

I FOUND A RANSOM

JOB 33:24, 27-28 • TV084B

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By

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Job 33:24, 27-28

“Then he is gracious unto him, and saith, deliver him from going down to the pit: I have found a ransom. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light.”

I believe that you will find the message today to be interesting and I hope edifying and informative. I’m speaking from the book of **Job chapter 33:24**.

Will you open your Bible to the book of **Job chapter 33**? Now, my subject is taken from that **24th verse**; God says: **“I HAVE FOUND A RANSOM.”**

This is such an important declaration. It is so important to me and I trust important to you. God said, *“I have found a ransom. Deliver him from going down into the pit; I’ve found a ransom.”*

Let’s look at the Scripture in **Job 33:24**: *“Then God is gracious and God says, deliver him, (release him, and set him free) from going down into the pit. I have found a ransom.”*

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Now look at **verse 27-28**, *“God looks upon men and if any say I have sinned and I have perverted that which is right and it profiteth me not; (I’m not happy with it, I’m very sad), it hasn’t profited me, God will deliver his soul from going into the pit and his life shall see the light.”*

Now my friend; this **book of Job** is no simple narrative. When any man thinks that he can simplify it and he can arrive at conclusions about this man Job, when he was saved, or whether he was saved, whether he was righteous or self-righteous or what he was, if you think you can simplify this **book of Job** you will find yourself at the end thoroughly confused.

Now let me show you what I mean. If you try to simplify; just let the Book say what it says and leave it there. Let it teach what it teaches. But, if you try to simplify, if you try to come to conclusion; you are going to be thoroughly confused when you get to the end of the Book and here’s the reason why.

First of all: When everything Job possessed was taken away, even his whole family, everything; he was a wealthy man and he was a family man. He was a leader in his community. And God was pleased to allow Satan to take everything Job had away from him.

And when this happened; (now I want you to listen to what Job says in **Job chapter 1:20**). When all of this happened, when he lost everything he had, even his health; Job fell down to the ground and worshipped God and he said:

“Naked I came out of my mother’s womb and naked shall I return. The Lord gave and the Lord hath taken away. Blessed be the name of the Lord. And in all this, (in all this tribulation and traumatic experience) Job didn’t charge God with foolishness.”

What an example! Now, that’s one view of Job. Now, let’s look at another one. But even his wife came to him and accused him and all his familiar friends deserted him. Everybody found fault with him. His three friends came and sat and looked at him without saying a word for about seven days and then they began to accuse him of sin.

And finally his wife came to him and said: *“How long are you going to claim to be innocent? Why don’t you curse God and die?”* Now, let’s see what Job replied to her in **Job chapter 2:9 and 10**; he said:

“What, shall we receive good at the hand of God and shall we not receive evil? In all this Job did not sin with his lips, in all this.” Even when his wife came and said, *“Why don’t you just curse God and die?”* Even at that time he didn’t sin with his lips. What an example of faith!

All right; let’s look at it again, something else in **Job 9**. And Job talked about man’s sin and guilt before God. He said in **Job 9: 1 and 2**: *“How can a man be just with God? How can he be clean that is born of a woman?”*

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He wanted to know; he said: *“If I justify myself mine own mouth would condemn me.”* Job was looking for a way to be sanctified, to be justified before God, and that’s the reason he asked this question: *“How’s it possible that a sinful human being can be righteous, holy and just in the sight of a Holy God, immaculate, immutable and infinitely Holy God?”*

All right; let’s look at something else: He talked of trusting God at all times, no matter when it was. He said in **Job 13:5**: *“Though he slay me, yet will I trust him.”*

It doesn’t matter what God does with me. He may slay me but I will trust him. Not many of us can say that can we? So, if we are going to criticize this man we need to be very careful.

And then in **Job 19** he spoke of the Redeemer. I like this chapter, **verse 25 of Job 19**; he said: *“I know that my redeemer liveth and on this earth he shall stand. And though worms destroy this body, yet in my flesh I’m going to see the Lord: Whom I shall see for myself and not another.”*

He had assurance and confidence of his relationship with God. He said: *“The redeemer, (my Saviour), is going to stand on this earth and I’m going to see him.”*

But then on the other side; you won’t believe some of the things that I’m going to read to you from the **book of Job** about this dear man. But that’s what I’m saying; you can’t simplify this Book; it’s not a simple narrative. You can’t come to conclusions; you just have to let it speak for itself and say what it says.

We’re shocked to hear some of the things Job says in other verses which seem to indicate that he did in fact justify himself, that he did, in fact, claim a personal righteousness before God. Now let me show you that first of all in **Job 27:6**. This is Job speaking and he says, *“My righteousness; I hold fast. I will not let it go, my righteousness. My heart shall not reproach me as long as I live. I will not be convicted by my heart (or reprove or rebuke) as long as I live.”* That doesn’t sound like the same man does it?

And then in the whole **chapter of Job 31**, if you’ll read that whole **Chapter**; write that down and read it later, that whole Chapter is an account of his good works. He talks about how good he treated his neighbor, how good he treated his servants, how nice he was to his family, how much he had given to the poor, and how he fed the beggars.

In the whole chapter he gives an account of all of his good deeds, all of his life. And then in **Job 32:1** finally the three men who had come to speak to him; it says in **Job 32:1**: *“They ceased to answer; they ceased to talk to him, because Job was righteous in his own eyes.”*

Now my friend; some may say that Job was not justifying himself before God but he was justifying himself before his friends, and that may be true because he was trying to convince these people that God was not punishing him because for some great wrong, for some great sin, for some great act of transgression.

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He was trying to convince them that he had not committed some great, grievous, sin against God and was being punished but he went too far. He could have said: “Yes; I am a sinful man, yes I’m an evil person, yes I have guilt in my soul, but I’ve done nothing in particular for God to bring this woe upon me.”

But that’s not what it says. He went too far. He actually justified himself before God. He actually claimed the innocence and righteousness and he would deal a spirit of self-righteousness and God won’t tolerate self-righteousness. God will not put up with self-righteousness. This is perhaps why God brought him so low.

You see, God knew what needed to be done for Job. God hates self-righteousness and he’ll deal with it especially if it’s found in the hearts of his children. That’s right; especially will God deal with self-righteousness if it’s found in the hearts of his children.

Well, God sent a young man to speak to Job and these three friends. And this young man’s name was Elihu and he came to speak. Actually, he came to speak for God. We have an account of this; look at **Job 36:1 and 2:**

Elihu said, *“I have yet to speak on God’s behalf.”* Now it seems that he had been sitting there for a while and he hadn’t had anything to say. He was a young man and he had been present for a while. He’d been listening to Job, and he’d been listening to Job’s three friends and he just sat there and he hadn’t said anything.

God sent him, God appointed him, and God anointed him. We found that out later. God put him on the scene. God sent him there to speak for God. And he didn’t say anything for a long time and here are three reasons why he didn’t say anything. You will find this in the **Book of Job** there:

First of all: He was much younger than these other men! That’s the reason he didn’t say anything. He kept silent because he was so much younger than they were.

Secondly: He kept silent because he said older men ought to teach wisdom! They ought to, with gray hair, should come experienced with wisdom and understanding. And he sat there listening and waited for these older men to speak some wisdom, to speak for God, but he listened in vain because no wisdom was forth-coming.

He didn’t hear any wisdom, not from Job, and not from the three friends. And so, he determined to speak; he said: *“I have yet to speak for God. I’ve got something to say on behalf of God. I come here to speak for God.”*

And here are three reasons why he decided to speak:

First of all: He says. “I’m going to speak because Job is righteous in his own eyes. I’ve got something to say to you Job because you are righteous in your own eyes”

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“It’s true that God says you are his servant. It’s true that God says you are a righteous man, that hates and avoids evil but your righteous in your own eyes.” And I’ve got something to say.

Secondly: And then he says, “I’ve got something to say because the three friends didn’t have anything to say. They didn’t have an answer for Job’s predicament. They didn’t have an answer for Job’s trials. And so, this man Elihu was going to speak because his three friends, they hadn’t spoken that which was wise.

Thirdly: God sent him because God had filled him full of truth and God had filled him with His Spirit and he says: “*I must speak.*”

Now, I want you to see, I want you to listen to his sermon. You get your Bible there and let’s look first of all that Elihu spoke for God. We are sure of that because it says “*he came to speak for God.*”

And God’s Word is always the same. So, his sermon is to you and to me. If he speaks to Job for God he’s speaking to me for God because, “*God is the same yesterday, today, and forever.*” God said, “*I change not.*” And if he speaks to those three friends for God he speaks to my friends for God.

So, let’s listen to this man Elihu and let’s see what he says:

First of all: Job 33:14; he said: “God speaks but men won’t listen.”

Is that true? Is that true of you? Can that charge be laid at your door? God actually speaks to you and you won’t hear Him! Is that true? That’s what Elihu says speaking for God.

Listen to him in **Job 33:14;** “*God speaks once, yea twice, yet man perceiveth not (men do not listen) yet men will not hear.*” What a serious charge to be laid at our door. Paul said in **Hebrews 1:** “*God who at sundry times, (that is various times, in divers manners or in different ways) spake to our fathers by the prophets, hath in these last days spoken to us by his Son.*”

God speaks to men by the prophets, preachers, evangelists and apostles. And God speaks to men by His own Son and men won’t hear? That’s what he’s saying, “*God speaks once by the prophets. God speaks twice by the voice of his own Son.*” He said, “*This is my beloved Son; hear ye him.*” You listen to Him, this generation is to listen to the Son, the Lord Jesus Christ. Yet, they won’t hear Him.

Christ said: “*I’ve come in my Father’s name and you receive me not. Let another come in his own name (preaching his own message) and him you will believe.*”

My friend, everybody listening to my voice today, who continues in rebellion against God, who continues in unbelief, who continues in sin, is doing so in spite of being warned by God, being invited by God, and being instructed by God.

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That's right! God speaks; God has spoken. God is speaking and God will speak. "*God has not left himself without a witness.*" He speaks but men won't hear. Christ said: "*They've got eyes but they don't see. They have ears; (they're blessed with ears, they hear your words) but they do not hear.*"

But they have hearts, they have consciences, they have some intelligence, some understanding, but they do not comprehend. This is what he's saying here; this is what Elihu is saying, "*God speaks,*" but you can get mad and won't listen. "*God speaks once, God speaks twice, but men will not hear.*"

Modern man is listening to everybody but God. One of the most popular things on television today is the Talk Show and people, millions of people listen to men. They listen to people exchanging ideas and arguing and debating, quarreling, and disputing and presenting their ideas and philosophies.

They listen to men but they won't listen to God. They won't hear Him. They are listening to everybody's voice but God's voice.

The Bible; there's more Bibles than any other Book in this world. The Bible has been translated into nearly a thousand languages but it's not read. I guess it's the least read Book there is on the continent.

People won't listen. God speaks; there's no doubt about that. This is what Elihu is saying; God speaks, "*God has spoken once, twice, yet men won't hear him.*"

But now here's good news in **Job 33: verse 16**. Somebody's going to hear Him. God promises that. He says: "*Then he opens the ears of men.*" God opens somebody's ears. That's right! There'll be some who'll hear Him. There'll be some who will listen to Him.

There'll be some who will hold their ears and prick them up and say: "God speak; your servant heareth. I'm listening." "I'll be somewhere listening, I'll be somewhere listening, and I'll be somewhere listening for my name." Somebody's going to hear.

That is what Elihu said, "*God will open somebody's ears.*" God will give them understanding. God will give them instruction. Yes, He was in the world and the world knew Him not.

But some knew Him. Simeon knew Him. "*He lifted his eyes to heaven when he looked into the face of the Lord Jesus, Lord; let your servant die in peace. I've seen your salvation.*" Some people knew Him, some people saw Him.

"*He was in the world and the world knew him not.*" But some people knew Him: "*He came to his own nation and his own nation received him not,*" but some received Him. "*And as many as received him to them gave he power (the right, the privilege), to become sons of God.*" Some people received Him.

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And the Scripture says: *“That he was despised and rejected of men, a man of sorrows, acquainted with grief.”* But somebody loved Him. Peter said: *“Lord; you know I love you. You know all things. (You know every man’s heart). You know I love you.”* He was the object of hatred but some loved Him.

And then many of His followers in **John 6**; it says, *“They departed and walked no more with him.”* But some walked with Him for some of them said: *“Lord; to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art the Christ the Son of God.”*

My friend; if you will look at **1 Corinthians chapter 2:9 and 10** you will read these words: *“Eye hath not seen, ear hath not heard, neither hath it entered the heart of men the things that God’s prepared for them that love him but he hath revealed them unto us by his Spirit.”*

No, the natural mind can’t comprehend it nor the natural eye behold it or the natural ear hear it but some will. That’s what Elihu is saying, *“God speaks, (Job and Bildad and you other two fellows), God speaks but men won’t listen.”*

But somebody’s going to hear, somebody’s going to hear. Why? Well, here’s the reason in **Job 33: verse 23**, God will send His messenger; He’ll send His messenger the Holy Spirit. It says: *“If there be a messenger an interpreter, one among a thousand, to show man God’s uprightness (righteousness).”*

We’ve got to have some help! Hadn’t we? Our natural eyes can’t see and our natural ears can’t hear and our natural hearts can’t comprehend. And we don’t have the intelligence or the wisdom to comprehend the mysteries of Godliness and redemption.

But somebody’s got to help us and that’s this messenger that God sends, the Holy Spirit. And the Holy Spirit reveals God’s righteousness. He starts out by revealing our unrighteousness and then He reveals God’s righteousness and He reveals this; He reveals that God is gracious.

That’s the text I read a moment ago, **Job 33:24** he says: *“God is gracious (God says of that sinner) Deliver him, (set him free) Deliver him from going down into the pit; I found a ransom.”*

That’s not because man is worthy; it’s because God is gracious. It’s not because we deserve it; it’s because God is gracious. It says: *“God is gracious, (God is merciful). Deliver him from going down into the pit because God is gracious.”*

What is this *“Deliver him?”* Well, deliver him, set him free, release him, God says to the law. The law has been satisfied and therefore it has no more claim, no further claim on him; it’s been satisfied.

Release him, deliver him, set him free law of God; you have no claim on him. Your claims have been satisfied. Release him, deliver him, and set him free, justice of God. You have no claim on him because your claims have been satisfied.

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The ransom has been found. The Redeemer has died. Your payment has been made. The debt is cancelled. Release him; let him go, all who have a claim on him; let him go. Christ Jesus has set him free. *“If the Son will make you free you shall be free indeed.”*

That’s what Paul is talking about in **Romans 8**. Now listen to this in **Romans 8:29**; Paul says: *“For whom he did foreknow, he did predestinate to be conformed to the image of his Son. And whom he did predestinate he called. And whom he called he justified and whom he justified he glorified.”*

“Now, what shall we say to these things?” Here’s what we say: *“If God be for us who can be against us?”* Not the law, not justice, not the angels, not Satan, not anyone in heaven, earth, or hell can be against us if God’s for us.

“For he that spared not his own Son, that delivered him up for us all, shall he not freely with him giveth all things? Who shall lay anything to the charge of God’s elect? It is God who justifieth. Who is he that condemneth? It is Christ that died. Yea rather is risen again who is even at the right hand of God who also maketh intercession for us.”

Who can separate us from the love of Christ, tribulation, distress, peril or the sword, nothing? That’s what he’s saying here, God is delivering. God is gracious. Anybody listening?

God said he’s spoken but you won’t hear. Somebody will hear. What will they hear? They will hear good news. They’ll hear a Gospel message. They’ll hear God say: *“I’m gracious; I’ll be gracious to whom I will be gracious. I will be merciful to whom I will be merciful.”*

And that’s good news isn’t it? *“Release him, deliver him, and let him go.”* When the law says on what basis and justice says on what foundation and God says; *“On this foundation. I’ve found a ransom, I’ve found a Redeemer.”*

Don’t look for the ransom among the angels. The angels cannot satisfy God’s Holy law. Don’t look for a ransom among the sons of men; the sons of men cannot satisfy and honor God’s justice.

Don’t look for a ransom in the law. The law can only condemn. It cannot save. God looked to His right hand, to His well-beloved, to his only begotten Son who said, *“Lo I come in the volume of the Book it is written of me; I delight to do thy will O my God.”*

That’s where God looked; He looked to His right hand and there He found the ransom. That ransom was the blood of Christ. That ransom was the perfect obedience of the Son of God.

God says: *“Is anybody listening? I have a message. I have good news. God is gracious, God is merciful.”* And God says to the law, God says to justice, God says to every adversary; *“Turn him loose, set him free, deliver him; I’ve found a ransom. I found an atonement for sin, I found a redemption price, and I found all that my justice required.”*

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Now listen to this, the Lord God will hear all who call upon Him for mercy.

God speaks once, twice, anybody listening? God's got a message; He said, *"I'm gracious, I found a ransom."*

Now watch this as he says in **Job 33: verse 27-28**; *"He looked upon men and if any say I have sinned and I perverted that which is right and it has not profited me, God will deliver his soul from going into the pit and his life shall see the light."*

Can I hear anybody, is there a man out there who will say "I am a sinner, who will confess his sins?" John said, *"If we confess our sin he is faithful and just to forgive us and it cleanseth us from all unrighteousness."*

Do I hear anyone say "I am a sinner, I am a self-confessed, I am a bonafied, and I am a genuine sinner against God? If any man will say it, "I have sinned, I have sinned."

Is there out there a man who will call for mercy like the Publican did in the Temple: *"God be merciful to me the sinner,"* (and that's a definite article there, the sinner), the biggest sinner, the chief of sinners, Lord they that are only sinners. But if no other man's a sinner I am and I want mercy.

Is there any man out there who will believe the Word of God? *"This is the record; God hath given us eternal life and this life is in his Son. He that hath the Son of God hath life. He that hath not the Son of God hath not life."*

Is there any man who will say, "I have sinned; I cry for mercy through the merits and the blood of God's Son?" Is there any many out there who will confess the Lord as his Saviour and Redeemer.

The Scripture says in **Romans 10:9 and 10**; *"If thou shalt confess with thy mouth Jesus to be Lord and believe in thine heart God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made to salvation."*

God speaks. He's spoken today, *"yea once, twice, but man receiveth it not."* But some will hear for God will send His messenger and God will give them ears to hear and eyes to see. And God will declare to them that effectual good news, *"I've found a ransom."*

And they are going to lift their eyes to glory and they are going to say "Lord; let thy blood be propitiation for me on the mercy seat. Let that ransom for my soul be applied!"