



BTS Mission:

Providing sound Biblical and practical theological training to equip leaders for Christ's Church.

4309 Westgate Parkway

Dothan, Alabama 36303

(334) 794-9464

Semester: Fall 2020

Course: OT 2022 Old Testament II

Date & Time: Thurs. 7:30-9:30 PM

Room: DCC/HP

Professor: W. Charles Lewis, D. Min

Credits: 2

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COURSE DESCRIPTION

A study of the overall content of the Old Testament books from I Samuel to the Song of Songs including the major events, characters and teaching. In addition to becoming familiar with the major events, characters, and teachings of these Old Testament books, the student will be able to identify the various literary genres present in these Old Testament books.

COURSE OBJECTIVES

Upon successful completion of this course, the student will be able to:

1. Articulate Israel's history from the end of the period of the judges to the return from captivity.
2. Clearly and precisely define wisdom literature and be able to distinguish it from historical narrative in its purpose and subject matter.
3. State the purpose of each of the books dealt with in the course.

REQUIRED COURSE TEXTS

Archer, Gleason L. *A Survey of Old Testament Introduction*. Moody Press

ISBN-10: 0-8024-8446-8

Kaiser, Walter C. Jr. *More Hard Sayings of The Old Testament*. InterVarsity Press 1992

ISBN-10: 0830817484

The Bible: English Standard Version, New American Standard Version or New King James Version

COURSE REQUIREMENTS

1. In preparation for class discussion, each of the Old Testament books is to be read prior to its scheduled date of discussion.
2. Two (2) critiques of Kaiser's book *More Hard Sayings of the Old Testament* are to be written:

3. critique #1 (pages 141-153) due 10/8; critique #2 (pages 188-216) due 12/3. The critiques are to be three pages (1.5 pages for certificate students). Do not merely summarize the contents; rather evaluate the strengths and weaknesses.
4. Reading quizzes will be given and will be based on the reading of the biblical texts.
5. A mid-term and final exam. The mid-term and final exam will consist of material derived from the class discussions and from the biblical text. A study guide will be provided for each exam.

GRADING WEIGHT AND COMMENTS

Course Requirements	Grade Weight	Comments
Reading Assignments	10%	
Critiques	20%	Each critique counts for 10%
Reading Quizzes	10%	Unannounced
Mid-term Exam	30%	Covers material up to Fall Break
Final Exam	30%	Covers material after Fall Break through The Revelation.

COURSE SCHEDULE

DAY	DATE	AGENDA/TOPIC	DUE ON THIS DAY/DATE
Thurs	9/10	I Samuel	Reading (Archer 288-301)
Thurs	9/17	II Samuel	Reading (Kaiser 167-178)
Thurs	9/24	I Kings	
Thurs	10/1	II Kings	
Thurs	10/8	I and II Chronicles	Reading (Archer 412-429) Critique #1 Due
Thurs	10/15	FALL BREAK	
Thurs	10/22	Mid-term Exam/Ezra/Nehemiah	Reading (Kaiser 179-184)
Thurs	10/29	Mid-term Exam	
Thurs	11/5	Ester/Job	Reading (Archer 462-482, Kaiser 185-190)
Thurs	11/12	Psalms	Reading (Archer 447-461, Kaiser 191-219)
Thurs	11/19	Proverbs	Reading (Kaiser 220-228)
Thurs	11:26	THANKSGIVING BREAK	
Thurs	12/3	Ecclesiastes/Song of Songs	Reading (Archer 483-502, Kaiser 229-235) Critique #2 Due
Thurs	12/10	Final Exam	

Bibliography

Old Testament

1 and 2 Samuel

Anderson, A. A. *2 Samuel*. WBC 11. Word, 1989. Considers the historical context as one in which David and Solomon are presented as rightful occupants of the throne in Jerusalem.

Arnold, Bill T. *1 & 2 Samuel*. NIVAC. Zondervan, 2003. Fine exposition of biblical text with helpful applications. Evangelical.

Auld, A. Graeme. *1 and II Samuel: A Commentary*. OTL. Westminster John Knox, 2011. Detailed and extensive commentary, with literary and thematic sensibilities, from a critical perspective.

Baldwin, Joyce G. *1 & 2 Samuel*. TOTC. InterVarsity, 1988. Helpful exegetical commentary with some attention given to theological issues. Evangelical.

Bergen, R. D. *1 and 2 Samuel*. NAC 7. B & H Publishing Group, 1996. Reflects a knowledge of the Hebrew and modern linguistics. Evangelical.

Brueggemann, Walter. *First and Second Samuel*. Int. Westminster John Knox, 1990. Focus on text as literature (vs. historical questions) to probe how its ideology impacts human experience.

Cartledge, Tony W. *1 and 2 Samuel*. SHBC. Smyth & Helwys, 2001. Exposition informed by critical theory but with an eye to student and pastoral concerns. Sidebars with useful information.

Chisholm, Robert B. Jr. *1 and 2 Samuel*. TTCS. Baker, 2013. Helpful resource for pastors. Brief background information and textual observations, theological reflections, interesting illustrations. Evangelical.

Evans, Mary J. *1 and 2 Samuel*. UBCS. Baker, 2000 (Formerly NIBC 6. Hendrickson, 2000). Comments on sections and paragraphs, followed by more detailed endnotes. Evangelical.

*Firth, David G. *1 and 2 Samuel*. AOTC 8. Apollos and InterVarsity, 2009. Excellent commentary with good textual discussions and exposition. Evangelical.

Klein, R. W. *1 Samuel*. WBC 10. Second edition, Word, 2009. A commentary concerned with the final form of the text and biblical theology.

*McCarter, P. Kyle, Jr., *I Samuel and II Samuel*. AB. Doubleday, 1980, 1984. The most important study of the Hebrew text in relation to Greek and Dead Sea Scroll witnesses.

Morrison, Craig E. *2 Samuel*. Berit Olam. Liturgical Press, 2013. Narrative approach focusing on structure and literary features.

*Tsumura, David T. *The First Book of Samuel*. NICOT. Eerdmans, 2007. Takes seriously the Hebrew text with strong grammatical, literary, and cultural insights. Evangelical.

Also:

Halpern, Baruch. *David's Secret Demons. Messiah, Murderer, Traitor, King*. Eerdmans, 2001. A biblical historian takes a critical look at the text and its chief human character.

1 and 2 Kings

Brueggemann, Walter. *1 & 2 Kings*. Smith & Helwys Commentary. Smith & Helwys, 2000. Mid-level commentary with helpful sidebars and accompanying CD-Rom. Connections section designed to stimulate theological reflection.

Cogan, Mordechai. *I Kings*. AB 10. Doubleday, 2000. Thorough discussion of the textual, critical, and archaeological problems and data.

Cogan, Mordechai and Hayim Tadmor. *II Kings*. AB 11. Doubleday, 1988. Essential discussion of the Assyrian context of Judah during the latter period of the Monarchy and especially the time of Hezekiah.

DeVries, Simon J. *1 Kings*. WBC 12. Word, 1985. Useful commentary written without apology for the difficulties in the book. Evangelical.

Hobbs, T. R. *2 Kings*. WBC 13. Word, 1985. Helpful literary and theological interpretation of 2 Kings. Evangelical.

House, P. R. *1 and 2 Kings*. NAC 8. B & H Publishing Group, 1995. Theological and literary synthesis of recent approaches. Evangelical.

Konkel, August H. *1 & 2 Kings*. NIVAC. Zondervan, 2006.. Solid treatment of text and background with along with extensive consideration of contemporary significance. Evangelical.

*Leithart, Peter J. *1 & 2 Kings*. BTCB. Brazos, 2006. One of the best commentaries in this series. Combines literary observations with wide-ranging theological reflections.

*McKenzie, Steven L. *1 Kings 16 – 2 Kings 16*. IECOT. W. Kohlhammer, 2019. Best overall critical, historical, and exegetical commentary on these chapters.

Mulder, Martin J. *1 Kings. Volume 1: 1 Kings 1-11*. HCOT. Peeters, 1998. A remarkably detailed exegetical study of the Hebrew text, with sensitivity to versions and literary forms and sympathy to historical value.

Provan, Iain W. *1 and 2 Kings*. UBCS 7. Baker, 2012 (Formerly NIBC 7. Hendrickson, 1995). Literarily and theologically sensitive, with helpful endnotes and four excurses on canonical connections. Evangelical.

*Sweeney, Marvin A. *I & II Kings: A Commentary*. OTL. Westminster John Knox, 2007. An excellent analysis of the form and reason for inclusion of the various contents, written from a critical perspective.

Walsh, Jerome T. *1 Kings*. Berit Olam. Liturgical, 1996. Commentary in the context of a study of literary and narrative forms of 1 Kings.

Wiseman, Donald J. *1 and 2 Kings*. IVP, 1993. Application of archaeological and historical studies to the interpretation and application of the message of Kings. Evangelical.

*Wray Beal, Lissa M. *1 & 2 Kings*. AOTC 9. Apollos and IVP, 2014. Original translation with textual notes, helpful comments on form and structure, very good textual explanations. Evangelical.

1 and 2 Chronicles

Braun, Roddy. *1 Chronicles*. WBC 14. Word, 1986. An Evangelical contribution with appreciation of the historical worth of the text.

Dillard, Raymond B. *II Chronicles*. WBC 15. Word, 1987. Similar to Braun for 1 Chronicles, with appreciation of Williamson's work in several cases.

*Hahn, Scott W. *The Kingdom of God as Liturgical Empire: A Theological Commentary on 1–2 Chronicles*. Baker Academic, 2012. Exemplary theological and ecclesial reading of 1 and 2 Chronicles with reflections spanning both testaments and the history of interpretation.

Hill, Andrew E. *1 & 2 Chronicles*. NIVAC. Zondervan, 2003. Comprehensive engagement with oft-neglected books with a careful eye to contemporary relevance. Evangelical.

Japhet, Sara. *I & II Chronicles*. OTL. Westminster John Knox, 1993. A detailed theological commentary that is sensitive to Chronicles as history.

Johnstone, William. *1 & 2 Chronicles*. 2 volumes. JSOTSS 253, 254. Sheffield, 1997. A literary and rhetorical study of Chronicles as a text of hope for restoration in future generations.

Jonker, Louis C. *1 & 2 Chronicles*. UBCS. Baker, 2013. Solid exposition with literary and theological sensitivities, based on solid research. Evangelical.

*Klein. *1 Chronicles: A Commentary. 2 Chronicles: A Commentary*. Hermeneia. Fortress, 2006, 2012. Exhaustive study of Hebrew text. Together the two volumes offer over 1100 pages of scholarship.

*Knoppers, Gary N. *I Chronicles 1-9: A New Translation with Introduction and Commentary*. AB 12. *I Chronicles 10-29: A New Translation with Introduction and Commentary*. AB 12A. Doubleday, 2003, 2004. A detailed and insightful historical and exegetical commentary sympathetic to evangelical concerns.

Selman, Martin J. *1 Chronicles. 2 Chronicles*. 2 vols. TOTC. IVP, 1994. Exposition with special emphasis on the theological significance and application. Evangelical.

Thompson, John A. *1 and 2 Chronicles*. NAC 9. B & H Publishing Group, 1994. Appreciation of the books as historically reliable with attention to theology. Evangelical.

Williamson, H.G.M. *1 and 2 Chronicles*. NCB. Eerdmans, 1982. Presents the books as basically historical with creative development for theological purposes. Evangelical.

Ezra and Nehemiah

*Allen, Leslie C., and Timothy S. Laniak. *Ezra, Nehemiah, Esther*. UBCS. Baker, 2012 (Formerly NIBC 9. Hendrickson, 2003). Good exposition with attention to literary, historical, and cultural issues. Evangelical.

Breneman, Mervin. *Ezra Nehemiah Esther*. NAC 10. Broadman, 1993. Conservative review of the recent discussions and applications regarding these books. Evangelical.

Brown, Raymond. *The Message of Nehemiah: God's Servant in a Time of Change*. BST. IVP, 1998. Helpful exposition with consistent personal applications.

Clines, D.J.A. *Ezra, Nehemiah, Esther*. NCB. Eerdmans, 1984. Strong bibliographies and introductions. In Esther God's existence is a premise not requiring mention.

Davies, Gordon F. *Ezra and Nehemiah*. Berit Olam. Liturgical, 1999. . A helpful focus on rhetorical strategies and devices.

*Fensham, F. Charles. *The Books of Ezra and Nehemiah*. NICOT. Eerdmans, 1982. Focus on the historical and archaeological background. Evangelical.

Kidner, Derek. *Ezra and Nehemiah*. TOTC. IVP, 1979. Discussion of the theological message of the book. Evangelical.

Levering, Matthew. *Ezra & Nehemiah*. BTCB. Brazos, 2007. Insightful theological comments on the biblical text that span both testaments.

Redditt, Paul L. *Ezra–Nehemiah*. SHBC 9B. Smyth & Helwys, 2014. Solid commentary with an eye for contemporary relevance. Sidebars with additional information.

Shao, Joseph Too, and Rosa Ching Shao. *Ezra–Nehemiah*. ABCS. Asia Theological Association, 2007. Exposition that works to interface the biblical text for the Christian church within Asian realities. Evangelical.

Steinmann, Andrew E. *Ezra–Nehemiah*. Concordia Commentary. Concordia, 2010. Very detailed textual commentary from a conservative Lutheran perspective.

*Williamson, H.G.M. *Ezra–Nehemiah*. WBC 16. Word, 1985. A judicious survey of the historical and major exegetical issues with an awareness of the archaeological component.

Esther

(See also commentaries listed above for Ruth and for Ezra & Nehemiah.)

Allen, Leslie C. and Timothy S. Laniak. *Ezra, Nehemiah, Esther*. UBCS. Baker, 2012 (Formerly NIBC 9. Hendrickson, 2003). See above under Ezra & Nehemiah.

Baldwin, Joyce G. *Esther*. TOTC. IVP, 1984. Strong introduction and discussion of the book's contemporary theological relevance. Evangelical.

*Berlin, Adele. *Esther*. JPS. Jewish Publication Society, 2001. Good exposition of text written by a scholar skilled in literary approaches.

Breneman, Mervin. *Ezra, Nehemiah, Esther*. NAC 10. Broadman & Holman, 1993. See under Ezra & Nehemiah.

Bush, Frederic W. *Ruth, Esther*. WBC 9. Thomas Nelson, 1996. See above under Ruth.

Clines, D. J. A. *Ezra, Nehemiah, Esther*. NCB. Eerdmans, 1984. See under Ezra & Nehemiah.

Day, Linda M. *Esther*. Abingdon Old Testament Commentaries. Nashville: Abingdon, 2005. Careful exegesis with applications and perspectives in a post-9/11 world.

Firth, David G. *The Message of Esther: God Present but Unseen*. BST. IVP, 2010. Solid exposition with an eye to contemporary relevance. Evangelical.

*Fox, Michael V. *Character and Ideology in the Book of Esther*. Sec. ed. Eerdmans, 2001. Text critical and literary study that stresses how open ended the book is with uncertainty about many aspects, including the role of God. This edition has a postscript of a survey of scholarship since the first edition of 1991.

*Jobes, Karen H. *Esther*. NIVAC. Zondervan, 1999. Very useful commentary that offers theological reflection and practical applications based on solid exegesis. Evangelical.

Levenson, Jon D. *Esther*. OTL. Westminster John Knox, 1997. A master of biblical theology from a Jewish perspective examines the book of Esther.

Linafelt, Tod and Timothy K. Beal. *Ruth and Esther*. Berit Olam. Liturgical, 1999. Insightful literary reading rather than a traditional exposition or theological reflection.

*Wells, Samuel, and George Sumner. *Esther & Daniel*. BTCB. Brazos, 2013. Thoughtful, extended theological reflections across the canon and in conversation with contemporary issues.

Job

Alden, Robert A. *Job*. NAC. Broadman, 1994. A balanced and Evangelical discussion of the Biblical text.

Anderson, F.I. *Job*. TOTC. IVP, 1976. Evangelical and linguistic study of the text.

Balentine, Samuel E. *Job*. Smyth & Helwys Bible Commentary. Smyth & Helwys, 2006. A profound theological and exegetical study that is creative and hermeneutically aware.

*Clines, D.J.A. *Job 1-20*. WBC 17. Word, 1989. *Job 21-37*. WBC 18A. Thomas Nelson, 2006. Remarkable study in its detail, with profound reflection on the implications of the rhetoric, and a major bibliography at the end.

Gordis, R. *The Book of Job: Commentary, New Translation and Special Studies*. Ktav, 1978. A Jewish perspective with attention to the interpretation of difficult words and phrases.

Habel, Norman C. *The Book of Job*. OTL. Westminster, 1985. Detailed linguistic notes with insights of literary structure.

Hartley, J. *Job*. NICOT. Eerdmans, 1988. Good Evangelical survey and interaction with relevant secondary literature.

Janzen, J.G. *Job*. Interp. John Knox, 1985. Existentialist approach stressing the element of free will in creation; at times more technical in its discussion.

*Longman, Tremper, III. *Job*. BCOTWP. Evangelical discussion of the book's theology guided with special strength in the Hebrew poetry.

*Seow, C. L. *Job 1-21: Interpretation and Commentary*. Illuminations. Eerdmans, 2013. A detailed study with focus on the history of interpretation and on the exegetical details of the argument.

Psalms

Allen L.C. *Psalms 101-150*. WBC. Word, 1983. A balanced and comprehensive Evangelical survey of exegesis in these psalms.

Cohen, A. *Psalms. Hebrew Text, English Translation and Commentary*. Revised by E. Oratz. Soncino, 1992. A Jewish perspective on the interpretation of the Psalms.

*Craigie, P. *Psalms 1-50*. WBC. Word, 1983. A clearly written Evangelical combination of comparative Ugaritic studies and theological insights with practical application.

*deClaissé-Walford, Nancy, Rolf A. Jacobson, and Beth LaNeel Tanner. *The Book of Psalms*. NICOT. Eerdmans, 2014. Valuable, current exegesis and literary analysis of the Psalter in a single volume.

*Goldingay, John. *Psalms: Volume 1: Psalms 1-41. Volume 2: Psalms 42-89. Volume 3: Psalms 90-150*. BCOTWP. Baker, 2006, 2007, 2008. A detailed postmodern exegesis with theological insight. Evangelical.

Hossfeld, Frank-Lothar and Erich Zenger. *Psalms 2*. Hermeneia. Minneapolis: Fortress Press, 2005. A detailed scholarly commentary on Psalms 50-100 with much discussion about multiple stages of redaction in many psalms.

Kidner, D. *Psalms 1-72 and Psalms 73-150*. TOTC. IVP, 1973, 1975. An Evangelical musical artist and theological exegete brings the psalms to life.

Kraus, H.-J. *Psalms 1-59*. Translated by H. C. Oswald. Continental. Fortress, 1988. A comprehensive review of scholarship and detailed commentary on the Psalms.

Kraus, H.-J. *Psalms 60-150*. Translated by H. C. Oswald. Continental. Fortress, 1989.

Mays, J. L. *Psalms*. Int. Westminster John Knox, 1994. This is a theological and practical commentary set within the contexts of the canon of Scripture and the history of interpretation.

Tate, M. E. *Psalms 51-100*. WBC. Word, 1990. An Evangelical focus on review of scholarship, exegesis and word studies, and the relation of psalms to one another.

Terrien, Samuel. *The Psalms. Strophic Structure and Theological Commentary*. ECC. Grand Rapids: Eerdmans, 2003. A theological and practical exegesis of the Psalms from an expert in Wisdom literature; with translation.

Williams, D. M. *Psalms*. CC. 2 vols. Word, 1986. Evangelical.

Also:

Bullock, C. Hassell. *Encountering the Book of Psalms: A Literary and Theological Introduction*. Baker, 2001. The best college survey of the teaching of the Psalms.

Grogan, Geoffrey. *Prayer, Praise & Prophecy: A Theology of the Psalms*. Mentor. Christian Focus, 2001. Encounter the great themes of God, suffering, and the expectation of the Messiah in this introduction to the theology of the Psalms.

Proverbs

Alden, Robert L. *Proverbs: A Commentary on an Ancient Book of Timeless Advice*. Baker, 1983. Evangelical exegesis.

Clifford, Richard J. *Proverbs*. OTL. Westminster John Knox, 1999. Concise, original discussion of the meanings of each of the proverbs and their place in their original context, as well as attention to the overall structure of the book.

*Fox, Michael V. *Proverbs 1-9*. Anchor Bible. Doubleday, 2000. A detailed and careful study, with full awareness of the key issues.

Garrett, Duane A. *Proverbs Ecclesiastes Song of Songs*. NAC. Nashville: Broadman, 1993. Evangelical discussion of these three Solomonic books with useful exegesis and theological application.

Heim, Knut Martin. *Like Grapes of Gold Set in Silver: An Interpretation of Proverbial Clusters in Proverbs 10:1-22:16*. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft Band 273. Walter de Gruyter, 2001. Best exegesis of this difficult middle section of the book, with emphasis on context in understanding and relating the individual proverbs.

Hubbard, D.A. *Proverbs. Mastering the Old Testament*. CC. Word, 1989. Evangelical exposition and application.

Kidner, D. *Proverbs*. TOTC. IVP, 1964. Evangelical balanced reflections on the meaning of each of the proverbs.

Longman III, Tremper. *Proverbs*. Baker Commentary on the Old Testament Wisdom and Psalms, Baker, 2005. Most useful one-volume Evangelical study for the practical application of well informed exegesis.

McKane, W. *Proverbs: A New Approach*. OTL. Westminster, 1970. Learned discussion based on original secular wisdom that evolved to theologically oriented wisdom literature.

*Waltke, Bruce K. *The Book of Proverbs Chapters 1-15*. and *The Book of Proverbs Chapters 15-31*. NICOT. Eerdmans, 2004 and 2005. Evangelical with excellent linguistic and structural discussion of each part of the book, and a strong introduction.

Ecclesiastes

*Bartholomew, Craig G. *Ecclesiastes*. BCOTWP. Baker, 2009. An Evangelical and sophisticated literary interpretation of this difficult book with strong emphasis on theological implications.

Crenshaw, J.L. *Ecclesiastes*. OTL. Westminster, 1987. A master of biblical wisdom literature considers this book.

Fox, Michael V. *A Time to Tear Down and a Time to Build Up: A Rereading of Ecclesiastes*. Eerdmans, 1999. A highly regarded authority on biblical wisdom literature considers Ecclesiastes as a tract on the absurdity of life.

Fox, Michael V. *Ecclesiastes*. The JPS Bible Commentary. Philadelphia: Jewish Publication Society, 2004. A mature scholar of Hebrew wisdom literature provides a readable commentary with much of value in the history of Jewish interpretation.

Gordis, R. *Koholeth: The Man and His World*. Schocken, 1951. A philological commentary on the Hebrew text that remains useful.

*Heim, Knut M. *Ecclesiastes: An Introduction and Commentary*. TOTC. IVP, 2019. Arguing a Hellenistic date, this Evangelical commentary provides solid exegesis to navigate the difficult waters of this book.

Krüger, Thomas. *Qoheleth : A Commentary*. Translated by O.C. Dean, Jr. Edited by Klaus Baltzer. Hermeneia. Fortress, 2004. A careful and critical exegetical study.

Longman III, Tremper. *Ecclesiastes*. NICOT. Eerdmans, 1997. With great linguistic and literary skill, this Evangelical study demonstrates the argument of Ecclesiastes as a warning against negative, skeptical conclusions about God and human existence.

Murphy, Roland E. *Ecclesiastes*. WBC. Dallas, 1992. Lengthy introduction with standard exegesis, the author adds a monologue on the traditional wisdom that the book challenged.

Provan, Iain. *Ecclesiastes/Song of Songs*. NIVAC. Zondervan, 2001. Evangelical approach, taking a negative view of the book's main teaching with an appreciation of the theological and philosophical implications.

*Seow, C.-L. *Ecclesiastes*. AB. Doubleday, 1997. Important summary of recent research with a careful exegesis of what is regarded as a Persian period book.

Whybray, R.N. *Ecclesiastes*. NCB. Eerdmans, 1989. Good survey of secondary literature with exegesis that argues a middle of the road position for the Hellenistic author.

Song of Songs

Bergant, Dianne. *The Song of Songs*. Berit Olam. Michael Glazier, 2001. Literary insights and analysis.

Carr, G. Lloyd. *The Song of Solomon. An Introduction and Commentary*. TOTC. IVP, 1984.

Evangelical discussion of this book as love poetry.

Exum, J. Cheryl. *Song of Songs. A Commentary*. OTL. Westminster John Knox, 2005. A thorough exegetical commentary from a feminist perspective.

Garrett, Duane, and Paul R. House. *Song of Songs/Lamentations*. WBC 23B. Nelson, 2004.

Thoroughly researched, evenly balanced, and reasonable application of the text by an Evangelical scholar (Garrett writes on the Song) who has produced his second major commentary on this book in eleven years.

*Hess, Richard S. *Song of Songs*. BCOTWP. Baker, 2005. An Evangelical and exegetical study of the Song with an integrated analysis of the Hebrew text, the poetic macro- and microstructure, and the theological significance for the Christian.

Keel, Othmar. *Song of Songs*. Translated by F. J. Geiser. ConC. Fortress, 1994. An authority on Israelite iconography interprets the images of the book.

Longman, Tremper, III. *Song of Songs*. NICOT. Eerdmans, 2001. Evangelical study of a collection of different love songs joined together by literary techniques into a progression.

Murphy, R.E. *The Song of Songs*. Hermeneia. Fortress, 1990. A thorough commentary with theological as well as exegetical insight.

Pope, M.H. *Song of Songs*. AB. Doubleday, 1977. A large commentary with frequent digressions into comparative customs.

Provan, Iain. *Ecclesiastes/Song of Songs*. NIVAC. Zondervan, 2001. Interprets the Song as a drama with three main characters. See under Ecclesiastes.