

# Job 36:29

Authorized King James Version (KJV)

Also can any understand the spreadings of the clouds, or the noise of his tabernacle?

## Analysis

**Also can any understand the spreadings of the clouds** (אָף אַמְּדִין מִפְרֵשִׁים)—The verb bin (בִּין, "to understand, discern") questions human comprehension. The noun mipras (מִפְרָשׁ, spreading, expanse) describes clouds' formation and movement. The phrase **or the noise of his tabernacle** (אוֹתָיו תְּשַׁעַתּוֹת סֻקָּה, teshu'ot sukkato) uses teshu'ah (תְּשַׁעַת, crash, din, thunder) and sukkah (סֻקָּה, booth, tabernacle). God's "tabernacle" is the sky/clouds from which He thunders. This rhetorical question anticipates God's speeches (chapters 38-41), which repeatedly ask Job, "Can you...?" to humble human pretension.

The limits of human knowledge is wisdom literature's recurring theme. Job 28:12-28 asks, "Where shall wisdom be found?" concluding only God understands (28:23). Ecclesiastes acknowledges human ignorance (8:17, 11:5). Paul declares God's wisdom unsearchable (Romans 11:33). Yet the gospel reveals what nature conceals: "the mystery which hath been hid from ages... Christ in you, the hope of glory" (Colossians 1:26-27). We cannot fathom cloud formations, but God has revealed Himself in Christ (John 1:18, Hebrews 1:1-2).

## Historical Context

Ancient Near Eastern texts attribute weather phenomena to divine activity but offer little scientific explanation. Job's speeches include sophisticated nature observation (chapters 36-37, 38-41), yet maintain epistemological humility—natural phenomena exceed human comprehension. Modern meteorology explains

cloud formation, yet mysteries remain (chaos theory, precise long-term prediction). Elihu's point transcends scientific progress: creation's complexity testifies to Creator's incomprehensibility. Advancement in knowledge doesn't eliminate wonder but deepens it.

## Related Passages

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**Romans 10:9** — Confession and belief for salvation

**John 3:16** — God's love and salvation

## Study Questions

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1. How does scientific progress in understanding natural phenomena (like clouds) affect theological wonder?
2. What is the relationship between God's inscrutability in nature and His self-revelation in Scripture?
3. How should creation's complexity humble human presumption about understanding God's ways?

## Interlinear Text

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וְאָמַרְתָּ אַתָּה  
H637      H518      **Also can any understand**

מִפְרַשִּׁים  
H995      **the spreadings**

עַל־בְּנֵי־יִשְׂרָאֵל  
H4666      **of the clouds**

וְעַל־שָׁאָה  
H5645      **or the noise**

וְעַל־זָמָן  
H8663      **or the noise**

סְכִתּוֹן:  
**of his tabernacle**  
H5521

## Additional Cross-References

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**Job 37:16** (Parallel theme): Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

