

BIBLE SYNTHESIS III

**THE BOOKS OF POETRY
(JOB - SONG OF SOLOMON AND LAMENTATIONS)**

THE SYNTHETIC METHOD OF BIBLE STUDY

We are entering into what is called the *synthetic study of the Bible*, which means the study of the Bible as a whole, and each book in its relation to the other books. This study endeavors to show the relation of Bible book to Bible book, and considers the whole Bible by looking at its parts.

Synthesis consists of the combining of parts into a complex whole. The opposite of this is analysis, which means the taking apart of the whole so that it may be analyzed part by part. In synthesis, one looks at the Bible as a whole. Of course, this is a difficult thing to do, in view of the complexity of the Bible, coupled with the limitations of the human mind. The Bible is much more than the human mind can comprehend in its fullness. The student of this course is encouraged to consider these facts in this study of the Bible by the synthetic method.

BIBLE SURVEY
or
THE SYNTHETIC METHOD OF BIBLE STUDY

General Introduction

1. AN INTRODUCTION TO BIBLE SYNTHESIS

(1) Meaning:

Synthesis (Greek, *sun-*, together, and *tithenai*, to place). 1. The putting together of parts or elements so as to form a whole. A putting together or building up of the Bible, or of Bible truth, book by book. It is the opposite of Bible analysis, which involves taking apart for a minute study of each part.

(2) Purpose:

- To determine -

- 1. The message of a whole book, or of a group of books, or of the Bible as a whole.
- 2. The relationship of one book or group of books to other books or groups of books.

(3) Method:

- 1. Reading each book of the Bible carefully at least once
- 2. Looking at an introduction of each book
- 3. Studying an outline of each book
- 4. Doing assigned outside reading
- 5. Writing research papers

NOTE:

There is a vast number of books in the world (see Eccl. 12:12), in fact, there are so many that it would be necessary to spend many human lifespans for one to even read them through rapidly. **But** there is only one book which is binding upon the hearts and consciences of men. That book is the Bible. God is its Author, and He wrote it to His own creatures. Man is the creation of God, the Bible is the *how-to* book giving us the key to what makes us tick.

2. INTRODUCTION TO THE WHOLE BIBLE

(1) Author:

The Holy spirit, using 36 or more holy men, from Moses (or the writer of Job) to the Apostle John (Ex. 34:27; Jer. 30:1-2; II Tim. 3:16; II Pet. 1:21; Rev. 1:19).

(2) Addressees:

Mankind, unbelievers and believers alike — John 20:31; I John 5:13.

(3) Date, or Period:

- 1. Of coverage: From creation to eternity future — Gen. 1:1 to Rev. 22:5
- 2. Of writing: From about 1500 B.C. (?Job?) to about 96 A.D. (Rev.)

(4) Circumstances:

To reveal God’s truth to man (I Cor. 2:9-10), so man might know God, himself, Christ, and righteousness (salvation).

(5) Number of books:

There are 66 books (39 in the Old Testament, 27 in the New Testament)

(6) Structure of the Bible

- 1. Two divisions — Old Testament and New Testament
- 2. The Old Testament is three times as large as the New.

Since God has given so much more material in the Old Testament than in the new, He must want His people to study the Old as well as the New. It is impossible to understand the New Testament completely without a knowledge of the Old. “The New is in the Old concealed, the Old is by the New revealed”

“The New _____ is in the Old contained _____ ,
the Old _____ is by the New explained _____ .”

-3. The Old Testament is divided into:

Law	–	5 books	— <i>Synthesis I</i>
History	–	12 books	— <i>Synthesis II</i>
Poetry	–	5 books	— <i>Synthesis III</i>
Prophecy	–	17 books	— <i>Synthesis IV</i>
Major Prophets	–	5 books	
Minor Prophets	–	12 books	

[A convenient memory device is 5, 12, 5, 5, 12.]

-4. The New Testament is divided into:

History	–	5 books	— <i>Synthesis V</i>
(The 4 Gospels and Acts)			
Epistles	–	21 books	— <i>Synthesis VI</i>
(These can be divided even more.)			
Prophecy	–	1 book (The Revelation)	

(7) Theme of the Bible:

Doctrine (teaching), reproof, correction, instruction in righteousness -
II Timothy 3:16

The Lord Jesus Christ and redemption through Him (Luke 24:27; John 5:39–40). The Bible reveals to us the justice, grace and the glory of God (Romans 1:16–17; Titus 2:11; Revelation 21:23).

(8) Key thought of the Bible:

God's love for a world of sinners - John 3:16

(9) Key verse of the Bible:

II Timothy 3:16

(Some say Romans 3:26 is the key verse of the Bible.)

3. INTRODUCTION TO THE OLD TESTAMENT

(1) God's purpose in writing - I Corinthians 10:11

- 1. History: "All these things happened"
- 2. Typology: "for examples" (Greek, *typos*, types, or by way of figure)
- 3. Exhortation: "for our admonition"
- 4. Dispensations: "the ends of the world (ages)"

(2) Basic Characteristic:

"Law" - Matthew 22:40, "On these two commandments hang all the *law* and the *prophets*."

(3) Ways of dividing the Old Testament:

- 1. Racially (Ethnic divisions)
 - a. The human race generally (about 2,000 years) - Genesis 1 - 11
 - b. The chosen people - descendants of Abraham (about 2,000 years) - Genesis 12 - Matthew 1
- 2. Literary (division according to kinds of literature)
 - a. Law: Genesis to Deuteronomy (Pentateuch)
 - b. History: Joshua to Esther
 - c. Poetry: Job to Song of Solomon
 - d. Prophecy: Isaiah to Malachi (5 major prophets, 12 minor)

-3. Divided dispensationally – The Old Testament covers the first 5 dispensations.

- a. Innocency: Genesis 1:27 - 3:6
- b. Conscience: Genesis 3:7 to 8:19 (from man’s fall to the end of the flood - some scholars continue it on to the Millennium)
- c. Human Government Genesis 8:20 (the Flood) through the Tribulation
- d. Promise: Genesis 12:1 through the Millennium

NOTE:

The promise was made to Abraham and his seed, not to humanity as a whole, although all humanity benefited through the promised Seed (Gal. 3:16). The Law was given to Israel. We see in the Old Testament that the nations are affected only as they come into contact with Israel, the people of God’s promise.

- e. Law: Exodus 20:1 to Matthew 27:51

-4. As to politics and place of worship

- a. Adam to Abraham (about 2,000 years): The Patriarchs worshipped at their own altars - Genesis 4:4; 8:20 and more. Abraham lived in a tent and worshipped at an altar throughout his sojourn.
- b. Abraham to John the Baptist (about 2,000 years)
[The correspondences (years, etc.) are very general.]
 - (1. Abraham to Moses (about 500 years): The family is seen. The family worshipped at its own altars - Gen. 12:7-8; 13:18; 22:9;26:25;33:20; 35:7; Exodus 17:15.
 - (2. Moses to Samuel (about 500 years): This was the time of Theocracy (God ruling through His judges). They worshipped at the Tabernacle - Exodus 25:8-9.
 - (3. Saul to Zedekiah (about 500 years): This was the kingdom. They worshipped at the first Temple through the greater part of this time.
 - (4. Zerubbabel to John the Baptist (about 500 years): This is called the provincial period. Worship was at the restored Temple.

4. INTRODUCTION TO THE PENTATEUCH

(Covered in Synthesis I — The Pentateuch)

5. INTRODUCTION TO THE HISTORICAL BOOKS

(Covered in Synthesis II — The Books of History)

6. INTRODUCTION TO THE BOOKS OF POETRY

1. There are six books of Hebrew Poetry

- (1) Job — The Problem of Suffering
- (2) Psalms — Worship
- (3) Proverbs — Wisdom and Practical Godliness
- (4) Ecclesiastes — The Folly of Life Apart from God
- (5) Song of Solomon — The Art of Spiritual Fellowship
- (6) Lamentations — The Cries of the Broken Heart

(To be studied with the Old Testament Prophets, though it is poetic in form – a large part of Isaiah is poetry. We shall see this in the next study.)

2. Hebrew Poetry:

(1) Classification of Hebrew Poetry

Generally, forms of poetry include dirge, drama, elegy, epic, idyll, lyric, and ode. Some of these are represented in these poetic books:

- 1. *Dirge* —Lamentations
 - Lamentations is a *dirge*, a song of terrible grief.
- 2. *Lyrical* —of which Deborah is an example (Judges 5)
 - The *lyric*, in which the deep feelings of the heart are bared, is Psalm 22.
- 3. *Ode* —of irregular metrical structure, usually expressing intense personal feelings.
 - The *ode* is seen in such Psalms as 78, 105, 106, and 136.
- 4. *Gnomic* —or sententious, pithy sayings of which Proverbs is the characteristic example. Ecclesiastes is a type of the same method.
- 5. *Dramatic* —Job and the Song of Solomon fall into this category

(2) Leading Features of Hebrew Poetry

Hebrew poetry, as seen in the Word of God is an expression of the experiences of men and women, for these books are distinctively experimental in character. Hebrew poetry lacks rhyme and is weak in metrical system. It has two main distinguishing characteristics:

- 1. Accentual stress (rhythm)
- 2. Parallelism

Hebrew poetry is distinguished from prose in at least 3 ways:

- 1. Rhythm and meter
- 2. Style and vocabulary
- 3. Parallelism of expression

(3) Three Types of Hebrew Parallelism

- 1. Synonymous Parallelism — The second half of the verse repeats the thought of the first half, only in different words. See the following examples:

“He that sitteth in the heavens shall laugh;
The Lord shall have them in derision.”
—Psalm 2:4

“The LORD also will be a refuge for the oppressed,
A refuge in times of trouble.”
—Psalm 9:9

“Deliver me, O LORD, from the evil man;
Preserve me from the violent man.”
—Psalm 140:1

- 2. Antithetic Parallelism — A thought is stated in the first part only to be set out in contrast, or antithesis, in the second, as the following examples:

“For the LORD knoweth the way of the righteous:
But the way of the ungodly shall perish.”
—Psalm 1:6

“The young lions do lack, and suffer hunger:
But they that seek the LORD shall not want any good thing.”
—Psalm 34:10

“A righteous man regardeth the life of his beast:
But the tender mercies of the wicked are cruel.”
—Proverbs 12:10

- 3. Synthetic Parallelism — A thought is given and then expanded in succeeding lines, each line building upon the first.

“And he shall be like a tree planted by the rivers of water,
That bringeth forth his fruit in his season;
His leaf also shall not wither;
And whatsoever he doeth shall prosper.”
—Psalm 1:3

“Wisdom hath builded her house,
She hath hewn out her seven pillars:
She hath killed her beasts;
She hath mingled her wine:
She hath also furnished her table.”
—Proverbs 9:1–2

(4) Introversion as seen in Psalm 135:15–18:

- A. The idols (v. 15)
- B. Their fabrication (v. 15)
- C. Mouth without speech (singular) (v. 16)
- D. Eyes without sight (plural) (v. 16)
- D. Ears without hearing (plural) (v. 17)
- C. Mouth without breath (singular) (v. 17)
- B. Their fabricators (v. 18)
- A. The Idolators (v. 18)

(5) Alternation (extended here) as seen in Psalms 135—136

Psalm 135:

- A. Exhortation to praise (vv. 1–5)
- B. Creative Wonders (vv. 6–7)
- C. Deliverance from Egypt (vv. 8–9)
- D. Deliverance on Journey (vv. 10–11)
- E. Gift of the land (vv. 12–13)
- F. Goodness to His People (v. 14)
- G. False gods (vv. 15–18)
- H. Praise (vv. 19–21)

Psalm 136

- A. Exhortation to praise (vv. 1–3)
- B. Creative wonders (vv. 4–9)
- C. Deliverance from Egypt (vv. 10–15)
- D. Deliverance on Journey (vv. 16–20)
- E. Gift of the land (vv. 21–22)
- F. Goodness to His people (vv. 23–24)
- G. The True God (vv. 25–26)
- H. Praise (v. 26)

(6) Acrostics are common in Hebrew poetry, where the writers built their poems with each verse beginning with a succeeding letter of the Hebrew alphabet. This may have been done for the purpose of aiding with the memorization of the Scriptures. Acrostics are, Lamentations, Psalms 111, 112, and 119.

(7) Wisdom Literature

These poetical books, especially Job to Song of Solomon, are often called “wisdom literature” because of the character of their contents.

Hebrew wisdom is primarily practical and ethical rather than speculative and theoretical. It has a definitely God centered outlook.

—The above material is adapted from *The Companion Bible* (London: Oxford, 1885); *The Scofield Bible Correspondence Course*, Vol. II (Chicago, Moody Bible Institute Correspondence School), and *Exploring the Scriptures*, by John Phillips (Chicago, Moody Press).

BIBLE SYNTHESIS III (Bible Survey)

Introduction to Job

- Job has 7 problems. Some of them are answered, and others are not:
 1. Why do believers suffer? —Job 3:20–24; 7:3–5
 2. What is man? —Job 7:17–20 [Psalm 8:3–9; I John 4:9–11; Ephesians 1:3–4]
 3. How shall a man be just with God?
 - The statement of Bildad —Job 8:3–6, 20–22
 - Job’s answer —9:1
 - Job. 9:3, man cannot argue with God; 9:4, if men harden their hearts against God it does them no good, for God is greater than they (vv. 5–10); 9:11, though God is near, man does not see Him. See also 9:12, 15, 19–20, 30–32.
 4. If a man die, will he live again? —Job 14:1–2, 7–12a (14:14; 19...10–17, 25–26)
 5. Why do the wicked prosper? —Job 21:7–ff. (Acts 17:31; Job 21:30)
 6. Where is wisdom to be found? —Job 28:12 (v. 20)
 7. What shall I do when God rises up? —Job 31:14 (See the context. Job 31:13 has do do with Job’s being right with his employees.)

The Problem of Suffering

The problem of suffering has been with man since the fall (Genesis 3). Broken hearts are all about us. Only Bible believers have the answer to this dilemma, this puzzle, which causes the heart of man to fail him. It is fitting that the oldest book of the Bible should deal with this oldest of problems.

In seeing Job’s suffering we have an advantage, for we first get a look behind the scenes into the throne-room of God. We know God’s evaluation of Job, we know Satan’s accusation, and we know know the outcome. We Christians have the entire Word of God to help us understand troubles. We know the fact that suffering will be ours as seen in John 16:33 and II Timothy 3:12, but we also have the comforting promise that suffering will not last forever (I Peter 1:7).

One thing that must be understood as we enter into our study of Job is that Satan is not really accusing Job, his accusation is leveled against the LORD Himself. See Job 1:9–10 where, according to Satan, God had hedged Job about and blessed him with abundance, so why shouldn’t Job serve Him? See also 2:4–5.

Trials and sufferings are not always Gods way of punishing us, but He often uses these means to teach us and train us to serve Him better. These are means of discipline, or “child training” (See Hebrews 12:5–11).

In reality, God was *honoring* Job. God could trust Job to remain faithful to Him in spite of everything that he suffered—and it was severe suffering. We must learn to thank God for suffering.

Job

1. Author:

Unknown for certain. Suggested authors include the following:

- (1) Job
- (2) Elihu — See Job 32:16 where Elihu says, “I.” We cannot be certain from this that he wrote it, but this is possible.
- (3) Moses — There is practically no evidence in Job or elsewhere that Moses wrote this.
- (4) Hezekiah — Again this is mere speculation.

We might say: “Author unknown, but possibly Elihu,” but this instructor stands with Job as having been the human author of this book. Some day we will know for certain. Although, let it be sufficient to say that the Holy Spirit is the Author, and we must read and study it carefully.

2. Addressees:

Mankind. Since the scene seems to have been in Edom (Esau’s land), outside of Israel, the message is to all mankind. There are no specific addressees mentioned in the book of Job. Uz was located southeast of the Dead Sea in the land of Edom (see Lam. 4:21).

3. Date:

- (1) Date of writing:

This is unknown for certain. It was probably written after the time of Jacob, and it is surmised that, since no mention is made of the miracles of the Exodus, it preceded that time. Though, there is nothing to say that these miracles must necessarily have been mentioned in Job.

- (2) Date, or time of the book:

The events recorded in Job no doubt took place during the patriarchal period. This is based upon the following:

- 1. Job’s function as a father–priest.
- 2. Job’s life span of probably more than 200 years, for he survived his calamity for 140 years. In view of the fact that God doubled His blessings on Job, and the manner in which He did it, Job may well have been 70 when the trial began, and lived 140 years thereafter (Job 42:16).
- 3. His three “miserable comforters” may give some clues as to the date:

Eliphaz, the Temanite: See Gen. 36:4, a son of Esau by Adah. The son of Eliphaz (his eldest) was Teman (Gen. 36:15). Teman was a duke (or chief). Since the custom and practice of that patriarchal day was for the father to be with the eldest son, Elihu lived in the same place as his eldest, and thus was called a “Temanite.” At least, so it is concluded.

Bildad, the Shuhite: Shuhite means a descendant of Shuah. Shuah was a son of Abraham by Keturah. Thus, Bildad was of Abraham through Shuah, and he lived in that area near enough to have been able to come to Job to comfort him. See Gen. 25:1–2.

Job: To say that the Job of Gen. 46:13 is one and the same would be very difficult to prove. Job, the son of Issachar (Gen. 46:13) was on his way into Egypt. Unless he lived in Egypt for but a short time and later left to return to Edom, it is doubtful that he would qualify. Also, consider the time span of Job’s life.

4. Historicity of Job:

Job was a real person. This is seen in the reading of Ezekiel 14:14, so, and James 5:11, where God attests through other inspired writers of the Bible.

5. Testimony to Job’s Literary Excellence:

Tennyson called it “the greatest poem whether of ancient or modern literature.”

Luther regarded it as “more magnificent and sublime than any other book of Scripture.”

Carlyle wrote: “I call that (Job) one of the grandest things ever written with pen.”

Morehead said, “The book of Job is one of the noblest poems in existence.”

6. Theme of Job:

WHY DO THE RIGHTEOUS SUFFER?

7. Key Terms of the Book of Job:

Key word: “trial”

8. Key Passage of the Book of Job:

Job 23:10

9. The Story:

It opens in heaven with the accusation of Satan, though it was not really an accusation against Job, but against God Himself. The LORD allows Satan limited access to Job. Then follows Job’s fall from prosperity and comfort to poverty and affliction. Then come the three friends, “miserable comforters,” who carry on the great discussion of the book. Those friends are: Eliphaz, the religious dogmatist; Bildad, who sought to comfort Job with worn out platitudes; and Zophar, who thought he had the “corner” on religious wisdom. After the three men have become silent, comes Elihu. Since he is younger, he has refrained from speaking. But he is nearer the truth in some ways, but not right on. The LORD interrupts, answering Job out of the whirlwind. In the climax, God speaks, and Job answers in a humble spirit, he repents. As for the three friends, the LORD rebukes them, instructs them to offer a burnt offering to to the LORD and tells them that Job will pray for them. Finally God blesses Job with double blessing.

10. The Problem of Job:

“Why do the righteous suffer?”

- (1) There is the shallow view of Satan (Job 1:1 — 2:8): the followers of God love Him because it pays in riches, honor, and comfort.
- (2) The scarcely less false views of Eliphaz, Bildad, and Zophar: the unrighteous suffer because of their sins. Hence, Job must be a great sinner, since he is suffering so.
- (3) Elihu is much more nearly correct in his view, but he mars his discourse by conceit.
- (4) The LORD explains to Job (by revealing Himself to him), when men see God, something always happens. See Isaiah 6:1–5; Genesis 17:1–3; Daniel 10:4–8 and others.

Bible Synthesis III
(Bible Survey)

OUTLINE OF JOB

- | | | |
|--|-----------------|-------------------------|
| 1. The Disaster of Job | (Prose) | —Job 1:1 — 2:10 |
| (1) Job's Prosperity | | —1:1–5 |
| (2) Satan's Slander | | —1:6–12 |
| (3) Job Attacked
—The beginning of trials | | —1:13–22 |
| (4) Satan's Second Slander ¹ | | —2:1–6 |
| (5) Job Attacked Again | | —2:7–10 |
|
 | | |
| 2. The Debates with Job | (Poetry) | —Job 2:11 — 42:6 |
| (1) Job's Friends | | —2:11–13 |
| (2) The Dialogue | | —3:1 – 42:6 |

FIRST ROUND:

- | | |
|----------|--------------|
| Job | —Job 3 |
| —Eliphaz | —Job 4 — 5 |
| Job | —Job 6 — 7 |
| —Bildad | —Job 8 |
| Job | —Job 9 — 10 |
| —Zophar | —Job 11 |
| Job | —Job 12 — 14 |

SECOND ROUND

- | | |
|----------|--------------|
| —Eliphaz | —Job 15 |
| Job | —Job 16 — 17 |
| —Bildad | —Job 18 |
| Job | —Job 19 |
| —Zophar | —Job 20 |
| Job | —Job 21 |

¹ In reality it is not Job who is being slandered, but rather it is the LORD Himself. God is on trial, not Job. When Christians suffer persecution, God is on trial (Ephesians 3:10). The Church makes known to the principalities and powers in heavenly places the manifold wisdom of God. When the believer comes out in victory, God is glorified, not the believer. When he makes accusation against the brethren, Satan is always accusing God.

THIRD ROUND

—Eliphaz

—Job 22

Job

—Job 23 — 24

—Bildad

—Job 25

Job

—26 — 31

DISCOURSE OF ELIHU

—Job 32 — 37

(3) Jehovah vs. Job

—Job 38:1 — 42:6

3. The Deliverance of Job

—Job 42:7–17