

A RANSOM FOR MANY

Job 33

December 27, 2009

The request by James and John to sit on the right and left-hand of Christ when he came into his kingdom displeased the other disciples. Christ's response to the two and his reply to the ten in **Mark 10:45** was this: *"For even the Son of man came not to be ministered unto; but to minister. And give his life a ransom for many."* The King of Kings and Lord of Lords, who alone is worthy of our worship laid aside his glory and became a servant to his Father and those the Father gave him in electing love. The ministry he performed required not only his perfect obedience to the law but also his dying because the ransom God required for his elect was Christ's death; *"the wages of sin is death."* In like fashion his death, of necessity required the salvation of every sinner for whom he died because righteousness demands eternal life. Since no sinner can satisfy a Holy God for his own sins or the sins of another, such a Ransom was payable only by the Lord Jesus Christ.

His commandment to those he ransomed is echoed by Paul the Apostle in **Romans 12:1**: *"I beseech ye therefore brethren, by the mercies of God, (not that you give you life a ransom, but) that your present your bodies a living sacrifice, holy acceptable unto God which is your reasonable service."* Christ died serving. Sinners are saved to serve. What is that service? *"I was thirsty and you gave me drink, I was naked and you clothed me, in prison and you visited me."* We can serve, but only One can save. Listen to God through the Psalmist in **49:7-8**. *"No man can by any means redeem his brother, nor give to God a ransom for him: For the redemption of their soul is precious, and it ceaseth forever."* Money cannot buy the ransom God requires. Good works will not satisfy the ransom price. *"It is precious"* in God's sight because the precious blood of Christ paid it in full. *"It ceaseth forever"* because it was paid in full by him, who alone could meet its demands (**Hebrews 9:26**) *"He appeared once in the end of the age to put away sin."* We cannot meet or minister the ransom but we can tell others that the ransom has been forever set and fully satisfied.

Webster defines a ransom as that just compensation required and paid, for the release of one held captive.

The reality of a ransom is as old as God. Christ has always been God's Ransom for his people and is pictured in shadow and type throughout the Old Testament and ancient Israel. For instance, a person in poverty could sell himself to another and be ransomed later by a near kinsman or set free in the Year of Jubilee. Such was the case with Ruth and Boaz. (Boaz the type, Christ the Anti-type.) The Apostle Paul agreed to pay the ransom, if any was owed to Philemon for Onesimus. *"If he hath wronged thee, or owest thee ought, put that on mine account, I will repay it."* (Paul, the type of Christ.)

Ransoms are not unique to biblical times; they are common today. The nation Israel is considering exchanging 1,000 Palestinian prisoners for one Israeli soldier. Ransoms are paid for the release of political prisoners and persons of financial means. Pirates off the coast of Somalia capture and hold for ransom oil tankers and their crews.

There is a ransom all sinners' need but none can meet. The price set and owed is beyond the capability or possibility of sinful humanity to pay. It is the ransom God found in **Job 33:24**. It is a ransom of which all by nature are ignorant. It is a ransom all by nature think they seek to pay. It is of such value; God's glory and the eternal salvation of His Elect depend on its administration. In the experience of Job and his three friends we see God's testimony concerning the importance of a ransom for sinners.

After Job lost his possessions and health his three friends paid him a visit. The purpose of their visit was to comfort Job in his afflictions by offering their advice as to the cause and remedy for his suffering.

To a man they accused him of unconfessed sin in his life. Job labeled them in Job 16:2, "*miserable comforters*" because they had no satisfactory answer to his question; "why do the righteous suffer." Such miserable comforters are described in **Isaiah 8:20**: "*To the law and the testimony: if they speak not according to this word, it is because there is no light in them.*"

Any sinner, being ignorant of how a holy God could punish the only perfect man who ever lived and remain just is surely ignorant of how God can be just and justify the ungodly. To be in this darkness is to be lost because this question and the correct answer to it is at the heart of the gospel.

Job's friends, to a man accused him of being unrighteous. Their charge was that Job had some unconfessed sin in his life keeping God from blessing him and that his confession and repentance would bring deliverance and blessing from God. They were ignorant of the fact that God does not charge his Elect with their sins. Our sins were charged to Christ who put them away by satisfaction. They could not see how God could not punish Job because of his sin. They could not see that God punished Job's sin in Christ. They could not see that God would be unjust to punish sin twice: once in the sinner's Substitute and then the sinner. It is true, "*for whom the lord loveth he chasteneth, and scourgest every son he receiveth,*" (Hebrews 12:6) but he does not punish his own for their sins; they were punished in Christ, who paid the ransom in full. They were miserable comforters because they had no answer to his suffering. They could not see that even in the state Job found himself physically, he was far better off spiritually than they. They could not see that his state before God didn't change his standing with God.

In chapter one of Job we see the loss of all his possessions, even his children. In one day he lost everything he had but his life and his wife who encouraged him to "*curse God and die.*" In chapter two, Satan takes Job's health away and he is afflicted with sore boils from the sole of his feet to his crown. In one day he goes from the picture of health to the point of death. At this point in Job's misery we meet his friends. The testimony of these three reflect and represent those false doctrines held in false religion since Cain and Abel. Their opinions were of no comfort or benefit to Job in his afflictions. Such is the case today with the answers of the unenlightened. Ignorant of the truth that sets man free, they, of necessity judge everything based on character and conduct. They have no other standard by which to judge saved and lost. Job's suffering, in the minds of his friends had to be for some transgression in his life. They knew not that if God judged any sinner based on that sinner's character and conduct, in any way to any degree none would be

saved. To most religionists a ransom is nothing more than a token offered to appease their god. It is not a JUST compensation for sin. That compensation, by God's declaration is eternal death, either of a suitable substitute or the sinner.

4:1-9 The first friend of Job to offer counsel was Eliphaz, the Temanite. Teman, in the southern part of Idumaea was a cultural center noted for its wisdom and philosophy. Eliphaz was both. He was a Gnostic who gloried in his wisdom and represented the orthodox wisdom of his day.

His charge against Job is recorded in **4:6-9**. Job, *"remember, I pray thee, whoever perished, being innocent? Or where were the righteous cut off?"*

Job, if you were innocent, if you were righteous you would not suffer.

Eliphaz based his theology and his authority to judge on his wisdom and a single supernatural experience. **Read 4:12-17**. This experience qualified him (he thought) to counsel those of less experience or intellect. Paul the Apostle said of his similar experience in 2 Corinthians 12, when he was caught up to the third heaven; *"I heard things unspeakable which it is not lawful for a man to utter."* Eliphaz gloried in his vision. Paul was humbled by his. Such is the error of those who insist on some supernatural experience to authenticate their doctrine. They argue a second blessing is necessary to complete the Christian experience and make them more holy. Eliphaz represented those in false religion who make wisdom and experience their god. The Apostle Paul wrote of such in 1 Corinthians 8:1; *"Knowledge puffeth up."* Therefore, (1 Corinthians 2:2;) *"I determined not to know anything among you, save Jesus and him crucified."* I know this, if such an experience is necessary for salvation, I am still in my sin.

8:1. The second friend of Job was Bildad. His charge against Job, hammered relentlessly was that his suffering was due to unconfessed sin. **Read 8: 3-6.**

He based his conclusions on heritage and traditions. **Read 8:8-10.** He reasoned that history would agree with him that good stock produces good stock and bad trees produce bad fruit. Bildad represents those who trust in heritage and family traditions to be their motive for life. If it was good enough for our fathers, it is good enough for us. He was as Paul the Apostle before conversion when he said in **Acts 22:3**; *"I am verily a man which am a Jew, Born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as you are this day."* After his conversion Paul's testimony in **Colossians 2:8** was; *"Beware lest any man spoil you through philosophy or vain deceit, after the tradition of men, after the rudiments of the world and not after Christ."* Bildad represents those who make heritage and traditions their god. "That old time religion is not good enough for me."

11:1. The third friend of Job was Zophar. His charge against Job is found in V11-16. In v-11 he calls Job vain. In V13 he accuses Job of having an unprepared heart. In v14 he accuses Job of holding iniquity in his hand. Then in v15 he states what God will do if Job meets these conditions. Zophar was a self-righteous legalist who advocated self-effort

and human merit. God has done his part, now you do your part. Again, character and conduct count for nothing for *“all my righteousnesses are as filthy rags.”*

These three; the Gnostic, who promotes superior knowledge and experience; the traditionalist who promotes heritage and family traditions and the legalist who promotes good works and holy living are examples of all that is wrong in false religion today as they were in Job's day. Neither of them know of, or hold valuable the ransom God set and Christ met.

Job 32:1-3. The subject of a ransom is brought to Job and his accusers attention by one named Elihu. He, as a bystander has listened with interest to the arguments presented by the friends of Job. In **V-1** *“the three men ceased to answer Job because he was righteous in his own eyes.”* They argued that his suffering was a result of his unrighteousness. Job's answer to their charge was that God himself, on three occasions had pronounced him perfect and upright. Elihu confronted them because (**v-3**) *“they had found no answer, and yet had condemned Job.”* The question unanswered was how can the righteous suffer under the justice of God? They claimed that if Job were righteous God would not punish him.

In **V-2**, Elihu confronted Job *“because he justified himself rather than God.”* Elihu charged Job with emphasizing his own suffering as unfair punishment from God to a justified sinner. His charge against God was injustice because of his afflictions.

Job 33:9 Remember, God had said of Job that he was perfect and upright, and one that feared God and eschewed evil. I believe this meant Job was trusting in Christ's righteousness imputed for all his salvation, for that is the only basis upon which God can pronounce a sinner perfect and upright. That's the only basis upon which Job could say of himself in **33:9**, *“I am clean without transgression, I am innocent; neither is there iniquity in me.”* Job is not claiming sinless perfection. He confessed his sin In Job 7:20, 9:20.

- a. *“I am clean.”* But God says of us all in Isaiah 64:6; *“But we are all as an unclean thing.”* Job was clean the only way a sinner can be clean; he was washed in the blood of the Lamb. (1 Corinthians 6:11) *“Ye are washed.”*
- b. *“I am no transgressor.”* But God says of Christ, *“he was numbered with the transgressors.”* Said Job of Christ, *“He was wounded for my transgressions.”*
- c. *“I am innocent.”* But God says of all in Romans 3:19, *“let all the world become guilty before God.”* But in Colossians 1:22, Christ's death *“made us holy and unblamable and unreprouvable in his sight.”*
- d. *“I am void of iniquity.”* Job 15:16 says, *“Man drinketh iniquity like water.”* But Isaiah says, *“He was bruised for our iniquity.”*

Here he is acknowledging his sins were imputed to, and Christ put away by his blood the guilt, defilement and condemnation of them. *“I am clean”* because I have been washed in the blood of the Lamb. *“I am without transgression”* because He was wounded for my transgressions. *“I am innocent”* because He was bruised for my iniquity.

So, why then, Job asks, if I'm looking to Christ for all my salvation, and I am, **Read Job 19:25-26**, why, **V-10**, does *“He find occasions (breach of duty) against me? Because at*

any time God can find sin in me. My very best effort to obey him is full of sin. When I've done the very best I can do, I'm still the sinner, in need of Christ. And "Why does he count me for his enemy"? Because we are enemies in our minds by wicked works. Any thought, motive, word or deed that results in legal, self-righteous actions is enmity against God. (Job would say; only the enemies of God deserve what I'm suffering. The truth is we all deserve much more. (Job would say; "A loving Father would not bring such misery upon one of his children.") But He does. "Whom the Lord loveth, he chastens."

Moreover, V-11, God "puts my feet in the stocks, he marketh all my paths." How can God fault me when He framed me, He set me in my place and He governs every step I take and every way I go? "The path in which I walk, is it not God who set me in that path?" "In my zeal to do the will of God, does not his stocks prevent me? And thank God He does, Job, else there is no limit we would go to our own demise. Just as the justified sinner cannot boast in his righteousness when God justifies him in Christ, the rebellious sinner cannot blame God when he suffers. God is not at fault.

The answer, Job is this: although you **stand** holy, unblamable, unreprouvable in his sight, your **state** is that of a sinner. You are not in sin (justify yourself by works), ("Who ever is born of God committeth not **this sin**" 1 John 3:9) but sin is in you. You are all too eager to forsake God and go your own way. God can find sin in you at any occasion and sin is enmity with God.

33:12. Job, you are not "just" in this. We cannot blame God when we would walk in errant paths. God tempts no man. "We are tempted when we are drawn away of our own lusts and enticed." (James 1:14)

Would you rather have freedom to go the way of your choosing and avoid God's chastening or submit to His marked way and find eternal life? We would choose the broad way but He "leads us in paths of righteousness for his name sake." (**Psalm 23**) He puts us in the way of salvation. This includes, for some the way of extreme trials. To believe otherwise is to accuse God of injustice. **Read V12-13.** God answers to no man for his actions. Remember Christ's words in **Luke 17:10**; "Evens" so, when we've done all these things, we're unprofitable servants, we've only done that which was our duty." When we've obeyed God perfectly, which no man has, we are owed nothing from God, and we've only done our duty.

Everything the Lord does in His Elect, including suffering is for his glory and our eternal good. The trials we endure are designed by God to turn us to Christ. He is THE RANSOM of the Lord.

God is saying to Job, "Stop looking at yourself and look to Christ." You ask the question, how could I suffer so? The real question is how could He suffer so? How could he who knew no sin be made sin? Look at his suffering. What is your suffering compared to his? Look at what he suffered to ransom you to and that from which you were ransomed. **Job 33:14-22** describes our state by nature and God's response on behalf of his elect.

V-14-15. God has spoken two times. He spoke in times past to the prophets. (Through visions, dreams, burning bush.) He has in these last days spoken through his Son.

(Hebrews 1: 2) Most men will not receive what he is saying because his sayings “ *are spiritually discerned.*” (1 Corinthians 2:14)

V-16. “He opens the ears of men.ö Men won’t hear until he does.

V-16. “He seals their instructions.ö He sets his seal on their discipline. (As he did with Job by Satan) God approved Jobs chastisement by Satan.

V-17. For what reason? That he might turn aside man from his purpose. (Which is justifying himself and dishonoring God.) God will turn his elect to look to Christ for all of salvation. This God does to humble man and hide his pride. “*Pride goeth before destruction and a haughty spirit before the fall.*”

V-18. This God does to “*keep back the souls of the elect from the pit.*” This would certainly be the end of even the Elect of God did he not ökeep back.ø

The sword is the word of God. It is two-edged. It either justifies you or condemns you.

Right now it pronounce you either blessed or cursed. It is a savor of life unto life or a savior of death unto death,ö 2 Corinthians 2:16. The Word distinguishes between the two for his sheep.

V-19. “*He is chastened.*” öWhom the Lord loveth, he chastens and scourgeth every sonö It’s not easy to let go our sinful notions of God or self.

V-20. Why chasten? So we hate the bread of this world for the bread of Life in Christ. “*Dainty meat*” is that which is delicate, the most desired of meats. God chastens to end our desire to hold on to the most and best of our works to recommend us to God. We are made to abhor such as sin and dishonoring to God.

V-21. Satan is such a subtle adversary that we by nature don’t even know what is happening. We cannot even see it happening. Though there are many warnings to show our sickness (bones that stick out as did Jobs) we go on our merry way (**V22**) to the grave and give our life over to the destroyers. (Self-righteousness, self-love and religious pride.)

This is the course and the consequence of every sinner by nature. These verses fitly describe all by nature. And God would be just in our demise.

!! But there is a Ransom. **Job 33: 23.** “*If there be a messenger with him,*” If there is a messenger among men (one among a thousand) *to show unto man his (Gods) uprightness,*” (how he can be just and justifier) and there is; **Micah 5:2.** “*But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.*” Malachi 3:1 declares that messenger to be Jesus.

V-24, “*Then he is gracious unto him.*” If God is gracious unto you he has delivered you from the pit. He shows men His righteousness, how a Just God can justify an ungodly sinner and remain just. HOW? “*I have found a ransom.*” I have found a just compensation for a just condemnation. I have found one who has met the price set, “*I found a propitiatory shelter.*”

This One is Jesus; “*he shall save his people from their sins.*” **Isaiah 53:7** “*He was led as a sheep to the slaughter and he opened not his mouth.*” Why opened he not his mouth; because it is a sheep’s lot in life to be sheared. Christ opened not his mouth because his ministry in life was to ransom the many. He was doing that which the Father appointed His Lamb to do and Job, he did this without complaining. If I hadn’t found a ransom, you would eagerly plunge headlong in the pit. I found a ransom; I have redeemed you and a multitude no man can number. The results? **V25-30**

Read Job 42:1-6.

Job used his afflictions as an occasion to unjustly accuse God. God turned his afflictions into an exercise in repentance. That repentance was motivated by a fresh view of the great cost incurred by Christ for his salvation. What did Job see? **Hebrews 5:8-9.**

“Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of salvation unto all them that obey him.”

Likewise; **Hebrews 12:11;** *“Now chastening for the present does not seem to be joyous, but grievous. Nevertheless afterward it yields the peaceable fruit of righteousness to those who are exercised by it.”*

When we see what he suffered for us, our request is not; *“Lord let me sit on thy right hand in glory,”* but let me bow at thy feet. Job needed, as do we, to look again at that ransom:

a. Founded by the Father. He desired it, designed it and he delights in it.

b. Funded by the Son. *“With his own precious blood”*

c. Fitted for the many. *“As many as were ordained unto eternal life.”*

God said, *“I have found a ransom in Christ.” Therefore, I find the ransomed in Christ. I pray you are among the many found in him.*

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