**Lesson 4**

**"Proverbs, Ecclesiastes, Song of Solomon”**

**Proverbs**

**I. Introduction**

A. Solomon is the author of Proverbs, Ecclesiastes, and the Song of Solomon. Solomon probably gathered together wise sayings along with his own. He wrote \_\_\_\_\_\_\_\_\_\_ proverbs (I Kings 4:32) but there are only \_\_\_\_\_\_\_\_\_\_\_\_ in the book of Proverbs.

B. As a young man, Solomon had a consuming passion for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (I Kings 3:9-12). He became the literary prodigy of the world in his day. His intellectual attainments were the wonder of the age. Kings came from the ends of the earth to hear him. He lectured on Botany and Zoology. He was a Scientist, a Political Ruler, a Business Man with Vast Enterprises, a Poet, Moralist,and Preacher. (See I Kings 4 and 9)

C. The Hebrew term for "proverb" means a comparison, and it came to be used for any moralistic pronouncement. Many proverbs are condensed parables. The book of Proverbs is not simply a collection of popular sayings, but contains short, concise, comparative statements by those who knew the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God. They are designed to assist the believer in his daily \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

D. The teachings of Proverbs are not expressed in a "Thus Saith the Lord" style as in the law of Moses, where the same things are taught as a direct \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God. Instead Proverbs teaches in a way that expresses God’s commands through the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of a man who tried out and tested just about everything that men can engage in. The things which God has commanded are proved by experience to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_ for man.

**II. The Structure**

A. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and Folly (chapters 1-9)

B. Various sayings of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (chapters 10-24)

C. Solomon's Proverbs copied by Hezekiah's \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (chapters 25-29)

D. Proverbs of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (chapters 30-31)

**III. The Teachings**

A. Contents:

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the book of Proverbs (chapter 1)

2. Results of the pursuit of \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (chapters 2-3)

3. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Wisdom (chapter 4)

4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ restraint of wisdom (chapters 5-7)

5. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of wisdom (chapter 8)

6. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ between wisdom and folly (chapter 9)

7. The Godly and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and other sayings (chapters 10-22:16)

8. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the wise (chapters 22:17-24)

9. Proverbs guiding \_\_\_\_\_\_\_\_\_\_\_\_\_ conduct (chapters 25-29)

10. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ on Wisdom (chapter 30)

11. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ woman (chapter 31)

B. Subjects include wisdom, righteousness, Fear of God, knowledge, morality, chastity, diligence, self-control, Trust in God, tithes, proper use of riches, consideration of the poor, the tongue, kindness to enemies, companions, training of children, industry, honesty, idleness, laziness, justice,helpfulness, cheerfulness, common sense etc.

**Ecclesiastes**

**I. Introduction**

A. The word Ecclesiastes means “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.”

B. The theme is Vanity of Vanities; all is vanity. Vanity means \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

C. Verses frequently quoted from the book included 1:2, 3:1, 4:12b, 12:1,13

**II. The Structure**

A. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of emptiness in life (chapters 1 and 2)

B. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God for life (chapter 3)

C. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ circumstances in life (chapter 4-11)

D. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ made regarding life (chapter 12)

**III. The Message (May be stated in three propositions)**

A. When you look at life with its seemingly aimless cycles (1:4, 4:1, 7:15, 8:8), you might conclude that life is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

B. Nevertheless, life is to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the fullest, realizing that it is the gift of God. (3:12-13; 3:22, 5:18-19, 8:15, 9:7-9)

C. The wise man will live his life in obedience to God, recognizing that God will eventually \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ all men. (3:16-17, 12:14)

**The Song of Solomon**

1. **The Introduction**

A. The Hebrew Title "The Song of Songs“ is taken front 1:1 and means the best of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The English Title "The Song of Solomon" is also taken from 1:1 and designates the author.

B. This book is also called by the Latin name "Canticles" which simply means songs.

C. This book is a historical record of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Solomon with a Shulamite woman. The rightful place of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ love, within marriage only, is clearly established and honored. It also illustrates Christ’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for His church. (Ephesians 5:25)

**II. The Structure (Taken from Solomon on Sex by Joseph Dillow)**

A. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ day (chapters 1-2:7)

1. Reflection #1: Shulamite in the Palace (1:2-8).

This reflection opens the book with the Shulamite in the Palace, preparing for the wedding banquet that afternoon, and the wedding night to follow.

2. Reflection #2: At the banquet table (1:9-14).

The Shulamite and Solomon recline at the wedding banquet and mutually praise one another’s beauty.

3. Reflection #3: In the bridal chamber (1:15-2:7).

Here the royal couple moves into the wedding chamber and spend their first night together. The details are specifically but tastefully told in the language of poetic symbolism.

B. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ days (chapters 2:8-3:5)

1. Reflection #4: A springtime visit (2:8-14).

As the Shulamite reflects on her wedding day, she remembers the springtime visit paid to her country home in the Lebanon Mountains. These three reflections occur as the Shulamite awaits the wedding procession sent by Solomon to pick her up and bring her to the palace of Jerusalem. These reflections picture God's purpose in courtship. The first brings out the idea that God's primary purpose is that couples get to know one another in ways other than sexual.

2. Reflection #5: Catching the little foxes (2:15-17).

During the courtship days they take a walk in the vineyard and see little foxes eating the roots of the vines. This suggests to the Shulamite the necessity of working through little problem together before entering marriage.

3. Reflection #6: A dream of separation (3:1-5).

She remembers dreaming repeatedly of her fear that Solomon would be so engaged in the affairs of State that he would not have time for her.

C. From the wedding procession to marital \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (chapters 3:6-5:1)

1. Reflection #7: The wedding procession (3:6-11).

This describes the elegant wedding procession Solomon sent from Jerusalem to pick up his Shulamite bride in the Lebanon Mountains.

1. Reflection #8: The royal couple alone on their wedding night (4:1-5:1)

The Shulamite sings about the beauty of their first night together and we get a sacred look into the bedroom, viewing God’s attitude toward sex in marriage. (“coming into the garden“)

D. Sexual \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in Marriage (chapters :2-8:4).

1. Reflection #9:

Here we enter the Shulamite’s troubled and dream-filled sleep. She dream repeatedly of refusing Solomon’s advances late at night, and seems troubled about her responses (5:2-8).

1. Reflection #10:

A change of attitude (5:9-6:3) - This is the beginning of their deepened relationship.

1. Reflection #11: The return of Solomon (6:4-10)

Solomon returns from business of State and reflects his praise and unconditional acceptance of the Shulamite in spite of the problems they have been having in sexual adjustment.

1. Reflection #12: The Shulamite in the garden (6:11-13a)

The Shulamite was a country girl in the palace of the King. She visits the palace gardens, and suddenly her heart longs for the country she loves.

1. Reflection #13: The dance of the Mahaniam (6:13b-8:4)

The Shulamite reflects on another love experience that came at the conclusion of the tensions described in the preceeding three reflections. She recalls dancing before Solomon as part of their love play. Solomon responds by extolling her beauty.

E. A \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the Country (chapter 8:5-14). Reflection #14:

The journey to the Mountains (8:5-19)

The Shulamite suggests a vacation in the mountains and this reflection recalls her conversation with Solomon as they journey. Her love was fully expressed because she was chaste and pure before her marriage.