that I _____ (God)! That I might _____! I would _____, and _____ . I would _____, and _____ (23:3-5).
4. Bildad's third speech (chapter 25) is very short. He just asks: "How... can man be _____?" (vs. 4). Six verses and he's finished. (And Zophar doesn't even take his third time!
5. Job's final answer is the longest of all (chapters 26-31). He again emphasizes his basic faith in God. After asking the question, "Whence then cometh _____? And where is the place of _____" (28:20),

He rightly answers: "The _____ of the _____, that is _____, and to _____ is _____" (28:23). But at the same time, he still insists on his own integrity: "Let me be _____ in an _____, that _____ may know _____." (31:6).

6. He denies the charges brought against him earlier by Eliphaz (31:16-21) and says, in effect, "Let dire things happen to me if these things are not so." (To what dire thing did he refer in 31:22? _____) Again he says "My desire is that _____ would _____" (31:35). Chapter 31 concludes by saying: "The words of _____ are _____" (vs. 40b).

7. At this point, a fifth party enters the discussion. His name is _____ (32:2). He is a _____ man (in age) (32:4,6). He claims to be the _____ (or intercessor) that Job had wanted (compare 9:33 with 33:6) and he claims to "speak on _____ behalf" (36:2)! Evidently he felt God was getting the "worst of it" in all speeches.

8. Elihu's long speech does contain some splendid passages on the greatness and majesty of God. He affirms "that _____ is _____ than _____" (33:12). He continues the thought in 36:26: "Behold, _____, and _____, neither can _____." In 37:5, he states: "God thundereth marvelously with his voice; _____, _____." And in the same chapter: "Touching the Almighty, we _____: He is _____, and _____, and _____" (37:23).

9. There are various viewpoints about Elihu. Some think he was an angel (even though he is specifically identified as a human being - 32:2; Gen. 22:21). Some think he was what he claimed to be - an intercessor and that he spoke by inspiration. It seems to your author, that while he rightly exalts the sovereignty of God, that he still ends up with the same erroneous conclusion as the three "friends": He says Job had "added _____ unto his _____" (34:37) and insists that if men obey and serve God, "they shall spend their days in _____" (36:11), but if they don't obey Him "they shall _____ by the sword" (36:12). But regardless of how you view Elihu himself, his speech does serve as a transition and ushers in the "speech" of God Himself!

GOD SPEAKS TO JOB OUT OF A WHIRLWIND (Chapters 38-42:6):

10. Job had wanted a chance to "talk things over with God" AND NOW HE GOT THIS CHANCE. 38:1 begins: "Then _____."
11. While Job had maintained his basic faith in God ("I will trust Him no matter what He does to me"), he had come to feel that God was doing this to him personally and that he was somehow being treated unjustly. Regarding these attitudes, God said Job had "darkened counsel by words _____" (38:2).
12. God is now going to show Job that he was not quite as smart as he thought he was. God says: "Gird up now thy loins _____; for I will demand of thee, and _____" (38:3).
13. God begins asking Job a series of questions - many of which we still can't answer. He first of all asks Job questions in the areas of _____ and _____ (38:4-38). He then asks Job questions in the area of _____ (38:39-39:30). All together, He asks Job about _____ different questions. He concludes by saying: "He that reproveth God, let _____" (40:2).
14. And how does Job make out on the "examination"? Summarize his "answer" in 40:3-5: _____

15. God then asks Job two last sets of questions: About the _____ (40:15) (the hippopotamus?) and the _____ (41:1) (the crocodile?).
16. There was but one conclusion that Job could reach: GOD IS HOLY AND MAN IS NOTHING; who therefore is man to question God?! Read all of 42:1-6 and then complete these blanks from the 2nd and 6th verses: "I know that thou _____, and that _____
_____. Wherefore I _____, and _____
_____." Of what did Job repent? _____

JOB VINDICATED AND RE-INSTATED (Chapter 42:7-17)

17. We come now to the sequel to the "debate." If you will check a modern translation, you will notice that the last 11 verses of this book are written in _____ (prose or poetry?).
18. God had answered Job in chapters 40 and 41. Now He answers the three "friends": "The Lord said to Eliphaz the Temanite, My _____ is kindled against thee, and against thy _____" (vs. 7). What did they have to do to have their sinfulness removed? _____ (vs. 8,9).
19. What did God then do for Job? _____ (vs. 10b). Did Job also have twice as many children as before? _____ (compare 1:2 and 42:13). How much longer did Job live after all these things? _____ (vs. 16).

WHAT IS GOD'S ANSWER

20. Having surveyed the book of Job, let us now see if we can come to some conclusion on the message of the book. The purpose of the book is to explore the problem of _____...but what answer to the problem does the book give?
21. Negatively, the answer is easy to see: The book declares that there is not always a direct relationship between _____ and suffering.
22. Positively, however, the answer is a little harder to see. Basically, the message of the book seems to be this: First of all, GOD IS OVER ALL AND CONTROLLING ALL; there is purpose in everything. After all, was there not a reason behind Job's suffering? _____
23. Second (and how important is this point!): EVEN THOUGH THERE IS PURPOSE IN EVERYTHING, MAN IS NOT WISE ENOUGH TO ALWAYS SEE THE PURPOSE. This seems to be the main point of the questions asked by God in chapters 40 and 41. Is man wise enough to even understand the things about him - the things he can see, feel, etc.? _____ How then can he be presumptuous enough to think he can understand the ways of God?!!
24. Thirdly, then, what a man needs to do is TRUST IN GOD regardless of what happens - trust that things will "turn out all right" even when so believing goes against all human reason and wisdom! When Job did this, what was the end result? _____ (42:12a).

25. It will be readily admitted that this answer is not particularly satisfying to the intellect. If you want a more intellectual answer, you can go to dozens of good books written by good men as they plumb the question of "Why? Why do good people suffer?" And they can give some very good reasons. But, after you get all the best answers written by men, WHEN TRAGEDY STRIKES IN YOUR OWN HOME AND LIFE, then INTELLECT goes out the window, and all that is left is _____ (II Cor. 5:7)! The only answer left is that given in the book of Job.

FOR DISCUSSION (as time permits)

1. The book of Job has been called by some "a book on nature." Discuss the following verses: 26:7; 38:19,22,31,32,35.
2. What are some of the reasons "why men suffer"?

LESSON THREE
THE PSALMS AND JEWISH POETRY

BACKGROUND ON THE PSALMS

1. With this lesson, we are beginning a brief study of the book of Psalms - the most-loved book in the Old Testament. The word "psalms" just means _____. This served Israel as both "prayerbook" and "hymnal," and was used for both private and public worship.
2. We generally think of these as "the Psalms of _____," although he did not write them all. He, however, was the chief writer and possibly the chief compiler. II Samuel 23:1 refers to him as "the _____ of Israel." And in Luke 20:42, we find this reference: "_____ himself saith in the book of _____..." We could head this lesson "The Sweet Psalmist of Israel" because most of the psalms we will study at this time were written by David. Many others also contributed to the book, however - we will notice some of them as we go along.

MORE ON "JEWISH" POETRY

3. To really appreciate the Psalms as poetry, you need to read them in a more modern translation and you need to read them ALOUD....As mentioned earlier, Jewish poetry is not a rhyming of _____, but rhythm of _____. If you will remember from the first lesson, this is sometimes called _____. To help your appreciation of this book, it might be well to notice three main types of parallelism:
4. The best-known approach in the Psalms is SYNONYMOUS PARALLELISM. This is where the second line just states the same thing in a little different way. Psalm 19:1 gives an example of this. What is the main thought of the first line? _____
_____ What is the main thought of the second line?

5. Another type is ANTITHETIC PARALLELISM. In this type, the first line states something and then the second line draws a contrast. Psalm 1:6 is

a good illustration. What does the first line say about "the way of the righteous"? _____

Then, what does the second line say about "the way of the ungodly"?

_____. Do you see the contrast? _____.

6. And then there is SYNTHETIC PARALLELISM. Here the second line expands the first line. Look at Psalm 19:7. What does the first line say about the word of God? _____

Then what new thought does the second line add? _____

_____. (Note that verse 3 also continues the same line of thought.)

SOME HIGHLIGHTS IN THE PSALMS (Psalms 1-30)

7. Psalms is actually not a single book, but a collection of books. If you have a modern translation, check it on this point. How many "books" are there in the book of Psalms? _____. What are the Psalms covered in each one?:

Book No. _____ - Psalms _____ to _____.

Book No. _____ - Psalms _____ to _____.

Book No. _____ - Psalms _____ to _____.

Book No. _____ - Psalms _____ to _____.

Book No. _____ - Psalms _____ to _____.

For the purpose of our study, however, we will just cover about 1/5th of the material in each time.

PSALM 1:

8. The first Psalm is one of the best-known in the book. The Septuagint attributes this Psalm to _____, who was probably the final compiler. It serves as a sort of introduction to the book. Read this Psalm aloud. What, to you, are some of its highlights? _____

PSALM 3:

9. Notice the notes that head this Psalm. They read: "A Psalm of _____, when he _____."

No one knows the exact origin of these notes, but they are very ancient. They can be very helpful in our understanding of the Psalms, but it must always be kept in mind that they are not inspired and not necessarily without error.

10. You will also notice the peculiar word that is at the end of verses 2, 4, and 8: _____. There are various words like this in the Psalms. It is generally thought that they are instructions to the singers or orchestra. THEY ARE NOT TO BE SAID WHEN YOU ARE READING THE PSALM. The word in this verse probably refers to a pause.

PSALM 8:

11. This is another great Psalm. Be sure to read all of it. What common expression is found in verse 2? _____.

How do verses 3-5 tie in with the problems the space-age raises?

Any other highlights in the Psalm for you? _____.

PSALM 14:

12. The first verse is a very familiar one: "The _____ hath said in his heart, _____." Verse 3 is a commentary on man's righteousness: "They are _____, they are _____: there is _____, no, _____."

PSALM 15:

13. Thomas Jefferson called this the picture of a perfect gentleman. According to this Psalm, what are some of the characteristics of "God's

gentleman"? _____

PSALM 16:

14. The Psalms contain many references to Christ. One of the most familiar is in this Psalm: Verses 3-11. If you have a Bible with cross-references, see if you can find where this passage is quoted in the New Testament: _____. To what event in the life of Christ does this prophecy refer? _____.

PSALM 19:

15. Here is another outstanding Psalm that you will want to read in its entirety. He begins with familiar words: "The heavens _____; and the firmament _____" (vs. 1). He comments on the instructions of God: "More to be desired are they than _____, yea than _____: sweeter also than _____" (vs. 10; see also vs. 13) and prays: "Let the _____, and the _____, be acceptable in thy sight, O Lord, my _____ and my _____" (vs. 14).

PSALM 22:

Psalms 22-24 form a "trilogy" - three songs that fit together in perfect harmony, telling us of Christ. They have been called the Psalms of the Cross, the Crook, and the Crown. They present Christ as Savior, Shepherd, and Sovereign.

16. Psalm 22 is one of the most remarkable passages ever written. It describes the crucifixion of Christ in minute detail at a time when

crucifixion was unknown. To what part of the crucifixion, do the following verse apply?

Verse 1: _____
Verse 6-8: _____
Verse 15: _____
Verse 16: _____
Verse 18: _____

PSALM 23:

17. Here is the best known Bible reference in all the world. It has brought comfort to literally millions. What ONE thing in this Psalm means the most to YOU? _____

PSALM 24:

18. This Psalm completes the picture of Christ: as the triumphant, risen, reigning Lord. Someone has suggested that verses 7-10 picture the Christ as He ascends from the Mount of Olives and returns to His father. Try to picture this in your mind: Christ and a group of welcoming angels as they near the heavenly portals. There is an exchange between the angels that are with Christ and those inside. See if you can summarize this exchange:

The angels with Christ (vs. 7): _____

Those within (vs. 8a): _____

Repetition of first shout (vs. 9): _____

Repetition of question from within (vs. 10a): _____

The answer from without (vs. 10b): _____

PSALM 27:

19. Here is another very meaningful Psalm. Read it to yourself and then copy

the verse that means the most to you: "

"

PSALM 29:

20. As an illustration of the recurring thoughts in the Psalms, what phrase do you find in all of these verses: 3,4,5,7,9, and 9? _____
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FOR DISCUSSION (as time permits)

1. To anticipate a little bit, you might look ahead at the notes preceding all the Psalms and see how many different authors contributed to the book. You might also discuss the amount of time involved in the writing and final compilation of the book (especially notice Psalm 90 and the note on Psalm 1 in this lesson).
2. You might try to find some more illustrations of Synonymous, Antithetic, and Synthetic Parallelism.
3. Glance through the book of Psalms, quickly reading the explanatory notes at the beginning of many of the Psalms. In what way might these notes be helpful? What insight do they give the historical background of many of these Psalms?

LESSON FOUR

PSALMS: THE HEART OF HEBREW HISTORY

HISTORY IN THE PSALMS

1. The Psalms cover a great deal of history, both from the standpoint of the length of time covered in the writing of the book, and also from the standpoint of the historical events referred to in the book. Even though the majority of the book was written in the days of David, parts of it were written much earlier and parts much later. Psalm 90 is attributed to _____ (see note before the Psalm), who lived about 1500 B.C. and Psalm 1 is attributed to _____ (see note in last week's lesson), who lived about 400 B.C. Thus, all together the book took about _____ years to reach its final form.
2. As an illustration of the historical events referred to in the book, check the following references (in context) - and then beside each one, write what event in Biblical history is spoken of:

Psalm 3:5; 33:6,9

Psalm 105:9, 10a

Psalm 105:16-21

Psalm 78:13

Psalm 105:42-44

Psalm 106:34-36

Psalm 137:1

3. The real value of this, as far as we are concerned, is that it gives the **EMOTIONS** behind the **EVENTS**. In the first 17 books of the Old Testament, you can read about **WHAT** happened, but in the Psalms, you can read about how they **FELT**. Thus, in the heading for our lesson, we are referring to the Psalms as the _____ of Hebrew history.
4. This week's lesson gives a number of illustrations of how a Psalm can give the emotional background of an event. All of the events we shall notice, however, will be from the life of one man: _____ (see the note before Psalm 34).

DAVID'S LIFE AND THE PSALMS

Notice carefully the notes at the beginning of each of those Psalms. We will try to notice some of the historical background and then notice David's

attitude.

PSALM 59:

5. Because of David's successes (I Sam. 19:8), Saul became exceedingly jealous and tried to kill David with a _____ (I Sam. 19:10), but David escaped to his own home. Saul sent messengers to his house to try to kill him (I Sam. 19:11 and introductory note). David's wife, Michal, helps him escape by letting him down out of a _____ (I Sam. 19:12) and then fools Saul's spies by putting an _____ in bed, so they will think he is still there (I Sam. 19:13ff).
6. This Psalm was written during this time of crisis - at the beginning of Saul's persecution of David. David is bewildered at this: "For, lo, they _____, O Lord" (Psa. 59:3). But David had confidence in God: "Unto _____, O my _____, will I sing: for _____ is my _____, and the _____ of my _____" (Psa. 59:17).

PSALM 56:

7. In David's flight from Saul, he finally comes to the tabernacle, where he persuades Ahimelech the priest to give him sacred bread and the sword of Goliath (I Sam. 21:1-9). Then he fled to Achish the king of _____ (I Sam. 21:10), which was one of the five great Philistine cities. However, because of the words of Achish's servants (I Sam. 21:11), David saw he was in danger of his life "and was sore _____" (I Sam. 21:12).
8. Psalm 56 is David's prayer at this point: "Be _____ unto me, O God: for man would _____" (Psa. 56:1). David makes this request of God: "Put thou my _____" (Psa. 56:8).

PSALM 34:

9. It is significant to notice, however, that David not only prayed to God (Psa. 56), but he also did what he could to escape from the Philistines. Read I Samuel 21:13-15; what did David do to escape from Achish, the

Abimelech (Abimelech evidently was the official designation of the Philistine kings)? _____

10. Psalm 34 is David's prayer of "thanks" after his deliverance. It is a great Psalm; you will want to read it all. Verse 15 is a great commentary on the power of prayer: "The _____ are upon the _____, and his _____ are _____." Can you find the verse that spoke of something in the life of Christ? _____ Are there any other verses that especially appeal to you in this Psalm? _____

PSALM 57:

11. After David left the city of Gath, he fled "to the _____ Adullam" (I Sam. 22:1). Here was a real low point in David's life - as he was fleeing for his life. Here he writes Psalm 57 in which he says: "They have prepared a _____ for my _____; my soul is _____: they have digged a _____ before me" (vs. 6). But he still relies on God: "Be _____ unto me, O God, be _____ unto me: for my soul _____: yea, in the _____ will I make my refuge, until _____" (vs. 1).
12. But David is not safe in the cave for long. Back when he had gone to the tabernacle (see question 7), _____ had been there and had seen him (I Sam. 21:7). He was Saul's chief herdsman and now he told Saul what had happened (I Sam. 22:9,10,22) with the result that Saul had the priests and their families killed. David was much upset about this and thus wrote: "God shall likewise destroy _____ for ever, he shall take _____ away, and pluck _____ out of thy dwelling place, and root _____ out of the _____" (Psa. 52:5).

PSALM 54:

13. David and his men now fled to the wilderness of _____ (I Sam. 23:14), but the Ziphites (or Ziphim) went to Saul and said "Doth not

_____ hide himself _____ in _____
 _____?" (I Sam. 23:19). Again
 David called to God: "_____ me, O God, by thy name" (Psa.
 54:1a) "for _____ are risen up against me" (Psa.
 54:3a). And again God heard his prayer and rescued him. Read I Samuel
 23:25-29 for this story.

PSALM 60:

14. Our next Psalm jumps to an incident after David was already king. II Samuel 8:13 tells us that David made a reputation for fighting the Syrians (literally Edomites, vs. 14) in the valley of _____, and that altogether _____ Edomites were killed. And I Kings 11:15, 16 tells us that _____, David's captain, had a great part in this. But Psalm 60 gives some details we don't have elsewhere.
15. What two men or tribes did David fight? _____ and _____ (see notes at first of Psalm). How many Edomites were killed in the particular campaign referred to in the Psalm? _____ (see notes again). Apparently the Psalm was written during the campaign. At the time it was written, was all going well for David's army? _____ (vs. 1-3). But did David believe that "through God" they would triumph? _____ (vs. 12). And did they? _____ (II Sam. 8:13 again).

PSALM 51:

16. The last "historical" psalm we shall notice was written after David's sin with _____ and after _____ the prophet had said, "Thou art the man" (see notes after Psa. 51). You probably know the sordid story by heart, but if not, you can read II Samuel 11 and 12 to refresh your memory.
17. David is known as "a man after (God's) own _____" (Acts 13:22). But he was not so called because he was perfect, because he was not. And certainly he was not so called because he sinned, for God abhors sin. But rather he was "a man after God's own heart," because even though he went to the depths of sin, HE WAS BIG ENOUGH TO ACKNOWLEDGE HIS SIN (II Samuel 12:13) AND TO TURN FROM IT. This entire Psalm is the cry of a

penitent soul to God. Read it all, but copy here verses 10-12:

"

"

OTHER HIGHLIGHTS IN PSALMS 31-60

There are many other highlights in the Psalms under consideration in this lesson. We will notice just a few of them:

PSALM 31:

13. This must have been a favorite of Jesus'. Can you find the phrase he quoted in his last cry? _____

PSALM 32:

19. It is said that Augustine wrote this Psalm on the wall above his bed and read it constantly with tears. It begins with a beatitude: "_____ is he whose _____, whose _____" (vs. 1).

PSALM 37:

20. This is one of the best-loved Psalms; you will want to read it all. In it, David explores the problem of the apparent success that some wicked people have in this life. He notices that ultimately the wicked will get their just dues (vs. 20), but he also points out that even here there are advantages in living for God. For instance, he points out that "a _____ that a _____ man hath is better than the _____ of many _____" (vs. 16). He also notes that the righteous are promised the necessities of life: "I have been _____, and now am _____; yet have I not seen the _____, nor his seed _____" (vs. 25).

PSALM 46:

21. This Psalm was the inspiration for Martin Luther's famed song: "A Mighty Fortress is Our God." It begins: " _____ is our _____ and _____, a _____" (vs. 1). You'll want to read the rest as well; it is full of comfort!

NEXT WEEK: PSALMS 61-89

FOR DISCUSSION (as time permits)

1. You might glance back at the Psalms already studied and ahead to the next of the Psalms to find other examples of Psalms with historical backgrounds.

LESSON FIVE

PSALMS: A TEMPLE OF PRAISE

INTRODUCTION

In the last two lessons, we have tried to emphasize the poetical and historical values of the Psalms. The real value of the Psalms, however, lies in its religious expression and devotion.

In a fine lecture on the Psalms during the '61 Fort Worth Christian College Lectures, Neil Lightfoot emphasized this quality in the Psalms by comparing the Psalms to a beautiful temple. We would like to borrow his illustration for this lesson, which will be based on Psalms 61-69.

There are many rooms or chambers in this temple. But we want to notice just three - each one beginning with an "R."

THREE ROOMS

THE ROOM OF RIGHTEOUSNESS:

On the walls of this room are inscribed such words as "right," "righteousness," "goodness," "weakness," "mercy," and "love." In this room the emphasis is on LIVING RIGHT (note Psa. 15:1-3,5); the message is that God is not pleased when we do wrong! As we listen, we hear the scribes speak on some of the duties of man:

1. Psalm 62:10 - "...if riches increase, _____
_____."
2. Psalm 62:12 - "Also unto thee, O Lord, belongeth mercy: for thou renderest to _____ man according to his _____."
3. Psalm 63:6 - "...I remember thee upon my bed, and _____
on thee in the night watches."
4. Psalm 63:11 - "...the mouth of them that speak _____ shall be
_____."
5. Psalm 69:28 - "Let them (the wicked) be _____ of
the book of _____, and not _____
_____ with the righteous."
6. Psalm 82:3 - "Defend the _____ and _____: do justice
to the _____ and _____."

THE ROOM OF REVELATION:

In this unique room, God has caused the scribes to see - sometimes dimly, sometimes clearly - into the future. Some of their writings have to do with the future of their own people; the greatest, however, have to do with the coming Messiah (note Luke 24:44). To hear a part of their message, look at the exercise that follows. First of all you will find a number of New Testament references, which are a fulfillment of prophecies in the Psalms. Then you will find a list of events tied in with the Christ. After this, there are several references from the Psalms.

Beside each one of these references, write first the New Testament passage that fulfills it, and then the event it describes (use the key words underlined).

New Testament references: John 19:28,29; Ephesians 4:8; Acts 1:16-22 (esp. vs. 20); John 2:13-17; Romans 11:9,11; Romans 15:3.

Events: The Ascension of Christ; cleansing the temple; Christ's obedience to His Father (He pleased not Himself); being given vinegar at His death; the Jews' rejection of Christ (and Christianity); Judas' apostacy (and replacement).

	NEW TESTAMENT REFERENCE	EVENT
7.	Psaln 69:2a	
8.	Psaln 69:2b	
9.	Psaln 69:21	
10.	Psaln 69:22	
11.	Psaln 69:19	
12.	Psaln 69:25	

THE ROOM OF REVERENCE:

This is the largest room of all and in it are the greatest number of scribes. They take little notice of us for they are absorbed in their thoughts of God: of His goodness and of His provision and care for all creatures. here are just a few of their exalted tributes:

13. Psalm 89:7 "God is greatly to be _____ in the assembly of the saints, and to be had in _____ of all them that are about Him."
14. Psalm 70:4 "Let all those that seek thee _____ and be _____ in thee: and let such as love thy salvation say continually, _____."
15. Psalm 69:30 "I will _____ the name of God with a _____, and _____ him with _____."
16. Psalm 61:2 "...lead me to the _____."
17. Psalm 63:1 "O God, thou art my God; _____ will I seek thee: my soul _____ for thee, my flesh _____ for thee in a dry and thirsty land, where no water is."
18. Psalm 65:9,11,13 "Thou visitest the _____, and _____ it: thou greatly enrichest it with the _____ of _____Thou crownest the _____ with thy _____ The pastures are clothed with flocks; the valleys also are covered over with corn; they _____ for _____, they also _____."
19. Psalm 68:19 "Blessed be the Lord, who _____ loadeth us with _____, even the God of our salvation."
20. Psalm 34: 10,11 "For a _____ in thy courts is better than a _____ . I had rather be a _____ in the _____, than to _____ in the _____. For the Lord God is a _____ and _____: the Lord will give grace and glory: no _____ will he _____ from them that _____."
21. Psalm 86:7,15 "In the day of my _____ I will call upon thee: for thou wilt answer me....thou, O Lord, art a God full of _____, and _____, _____, and plentiful in _____ and _____."

Indeed the Psalms are a beautiful temple and it is the spirit of God that dwells there!

OTHER HIGHLIGHTS

There are other highlights through Psalms 61-89. Here are a few:

PSALM 71:

22. Psalm 71 has been called "The Psalm of Old Age." In it the Psalmist pleads: "Cast me not off in the time of _____; for-
sake me not _____ O God, forsake me
not; until I have showed thy strength unto this generation, and thy power
to every one that is come" (vs. 9,19). The writer knows, however, that
God will answer this cry: "Thou shalt increase my greatness, and
_____ me on every side (vs. 21).

PSALM 73:

23. This is the most familiar Psalm dealing with the problem of why wicked
people often prosper. The writer says: "I was _____ at the
foolish, when I saw the _____ of the wicked" (vs. 3).
It seemed to him that "they are not in trouble as _____"
(vs. 5). He tried to find the answer by himself, but "when I thought to
know this it was _____ for me" (vs. 16). Finally
though he went to God to find the answer: "Until I went into the
_____ of _____; _____ understood I their
_____ " (vs. 17). Then he understood that their apparent prosperity
is a very temporary thing and that they shall receive justice: "Surely
thou didst set them in _____ places: thou castedst them
down into _____ " (vs. 19).

PSALM 78:

24. This Psalm was referred to in the early part of our last lesson. It is
one of the great historical Psalms. Most of it refers to the wilderness
wanderings, but the latter part goes into some of the subsequent history.
Match the appropriate verses with the appropriate events.

Plagues in Egypt	Verse 14
Manna from heaven	Verse 15
Water from the rock	Verse 24
Led by pillar of cloud	Verse 43-51
Into land of Canaan	Verse 55
Messiah through line of Judah (and David)	Verse 68,70

25. This Psalm is one of the later ones, probably written after the Babylonian captivity. It begins: "Lord, thou hast been favorable unto thy land: thou hast brought back the _____ of Jacob" (vs. 1). In verse 6, the writer asks that their former glory be restored: "Wilt thou not _____ us again?" The writer beautifully expresses the significance of God bringing them back in verse 10: "_____ and _____ are met together; _____ and _____ have kissed each other."

FOR DISCUSSION (as time permits)

1. Can you find any other good illustrations of Righteousness, Revelation, and Reverence - besides those given in this lesson?
2. What is your favorite Psalm? Why?

LESSON SIX
PSALMS: THE JEWS' HYMNBOOK

INTRODUCTION

As we try to examine the contents of the book of Psalms, it is easy to lose sight of the fact that first and foremost these were the songs the Jews sang. It might be well then to re-emphasize this in our present lesson.

1. Jerome tells us that early Christians used many of the Psalms in their services - and many of them we still use. Below is a list of references from the Psalms and a list of popular church songs. See if you can match them up (if you have a songbook handy, it might be interesting to see how closely the song follows the Psalm).

Psa. 1:3	"As a Tree Beside the Water"
Psa. 8:1	"Hallelujah, Praise Jehovah"
Psa. 11:1	"Let the Words of My Mouth"
Psa. 19:7-13	"Out of the Ivory Palaces"
Psa. 19:14	"The Statutes of the Lord (Are Right)"
Psa. 23	"O How Love I Thy Law"
Psa. 45:8	"How Shall the Young Secure Their Hearts"
Psa. 119:9	"The Lord My Shepherd Is"
Psa. 119:97	"Flee As a Bird"
Psa. 148	"O Lord, Our Lord (How Excellent Thy Name)"

Many of the Psalms in our present study (Psalms 90-119) are rather famous for their contribution to Jewish - and modern - religious music. We will notice this connection as our lesson progresses.

THE ORIGINAL HYMNBOOK? (Psalms 90-100)

As we have already noted, Psalm 90 is attributed to Moses. Since Moses lived about 400 years before David, this would probably make it the earliest Psalm. Rabbinical tradition also assigns the next ten to Moses also. If this is true, this section (Psalms 90-100) could very well be the Jew's original hymnbook. Here are a few of the highlights through these Psalms.

2. How many years are as but one day in the sight of God? _____
Which verse so teaches? _____.
3. What is the usual span of a man's life? _____ Or "by reason of strength" how long? _____. What verse says this? _____.
Yet how long did Moses live? _____ (note Deut. 34:7). Was the length of Moses' life therefore the exception or the rule? _____.
4. But regardless of the number of years we live, what do we need to do?
"So teach us to _____, that we may _____"
(vs. 12).

PSALM 92:

5. What verse (or verses) say that the righteous are like a tree? _____.
In what ways are the righteous like a tree, according to this text?

PSALM 95:

6. What verses in this Psalm are quoted in Hebrews 4:7? _____.

PSALM 97:

7. Some have the idea that LOVE ALONE will solve everything; they decry being against anything. But many passages in the Psalms stress that you cannot LOVE a thing without HATING its opposite - and if you do not hate its opposite, you do not truly love. What verse in this Psalm stresses that to love God, we must hate evil? _____ (see also 119:104, 113, 128, 163).

PSALM 100

8. Psalm 100, the final of our series, is a beautiful hymn of praise. It begins: "Make a _____ unto the Lord, all ye _____" (vs. 1). You will want to read it all.

PSALMS OF DAVID AND OTHERS

(Psalms 101-112)

One cannot think of the hymns of the Jews without thinking of David and his harp. The next group of Psalms features Psalms by David, along with those by other writers. Some highlights:

PSALM 103:

9. Psalm 103 is thought to be a Psalm written in David's old age, as he thinks back over what God has done for him. Verses 3-14 is one of the most comforting passages your author knows anything about. Read it slowly, meditate on it - it's full of meaning! The passage begins: "The Lord is _____ and _____, _____ to _____, and _____ in _____" (vs. 3)

PSALM 109:

10. To whom does Peter apply Psalm 109:3 in Acts 1:20? _____.

PSALM 110:

11. This psalm contains many references to Christ. What verse is quoted in Matthew 22:44; Acts 2:34,35; and Hebrews 1:13? _____. What verse is quoted in Hebrews 5:6; 6:20; and 7:17,21? _____.

PSALM 111:

12. This is the only place in the Bible in the KJV where the term "reverend" is used. In what verse is it found? _____. To whom does it refer? _____. Should man therefore appropriate it for himself? _____.
13. What does verse 10 say is "the beginning of wisdom"? _____
-

THE PASSOVER SONGS! (Psalms 113-118)

Psalms 113-118 are the main body of Hallel Psalms - those Psalms sung in connection with the Passover feast. Psalm 136 is the Great Hallel Psalm - the one sung at the beginning of the Passover. Then Psalms 113 and 114 were sung at the beginning of the Passover feast - and Psalms 115-118 were sung at the end of the fest.

14. What famous personality probably sang these Psalms? _____
(note Matt. 26:30ff).

PSALM 115:

15. Verses 4-7 is a fine description of idols. What does verse 8 say happens to those who worship false gods? _____

PSALM 116:

16. According to verse 15, what is precious to the Lord? _____
_____. Why do you suppose this is so? _____
_____.

PSALM 117:

17. This is the middle chapter of the Bible - and the shortest chapter in the Bible. The first verse is quoted in the New Testament. In which of the following references is it quoted?: Acts 2:38; Romans 15:11; I Peter 3:21 _____.

PSALM 118:

18. What phrase is repeated in verses 1,2,3,4, and 29? _____
_____.
19. Verse 8 is the middle verse of the Bible - and it is a good one. If our confidence is in men, are we likely to be disappointed (even if the man is exceedingly good as men go)? _____. In whom should we put our confidence? _____.

20. Three "S's" are used to describe the Lord in verse 14. They are:
 (1) _____, (2) _____, (3) _____.
21. How would the attitude expressed in verse 24 help those who are prone to worry about the future? _____
22. During what event in the life of Christ did the people refer to verse 26? _____ (note Matt. 21:9).
23. As we have already noted, this is probably the song Jesus sang just before He went to the garden of Gethsemane - and then ultimately to His death. What a coincidence (?) then that this Psalm refers to His own REJECTION! What verse tells of this rejection? _____ (Note Matt. 21:42).

A GREAT PSALM (Psalm 119)

Psalm 119, like Psalm 1, is attributed to Ezra. It is the longest chapter in the Bible and is one of the most unusual.

24. It is unusual, first of all, because of its theme. The theme is "THE WORD OF THE LORD" - and, with only a few exceptions, THE WORD OF GOD IS REFERRED TO IN EACH OF THE 176 VERSES. Various terms are used as synonyms to refer to the Word. What terms are found in the following verses?

Verse 1 _____.

Verse 2 _____.

Verse 3 _____.

Verse 4 _____.

Verse 5 _____.

Verse 6 _____.

Verse 7 _____.

Verse 8 _____.

Verse 9 _____.

25. Psalm 119 is also unusual because of its arrangement. It is an acrostic poem. Actually many of the Psalms are acrostic Psalms (9 and 10, 25, 27, 34, 111, 112, 145), but this is the most involved. In the KJV of the Bible

(and in many others), you will notice that the Psalm is broken up into 22 segments of 3 verses each. Each of these segments is headed by a symbol or phrase. These symbols or phrases are the Hebrew alphabet. The heading of the first segment of 3 verses is _____. This is equivalent to our "A." In the Hebrew, every one of the first eight verses begins with the first letter in the Hebrew alphabet. The heading of the second segment of 3 verses is _____. This is equivalent to our "B." Again, in the Hebrew, all of the next 3 verses begin with this letter. And so on through the alphabet.

When you put together the qualities of (1) being the longest chapter in the Bible, (2) putting a reference to the Word in every verse, and (3) having to use a particular letter to start each verse, you can imagine what a challenge this Psalm was to write! Here are some highlights:

26. Verses 9-16 are good advice to young people; you will want to read them all. According to verse 11, what can we do to keep from sinning?

_____.

27. In verse 71, the writer says it was good for him to have been

_____ so that he might _____.

How can "affliction" help us "learn the statutes"? _____

_____.

28. In verses 105 and 130, the word is compared to a _____.

NEXT WEEK: THE SONGS OF "ASCENT," THE "HALLELUJAH" PSALMS, AND OTHERS!

FOR DISCUSSION (as time permits)

1. Can you find any other songs based on the Psalms?
2. The comparison of a Christian with a tree is a very interesting one. Can you think of any other comparisons of a child of God with a palm tree? a cedar in Lebanon?
3. How would Psalm 107:2a and 116:10 tie in with the subject of soulwinning?
4. Students of literature, does Psalm 107:23 ring a bell?
5. Why do you suppose some men take upon themselves the title of "reverend"? (see question 12).
6. In what way is "fear" the "beginning of wisdom"? (see question 13).

LESSON SEVEN

PSALMS: CLOSING WITH A SHOUT!

We come now to the close of the book of Psalms - with a study of Psalms 120-150. While we realize the limitations of our study, we hope that in some small way the five lessons on the Psalms have drawn you closer to God.

THE "DEGREE" PSALMS

(120-134)

1. Look at the introductory notes preceding each of these psalms. Each has "a song of _____." Four are attributed to _____ (note Psalms 122, 124, 131, 133) and one to _____ (Psalm 127). The rest are anonymous. It is thought that these are possibly the songs the pilgrims sang as they made the journey to Jerusalem.
2. Psalm 121 might have been the chant when the pilgrims first caught sight of the mountain on which Jerusalem is built. It begins: "I will lift up mine eyes unto the _____, from whence cometh my help" (vs. 1).
3. And Psalm 122 might have been the refrain as they neared the temple gate: "I was _____ when they said unto me, Let us go into the _____" (vs. 1).
4. Psalm 125 is thought to be a psalm used while in the temple. It contains this comforting thought: "As the _____ are round about _____, so the Lord is round about his people from henceforth even for ever" (vs. 2).
5. Psalms 127 and 128 are psalms on the family. They begin: "Except the _____ build the house, they labor in vain that build it" (127:1). Is it not significant that the home should be included in these psalms used in their religious ceremonies?
6. To close out our brief survey of the "degree" psalms, note the wonderful thought in Psalm 133:1: "Behold, how good and how pleasant it is for _____ to dwell together in _____!"

THE GREAT HALLEL PSALM AND OTHERS (135-145)

7. You will remember that we noted in our last lesson that Psalm 136 was the Great Hallel Psalm - the psalm sung at the beginning of the Passover. It

was a favorite temple song (note II Chron. 7:3; Ezra 3:11). What phrase is repeated in every verse? _____

3. Psalm 137 was written while the Jews were in captivity. It begins: "By the rivers of _____, there we sat down, yea, we _____, when we remembered _____" (vs. 1).
9. Psalm 139 is a great psalm on the omnipresence of God! In the following verses, where did David say it was impossible to hide from God?

Vs. 8a _____.

Vs. 8b _____.

Vs. 9 _____.

Vs. 11 _____.

10. Psalm 142 is like those we studied in lesson four. The introductory note has: "Maschil of David; A Prayer when he was _____." For the background on this, see question 11 in lesson four. For a moment, put yourself in David's place and try to imagine how he felt when he said: "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; _____" (vs. 4).

THE "HALLELUJAH" PSALMS (146-150)

11. Psalms literally closes with a shout! Note that Psalms 146-150 all begin and end with the same phrase. What is that phrase? _____ . This is the same as the word "Hallelujah"!

FOR DISCUSSION

1. How would Psalm 126:5,6 tie in with the subject of soul-winning?
2. Have you ever known anyone who felt that children are a burden, that they "tie one down"? What light would Psalm 127:3-5a and Psalm 128:3 throw on this?
3. Psalm 141:5 is a peculiar verse. Why would it be a kindness to have the righteous smite you?
4. Notice Psalm 145:18,19 - another good reference on the power of prayer.

LESSON EIGHT

PROVERBS: JEWELS FROM KING SOLOMON'S MINE

There is a tradition about the fabulous lost mine of King Solomon with its great treasure. In the past, treasure hunters have searched for its riches....Here we have a veritable treasure from the Wise man himself.

This lesson will begin a three-lesson survey of the book of Proverbs. In this lesson we will be studying chapters 1-9.

THE "AUTHOR" AND CHIEF COMPILER

1. Like the book of Psalms, several contributed to the production of the book of Proverbs. The men of _____ were among the compilers (25:1) and _____ (30:1) and King _____ (31:1) are named as authors of certain sections. Of course, the chief writer and compiler was _____ (1:1; 10:1).
2. We read in I Kings 4:32,33 that he spoke _____ proverbs, _____ songs, and also taught on the things of nature. Of this, only _____ songs have been preserved (see Psalm 72, 127, plus Song of Solomon). This book (plus Ecclesiastes) contains all the proverbs preserved - and none of his works on nature have been preserved. Here we see the selectiveness of God.

THE CONTENTS OF THE BOOK

3. The book is largely filled with "wise sayings" or "proverbs." In most of the book, there is no attempt to organize these short sayings under subjects or in logical sequence. As we suggest in the title of the lesson, the individual proverbs are like a string of beautiful _____.
4. The purpose of the book is given in 1:2 as "to know _____ and _____." It is essentially a PRACTICAL book - that basically talks as much to us today as to those in Solomon's day.

THE FIRST SECTION: ON THE PRAISE OF WISDOM

5. Like Psalms, the book can be divided into five parts. We shall study the first of these sections in this lesson. The first nine chapters, unlike

much of the book to follow, center around a single theme: The praise of wisdom. The two verses below pretty well supply the key:

4:7 - _____

9:10 - _____

6. The tone of this first section is largely paternal (note 4:1). With what two words do the following verses begin? 1:10,15; 2:1; 3:1,11,21; 4:20; 5:1; 6:1,20; 7:1. _____.
7. Another unique thing about this first section is that often within it, Solomon writes as though Wisdom were a person instead of an abstract quality. What is Wisdom pictured as doing in the following verses?

1:20; 6:1 - _____.

9:1 - _____.

SOME HIGHLIGHTS IN SECTION ONE

Here are just a few of the fine teachings in the first 9 chapters:

8. Should a young person listen to his father and mother? _____ (1:8,9; 6:20-23).
9. Should one "go along" with bad company? _____ (1:10-16).
10. When the Lord "chastens" us, it shows He loves or hates us? _____ (3:11,12; see Heb. 12:5,6).
11. If you have the "wherewithal" to help another and fail to do so, is this wrong? _____ (3:27).
12. What is the source of our actions, etc.? _____ (4:23).
13. Even though Solomon himself had many wives, did he recommend discarding one wife in order to have another? _____ (5:13-21).
14. What does Solomon give as an example of industry? _____ (6:6-8).
15. Did Solomon recommend laziness? _____ (6:9-11).
16. What seven things does the Lord hate? (6:16-19).

(1)

(2)

(3)

(4)

(5)

(6)

(7)

17. Is adultery a "little" sin? _____ (6:32).
18. Solomon has a lot to say about harlots. In 7:27, he says that her house is the way to _____.
19. Is a wise man able to take constructive criticism? _____ (9:3).
20. We have all heard that "stolen waters are sweet and bread eaten in secret is pleasant," but who said this: a good person or a wicked person?
_____ (9:13-17, 13ff).

FOR DISCUSSION

1. Why do you suppose God did not preserve Solomon's works on nature?
2. What parts of the New Testament are much like the book of Proverbs (as described in question 3).
3. If we are not living under the Old Testament today, how can we apply any of these things to us?
4. Have you ever known anyone that wanted to get as close to sin as possible without going over the line? Who enjoyed "flirting" with sin, so to speak? How would 6:27 apply to such a one?
5. Are there any other high points in the first 9 chapters that you would like to mention?

LESSON NINE

PROVERBS: SOME "SPARKLING" TRUTHS

This, our second lesson on Proverbs, will be based on the second section in the book: Proverbs 10:1-22:16. This section is simply titled "The Proverbs of Solomon" (10:1). In this section we get into what we generally think of as "proverbs": Each verse contains a two-line proverb, each of which is usually on a different topic than the one that follows:

SOME "SOLITARY" DIAMONDS

1. Just because a way seems right religiously, does that mean it is right?
_____ (14:12; 16:25).
2. What is spoken of as "the rottenness of the bones"? _____ (14:30).
3. What exalts a nation? Its athletic prowess, its military strength, or what? _____ (14:34).
4. What goes before destruction? _____. What before a fall?
_____ (16:13). How have we shortened this
proverb? _____.
5. Which is harder, to conquer others or to conquer self? _____ (16:32).
6. What is the best "medicine" in the world? _____
(17:22).
7. What is a mocker? _____. What is "raging"? _____
_____. Do these have the power to deceive us? _____ (20:1).
8. What is to be chosen above great riches? _____
_____ (22:1).

SOME "STRINGS" OF "MATCHED GEMS"

ON GETTING ALONG WITH PEOPLE:

9. Does a true friend stick by you only when the going is good? _____
(17:17; 18:24b).
10. What is the secret of having friends? _____
(18:24a).
11. If someone is angry with us, what is the best defense? A hard right to
the jaw, fast legs to enable us to run away, or what? _____
_____ (15:1a).

ON THE HOME:

12. Do you think Solomon would have agreed with the statement that "a woman with 'horse sense' will never become a 'nag'"? _____ (19:13; notice also 21:9,19; 11:16).
13. Is the early training of children important? _____ (22:6).
14. In that training, might corrective discipline sometimes be necessary? _____ (13:24; 19:13).
15. Which is the most important in the home, fine fixtures or great love? _____ (15:17; see also 17:1).

ON THE TONGUE:

16. What is one of the best ways to get in trouble? _____ (10:19).
17. Do you agree with the statement that it is alright to tell anything, as long as you know it to be true? _____ (11:13; 17:9a).
18. What can you do to make people think you are wise? _____ (17:23).

ON HONESTY:

19. Does God agree with the philosophy that "all is fair in love, war, and a good business deal"? _____ (11:1; 20:23).
20. But some say that if they are honest in their dealings, their competitors will get ahead of them. Even if this were so, would this make dishonesty right? _____ (16:3).

FOR DISCUSSION

1. The Wise Man has a great deal to say about "the fear of God." See how many times the phrase is found - and how it is used.
2. Solomon also continually emphasizes industry and condemns laziness or slothfulness. Notice the peculiar statement made in 22:13. What is the point?
3. How would 11:30; 15:1; and 18:19 tie in with the subject of soulwinning?
4. Are there any other proverbs in this section that you feel are especially important?

LESSON TEN

PROVERBS: THE YOUNG MAN'S BOOK OF SUCCESS

This week we will finish our study of the book that someone has called "the finest guide-book to success that any young man ever followed." This final lesson will begin at 22:17 and go to the end of the book. This part of Proverbs naturally divides itself into four parts:

"THE WORDS OF THE WISE" (22:17 - 24:34)

The title of this section is taken from the wording of 22:17. The arrangement of this section is a little different from the last one - in that some of the proverbs are longer and many times several proverbs on the same subject will be grouped together.

1. While it is not necessarily wrong to be rich (God sometimes so blesses man), is it wrong to have this as one's ambition? _____ (23:4).
What ultimately happens to riches? _____ (23:5).
2. 23:7a in the KJV is a well-known passage. Copy it here: "_____
_____."
3. What good advice is given in the last part of 23:22? _____
_____.
Have children ever been known to neglect aged parents? _____.
4. What is a "priceless" commodity, according to 23:23a? _____.
Once we obtain it, should we try to hold on to it? _____.
5. Who has problems, according to 23:29,30? _____
_____.
At the first, there may be some (worldly) pleasure in this, but what about at the last? _____
_____ (23:31,32).
6. Some Jews of Jesus' day were teaching that one should hate his enemy (Matt. 5:43), but did the wise man teach this? _____ (24:17, 29; see also 25:21,22 in the next section).
7. What would be the result of laziness, according to the teaching of 24:30-34? _____.

PROVERBS COPIED BY MEN OF HEZEKIAH (25-29)

This is a special section of proverbs which was "copied out" by "the men of Hezekiah" (25:1) and then inserted into this book. Many of these proverbs seem to have been selected for economic purposes. There is some repetition, but not a great deal.

8. To what does the writer compare "a word fitly spoken"? _____
_____ (25:11). Does 26:20ff
remind you of some "old saying"? _____.
I've known people who were proud of the fact that they always "say just
what they think." What does Solomon call them? _____ (29:11).
9. Did Solomon approve of long-staying guests? _____ (25:17).
10. Is it smart to brag on oneself? _____ (27:2).
11. Some are too proud to ever confess they have sinned. Is this wise?
_____ (23:13).
12. What is one of the greatest needs in any age? _____ (29:13a).

WORDS OF AGUR (30)

We are not sure who "Agur" is - perhaps he was a friend of Solomon. Most of his proverbs are "nature" proverbs. Apparently Solomon was impressed with these and wanted to include them in the volume.

13. In 30:8, Agur says, "Give me neither _____ nor _____."
Why did he not want the first? _____
(30:9b). Why did he not want the second? _____
_____ (30:9a).
14. What "four little wise things" does Agur mention in 30:24-28?
(1) _____, (2) _____, (3) _____,
(4) _____.

WORDS OF KING LEMUEL

This starts out as a mother's instruction to a king and ends as an acrostic poem on "the worthy woman." We do not know who "King Lemuel" is. Some think it is Solomon himself. If so, "his mother" (31:1) is a reference to Bathsheba.

15. The "worthy woman" spoken of did not neglect her appearance (31:22), but this was not her primary concern (31:25). What is deceitful? _____ (31:30a). What is vain? _____ (31:30b). Who will be praised? _____ (31:30c).

FOR DISCUSSION

1. Many great New Testament teachings were first stated in this section of Proverbs. You might want to match the passages from Proverbs with the New Testament references:

Proverbs 24:12c

Romans 2:6

Proverbs 25:21,22

Romans 12:20

Proverbs 26:11a

James 4:13,14 (not exact)

Proverbs 27:1

II Peter 2:22

2. Occasionally people will question that the Bible does not contradict itself and will point to passages that seem to teach opposite things. In this section, we have two such passages one after another: 26:4,5. Why do you suppose this approach is sometimes used?

LESSON ELEVEN

ECCLESIASTES: THE SEARCH FOR HAPPINESS!

THE AUTHOR

1. The author identifies himself as "the Preacher, the _____, _____" (1:1; see also 1:12). Obviously this is a reference to _____. To be understood, the book should be viewed as a partial biography.

THE CONTENTS

2. This extremely gloomy book was read at the feast of Tabernacles by the Jews. To get the proper perspective, it must be supplemented with other truth from God's word. To get some idea of the point of the book, notice these key phrases:
 - (1) "_____ of _____, saith the Preacher, _____ of _____, all is _____" (1:2; see also 1:14b; 2:1b, 11b, etc.).
 - (2) "What profit hath a man of all his labor which he taketh _____?" (1:3; see also 1:9,14; 2:11,13; etc.).
 - (3) "...this sore travail hath _____ given to the sons of men to be exercised therewith" (1:13b; 2:24b,26; etc.).

This book is to show us that "UNDER THE SUN" all is "VANITY," so we should look beyond the sun to "GOD."

THE PURPOSE

3. Two passages give Solomon's purpose:
 - (1) "I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might _____ for the sons of men, which they _____ under the heaven all the days of their life" (2:3).
 - (2) "...because the Preacher was wise, he still _____ the people knowledge; yea, he gave good heed, and sought out, and set in order many _____. The Preacher sought to find

out _____: and that which was
_____ was upright, even _____
_____ " (12:9,10).

Thus Solomon's purpose is to TEACH the right way to go.

THE OUTLINE

The book is one of the hardest in the Bible to outline. For our purposes, let us view it like a PLAY with Solomon as the ACTOR (note 4:1,7):

PROLOGUE (1:1-11):

4. Solomon's role is that of a preacher. He steps to the front of the "stage" and gives his "text": "_____, saith the Preacher, _____: all is _____" (1:2).
5. So that we might know that these things apply to us, the Preacher declares: "...there is _____ under the sun" (1:9).

"ACT ONE": SOLOMON SEEKS HAPPINESS IN WISDOM (1:12-13):

6. Solomon first tries wisdom to attain happiness: "...Lo, I...have gotten _____ than all they that have been before me..." (1:16).
7. But what did it bring? "...in much wisdom is _____" (1:13). (Wisdom is valuable, but only as A MEANS TO AN END - not as an end within itself.)

"ACT TWO": SOLOMON SEEKS HAPPINESS IN RICHES AND REGAL LIVING (2,3):

8. Solomon refused himself nothing: "And whatsoever mine eyes desired _____, I _____" (2:10a). But what was the result? "...behold, all was _____ and _____, and there was no profit _____" (2:11b).

9. The reason for this is suggested in 3:11. The King James version reads: "Also he hath set the _____ in their heart." The Hebrew here literally reads "ETERNITY."
10. Is happiness found then in HAVING THINGS? _____ (note Luke 12:15, Phil. 4:11).

"ACT THREE": SOLOMON SEEKS HAPPINESS IN PROMINENCE, POWER, AND PRESTIGE (4-6):

11. Next the actor tries power, but he comes to this conclusion that this is a mere laboring "for the _____" (5:16; note also verse 15).
12. At this point, he notes the person who has little or nothing might be happier than one who has much. For instance: "The _____ of a laboring man is _____, whether he eat little or much: But the _____ of the _____ will not suffer (allow) him to _____" (5:12; see also 4:6,13).
13. Is happiness found in SERVING or in BEING SERVED? _____ (Note Matt. 20:25,26; Luke 14:11).

"ACT FOUR": SOLOMON SEEKS HAPPINESS IN EARTHLY, FORBIDDEN PLEASURES (7,8):

14. He says "I applied mine heart...to know the wickedness of _____, even of _____ and _____" (7:25). But the wicked have their troubles (7:26-28, especially vs. 28), and then comes the judgment: "...it shall not _____ with the _____..." (8:13).
15. The trouble with "the pleasures of sin" are that they are but "for a _____" (Heb. 11:25) and therefore do not bring lasting happiness. It is better then to try to live the good life (7:1a, 3a, 9, etc.).

"ACT FIVE": SOLOMON COMES TO THE CONCLUSION THAT HAPPINESS IS NOT FOUND IN ANY OF THESE, BUT IN DEVOTION TO DUTY HERE AND IN PREPARATION FOR THE LIFE TO COME! (9:1-12:7):

In this closing "act," the Preacher largely occupies himself giving some practical advice:

16. Does a husband have a responsibility to his wife? _____ (9:9a).
17. Should a child of God always do his best whatever the task? _____
(9:10a).
18. Is it alright to be unconcerned about "little" sins? _____ (10:1).
19. Why is it important to keep even our thoughts pure (according to 10:20)?

20. If we try always to do good, what will the result be? _____
_____ (11:1).
21. Is it possible to be over-cautious? _____ (11:4).
22. When is the time to start living right? _____
_____ (11:9; 12:1; note also 12:3-7).

EPILOGUE (12:8-14):

23. The Preacher returns to the "stage" for the last time to do a little summarizing. He begins by quoting his "text": _____
_____, saith the Preacher, _____
_____ " (12:3).
24. Then he comes to his CONCLUSION: "LET US HEAR THE _____
OF THE WHOLE MATTER: _____, AND _____
_____ FOR THIS IS THE _____
_____ " (12:13).

A CONCLUDING THOUGHT

25. Ecclesiastes can leave one somewhat depressed. That which can give us hope is to realize that THIS WORLD OF VANITY shall be superseded by A WORLD OF ETERNAL GLORY. Turn to Romans 8. Copy verse 18 below (and then read on through verse 25!):

FOR DISCUSSION (as time permits)

1. Review the life of Solomon to give a clue to the message of the book.
2. Go through the book, looking for the passages on "vanity," "under the sun," and "God."
3. Besides those noted in the lesson, there are many more PROVERBS in the book with very PRACTICAL application. As time permits, you might notice some of these:

A time and a place for everything (3:1-3).

A clue to why men sin (with a warning) (3:11, 3:15).

Some sad comments on funerals (4:2; 3:10).

The importance of cooperation (4:9-12).

The need for "finishitive" (7:3a).

Did you find any other proverbs you would like to share with the class?

LESSON TWELVE
SONG OF SOLOMON: A SONG OF MARRIED LOVE

INTRODUCTION

The title of the book is given in the first verse: "The Song of Songs" - or, literally, the greatest of the songs Solomon wrote. It is obviously a song of married love.

There are many possible interpretations of the book:

If taken literally, it is about Solomon and his new bride. Your author personally can see nothing out of the way in God treating this important theme (married love) in a wholesome way - showing God's attitude toward it.

If taken symbolically, it might refer to God's love for Israel and the Jews' love for God. Many rabbis took this position and it was read at the feast of the Passover.

If taken allegorically, it might refer to Christ's love for the church and the church's love for Christ. This is a very popular view, but this word of caution must be given: The comparison will have to be most general, because one gets involved in all kinds of difficulties if he tries to make the parallel complete in every detail.

HOWEVER, IT TYPIFIES GENUINE AND HAPPY LOVE REGARDLESS OF WHICH WAY IT IS INTERPRETED.

Another problem with the book is the difficulty to get the exact plot. This is harder in the English translation than in the Hebrew. In the Hebrew, there are masculine and feminine "pointings" and the shift from the singular to the plural is more definite. In the English version, it is often hard to tell who is talking. Even in the Hebrew, however, it is often hard to tell what man or woman is speaking - and what the exact locale is.

For our purposes, we will pretty well use the traditional (and simplest) approach to the story: In this approach, there is one man - Solomon. There is one woman - the Shulamite bride (6:13). There is also a chorus (the "daughters of Jerusalem" - 2:7; 3:5; 5:3; etc.).

Basically the background is this: The Shulamite woman lived in northern Palestine where the vineyards were. She had a mother and at least two brothers (1:6 ASV). She had to work very hard in the vineyards until she had become sun-burned (1:5,6). Somehow Solomon found her; he then courted her and made her his bride. The song opens with the new bride in the king's palace:

THE STORY

SCENE ONE: IN THE KING'S PALACE (1:2-2:7):

1. After the bride and chorus sing an introductory phrase (1:2-4), the bride makes excuses for her appearance: "I am _____....as the _____ of Kedar....I am _____ because the _____ looked upon me:they made me the keeper of the _____..." (1:5,6).
2. She asks where her husband is (1:7) and while the chorus is answering (1:3), the groom enters. He sings of the loveliness of his bride (1:9-11). After she sings of her love (1:12-14), he again tells her how beautiful she is: "Behold, thou art _____, my love; behold, thou art _____..." (1:15).
3. She demurs, saying, "You are the fair one; I am nothing": "I am the _____ of _____, and the _____ of the _____" (2:1) (note that these were common flowers - and apply to the bride, not the groom). But the groom turns around her statement and makes a compliment of it: "As the _____ among _____, so is my love among the daughters" (2:2). This scene closes with the bride singing to the chorus of her love (2:3-7).

SCENE TWO: THE BRIDE RECALLS THE DAYS OF COURTSHIP IN THE SPRING IN THE NORTHERN PART OF PALESTINE (2:3 - 3:5):

4. The bride recalls her lover coming to her house (2:8,9) and then she quotes him: "Rise up, my love, my fair one, and _____
_____. For lo, the _____ is past, the rain is over and gone; the _____ appear on the earth; the time of the singing of birds is come, and the _____ of the _____ is heard in our land" (2:10-12f). He ends by saying, "You have been as inaccessible as a dove in the cleft of the rocks" (2:14).
5. Apparently her answer was that she had been busy in the vineyard and she asks him to help her with her chores - to help her chase out the little foxes: "Take us the foxes, the _____ that _____: for _____" (2:15).

6. She then sings of her love (2:16,17) and tells the chorus of a happy dream where she thought she had lost her lover, but then she found him (3:1-4). She closes with a refrain used several times in the book: "I charge you, O ye _____ of _____, by the roses, and by the kinds of the field, that ye _____, nor _____ my love, _____" (3:5; see also 2:7, 3:4).

SCENE THREE: THE WRITER RECALLS THE WEDDING DAY, WHEN THE BRIDE WAS BROUGHT TO THE PALACE (3:6 - 5:1):

7. Apparently Solomon had gone with his chariot (equipped with couches) and 60 armed men to fetch her (note 3:7-10). As the scene opens, the chorus (inhabitants of Jerusalem) are beholding the bridal procession as it appears afar off: "Who is this cometh out of the _____ like pillars of smoke...?" (3:6; see also vs. 7-11). (Note: "This" is feminine in the Hebrew.)
8. As the trip nears its end, Solomon sings intimately to his bride (4:1-5). She interrupts (4:6), but he continues: "Thou art all _____, my love; there is _____" (4:7; see also vs. 9-15).
9. She says she hopes she will always satisfy him: "....let my _____ come into his _____, and eat his pleasant fruits" (4:16). He answers that she satisfies him completely, that he could want nothing more (5:1a), and then, having apparently arrived at the palace, he invites all to the wedding feast: "Eat, O _____; drink, yea, drink _____, O _____" (5:1b).

SCENE FOUR: RETURNING TO THE PALACE SETTING. THE BRIDE SINGS OF LOVE AND WISHES TO RETURN TO THE SCENE OF THE COURTSHIP DAYS (5:2 - 8:4):

10. The bride begins by telling of another dream in which it seemed her lover was gone (5:2-8). When the chorus asks her why this one is so to be desired (5:9), she replies by singing his praises: "My beloved is white and ruddy, the _____ among _____....Yea, he is altogether _____."

This is my _____, and this is my _____,
O daughters of Jerusalem" (5:10,16; see also vs. 11-15).

11. The chorus asks where he has gone (6:1) and she replies: "To the garden" (6:2,3). Then the groom returns and says she is the loveliest of all: "There are _____ queens, and _____ concubines, and virgins without number. My dove, my undefiled is but _____...she is the _____ one of her that bare her..." (6:8,9; see also vs. 4-7). The chorus takes up the refrain and they and the bride sing back and forth (chorus - 6:10; bride - 6:11,12; chorus - 6:13a; bride - 6:13b; chorus - 7:1-5). After the groom takes up the theme (7:6-9), the bride ways quite simply: "I am _____..." (7:10).
12. Finally, the bride asks if they can revisit the place of their first love: "Come, my beloved, let us _____ into the field; let us lodge in the villages. Let us get up early to the _____....I would lead thee, and bring thee into my _____..." (7:11,12; 8:2; see also 7:13; 8:1). She closes with a reference to his love for her and once more speaks to the chorus (8:3,4).

SCENE FIVE: BACK AT "HOME" (8:5-14).

13. The chorus (inhabitants) ask "Who is coming?" (8:5a). The groom points out where they met: "I raised thee up _____" (8:5b). Evidently this was near where the bride had been born: "...there thy mother _____..." (8:5c).
14. In this setting, the bride asks for a pledge of eternal love and pledges here own (8:6,7). THESE WORDS SUPPLY A SORT OF KEY TO THE MESSAGE OF THE BOOK. Write these two verses out in full below and think about their significance. If possible, read them in several translations:

6. She then sings of her love (2:16,17) and tells the chorus of a happy dream where she thought she had lost her lover, but then she found him (3:1-4). She closes with a refrain used several times in the book: "I charge you, O ye _____ of _____, by the roses, and by the kinds of the field, that ye _____, nor _____ my love, _____" (3:5; see also 2:7, 3:4).

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14. In this setting, the bride asks for a pledge of eternal love and pledges here own (8:6,7). THESE WORDS SUPPLY A SORT OF KEY TO THE MESSAGE OF THE BOOK. Write these two verses out in full below and think about their significance. If possible, read them in several translations:

Note if you please that the emphasis is not on physical love only (which is mentioned frequently throughout the book), but on a DEEP, ABIDING LOVE - a love that will express itself in physical ways - but also a love that lasts, a love that will strive to always "work things out."

15. To "wrap up the book": The bride mentions her little sister (3:8) and the groom says she will be cared for (3:9). The bride says, "Even so have I been cared for (3:10-12). The groom asks her to sing: "Thou that dwellest in the gardens, the companions hearken to thy _____: cause me to _____" (3:13). Then she repeats a portion of the song given earlier - going back to those early days of love: "Make haste, _____ and be thou like to a _____ or to a _____ upon the mountains of spices" (3:14). And with that, the story (and the song) ends.

FOR DISCUSSION (as time permits)

1. Discuss the various ways to interpret the book. Consider this: Is it absolutely necessary to decide between them?
2. Do you feel there is any need to discuss more the theme of married love that is often referred to in this book? Do parents often fall down here? Why do you suppose this is so? Do you feel children should learn of "sex" from the gutter or from their parents?
3. The reference to the "little foxes" (2:15) has been used in many sermons - as an illustration of the "little" things that are so destructive in our lives. Since the emphasis in this lesson has been on marriage and married love, can you think of any "little foxes" that can destroy happiness in that area? How about "little foxes" in the church? "Little foxes" in our personal lives?

LESSON THIRTEEN

REVIEW

GENERAL QUESTIONS

1. Is the "poetry" of these five books a rhyming of words or a rhythm of thought? _____.

JOB:

2. Job deals with (underline right answer): (1) The problem of riches, (2) the problem of suffering, (3) the problem of brotherly love.
3. Job is noted for his "patience." Which sentence best characterizes him: (1) He meekly accepted everything that happened without question, (2) he was full of questions, he sometimes "spouted off," but he still "kept on" in spite of his lack of understanding.
4. Job's "friends" thought he had suffered all of his troubles because: (1) he had been rich, (2) the Lord was testing him, (3) of his sins.
5. Did Job end up getting twice as much as he had lost - in every respect? _____.
6. Is there purpose in everything that happens? _____. Is man smart enough to always see that purpose? _____. What then should man do? _____.

PSALMS:

7. The word Psalm basically means _____.
8. The main writer of the Psalms was _____.
9. The earliest contributor to the Psalms was probably _____.
The last was probably _____.
10. Match the types of parallelism with the proper definition.

Synonymous

Continues the thought in the next line.

Antithetic

Has the same thought in the next line.

Synthetic

Has the opposite idea in the next line.

11. "Selah" probably means: (1) About the same as "amen," (2) to get louder, (3) to pause (be quiet).

PROVERBS:

12. The main writer of the Proverbs was _____.
13. Tradition has it that he wrote the Proverbs while: (1) Young, (2) middle-aged, (3) old.
14. Name at least one other writer that contributed something to the book:
_____.
15. A great deal of the book is addressed to a special group. Were these older people or younger people? _____.
16. The following trait is personified (treated as though a person) in the first part of the book: (1) Wisdom, (2) success, (3) industry.

ECCLESIASTES:

17. The word "ecclesiastes" literally means: (1) Happiness, (2) holy, (3) a kind of "preacher."
18. The author of this book was _____.
19. This book tells of his search for: (1) Success, (2) happiness, (3) riches.
20. Tradition has it that the author wrote this book while: (1) Young, (2) middle-aged, (3) old.
21. In which of the following did the author finally find what he was looking for? (1) Wisdom, (2) riches and regal living, (3) prominence, power, and prestige, (4) earthly, forbidden pleasures, (5) devotion to duty here and preparation for the life to come.

SONG OF SOLOMON:

22. This is a song about: (1) The temple, (2) love, (3) Solomon's many wives.
23. The song tells the story of a wedding. The groom is _____.
24. Tradition has it that this was written while the author was: (1) Young, (2) middle-aged, (3) old.
25. One lesson to be gained from the book is that sex is (1) a rather "dirty" thing no matter where found, (2) a very beautiful and needful thing in the framework of a scriptural marriage, (3) a matter of little importance.

QUESTIONS ON THE TEXT

Below is a list of more-or-less familiar passages, all of them taken from the five books we have been studying. After each scripture, write in the name of the book from which it was taken:

26. "...the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" _____.
27. "Blessed is the man that walketh not in the counsel of the ungodly..."
_____.
28. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" _____.
29. "Vanity of vanity...all is vanity" _____.
30. "Behold, thou art fair, my love; behold thou art fair..."
_____.
31. "O how love I thy law! It is my meditation all the day"
_____.
32. "The fear of the Lord is the beginning of wisdom..."
_____.
33. "I am the rose of Sharon, and the lily of the valleys"
_____.
34. "...the voice of the turtle is heard in our land"
_____.
35. "The Lord is my shepherd, I shall not want" _____.
36. "My God, my God, why hast thou forsaken me?..." _____.
37. "If a man die, shall he live again?..." _____.
38. "...though after....worms destroy this body, yet in my flesh shall I see God" _____.
39. "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" _____.
40. "Set me as a seal upon thine heart..." _____.
41. "...there is no new thing under the sun" _____.
42. "Who can find a virtuous woman? for her price is far above rubies"
_____.
43. "...for our vines have tender grapes" _____.
44. "Train up a child in the way he should go...." _____.

45. "Wherewithal shall a young man cleanse his way? by taking thereto
according to thy word" _____.
46. "Remember now thy Creator in the days of thy youth...."
_____.
47. "...miserable comforters are ye all" _____.
48. "Cast thy bread upon the waters: for thou shalt find it after many days"
_____.
49. "The heavens declare the glory of God..." _____.
50. "Let us hear the conclusion of the whole matter: Fear God, and keep his
commandments: for this is the whole duty of man"
_____.

Number right: _____.

ANSWERS
(Other than Scripture quotations)

LESSON ONE:

1. Words, thought.
2. Flood, sun (and the moon), around 200 at least.
3. Uz.
4. Suffering.
5. No, patient or steadfast ENDURANCE (one fellow said, it means to keep on keeping on).
6. Prose (prose is writing that is not poetry).
9. Eliphaz the Temanite, Bildad the Shuhite, Zophar the Naamathite.
10. Seven
11. Poetry.
12. Job.
13. Dead.

LESSON TWO:

1. Suffering, sin, no.
6. That his arm would fall off.
7. Elihu, young, daysman.
13. Cosmology and geology, biology. I counted 58 different questions, but the exact number is not the important thing.
14. "I cannot answer; I am going to keep quiet."
15. Behemoth, leviathan.
16. Of bragging too much on his own righteousness.
17. Prose.
18. Job had been right. They had to offer a sacrifice and have Job pray for them.
19. Gave Job twice as much as before, no, 140 years.
20. Suffering.
21. Sin.
22. Yes.
23. No.
24. "The latter end better than the beginning."
25. FAITH!

LESSON THREE:

1. "Songs" (sometimes with musical accompaniment).
2. David.
3. Words, thought, parallelism.
4. The heavens show God's greatness.
5. God knows the way of the righteous (therefore, they will be blessed), but the ungodly will perish.
6. It is perfect and it converts the soul; it is sure and it makes wise the ignorant.
7. 5; Book 1 - Psalms 1-41; Book 2 - Psalms 42-72; Book 3 - Psalms 73-89; Book 4 - Psalms 90-106; Book 5 - Psalms 107-150.
8. Ezra; some highlights to me are: the progression of wickedness (vs. 1), the righteous like a tree (vs. 3), but the important thing is what are the highlights for you?
10. Selah.
11. "Out of the mouth of babes"; many people use the immensity of space to try to reason that surely we are not a "special creation" (and sometimes to theorize about life on other planets in an effort to destroy faith) - but David uses the immensity of space to comment on the greatness of God and His goodness to man (it's all in your outlook!); another interesting point to me is the reference to "the paths of the sea" in verse 3.
13. "God's gentleman" (1) strives to live rightly, (2) tries to be a good neighbor, (3) tries to be just in all his dealings, (4) never tries to take advantage of another, etc.
14. Acts 2:22-23, the Resurrection (and Ascension and Glorification).
16. Verse 1: the cry of Jesus on the cross; verses 6-8: the mob mocking Him; verse 15: His cry, "I thirst"; verse 16: the crucifixion itself; verse 18: casting lots for His seamless cloak.
17. I suppose verse 4 is the most comforting to most people. Verse 2a is very meaningful to me personally. What about you?
18. The angels with Christ shout, "Open the doors; the King is coming!" Those within say, "Who is this King?" Those outside say, "He is the Lord," and then they again say, "Open the doors!" Again those within say, "Who is this king?" and they reply, "He is the Lord of Hosts!"
19. Verses 1, 4, 8, and 14 are all "special" to me. What verse is special to you?
20. "The voice of the Lord."

LESSON FOUR:

1. Moses, Ezra, 1100 years.
2. Creation, promise to Abraham and his descendants, story of Joseph, crossing Red Sea, into land of promise, people go into idolatry, captivity.
3. Heart.
4. David.
5. Javelin, window, image (idol).
7. Gath.
9. Acted like he was crazy, foamed at the mouth, etc.
10. Verse 20; verse 8,12, and 13 are good verses. What about you?
13. Siph.
14. Salt, 18,000, Joab.
15. Aramaharaim and Aramzobah, 12,000, apparently not, yes, yes.
16. Bathsheba, Nathan.
18. Verse 5a.

LESSON FIVE:

7. John 2:13-17; Cleansing the temple.
8. Romans 15:3; Christ's obedience even unto death (He pleased not Himself).
9. John 19:28,29; Offering Him vinegar.
10. Romans 11:9,10; The Jews' rejection of Christ (and later, of Christianity also).
11. Ephesians 4:8; The Ascension of Christ.
12. Acts 1:16-22; Judas' apostacy (and replacement).
24. Plagues - vs. 43-51; Manna - vs. 24; Water from rock - vs. 15; Pillar of cloud - vs. 14; Into land - vs. 55; Messiah through Judah and David - vs. 68,70.

LESSON SIX:

1. Psa. 1:3 - No. 14; Psa. 9:1 - No. 562; Psa. 11:1 - No. 543; Psa. 19:7-13 - No. 240; Psa. 19:14 - No. 136; Psa. 23 - No. 509; Psa. 45:8 - No. 155 (Chorus); Psa. 119:9 - No. 399; Psa. 119:97 - No. 240 (Chorus); Psa. 143 - No. 53.
2. 1000; vs. 4.

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3. 70 years; 80 years; vs. 10; 120 years.
5. Vs. 12-14; (1) planted, (2) growing, (3) bearing fruit, (4) bearing more fruit as grow older.
6. Vs. 7,8.
7. Vs. 10.
10. Judas.
11. Vs. 1; vs. 4.
12. Vs. 9; to God; no.
13. Fear.
14. Christ.
15. We become like that which we worship.
16. The death of one of His saints; for one prepared, death is a homegoing - it is a time when God is united with His own.
17. Romans 15:11.
18. "His mercy endureth for ever."
19. Yes, God.
20. Strength, song, and salvation.
21. "This is the day the Lord hath made"; don't let your fear of tomorrow destroy your ability to enjoy today.
22. Triumphal entry.
23. Vs. 22.
24. Verse 1 - "law"; verse 2 - "testimonies"; verse 3 - "ways"; verse 4 - "precepts"; verse 5 - "statutes"; verse 6 - "commandments"; verse 7 - "judgments"; verse 9 - "word."
25. Aleph, Beth.
26. Hide the word in our heart (by reading, studying, meditating, and memorizing).
27. Afflicted; learn the statutes; during times of affliction (especially illness), (1) we often realize our need of God, (2) we have time to read and study, and (3) we have time to really "get our bearings."
28. Light.

It should be noted that some of the questions in this lesson are thought questions. In the answers above, the author has given some of his thoughts. These are given, not because they are infallible, but to stimulate your OWN thinking.

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LESSON SEVEN:

1. Degree, David, Solomon.
2. Heaven, hell ("sheol" - the grave), uttermost parts of the sea, darkness.

LESSON EIGHT:

1. Hezekiah, Agur, Lemuel.
2. 3000, 1005, only 3 (unless some of the anonymous psalms are his).
3. Jewels.
6. "My son."
7. Speaking, building a house.
8. Yes.
9. No.
10. Loves.
11. Yes.
12. Heart.
13. No.
14. The ant.
15. No.
16. A proud look, a lying tongue, hands that shed innocent blood, a heart that devises wicked thoughts, feet that are swift to run to mischief, a false witness, one who sows discord among brethren.
17. No.
18. Hell.
19. Yes (he will love you for it).
20. A wicked person (a harlot).

LESSON NINE:

1. No.
2. Envy.
3. Righteousness.
4. Pride, a haughty spirit, "pride goeth before a fall."
5. Self.
6. "A merry heart" (or laughter, etc.).
7. Wine, strong drink, yes.

3. A good name.
9. NO - at all times.
10. Being friendly.
11. A soft answer.
12. Yes.
13. Yes.
14. Yes.
15. Love.
16. Talk too much.
17. No (whether a thing is true is not the only criteria; we should also ask, Is it helpful?).
18. Keep your mouth shut.
19. No.
20. No.

LESSON TEN:

1. Yes; they are quickly gone.
3. "Don't despise your mother when she is old"; yes.
4. Truth, yes.
5. Those who drink; "bites like an adder."
6. No.
7. Poverty.
8. "Apples of gold in pictures of silver"; "adding wood to the fire"; fools.
9. No.
10. No.
11. No.
12. Vision.
13. Lest he steal; lest he feel self-satisfied and deny God.
14. Ants, conies, locusts, spiders (or "lizards" in some translations).
15. Favor, beauty, the woman that fears the Lord.

LESSON ELEVEN:

1. Solomon.
10. No.
13. Serving.

16. Yes - to live with her joyfully, to love her.
17. Yes.
18. No.
19. Our thoughts are known to God.
20. That good will ultimately return to us.
21. Yes.
22. While young.

LESSON TWELVE:

Lesson twelve has no answers other than scripture quotations.

LESSON THIRTEEN:

Lesson thirteen is a review. The answers are found in the previous lessons.

