

Job Chapter 34

34:1 – 35:16: In these chapters Elihu answers two arguments crucial to Job's position. First, against Job's charge that God has wrongly afflicted an innocent man. Elihu answers that God's absolute sovereignty (34:13-15), and omniscience (34:21-28), ensure His justice. Second, against Job's position that righteousness does not garner divine favor, Elihu answers that neither sin nor righteousness cause any change in God (35:5-7). Further, Job has denied the teaching value of suffering (35:11), and has failed to have his prayers answered because they are vain (35:13).

Verses 1-37: Elihu addressed Job and his accusers. His approach was to quote Job directly (verses 5-9), then respond to his complaints, but at times he misinterpreted Job's remarks, and at other times he put the words of the accusers in Job's mouth. The most obvious example of the latter wrongdoing was in saying that Job claimed to be sinless and perfect (verse 6). Job never claimed that; in fact, Job acknowledge his sin (7:21; 13:26). Elihu didn't know it, but God had pronounced Job innocent (1:8; 2:3). In answer to Job's complaints that God seemed unjust, Elihu reminded Job that God was too holy to do anything wrong (verse 10), fair in dealing with people (verses 11-12), powerful (verses 13-14), just (verses 17-18), impartial (verses 19-20), omniscient (verses 21-22), the judge of all (verse 23), and the Sovereign who does what He wills to prevent evil (verses 24-30).

Job 34:1 "Furthermore Elihu answered and said,"

Elihu here hardly makes good the profession with which he starts, for he begins immediately to accuse Job in no measured language. Elihu makes, indeed, a great profession of wisdom, and expressly addresses himself to the wise (Job 34:2), and insists upon the necessity of discrimination (Job 34:3-4). It is to be observed that Job himself had given utterance to much the same sentiment (in Job 12:11).

Job 34:2 "Hear my words, O ye wise [men]; and give ear unto me, ye that have knowledge."

Although the text has mentioned only four people thus far, the fact that Elihu was silent until chapter 32 is reason to conclude that others were now present, and Elihu was making his appeal to them ("Ye wise men").

Elihu was speaking in this chapter to the wise men. This was possibly the three friends of Job, and possibly others who had come to hear the debate. These men were supposed to be the learned men. Notice his arrogance in telling them to pay attention to his words.

Job 34:3 "For the ear trieth words, as the mouth tasteth meat."

A proverbial expression, already used by Job in the dialogue (Job 12:11). "It is as much the business of the ear to discriminate between wise and foolish words, as of the palate to distinguish between wholesome and unwholesome food."

Job had previously made this statement himself. The ears of the wise men could determine whether something was to be retained that they heard or not. Anything they heard that they knew did not line up with the Word of God, they would discard.

Job 34:4 "Let us choose to us judgment: let us know among ourselves what [is] good."

I.e. "Let us seek to come to a right conclusion (mishpat), on each subject that comes before us for consideration." Let us know among ourselves that which is good. "Let us know, discern, and recognize that which is right and good." Excellent sentiments, but somewhat pompously put forth by a young man addressing elder ones.

This was a very bold statement. He had corrected Job for judging, and now he said that he and these other men would judge this matter for themselves.

Job 34:5 "For Job hath said, I am righteous: and God hath taken away my judgment."

I am so far righteous that I have not deserved, nor had any reason to expect, such hard usage from God.

“God hath taken away my judgment”: So Job had said (Job 27:2); that is, he denies me that which is just and equal, namely, to give me a fair hearing.

Job had maintained from the beginning his innocence of all charges made against him. He had known that God would eventually acquit him. Job had not judged unfairly. Job felt that God had brought this trouble on him, but would eventually turn this around and bless him. The only thing Job had asked God to do was review the facts of his life.

Job 34:6 "Should I lie against my right? my wound [is] incurable without transgression."

Thus, Job had spoken in effect (Job 27:4-6). Should I falsely accuse myself of sins of which I am not guilty? Should I betray mine own cause, and deny that integrity which I am conscious I possess?

“My wound is incurable without transgression”: Without any such crying, sin as might reasonably bring down such terrible judgments upon my head.

In this, Job was a type and a shadow of Jesus. Jesus was crucified for sins He did not commit. Job was being punished for sins he did not commit. Even Elihu believed that Job was guilty as charged.

Job 34:7 "What man [is] like Job, [who] drinketh up scorning like water?"

That is, abundantly and greedily: who doth so break forth into scornful expressions, not only against his friends, but, in some sort, even against God himself. The Hebrew may be interpreted: What man, being like Job, would drink up scorning? That a wicked or foolish man should act

thus, is not strange; but that a man of such piety, gravity, wisdom, and authority, as Job, should be guilty of such a sin, this is wonderful.

Elihu believed that Job was paying no attention at all to the scorning of his friends and even of him. He was absorbing them, without them affecting him at all.

Verses 8-12: The young sage counted Job among those in the company of “wicked man”, not because of his actions but because he had accused God in injustice (27:2). Elihu believed correctly, that God is always just in His ways and is incapable of doing wrong, but applied it incorrectly, using it against Job.

Job 34:8 "Which goeth in company with the workers of iniquity, and walketh with wicked men."

The worst of men, who make it their constant business and employment to commit sin.

“And walketh with wicked men”: If no more is meant than that Job has adopted principles and arguments commonly used by wicked men, the language employed is unfortunate.

This was a total untruth. His accusation is found in Scripture (in Psalms 1:1) "Blessed [is] the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." He was trying to say, that Job was walking in the counsel of the ungodly and sitting in the seat of the scornful. I guess, in a sense he was, because he was sitting with Elihu and his friends. They were definitely sinful in accusing Job.

Job 34:9 "For he hath said, It profiteth a man nothing that he should delight himself with God."

“For he hath said”: Elihu was incorrect. He was putting words into Job’s mouth that Job did not utter.

This was exactly the opposite of what Job believed. Job had said that his righteousness had not saved him from the calamities that had come upon him. That was a true statement. He had not been spared, even though he was righteous in God's sight.

Job 34:10 "Therefore hearken unto me, ye men of understanding: far be it from God, [that he should do] wickedness; and [from] the Almighty, [that he should commit] iniquity."

You who are present, and understand these things, do you judge between Job and me.

"Far be it from God that he should do wickedness": This I must lay down as a principle that the righteous and holy God neither doth nor can deal unjustly with Job, or with any man, as Job insinuates that God had dealt with him.

"And from the Almighty, that he should commit iniquity": An evil God, a God who can do wrong, is a contradiction in terms, an impossible, inconceivable idea. Devil-worshippers, if there are or ever have been such persons, do not conceive of the object of their worship as really God, but as a powerful malignant spirit. Once rise to the height of the conception of a Power absolutely supreme, omniscient, omnipresent, the Author of all things, and it is impossible to imagine him as less than perfectly good.

It was very obvious that Elihu did not understand God to the fullest. He was blaming God for what had happened to Job. He was not aware that God had allowed this to happen to Job, to prove to Satan and the angels in heaven that Job was a righteous man, and would remain righteous under terrible circumstances.

Job 34:11 "For the work of a man shall he render unto him, and cause every man to find according to [his] ways."

God "rewardeth every man according to his work" (Psalm 62:13), renders to each one good or evil, according as his own deeds have been the one or the other. But this must be understood of the man's whole conduct, and God's entire treatment of him. Such an absolute rectitude of God's moral government, considered as a whole, is implied and involved in his absolute and perfect justice.

"And cause every man to find according to his ways": We "find according to our ways" when, having "ploughed iniquity, and sown wickedness, we reap the same" (Job 4:8). Or when, on the other hand, having "sown in righteousness, we reap in mercy" (Hosea 10:12). Exact retribution is the law of God's rule; but the exactness cannot be seen, or tested, or demonstrated in this life. It will appear, however, and be recognized by all, at the consummation of all things.

Even though they could not settle on just what sin Job had committed, they believed that Job's problems were a judgement upon him from God.

Job 34:12 "Yea, surely God will not do wickedly, neither will the Almighty pervert judgment."

Elihu is fond of rhetorical amplification, like most young speakers. (Verses 11-12), contain nothing that is really additional to the statement (in verse 10).

This was the very same thing he said (in verse 10). Whether he was trying to convince himself or the wise men he was speaking to, was uncertain. God will not do iniquity, and the Almighty will not pervert judgement. This was neither of those things. This was a test to see if Job would falter under pressure. Satan had brought the calamity, not God. God had allowed it for a purpose however.

Job 34:13 "Who hath given him a charge over the earth? or who hath disposed the whole world?"

The argument seems to be that if God had "received a charge," and were in possession of a mere delegated authority, like the subordinate gods of heathen nations. He might have an interest apart from that of those whom he governs, and so be tempted to be unjust. But as he is the Author of all and the sole Ruler of all, his interest must be bound up with the true interests of his creatures, and cannot clash with them. He can thus never be unjust, since he can have no temptation to be unjust.

“Or who hath disposed the whole world?” Rather, Who hath laid upon him the whole world? Elihu repeats the idea of the previous clause in other words.

God is in charge of the earth and everything in it, because it is His creation. God is the only one who could dispose of the earth.

Job 34:14 "If he set his heart upon man, [if] he gather unto himself his spirit and his breath;"

Hebrew, *eelav*, upon him; meaning man, doubtless. If his eye and heart be upon man, and he diligently observe him and all his ways, and whatsoever is amiss in him, and therefore resolve to punish him. Or, if he set his heart against him, (as the word may properly be, and often is rendered), and therefore resolves to cut him off.

"His spirit and his breath": I.e. that spirit and breath, or that living soul that God breathed into man (Gen. 2:7). And gives to every man that cometh into the world.

It is only God who can remove His breath from man, and cause him to die. We remember in the beginning of this great trial, that God told Satan he could not take Job's life. The only way man stops existing, is for God to take His breath away.

Job 34:15 "All flesh shall perish together, and man shall turn again unto dust."

Compare Psalm 104:29. Without God's sustaining hand, all creatures would fall back into nothingness.

“And man shall turn again unto dust”: Either Elihu refers here to (Gen. 3:19), or else he has a traditional knowledge of man's origin, handed down from a remote antiquity, which is in entire conformity with the Hebrew belief.

When the breath of man (spirit), is removed from the body of man, the body decays and turns to dust.

Verses 16-20: The Hebrew words shift from the plural to the singular here, as Elihu shifts his attention away from the friends and back to Job. This time, Elihu declares that an unjust God is unthinkable, because if He were unjust, He could not be God and everything would fall apart.

Job 34:16 "If now [thou hast] understanding, hear this: hearken to the voice of my words."

This appears to be addressed to Job. The discourse before this had been directed to his three friends, but Elihu appears here to have turned to Job, and to have made a solemn appeal to him, whether this were not so. In the subsequent verses, he remonstrates with him about his views, and shows him that what he had said implied severe reflections on the character and government of God.

Elihu was a very conceited young man to assume that these wise men did not know of God, and he would have to teach them. He believed he was the only one who had the truth.

Job 34:17 "Shall even he that hateth right govern? and wilt thou condemn him that is most just?"

Is it conceivable that there can be at the head of the universe, its Ruler and Guide, One who hates justice? The appeal is to the instinctive feeling that in the one God perfect goodness and omnipotence are united. Its spirit is exactly that of Abraham's question, "Shall not the Judge of all the earth do right?" (See Gen. 18:5).

And wilt thou condemn him that is most just? It is not right to condemn any just man, to charge him wrongfully, and then pass an unrighteous sentence on him. And much less to charge the righteous God with injustice, and condemn him that is most just, superlatively just; in whom there is not the least shadow of unrighteousness. Who is righteous in all his ways, and holy in all his works; who is naturally, essentially, and infinitely righteous.

Elihu was trying to defend God. He was asking, if it was possible that God, who was King of all, could be unjust?

Job 34:18 "[Is it fit] to say to a king, [Thou art] wicked? [and] to princes, [Ye are] ungodly?"

Would any subject of an earthly king deem it fitting to accuse his sovereign of wicked and unjust conduct? Would he even tax those who stood next to the king, the princes and great officers of the court, with ungodliness? If a sense of what is becoming and seemly would restrain a man from the use of language of this sort towards his earthly ruler. Can it be right that he should allow himself in such liberty or speech towards his heavenly King, his absolute Lord and Master? Job had not really used such language of God, though the complaints which he had made with respect to God's treatment of him might not unreasonably be held to imply some such accusation.

In the earthly realm, a person could get in serious trouble by saying such a thing. He might even get killed for such a remark. In a sense, he was saying that Job deserved to die for questioning God.

Job 34:19 "[How much less to him] that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all [are] the work of his hands."

I.e. to God, who respects not the greatest princes, so as to do any unjust thing to gain their favor, or to avoid their anger, to whom princes and peasants are equally subject, and infinitely inferior. Who therefore is free from all temptation to injustice, which commonly proceeds from respect of persons (Lev. 19:15). And to whom therefore you do owe more reverence than your words have expressed.

"They all are the work of his hands": And therefore of equal worth and price with him, and equally subject to his power and pleasure.

Elihu said, "if it was dangerous to say that to an earthly king, how much more dangerous was it to say to the Creator of the universe?"

Job 34:20 "In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand."

I.e., "they all alike die, rich and poor together. The hour of death is not hastened for the poor nor delayed for the rich. They all alike die."

"And the people shall be troubled at midnight": It is hard to think that the writer did not know of (Exodus 12:29). It is better to read these statements as habitual presents and not as futures: "In a moment they die, even at midnight, the people are shaken and pass away," etc.

"Without hand": I.e. through no human agency, by an unseen power, the ruling hand of God. (Compare Job 20:26; Dan. 2:34-35; Zech. 4:6).

Whenever God chose they would die. It did not make any difference what their station in life was. When God chose they died. He kept threatening Job with death, and Job would welcome death. He did not dread death.

Verses 21-30: Elihu defended God against Job's criticism that God was neglectful and absent ("His eyes are upon the ways of man, and he seeth all his goings").

Job 34:21 "For his eyes [are] upon the ways of man, and he seeth all his goings."

Elihu proceeds to a fresh argument. The omniscience of God is a security against his acting unjustly. He knows exactly each man's powers, capacities, temperament, temptations, and circumstances, and will assuredly mete out to each without partiality or prejudice.

God knows everything man does, thinks, and even is. He knows the heart of man, which is what man really is.

Job 34:22 "[There is] no darkness, nor shadow of death, where the workers of iniquity may hide themselves."

They may flatter themselves, or cheat others, by covering their wicked actions with plausible pretenses and professions. But they cannot deceive God, nor keep their hearts and ways from his sight.

This is true, but the people who believe themselves to be right with God cannot hide their secret sins either. God knows everything about everyone. We have no secrets from God.

Verses 23-25: God knows everything about each person. He is not obligated to gather “men without number” to get more information. Because God’s knowledge is not skewed like human knowledge. He judges with perfect wisdom (Psalm 139:1-4).

Job 34:23 "For he will not lay upon man more [than right]; that he should enter into judgment with God."

“Enter into judgment with God”: These words do not refer to the judgment of the last days, but rather to the general accountability toward God that man experiences on a daily basis. The point Elihu made was that God did not need to go through all of the trappings of the court to get to the sentence. God “knoweth their works” (34:25).

Even though this was not spoken directly to Job, it was a derogatory statement made about Job. He was saying that Job was wrong in asking God to consider his situation.

Job 34:24 "He shall break in pieces mighty men without number, and set others in their stead."

Neither their greatness nor their numbers can secure them from the stroke of God’s justice.

"And set others in their stead": Give away their power and dignity to others, who shall come in their place.

Job had been a mighty man. He had in fact, been a judge. Elihu and Job's so-called friends, probably would like to take Job's place as judge. They were all jealous of Job. Elihu said that God had destroyed Job to set one of them up as governor.

Job 34:25 "Therefore he knoweth their works, and he overturneth [them] in the night, so that they are destroyed."

That is, it appears from this that he knows all their evil works, because he judges and punishes them for them.

"And he overturneth them in the night": When they are at rest and secure. Or he turns or brings upon them the night. Namely, of calamity and tribulation, as the next words explain it, and as the words light and darkness are often used.

He had made a true statement that God rules the earth by elevating one man to be a ruler and tearing another down. He was pointing this to Job, and that was an error however.

Job 34:26 "He striketh them as wicked men in the open sight of others;"

I.e. as open and acknowledged malefactors.

"In the open sight of others": Literally, in the place of beholders. Meaning publicly, openly, where their fate is an example to others.

Elihu said that public embarrassment went with the tearing down that God did.

Job 34:27 "Because they turned back from him, and would not consider any of his ways:"

Became apostates from the ways and worship of God, as the posterity of Cain before the flood, and the posterity of Ham after it. Who had been educated and trained up therein, and turned from the law of God, as the Septuagint version, from the light and law of nature.

"And would not consider any of his ways": Either of providence, whether in a way of mercy which might lead to repentance, or in a way of judgment which might be a caution and instruction to them. Or of his precepts, the way of his commandments, not any of these would they consider; so as to express a value for them, show any regard to them, and walk in them. And which was owing to the stubbornness of their wills; they would not advert to them.

This was a strong statement. They turned away from God, and would not consider His ways. This would be a serious sin. It was not a sin that Job had committed.

Job 34:28 "So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted."

Their character is that of oppressors. They take away the rights of the poor; strip away their property without any just claims, and cause them to pour out their lamentations before God.

"And he heareth the cry of the afflicted": They oppress the poor so that they appeal unto him, but God hears their cry, and brings punishment upon the oppressor. This is "a general remark" thrown in here, meaning that God "always" regards the cry of the oppressed. Its bearing on the case before us is, that God hears the appeal which the oppressed make to him, and as a consequence brings calamity upon those who are guilty of wrong.

Elihu was saying that Job had offended the poor and the afflicted. This was the exact opposite of the truth. Job had been the champion of the poor and the afflicted.

Job 34:29 "When he giveth quietness, who then can make trouble? and when he hideth [his] face, who then can behold him? whether [it be done] against a nation, or against a man only:"

Either to the poor and oppressed persons last mentioned, or to any other person or people, as it follows.

"Who then can make trouble?" No man or creature can hinder God's design and work.

"When he hideth his face": I.e. withdraws his favor and help from them, and thereby exposes them to all oppressions or calamities.

"Who then can behold him?" I.e. who can look up to God with cheerfulness or confidence, to desire or expect his help? Or rather, who then will look upon him, or regard him, to wit, so as to pity or succor him? If God be against him, what man will or dare be for him? All men will forsake and oppose him, and so he will be utterly lost. For this who answers to the who in the former branch of the verse, and both of them speak of man and his act as opposed unto God and to his act. The case is the same in both: God can carry on his work, either of mercy or justice, as easily and as irresistibly upon a whole nation or people as upon one particular person.

Most of the statements that Elihu was making, were the same statements Job had made himself. Job was not only aware that these things were wrong, but had made absolutely sure that he was not guilty of any of these things.

Job 34:30 "That the hypocrite reign not, lest the people be ensnared."

Rather, (whether God is provoked), on account of an ungodly man reigning, or by the snares of a whole people. I.e., the corruption of a nation, such as Sodom.

A hypocrite was a man who pretended to love God, and really was just making a show for the people around him. People who believed a hypocrite were in for a bad surprise. Job was not a hypocrite.

Verses 31-33: God will not be regulated in His dealings by what men may think. He does not consult men. If He chooses to chasten He will decide when it is enough.

Job 34:31 "Surely it is meet to be said unto God, I have borne [chastisement], I will not offend [any more]:"

These verses express the attitude that should be assumed towards God: one of submission and penitence.

The three friends and Elihu tried to get Job to say that the chastisement from God was because of some sin he had committed. They wanted him to ask God to forgive him. Job knew of no sin that he had committed. He could not ask for forgiveness, without knowing what he had done wrong.

Job 34:32 "[That which] I see not teach thou me: if I have done iniquity, I will do no more."

"If in anything I fail to see thy will, teach it to me. Make thy way plain before my face." If I have done iniquity, I will do no more. The hypothetical form seems to be preferred, as more acceptable to Job, who maintained his righteousness, than a positive confession of sin.

Job had already asked God to reveal to him where he had failed. Job was a man of a pure heart.

Job 34:33 "[Should it be] according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest."

The two clauses should be taken together, and the translation should run, "Should God recompense" (i.e. make his awards) "according to thy pleasure" or "as thou willest?" Elihu turns to Job and directly addresses him, "Can he expect that God will make his decrees, condemn and absolve men, just as Job thinks right?"

"Whether thou refuse": Rather, since thou refuses them. Job had refused to acknowledge the justice of God's awards and decisions.

"Or whether thou choose": And not I; rather, but thou must choose, and not I. It is Job who must determine how he will act. Elihu, a friend, can only point out and recommend a course, as he had done (in verses 31-32). It is for Job himself to determine what course he will take.

"Therefore speak what thou knowest": I.e. "Say what thou hast determined on."

Elihu believed that Job wanted God to listen to him and do it his way. He also was saying that it would not matter what Job wanted, God would do it His way anyhow. God would not be influenced by anyone's explanation. Elihu wanted Job to answer this.

Verses 34-37: Apparently, Elihu was convinced Job hadn't had enough chastening because of how he answered his prosecutors. He continued to defend his innocence and speak to God.

Job 34:34 "Let men of understanding tell me, and let a wise man hearken unto me."

I am content that any wise man should judge of my words. Let any such tell us what their opinion is.

Since Job would not answer him, now he asked the wise men he had addressed this to, to answer him. He was just sure they understood.

Verses 35-37: Elihu concluded that his friend was guilty ("My desire is that Job may be tried unto the end") because he expressed anger against God (added "Rebellion unto his sin"), rather than maintaining a posture of repentance and silence.

Job 34:35 "Job hath spoken without knowledge, and his words [were] without wisdom."

Not that Job was an ignorant man, either in things natural or divine. But in this point, about the chastening hand of God upon him, he had said some things which betrayed lack of knowledge (as in Job 34:5).

"And his words were without wisdom": Job was not destitute of human wisdom, nor of spiritual wisdom, but no man is wise at all times. Some things had dropped from him which savored of folly and ignorance, and which he afterwards was convinced of, and confessed with shame (Job 40:4). Being charged by the Lord himself with what he is here by Elihu (Job 38:2). And it may be observed, that Elihu does not charge Job with being a wicked man, as his three friends did, but as having spoken unadvisedly with lips, under his chastening circumstances, and which he labors to convince him of.

The attack by Satan on Job was terrible. These men who should have known Job well enough to know he was not a practicing sinner, were making things worse and not better for Job. This young Elihu was judging Job, who was a much stronger man of God than he was.

Job 34:36 "My desire [is that] Job may be tried unto the end because of [his] answers for wicked men."

Literally, would that Job be tested to the uttermost! "Tested" i.e., as gold is tested. By the touchstone, and "to the uttermost," so that there should be no doubt as to the result. Elihu had his wish. Job was tried as severely as possible, and the issue was pronounced by God himself. "Ye have not spoken of me the thing that is right, as my servant Job hath" (42:8, Revised Version). Because of his answers for wicked men; rather, after the manner of wicked men (compare above, verses 5, 6, 9). This was the view which Elihu took of Job's rash words.

Job 34:37 "For he addeth rebellion unto his sin, he clappeth [his hands] among us, and multiplieth his words against God."

He sinned before by impatience under his afflictions, but now he is grown obstinate, and, instead of humbling himself for his sins, he justifies himself, and accuses the blessed God.

"He clappeth his hands among us": In token of victory, insulting and triumphing.

"And multiplieth his words against God": In effect, though not directly.

This young man had judged Job severely. He was wishing for God to do even more terrible things to Job, than Satan had already done. Just the fact that Elihu wanted this for Job, was a sin on Elihu's part. Elihu believed that Job had rebelled against all authority. The truth was that it was Elihu who had rebelled against his elders.

Job Chapter 34 Questions

1. Who did Elihu address this to?
2. How do we know he was arrogant?
3. The ear _____ words, as the mouth tasteth meat.
4. What was Elihu setting himself up as in verse 4?
5. Job had maintained his _____ of the charges.
6. Who was Job a type and shadow of in verse 6?
7. What was Job accused of in verse 7?
8. They believed Job's problems were a _____ from God.
9. Surely God would not do _____.
10. Neither will the _____ pervert judgement.
11. Why is God in charge of the earth?
12. It is only _____ who can remove His breath from a person.
13. When the breath is removed from the body of flesh, what happens to the body?
14. Why does the author believe Elihu was conceited?
15. Who chooses the time of death for everyone?
16. God knows everything man does, _____, and even ____.
17. God knows the _____ of man, which is what he really is.
18. Elihu and Job's so-called friends would like to take Job's place as _____.
19. What was Elihu saying about Job that was untrue in verse 28?
20. Who was a hypocrite?
21. What were Elihu and Job's three friends trying to get Job to do and say?
22. When Job would not answer Elihu, he tried to get an answer from whom?
23. What did Elihu want to happen to Job?