**Job 38: 1-7; 42:1,2,3,5**

Chapter 38 in Job is the chapter where real communication begins between God (Yahweh) and Job.

 “The first speech of Jehovah transcends all other descriptions of the wonders of creation or the greatness of the Creator, which are to be found either in the Bible or elsewhere. Job has successfully born his trial” (NCBC 240).

1 Then the Lord answered Job out of the whirlwind, and said,

“There is no more dramatic moment in the book of Job than that signaled by the words ‘then God

answered Job out of the whirlwind’” (NIB.4, 595).

“God is often represented as speaking to people in this manner. He spake amidst lightnings and tempests on Mount Sinai [Exodus 19:16-19](http://biblehub.com/exodus/19-16.htm), and he is frequently represented as appearing amidst the thunders and lightnings of a tempest, as a symbol of his majesty” (Barnes Notes, www.biblehub.com).

“A storm often accompanies a divine appearance in biblical tradition . . . The satan had alleged that Job’s respect for God was based only on the ‘hedge’ of blessing and that, if everything were lost, Job would curse God to God’s face. Now there is to be a face to face encounter, and the decisive word has yet to be spoken....” (NIB.4, 600).

“The main body of the speech (38:4-39:30)...is designed to bring out the immensity of Job’s ignorance and the greatness of God’s knowledge and His beneficent use of it. The first group of questions refers in detail to the creation of earth and sea; the succession of night and day; the extent of the sea and of the earth, etc.” (ICC 325).

2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

“The girding of the loins is the preparation for a hard task or for battle” (NCBC 241). Job is to prepare for action like a warrior would. “‘Girding the loins’ means literally tucking in the skirt of the robe in one’s belt; this is done so that one can work unhindered. It symbolizes pulling together all one’s strength in order to wrestle energetically with a difficult task” (NICOT 492).

“*Gird up now thy loins —*If thou hast the courage to argue the case with me, as thou hast often desired, make thyself ready for the debate. *For I will demand of thee —*Hebrew,  *eshelecha, I will ask thee questions;*which he does in the following verses; *and answer thou me hodigneeni, make me know,*or, *inform me,*concerning the things about which I inquire of thee. Give answers to my questions” (Benson Commentary, [www.biblehub.com)](http://www.biblehub.com)).

“The idea here is, "Make thyself as strong and vigorous as possible; be prepared to put forth the highest effort." God was about to put him to a task which would require all his ability - that of explaining the facts which were constantly occurring in the universe. The whole passage is ironical. Job had undertaken to tell what he knew of the divine administration, and God now calls upon him to show his claims to the office of such an expositor. So wise a man as he was, who could pronounce on the hidden counsels of the Most High with so much confidence, could assuredly explain those things which pertained to the visible creation. The phrase "like a man" means boldly, courageously” (Barnes Notes, www.biblehub.com).

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

“In 38:4-7, the earth is imaged as a great building that God, as architect and builder, constructs” (NIB.4,601).

This question demands an answer. Where were we when the foundations of the earth were laid? Are we present at creation? Do we find our identity in Genesis, chapter one?

“Yahweh queries [Job] as to whether he has the understanding necessary to know fully (yada bina) the inner structure of the created order. Hebrew *bina* refers to both the faculty of understanding and the object of knowledge. As the object of the verb yada, ‘know,’ it means ‘endued with understanding.’ Job is asked to make known his knowledge of the initial stages of the creation of the world as though he were [the one] who had witnessed the laying of the earth’s foundation” (NICOT 494-495).

“Declare how it was done. Explain the manner in which the earth was formed and fixed in its place, and by which the beautiful world grew up under the hand of God." If Job could not do this, what presumption was it to speak as he had done of the divine administration!” (Barnes Notes, [www.biblehub.com)](http://www.biblehub.com)).

**Foundation** is *yacad* in Hebrew which means “to place a building, set a foundation; ordain; to establish as law; place a foundation stone.” ([www.blueletterbible.org](http://www.blueletterbible.org), Strongs).

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

“A measuring line (qaw) was stretched out to ensure that the earth was constructed exactly

according to Yahweh’s blueprints. By implication it is being said that everything created

corresponds precisely to God’s plan. But who made sure that the building was framed according to those plans? Who stretched out the measuring line?” (NICOT 495).

“Who hath laid the measures thereof - That is, as an architect applies his measures when he rears a house.

“If thou knowest - Or rather, "for thou knowest." The expression is wholly ironical, and is designed to rebuke Job's pretensions of being able to explain the divine administration.

“Or who hath stretched the line upon it - As a carpenter uses a line to mark out his work; see the notes at [Isaiah 28:17](http://biblehub.com/isaiah/28-17.htm). The earth is represented as a building, the plan of which was laid out beforehand, and which was then made according to the sketch of the architect. It is not, therefore, the work of chance or fate. It is laid out and constructed according to a wise plan, and in a method evincing infinite skill” (Barnes Notes, www.biblehub.com).

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

“The sockets for the pillars, just like the pillars that support the roof of a palace, were securely set. Then the earth’s cornerstone was precisely laid. In an ancient community the laying of a foundation stone for a public building such as a temple was a high occasion and was commemorated by a festive ceremony” (NICOT 495).

“*Whereupon are the foundations thereof fastened? —*This strong and durable building hath no foundations but God’s power, which hath marvelously established it upon itself. *Who laid the corner-stone? —*By which the several walls are joined and fastened together, and in which, next to the foundations, the stability of a building consists. The sense is, Who was it that built this goodly fabric, and established it so firmly that it cannot be moved?” (Benson Commentary, www.biblehub.com).

7 When the morning stars sang together, and all the sons of God shouted for joy?

“On the occasion of laying the earth’s cornerstone, the morning stars were assembled as an angelic chorus to sing praises to God for the glory of his world. At the moment the stone was set in place the sons of God broke out in joyous singing, praising God, the Creator” (NICOT 495).

“Sang together - United in a grand chorus or concert of praise. It was usual to celebrate the laying of a cornerstone, or the completion of an edifice, by rejoicing; see [Zechariah 4:7](http://biblehub.com/zechariah/4-7.htm); [Ezra 3:10](http://biblehub.com/ezra/3-10.htm).

“And all the sons of God - Angels - called the sons of God from their resemblance to him, or their being created by him.

“Shouted for joy - That is, they joined in praise for so glorious a work as the creation of a new world. They saw that it was an event which was fitted to honor God. It was a new manifestation of his goodness and power; it was an enlargement of his empire; it was an exhibition of benevolence that claimed their gratitude. The expression in this verse is one of uncommon, perhaps of unequalled beauty” (Barnes Notes, [www.biblehub.com)](http://www.biblehub.com)).

Mis. 259:18-21

In this eternal harmony of Science,
man is not fallen: he is governed in the same rhythm
that the Scripture describes, when “the morning stars
sang together, and all the sons of God shouted for joy.”

Un. 42:13-15

    Man, in Science, is as perfect and immortal now, as
when “the morning stars sang together, and all the sons
of God shouted for joy.”

SH 509:20-23

So-called mineral, vegetable, and animal substances
are no more contingent now on time or material struc-
ture than they were when “the morning stars
sang together.”

Job 2

Job 42

1 Then Job answered the Lord, and said,

2 I know that thou canst do every thing, and that no thought can be withholden from thee.

“Job declares that he has found a new understanding of God, compared with which his former

knowledge was but as the knowledge of rumor compared with sight. This is the climax of the book” (NCBC 265).

“Job concedes that no purpose of Yahweh’s can be foiled or thwarted. Job’s concession means that he believes that everything occurring on earth takes place within the framework of the divine wisdom” (NICOT 535).

“ It is an acknowledgment that God was omnipotent, and that man ought to be submissive, under the putting forth of his infinite power. One great object of the address of the Almighty was to convince Job of his majesty, and that object was fully accomplished.

“And that no thought - No purpose or plan of thine. God was able to execute all his designs.

‘Can be withholden from thee - Margin, "or, of thine can be hindered." Literally, "cut off" - בצר bâtsar. The word, however, means also "to cut off access to," and then to prevent, hinder, restrain” (Barnes Notes, [www.biblehub.com)](http://www.biblehub.com)).

**Withholden** is *batsar* in Hebrew which means “to cut off, made inaccessible, made secret, to withhold from, to fence or restrain” ([www.blueletterbible.org](http://www.blueletterbible.org), Strong’s).

3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

“Job acknowledges that Yahweh is true to justice in his governance of the cosmos. He expresses his submission to God’s sovereignty by recasting Yahweh’s opening accusation (32:2) into a self-judgment. This fact confirms that Job is responding to Yahweh’s speeches. With this concession Job demonstrates that he serves God for himself alone and not for any personal gain or benefit, not even his own justification” (NICOT 536).

“Who is this that hideth counsel without knowledge?' i.e. that misreads in his ignorance the real facts of divine providence. The point is that Job now agrees in God's estimate of himself: (Dummelow’s, www.studylight.org).

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

No more rumors about God and Job’s relationship to God.

“Job declares that he now understands God's relations towards man in a far deeper and truer sense than he had hitherto. At once he retracts and repents of all that he had said amiss. The sight of God, i.e. a clearer apprehension of His majesty and righteousness, humbles Job to the dust” : (Dummelow’s, www.studylight.org).

 Mary Baker Eddy writes about verse 5 in *Science and Health with Key to the Scriptures.*

262:18

Mortals will echo Job’s thought, when the supposed pain and

pleasure of matter cease to predominate. They

will then drop the false estimate of life and happiness, of

joy and sorrow, and attain the bliss of loving unselfishly,

working patiently, and conquering all that is unlike God.

Starting from a higher standpoint, one rises spontaneously,

even as light emits light without effort; for “where

your treasure is, there will your heart be also.”

“Job had a direct encounter with the living God and heard him speak clearly. [God’s] presence was so unmistakably real that Job could say now my eyes have seen you. His deepest longing – to behold his Redeemer with his own eyes – has been fulfilled. The vision of Yahweh overwhelms him, filling him with a sense of wonder and awe and reducing all his complaints to insignificance” (NICOT 537).

Sources:

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