

God is Not Subject to Man's Will (Job 35)

I. God does Not Owe Man Anything (1-13)

A. Elihu introduces his answer to Job (1-4)

1. Job has asked what is the advantage of following God?
2. Job has asked how is he better off having been godly?
3. Elihu asks Job what gives him the right to question God?

B. Man Cannot Place God in His Debt (5-8)

1. Man does not injure God by His Sin (5-6)
 - a. God is as transcendent as the heavens and the clouds
 - b. Man cannot harm or change God by His sin (6)
 - i. This doesn't mean sin does not offend God, it means that God does not change His nature regardless of man's sin
 - ii. By "not sinning" Job hasn't done God any favors
2. Man does not benefit God by His righteousness (7-8)
 - a. God is not given anything extra by our righteousness
 - i. Righteousness is what is expected from His creation
 - ii. Righteousness does not benefit God in Himself, it is the standard which men must attain
 - b. Wickedness only affects the men who do it (8)

C. Man Cannot Demand a Response from God (9-13)

1. People Always call for Help (9)
 - a. Suffering is a reality all over the world – not just for Job
 - b. Every time people suffer under the hand of others they cry for help
2. People call for Help but not for God (10-11)
 - a. People always want out of their suffering but they don't always want God as He has revealed Himself
 - b. None says, "Where is God, my Maker – this is not just a request for information about the situation or a settling of accounts. This is a call for the God of the universe to comfort in suffering
 - c. Notice that it is the person of God who is described here – the maker, the teacher, the one who has given so much to mankind. The call here is not simply to alleviate suffering but to be "God" in the midst of it.

D. God Owes No Response to the Faithless (12-13)

1. God does not answer because of man's pride
2. God will not hear an empty cry
 - a. The point being made is that Job is not calling for God to comfort him in the midst of his suffering
 - b. Job is not even calling for God to take away His suffering – Elihu is responding to the fact that Job has called God

down out of heaven to judge his case and tell him why he is suffering.

- c. Elihu's point is not that Job is suffering because he has sinned but that Job is sinning in the midst of his suffering.

II. God is Merciful in His Silence (14-16)

A. Why should God respond to your "call on the carpet?"

- 1. If God doesn't hear the cry of the faithless – how much less will he hear your cry when you say
 - a. "my case is before God" – waiting for him to acquit you
 - b. "I do not see Him" – as if God is choosing to unjustly hide from you
 - c. "I am waiting for Him"

- 2. The picture here is that Job is standing with head upward calling God out. He is demanding an audience and waiting on a judgment for his case

- 3. Job has intimated that God is unjust for not coming

B. Job Mistakes God's Mercy for His rejection (15-16)

- 1. Elihu says that Job is talking with empty words and speaking without knowledge because God hasn't shown up
- 2. Elihu says that God has not shown up because he doesn't desire to punish Job in his anger
 - a. He says because his anger does not punish and he does not take much note of Job's transgression Job is talking vainly
 - b. Job is presuming on God's mercy.
 - c. God has been silent because if he were to come, Job would face judgment not vindication – judgment for his response to suffering, not for causing suffering
 - d. By not appearing on demand, God is actually being merciful to Job.