

# JOB

## Chapter-By-Chapter Through The Greatest Poem in Literature

Session 20 | Job 24

### Job Describes the Evil Days | Job 24

- Verse 1 - Job asks a question: *since times are not hidden from God, why do His followers not see his days?*
  - The question appears to ask, *why don't God's followers ever see God in His full power?* In this light, **his days** are *the days of God's vengeance or authority*.
  - This question serves as a backdrop for vv. 2-13.
- Verses 2-12 - Things God has Yet to Judge
  - Job speaks of **they** as the perpetrators of the wrongdoing, but does not perfectly qualify their identity.
  - Are **they** the same as **they that know him** in v. 1?
    - This is most natural grammatically, but gives the implication that the very ones who know God are performing these crimes.
    - If this is true, perhaps this is a direct accusation against Job's three friends.
  - The crimes committed (vv. 2-11)
    - They move **landmarks** (used to mark property boundaries). If these are moved, someone has been robbed of their property (v. 2).
    - They **violently take away flocks, and feed** from the rightful owners (v. 2).
    - They take from the orphan and widow (v. 3).
    - They have no regard for the needy (v. 4).
      - These needy have to live off the barren land like a wild donkey (v. 5)
      - The needy have to gather whatever they can from fields (KJV says **corn** but the word is used exclusively for animal feed, thus *fodder*).
      - The needy glean the vineyards (v. 6) (the word **gather** is the Hebrew word *leket* [glean]).
    - They leave the needy to the elements of the winter weather.
      - Lack of clothing and covering (v. 7).
      - Lack of shelter (v. 8).
    - They use children as security for unpaid debts (v. 9), while failing to give the child any basic care (v. 10) and using them for the labors which bring wealth to the masters, while the laborers **suffer thirst** (v. 11).
  - Even though **men groan** and **the soul of the wounded crieth out**, God does not bring judgment.
- Verses 13-17 - Varieties of Wicked People
  - Job uses imagery of light and dark to depict the work of the wicked-
    - Those who **rebel against the light** and do not know the ways of the light **nor abide in the paths thereof** (v. 13)
    - Those who have murdered, killing the **poor and needy** as a thief in the night, and rise **with the light** as if they have had a great night's sleep (v. 14).
    - The adulterer who waits for darkness so he will not be seen (The Hebrew, as in English, the word for **twilight** can be dusk or dawn), in this context, it is likely "nightfall" (v. 15).

- Thieves who **dig through houses** (a reference to the mud/straw houses that existed in the ancient Middle East (v. 16).
    - For these who **rebel against the light** (v. 13), **the morning is to them even as the shadow of death** (v. 17).
  - Verses 18-25 - The Judgment of the Man of Sin
    - These verses have difficult interpretive matters related to the pronouns *he* and *they/their*, as follows:
      - In verse 18, the first two lines contain the singular (**he**) and the plural (**their**). The identity of the subject is difficult, and some translations opt for the plural in both lines (against the actual text).
      - In most of the passage, *He* appears to be God (according to most interpreters), and yet in other portions it is clearly not God, but "the wicked."
    - My interpretive grid for this passage:
      - The story of Job is a type of Israel during the tribulation.
      - The "he" is a reference to the "Man of Sin," the coming antichrist.
      - If not the antichrist, then this is Job's discussion of how the wicked (plural) are judged, but using the collective singular to describe the wicked as a single man.
    - The coming activity and judgment of the Antichrist-
      - The Antichrist will be **swift as the waters** in his rise to power (v. 18).
      - When he does rise to power, **their portion is cursed in the earth**. I think that "they" are Israel, and though their portion is not cursed in heaven, it will be on earth. Perhaps the reason for the lack of clarity in "they" is due to the fact that Job was speaking of something so distant future that there was no immediate reference (v. 18).
      - The Antichrist **beholdeth not the way of the vineyards**, a reference to his lack of concern for Israel, which is often seen as a vineyard (v. 18).
      - The time of the Antichrist will be one of ecological disaster and death for sinners (v. 19).
      - The Antichrist will eventually be forgotten, **no more remembered** and **shall be broken as a tree** (v. 20).
      - During his lifetime, he will give evil treatment to **the barren that beareth not** as well as to the **widow** (v. 21). Because of Job's knowledge of the Genesis 3:15 promise, could this be a reference to the future sadness of Israel in that the Promised Seed has not yet been delivered?
      - Verse 22 speaks of the power of the Antichrist, who **draweth also the mighty with his power** will bring about a political situation in which **no man is sure of life**.
        - This man who is not sure of life (v. 22) has been given **safety, whereon he resteth**, yet the eyes of the Antichrist **are upon their ways** (the ways of these men) (v. 23).
        - These men are **exalted for a little while...and brought low** (v. 24).
    - Job closes by giving a word hinting that his speech concerns the future, not the present (v. 25).

*Note: My interpretation of vv. 18-25 is unsupported by testimony of other students of the Word. The reader should question the assumptions. It is my belief that a thorough cross-reference study of the Biblical text concerning the Antichrist would confirm the similarities between these verses and the coming Antichrist. If my interpretation is correct, then why do so many interpreters view these verses as being God and not the Antichrist? Perhaps it is because the Antichrist presents himself as God, he is a skilled imposter.*