

BOOK OF JOB

- I. Authorship (unknown)
 - A. Primary authorities ascribe it to either Moses or Job himself, though there are many other beliefs, these are most prominent.
- II. Date (unknown--before 1500 B.C.?)
 - A. Usher places book about 1520 B.C.
 - *B. Archaeological evidence seems to point to a date also before 1500 B.C.
 - C. Internal evidence also seems to indicate a date during patriarchal times, for example, the age of Job which was somewhere around 200 years.
- III. Subject
 - A. Human suffering as it has to do with the godly.
- IV. Subjects
 - A. God.
 - B. Satan.
 - C. Job.
 - D. Eliphaz the Temanite.
 - E. Bildad the Shuhite.
 - F. Zophar the Naamathite.
 - G. Elihu the Buzite.
- V. Design
 - A. To show that all the ways of God are perfect and just with or without man understanding them.
 - B. To show a divine intent behind the sufferings of the godly.
- VI. Central Message
 - A. Blessing through suffering.
- VII. Inspiration and Canonicity
 - A. The inspiration and canonicity of the book rests primarily on two points:
 1. It was a part of the Canon of Jewish Scriptures sanctioned by Christ (John 5:39).
 2. It is treated as inspired by New Testament writers (James 5:11; II Timothy 3:16).
 - B. Some have regarded the book as fictitious:
 1. Some regard the whole book as not historical; that is, it was never a historical happening. It is a myth.
 2. Some regard the book as partly historical and partly non-historical.
 - a. Those who align with this belief may consider the personages in the book of Job as allegorical; that is, symbolical and not speaking of actual historical people.
 - b. They also may acknowledge that the characters in the book are fictional representations of characters who actually lived back then.

SCRIPTURE SUPPORTS NO SUCH STATEMENTS. IT KNOWS ONLY OF HISTORICAL PEOPLE WHO DID HISTORICAL THINGS IN HISTORICAL PLACES.

*Archaeology and Bible History, by Joseph P. Free, Page 82.

VIII. Outline of Book (from Bayter's Explore the Book, page 29)

A. Book divided into three sections.

1. Prologue (Chapters 1 and 2) Satan vs. Job.

- a. Job, his piety in prosperity (1:1-5).
- b. Satan, his lie and malignity (1:6-19).
- c. Job, his piety in adversity (1:20-22).
- d. Satan, his further malignity (2:1-8).

e. Job, his piety in extremity (2:9-13).

2. Dialogue (Chapters 3 through 42:6) Man vs. Job.

- a. Eliphaz vs. Job (4-7).
- b. Bildad vs. Job (8-10).
- c. Zophar vs. Job (9-14).

d. Eliphaz vs. Job (15-17).

e. Bildad vs. Job (18-19).

f. Zophar vs. Job (20-21).

g. Eliphaz vs. Job (22-24).

h. Bildad vs. Job (25-31).

i. Elihu speaks (32-37).

j. God: Closing intervention (38-41).

3. Epilogue (Chapters 42:7-17) Job avenged by God.

- a. Job, his proven integrity (42:7).
- b. Friends, their rebuked perversity (42:8).
- c. Job, his ended captivity (42:10).
- d. Family, their restored society (42:11).
- e. Job, his final prosperity (42:12-17).

THE LITERARY VALUE OF THE BOOK OF JOB

Though the book of Job is one of the most ancient of writings, its literary excellence is said by some authorities to exceed the world's greatest literature. Undoubtedly in its original inspired Hebrew form it does exceed all literature, except Holy Writ itself, in literary excellence. Let's look at the book of Job through the eyes of a literarian.

THE FIRST OF THE POETICAL BOOKS

"Dr. Richard G. Moulton, an acknowledged literary authority, declares it to be his belief that if a jury of persons well instructed in literature were empanelled to pronounce as to which is the greatest poem in the world's great literatures, the large majority would give their verdict for the book of Job. It is a literary masterpiece."¹

- I. Job is the first of the five poetical books of the Bible.
 - A. Job - 1520 B.C. (?).
 - B. Psalms - (?).
 - C. Proverbs -
 - D. Ecclesiastes - 977 B.C. (?).
 - E. Song of Solomon - 1014 B.C. (?).
 - F. Indeed there are other books containing poetical form, but these are the major ones.
 - G. Excluding the first two chapters and the last ten verses, all the rest of the book of Job is poetical.
- II. Comparison with the Historical Books.²
 - A. The 17 preceding books are historical.
The 5 following books beginning with Job are poetical. True happening set in poetical form.
 - B. The 17 preceding books are historical.
The 5 Poetical Books are experiential.
 - C. The 17 Historical Books are concerned with a nation.
The 5 Poetical Books are concerned with individuals.
 - D. The 17 Historical Books have to do with the Hebrew race.
The 5 Poetical Books have to do with the human heart.

**You must understand that the term poetical refers only to their structure not their originality. They are not a product of the imagination as modern poetry. They are the truth of real people, places, things and happenings set in Hebrew poetical form by the Holy Spirit.

- III. Hebrew Poetry³
 - A. Modern poetry is primarily composed of rhyme or parallelism of sound and rhythm or parallelism of time.
 - B. Ancient Hebrew poetry was not composed of a parallelism or rhyme and rhythm but of a parallelism or ideas.
 - C. This parallelism of ideas can be divided into three kinds or classifications.

¹Explore the Book, J. Sidlow Baxter, Page 25.

²Explore the Book, J. Sidlow Baxter, Volume III, Page 10.

³This section taken from Baxter's Explore the Book, Volume III, Pages 13-20.

III. Hebrew Poetry (continued)

- C. 1. Completive parallelism.
2. Contrastive parallelism.
3. Constructive parallelism.

Let's look at these three kinds of Hebrew poetry.

1. Completive Parallelism - the second IDEA or thought of the parallel further develops the first and completes the whole.
"God is our refuge and strength, a very present help in time of trouble."⁴
2. Contrastive Parallelism - the second idea or thought of the parallel is set in contrast to the first.
"Weeping may endure in the evening but singing cometh in the morning."⁵
3. Constructive Parallelism - one idea or thought is built upon another until the whole thought of the author is expressed.
"In thy strength, O Jehovah, the king shall rejoice; and in thy salvation how greatly shall he exalt! The desire of his heart thou hast granted him; and the request of his lips thou hast not denied."⁶

*One must always remember the need for discretion when looking at Hebrew poetry. Often times the three above kinds of parallelism may be found in various combinations expressing one complete thought.

IV. Advantage of having at least an elementary understanding of Hebrew poetical structure.

- A. It aids in the interpretation of Scripture which is set in poetical form. Understanding the principles upon which Hebrew poetry is based will make one more available to the revelation of the Holy Spirit, not unneeded of it.
- B. Its structure and composition makes it suitable for translation into any language without loss of its meaning, purpose and impact. With poetical form involving rhyme and rhythm this is next to impossible.

⁴Psalms 46:1.

⁵Psalms 30:5.

⁶Psalms 21:1-2.

OUTLINE FOR PROVERBS

I. Author.

- A. Mainly Solomon. 1:1; 10:1; I Kings 4:29-32.
 - 1. Some proverbs were arranged in the days of Hezekiah. 25:1.
 - 2. The men of Hezekiah may also have appended Chapter 30 (Thirteen Sayings of Agur) and Chapter 31 (Oracle of Lemuel's Mother).
 - 3. Many scholars feel Lemuel (meaning "belonging to God") was a name that Bathsheba gave to Solomon, therefore she would be the writer of Chapter 31.

II. Simple Outline.

- A. Chapter 1-9; Wisdom is Honored.
 - 1. Wisdom speaks in two speeches.
 - a. Giving warning - 1:20-33.
 - b. Revealing the strange woman - chapters 7 and 8.
 - 2. Fifteen short poems covering one theme each.
- B. Chapters 10-24; Maxims of Wisdom.
 - 1. 375 proverbs (short sayings of one verse each).
 - 2. 16 sayings of two or more verses.
- C. Chapters 25-31; Collections of Wise Sayings.
 - 1. 7 extended sayings and proverb clusters - chapters 25-27.
 - 2. 55 proverbs - chapters 28 and 29.
 - 3. 13 sayings of Agur - chapter 30.
 - 4. The oracle of Lemuel's mother - 31:1-9.
 - 5. An acrostic on the virtuous woman - 31:10-31.

OUTLINE FOR ECCLESIASTES

I. Author.

- A. Commonly attributed to Solomon, although there is much discussion--no real objective evidence. 1:1,12,16; 2:4-10; 12:9.
- B. Called "The Preacher" (1:1; etc.).
 - 1. Means "Master of Assemblies"; "Teacher"; "Assembler" (Lecturer): "Preacher."
 - I.e., one who holds certain authority to call an assembly of people to listen to his words.

II. General Overview.

- A. It is a sermon describing a search for life's chief good.
 - 1. Contains theme, introduction, development, and final application.
 - 2. Methods of search: natural man; experiences; observation; inductive reasoning.
 - I.e., "by sight."
 - 3. Conclusion of search initially stated: "Vanity of vanities; all is vanity (1:2)."
 - 4. Question to be answered in search: "What profit hath a man of all his labor which he taketh under the sun (1:3)?"

(over)

OUTLINE FOR ECCLESIASTES (continued)

III. Simple Outline - Areas of Search and Conclusions.

- A. Search and Conclusion.
 - 1. Wisdom - 1:12-18.
 - 2. Worldly pleasure - 2:1-3.
 - 3. Art and agriculture - 2:4-6.
 - 4. Great riches - 2:7-11.
 - a. Better to be wise - 2:12-21.
 - b. Enjoy physical pleasures of life - 2:24-26.
- B. Search and Conclusion.
 - 1. Cycles of life - season for everything - 3:1-8.
 - 2. Unending toil - 3:9-11.
 - a. All things end - all must die - 3:12-21.
 - b. Each must enjoy his own labors - 3:22.
- C. Search and Conclusion.
 - 1. Social evils - 4:1-15.
 - a. People and social evils come and go - 4:16.
- D. Search and Conclusion.
 - 1. Wise sayings on religious duty - 5:1-7.
 - 2. Wise sayings on vanity of riches - 5:8-17.
 - a. Moderately enjoy the physical pleasures of life - 5:18-20.
- E. Search and Conclusion.
 - 1. Thoughts on the vanity of long life - chapter 6.
 - 2. Wise sayings adding enjoyment and caution to life - chapter 7.
 - 3. Wise sayings adding wisdom in civil life - 8:1-14.
 - a. All is vanity; no end of finding wisdom - 8:15,16.
- F. Search and Conclusion.
 - 1. All die, no matter how they lived - 9:1-3.
 - a. Better to be alive than dead - 9:4-6.
 - b. Live life to the full while you can - 9:7-10.
 - c. Chance happens to and affects all men - 9:11,12.
 - d. Wisdom is pre-eminent in life, but often unappreciated - 9:13-18.
- G. Final Conclusions.
 - a. Many wise sayings contrasting wisdom's excellence over folly - chapter 10.
 - b. Be diligent to find life's best - 11:1-6.
 - c. Enjoy youth, but always be mindful of death's certainty - 11:7-10.
 - d. Live for God actively when young before proverbial old age makes vitality and vibrance impossible - 12:1-7.
 - e. One conclusion above all others: Fear and obey God - 12:8-14.

JOB, PROVERBS, ECCLESIASTES
Test: The Books of Proverbs and Ecclesiastes

File 4 (BC) R825
(H-BC-JPE4)

Name _____

Corrector _____

100 points total

PROVERBS

PART I. SHORT ANSWER. Write the correct response to each question in the space provided. Point values are noted for each question.

1. (2 pts.) Who is the main writer of the Book of Proverbs?
2. (3 pts.) At the beginning of Proverbs, three classes of people are mentioned, for whom the proverbs were written. What are those three classes of people?
 - a.
 - b.
 - c.
3. (2 pts.) Jesus used a method of teaching similar to the proverb, during His ministry. What was that teaching method?
4. (3 pts.) What does the Hebrew word for "conceit" literally mean?

PART II. MULTIPLE CHOICE. Circle the letter of the correct response. There is only one correct answer for each question.

1. (4 pts.) What is a proverb?
 - a. A simple statement of fact.
 - b. A saying that explains what wisdom is.
 - c. A brief saying representing a truth of larger scope.
 - d. A witty riddle formulated over centuries of oral tradition.
 - e. A universally accepted truth for personal living.
2. (3 pts.) What does the "strange woman" of Proverbs 5 and 7 largely represent?
 - a. All mankind.
 - b. The devil.
 - c. The antichrist.
 - d. The world and the lust of the flesh.
 - e. The political systems of this world.
3. (3 pts.) Why are we not to become surety for another person, considering the effect upon him?
 - a. He will become rich.
 - b. He will lose his need for the acceptance of personal responsibility.
 - c. He will become a criminal in his financial dealings.
 - d. He will never get out of debt.
 - e. He will feel guilty if you help him out.

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4. (3 pts.) A husband is exhorted to be "ravished" with the wife of his youth, and not with a strange woman. What does the Hebrew word "ravished" refer to in this context?
- The driving energy of God.
 - The compelling demands of sexual desire.
 - The costly richness of affection.
 - The eternal fulfillment of love.
 - The mental intoxication of love.
5. (3 pts.) "Train up a child in the way that he should go (Pro. 22:6)." What is a better translation for this commandment?
- "Give to the child instruction conformable to his way."
 - "Dedicate a child so he will follow you in the way."
 - "Train with discipline a child in the way."
 - "Instruct a child about the more perfect way."
 - "Train up a youth as to how he should act."

PART III. TRUE OR FALSE? All questions are worth four points each. Point values for partial credit are noted above each question.

All right, 4 pts.; 1 wrong, -2; 2 wrong, -3; 3 or more wrong, -4.

1. True or False?
- It takes mental skill to make proverbs.
 - Proverbs almost always involve practical living.
 - There are several proverbs in the Bible other than those found in the Book of Proverbs.
 - In the Bible, the person who is termed as "simple" is always being referred to in a spiritually negative way.
 - The one individual to whom the writer of Proverbs expressly addresses his teaching most, is his pupil.

All right, 4 pts.; 1 wrong, -2; 2 wrong, -3; 3 or more wrong, -4.

2. True or False?
- Hezekiah was involved in arranging some of the Proverbs.
 - Lemuel's mother gave at least one proverb.
 - Agur, the son of Jakeh, wrote some proverbs.
 - Ithiel, the son of Ucal, wrote some proverbs.
 - All through history, proverbs have arisen from among the peoples of the earth.

All right, 4 pts.; 1 wrong, -2; 2 wrong, -3; 3 or more wrong, -4.

3. True or False?
- The Hebrew word for "wisdom" carries the idea of skillfulness.
 - The Hebrew idea behind the word for "instruction" is teaching by verbal communication.
 - The Hebrew words for "perceive" and "understanding" refer to making categorical distinctions mentally.
 - The Hebrew idea for "subtilty" is used only in a negative way in Scripture.
 - True wisdom can only be found if one fears the Lord.

(continued)

All right, 4 pts.; 1 wrong, -2; 2 wrong, -3; 3 or more wrong, -4.

4. True or False?

- a. A fool is known by his many plans.
- b. A fool delights in carnality.
- c. A fool is never to be corrected, because he will not change.
- d. A fool's greatest problem is his own mouth.
- e. A fool cannot handle prosperity or responsibility.

All right, 4 pts.; 1 wrong, -2; 2 wrong, -3; 3 or more wrong, -4.

5. True or False?

- a. The sluggard's life is full of pain and heartache.
- b. The Hebrew idea of wickedness most often implies worthlessness.
- c. A righteous man makes peace even with his enemies.
- d. The Book of Proverbs does not single out any problems particularly pertinent to women.
- e. Man's greatest problems are often connected with his tongue.

All right, 4 pts.; 1 wrong, -2; 2 wrong, -3; 3 or more wrong, -4.

6. True or False?

- a. From the Proverbs we see that a rod, preferably wood, should always be used when disciplining your child.
- b. A child will come to wisdom naturally because of the created abilities within him if he is given freedom and the proper environment.
- c. "Three things...yea, four things...." is an Arabic/Oriental expression referring to "many."
- d. One of the most basic themes in Proverbs concerns the use of the mouth.
- e. Wisdom, as personified in the first chapter of Proverbs, will always have the last say.

ECCLESIASTES

PART I. MULTIPLE CHOICE. Circle the letter of the correct response. There is only one correct answer for each question.

1. (4 pts.) What realm is being referred to by the phrase, "under the sun"?
 - a. All physical and human experience on this globe.
 - b. Everything that God views, as the Sun of Righteousness.
 - c. All things under God's authority, including Satan.
 - d. Whatever has ever existed, including all that God has ever created.
 - e. Every deed that men seek to hide.

2. (4 pts.) What is meant by the "chief good" that the writer sought for throughout the entire Book?
 - a. The ultimately exciting physical sensation.
 - b. The path of life that produces the most wealth.
 - c. The methods that never fail to provide one with the best of friends.
 - d. The goal that will be perpetual and fulfilling once it is reached.
 - e. The prize of understanding all available knowledge.

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3. (4 pts.) Because God has placed "the world" in man, what is the result, as stated in Ecclesiastes 3:11?
- Man cannot help sinning all the time.
 - Man cannot find any ultimately fulfilling good in this temporal life.
 - Man is unable to understand himself.
 - Man can never really enjoy anything in this life.
 - Man continually experiences pain and heartache.

PART II. CHECK ALL THAT APPLY. Place a check in the blank next to the letter of every correct response. Point values for partial credit are noted above each question.

All right, 18 pts.; 1 wrong, -2; 2-3 wrong, -4; 4-5 wrong, -7; 6-7 wrong, -10; 8-10 wrong, -14; 11 or more wrong, -18.

1. What common sense duties should we adhere to in this life, according to Ecclesiastes?
- a. Help your brother out by becoming surety for him when he finds himself in a tight position.
 - b. Make many vows before God, for this is proof of the integrity of your heart.
 - c. Get involved as much as possible with correcting political injustices.
 - d. Do not labor to be rich.
 - e. You must be careful to protect your possessions; therefore, do not be too quick to let others share them lest they take advantage of you.
 - f. Keep your integrity even above your possessions.
 - g. Remember that man is basically evil and that all living things end up in death.
 - h. Live soberly, and be careful to keep in mind the stark realities of life.
 - i. Do not live in regret.
 - j. Enjoy the good times of life, and shun any adversities.
 - k. Do not become overly scrupulous about outward righteousness.
 - l. Recognize your freedom from governmental authority because of your relationship to God's government.
 - m. Wisdom is greater than strength or money.
 - n. Recognize a wife as being one of those good things reserved for this life.
 - o. Think carefully before you speak or act.
 - p. Allow neither condemnation nor indifference to keep you from obeying authorities over you.
 - q. Never involve yourself in risky or uncertain adventures no matter how important they may appear to you.
 - r. Fear God.

(continued)

All right, 10 pts.; 1 wrong, -2; 2 wrong, -3; 3-4 wrong, -5; 5-6 wrong, -7; 7 or more wrong, -10.

2. What conclusions did Solomon come to in Ecclesiastes (even if not stated there)?
- a. Life is not worth living.
 - b. Get all the good that you can out of life.
 - c. Live all of your desires to the full.
 - d. Be moderate in all you do.
 - e. Enjoy the blessings of life, and learn through the trials.
 - f. Walk in the Spirit.
 - g. Whether you sin or live righteously, still you can enjoy the good things which this life has to offer.
 - h. Live in the gladness of your heart throughout this life.
 - i. In terms of this life, it does not matter whether you are wise or foolish, for either way, this life has only so much to offer you.
 - j. Flee all that is offered to you by youthfulness.

PART III. SHORT ANSWER. Write the correct response to each question in the space provided.

1. (3 pts.) God has made all of creation subject to _____. This also was the conclusion of the writer of Ecclesiastes.
2. (4 pts.) a) Concerning the previous question, what New Testament writer wrote the same thing? _____
b) And what attitude of mind are we forced to have in order to be saved in the midst of this creation, according to that same New Testament writer?
3. (3 pts.) According to Ecclesiastes 3:11, God has put "the world" in every man. What does the Hebrew literally say that God has put in man?

JOB, PROVERBS, ECCLESIASTES
Test: The Book of Job

File 9 (BC) R875

(H-BC-JPE9)

Name _____

Corrector _____

100 points total

PART I. MULTIPLE CHOICE. Circle the letter of the correct response. There is only one correct answer for each question.

1. (4 pts.) To which Bible character was Job the closest contemporary?
 - a. Enoch.
 - b. Abraham.
 - c. David.
 - d. Elijah.
 - e. Nehemiah.

2. (4 pts.) For how long had Job been afflicted with boils before his three friends came to comfort him?
 - a. Hours.
 - b. Days.
 - c. Weeks.
 - d. Months.
 - e. Years.

3. (4 pts.) Who are the "sons of God" that gathered before God in His throne room?
 - a. Angels.
 - b. Sons of Seth.
 - c. Spirits of righteous men who had died.
 - d. The four living creatures also seen in the Book of Ezekiel.
 - e. Various material objects of God's special creation.

4. (4 pts.) What did the example of how Job dealt with his children (Job 1:45) prove about Job's relationship to them as a father?
 - a. He was fearful for them because they were not walking righteously.
 - b. He had failed to bring them up properly in the ways of God.
 - c. He was doing a perfect job and continually leading them into godliness.
 - d. He was a good father but was overly concerned about his children.
 - e. He had lost control over his children and was unable to stop their inordinate feasting.

5. (4 pts.) What did Elihu say that he wanted to do to Job by means of his speech?
 - a. "Condemn" Job.
 - b. "Justify" Job.
 - c. "Expose" Job's previous "wickedness."
 - d. "Exalt" to Job the error of his speeches.
 - e. "Belittle" Job.

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6. (4 pts.) What changed in Job's spiritual relationship to God through his affliction?
- Job's sinfulness that brought on the affliction was exposed, and Job repented.
 - Nothing changed, because Job was perfect to begin with and maintained his integrity throughout.
 - Job received miracle power from God to heal the sick as evidenced by his prayer for his three friends.
 - Job lost his desire to see God face to face.
 - Job was greatly humbled before God.
7. (4 pts.) Why does God speak to His people and "seal up their instruction" (Job 33:16) at a time when they do not even realize that God is doing it?
- To withdraw man from his own pursuits and keep him from pride.
 - To allow man to feel responsible for his own spiritual learning and growth.
 - To allow man to make decisions on facts, without feeling intimidated because the facts came from God.
 - To show that God will not be hindered by man's resistance, unwillingness, and unbelief.
 - To fulfill His covenant promise to Abraham that He made with him while Abraham was in a deep sleep.

PART II. CHECK ALL THAT APPLY. Place a check in the blank next to the letter of every correct response. Point values for partial credit are noted above each question.

All right, 8 pts.; 1 wrong, -1; 2 wrong, -3; 3 wrong, -4; 4 wrong, -6; 5 wrong, -7; 6 or more wrong, -8.

1. From God's discussion with Satan we learned many things about Satan's position and character. What were some of these truths?
- a. Satan's dealings with men are haphazard and sometimes self-contradictory.
 - b. Satan can only do what God allows him to do.
 - c. Satan goes about doing his own will, not God's, within the boundaries God's allowance.
 - d. Satan totally understands all mankind, their thoughts, and whatever is within the heart of man.
 - e. Satan is under a curse of restlessness and wandering.
 - f. Satan must obey God, even as unfallen angels must.
 - g. Before any spirit being can act on earth, there must first have been authority or command given it in God's throne room.
 - h. Satan's victories or defeats are based on legal considerations in heavenly places.
 - i. Satan finds great comfort and boastful delight in the fact that the majority of mankind is under his rulership.
 - j. Satan would not dare contradict God's judgments to His face.

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All right, 8 pts.; 1 wrong, -1; 2 wrong, -3; 3 wrong, -4; 4 wrong, -6; 5 wrong, -7; 6 or more wrong, -8.

2. Why was God moved against Job?
- a. God was giving correction and punishment to Job for his faults.
 - b. God felt threatened by Satan's challenge and wanted to prove him wrong.
 - c. God wanted to perfect Job.
 - d. God wanted to bring greater glory to Job.
 - e. God wanted to manifest the virtue of Job.
 - f. God was providing an example for all saints in Job.
 - g. God was willing to use Job to become a type of Jesus Christ.
 - h. God was using Job as a warning to all who make negative confessions.

All right, 5 pts.; 1 wrong, -2; 2 wrong, -4; 3 or more wrong, -5.

3. According to Elihu's revelation and the classroom presentation, what did Job speak wrongly?
- a. Job made himself more righteous than God.
 - b. Job denied the imputed righteousness of God.
 - c. Job justified himself rather than God.
 - d. Job claimed he could deliver himself from the affliction by being able to present his case personally to God.
 - e. Job, though a righteous man, revealed he had pride by exalting himself improperly.

All right, 5 pts.; 1 wrong, -1; 2 wrong, -2; 3 wrong, -4; 4 or more wrong, -5.

4. What was it that Job feared?
- a. Separation from God.
 - b. Falling from God's grace and righteousness.
 - c. The affliction of God.
 - d. Any loss of his popularity or esteem.
 - e. Any loss of his material wealth.
 - f. The loss of the special blessing and protection of God that was upon his life.

All right, 5 pts.; 1 wrong, -1; 2 wrong, -2; 3 wrong, -4; 4 or more wrong, -5.

5. What do we learn from Job's cursing of the day of his birth?
- a. He had fallen into total unbelief.
 - b. His pain and suffering were practically unbearable.
 - c. Destruction from God was a terror to him.
 - d. He was representing the righteous saint who despises and hates even his own life in order to follow God (Jn. 12:25).
 - e. He was rejecting God's ownership over his own soul.
 - f. He was breaking down under the intense suffering and yielding to negative suggestions.

JOB, PROVERBS, ECCLESIASTES

All right, 6 pts.; 1 wrong, -1; 2 wrong, -2; 3 wrong, -4; 4 wrong, -5; 5 or more wrong, -6.

6. How should we react in a trial according to what we learned from the Book of Job?
- a. At best, just try to tolerate afflictions. Your attitude during them is not that important.
 - b. Be patient, and learn patience.
 - c. Be glad in affliction, knowing it will work toward your perfection.
 - d. Never admit to personal faults, rather hold fast to your righteousness.
 - e. Always acknowledge God as being just and right in what He does.
 - f. Commit your soul to God, knowing He is ultimately in control.
 - g. Do not listen to what anyone says lest you fall into condemnation.
 - h. Request God to teach you what you do not see.
 - i. Pray, "If I have sinned, I will do it no more."

PART III. TRUE OR FALSE. All questions are worth 5 points each. Point values for partial credit are noted above each question.

1. All right, 5 pts.; 1 wrong, -1; 2 wrong, -3; 3 wrong, -4; 4 or more wrong, -5.
- a. Job's affliction was a punishment.
 - b. Job was a righteous, perfect man.
 - c. Job held fast his integrity throughout his entire trial.
 - d. Job never sinned throughout the entire trial.
 - e. Job correctly assessed the fault of the three friends.
2. All right, 5 pts.; 1 wrong, -1; 2 wrong, -3; 3 wrong, -4; 4 or more wrong, -5.
- a. Satan could not afflict Job without God's permission.
 - b. Satan afflicted Job more greatly than God had given him permission to do.
 - c. Satan was right in his estimation of Job's heart.
 - d. Satan can use people and circumstances to afflict God's people.
 - e. Satan probably would have killed Job if he could have.
3. All right, 5 pts.; 1 wrong, -1; 2 wrong, -3; 3 wrong, -4; 4 or more wrong, -5.
- a. The three friends did make some true statements in their speeches.
 - b. The three friends were able to make Job feel condemned.
 - c. Bildad was the most courteous of the three.
 - d. Each of the three friends gave three speeches.
 - e. All three friends concluded that Job must be wicked.
4. All right, 5 pts.; 1 wrong, -1; 2 wrong, -3; 3 wrong, -4; 4 or more wrong, -5.
- a. God's wrath was kindled against Job.
 - b. Elihu's wrath was kindled against Job.
 - c. The three friends' wrath was kindled against Job.
 - d. Job's wife became exasperated with Job.
 - e. Job's own servant acted strangely toward Job.

(continued)

5. All right, 5 pts.; 1 wrong, -1; 2 wrong, -3; 3 wrong, -4; 4 or more wrong, -5.
- a. Eliphaz based his arguments on tradition.
 - b. Bildad based his arguments on what he had observed.
 - c. Zophar based his arguments on assumption.
 - d. Elihu based his arguments on personal study and research.
 - e. Job spoke rashly because of his great pain and suffering.
6. All right, 5 pts.; 1 wrong, -1; 2 wrong, -3; 3 wrong, -4; 4 or more wrong, -5.
- a. God personally never explained to Job why He allowed the affliction.
 - b. God revealed the details of Job's false concepts to him from the whirlwind.
 - c. The Bible states that angels strengthened Job during God's speech to him.
 - d. Job's first ministry after his healing was to pray for his three friends.
 - e. After his affliction, Job was blessed with twice as many children as he had before his affliction.
7. All right, 5 pts.; 1 wrong, -1; 2 wrong, -3; 3 wrong, -4; 4 or more wrong, -5.
- a. God deals with His people very carefully because they are so prone to pride if He were to always openly communicate with them.
 - b. We must have an interpreter, a mediator, to show us our position in and the way we should go, lest we fall into the pit.
 - c. Job spoke prophetically of the resurrection of the righteous.
 - d. Job had the fundamental understanding that God was for him.
 - e. Job felt that God was treating him as an enemy.