

**Part 52 – The Sovereignty of Our God-The Book of Job**  
**The Creator’s Confrontation of Job- Part 5 - WHO not WHY**

**Job 39:1-30**

**Galatians 3:19** Why the Law then? It was added because of transgressions, **having been ordained through angels by the agency of a mediator**, until the seed would come to whom the promise had been made.



Overview of Chapter 38:

1. God’s divine characteristics verses 1-4
2. God’s creative power and abilities 5-11
3. God’s complete dominion over His creation 12-38
- 4. God’s care over the animal kingdom verses 39-41**

## **The Animal World (38:39–41:34)**

- God Provides for the Lions and Ravens (38:39–41)
- The Mountain Goats (39:1–4)
- The Wild Donkey (39:5–8)
- The Wild Ox (39:9–12)
- The Ostrich (39:13–18)
- The Warhorse (39:19–25)
- The Hawk and the Eagle (39:26–30)
- Brief Challenge to Answer (40:1–2)
- The Leviathan (41:1-34)

**Job 39** <sup>1</sup> “**Do you know** the time the mountain goats give birth?

**Do you** observe the calving of the deer?

<sup>2</sup> “**Can you** count the months they fulfill,

**Or do you** know the time they give birth?

**Psalms 104:18** The high mountains are for the wild goats;

The cliffs are a refuge for the shepherds.

<sup>3</sup> “They kneel down, they bring forth their young,

They get rid of their labor pains.

<sup>4</sup> “Their offspring become strong, they grow up in the open field;

They leave and do not return to them.

**Job 39:** <sup>5</sup> **Who** sent out the wild donkey free?

And **who** loosed the bonds of the swift donkey,

<sup>6</sup> To **whom** I gave the wilderness for a home

And the salt land for his dwelling place?

**Psalms 107:33-34** He changes rivers into a wilderness

And springs of water into a thirsty ground;

<sup>34</sup> A fruitful land into a salt waste,

**Because of the wickedness** of those who dwell in it.

**Job 39:** <sup>7</sup> "He scorns the tumult of the city,

The shoutings of the driver he does not hear.

<sup>8</sup> "He explores the mountains for his pasture

And searches after every green thing.

<sup>9</sup> "Will the wild ox consent to serve you,

Or will he spend the night at your manger?

<sup>10</sup> "**Can you** bind the wild ox in a furrow with ropes,

Or will he harrow the valleys after you?

<sup>11</sup> "**Will you** trust him because his strength is great

And leave your labor to him?

<sup>12</sup> "**Will you** have faith in him that he will return your grain

And gather it from your threshing floor?

<sup>13</sup> "The ostriches' wings flap joyously  
With the pinion and plumage of love,

<https://nationalzoo.si.edu/animals/news/how-fast-ostrich-and-more-fun-facts>

<https://biblehub.com/commentaries/barnes/job/39.htm>

*Or wings and feathers unto the ostrich? - Margin, "or, the feathers of the stork and ostrich." Most commentators have despaired of making any sense out of the Hebrew in this place, and there have been almost as many conjectures as there have been expositors. The Hebrew is, ונצה חסידה אי-אברה 'im'ebrâh chäsîydâh venôtsâh.*

*A literal translation of it would be, "Is it the wing of the stork, and the plumage," or feathers? The object seems to be to institute a comparison of some kind between the ostrich and the stork.*

*This comparison, it would seem, relates partly to the wings and plumage of the two birds, and partly to their habits and instincts; though the latter point of comparison appears to be couched in the mere name. So far as I can understand the passage, the comparison relates first to the wings and plumage. The point of vision is that of the sudden appearance of the ostrich with exulting wing, and the attention is directed to it as in the bounding speed of its movements when in rapid flight.*

*In this view the usual name is not given to the bird - יענה בנות - benôth ya'ânâh, [Isaiah 13:21](#); [Isaiah 34:13](#); [Isaiah 43:20](#); [Jeremiah 50:39](#), but merely the name of fowls making a stridulous or whizzing sound - רננים reneniym. The question is then asked whether it has the wing and plumage of the stork - evidently implying that the wing of the stork might be supposed to be adapted to such a flight, but that it was remarkable that without such wings the ostrich was able to outstrip even the fleetest animal. The question is designed to turn the attention to the fact that the ostrich accomplishes its flight in this remarkable manner without being endowed with wings like the stork, which is capable of sustaining by its wings a long and rapid flight. The other point of the comparison seems couched in the name given to the stork, and the design is to contrast the habits of the ostrich with those of this bird - particularly in reference to their care for their young.*

*The name given to the stork is חסידה chäsîydâh, meaning literally "the pious," a name usually given to it - "avis pia," from its tenderness toward its young - a virtue for which it was celebrated by the ancients, Pliny "Hist. Nat. x;" Aelian "Hist. An. 3, 23." On the contrary, the Arabs call the ostrich the impious or ungodly bird, on account of its neglect and cruelty toward its young. The fact*

<http://www.thegrovebiblefellowship.com/index.html>

that the ostrich thus neglects its young, is dwelt upon in the passage before us [Job 39:14-17](#), and in this respect she is placed in strong contrast with the stork. The verse then, I suppose, may be rendered thus:

"A wing of exulting fowls moves joyfully!

Is it the wing and the plumage of the pious bird?"

This means that with both (in regard to the wing and the habits of the two) there was a strong contrast, and yet designing to show that what seems to be a defect in the size and rigor of the wing, and what seems to be stupid forgetfulness of the bird in regard to its young, is proof of the wisdom of the Creator, who has so made it as to be able to outstrip the fleetest horse, and to be adapted to its shy and timid mode of life in the desert. The ostrich, whose principal characteristics are beautifully and strikingly detailed in this passage in Job, is a native of the torrid regions of Arabia and Africa. It is the largest of the feathered tribes and is the connecting link between quadrupeds and fowls. It has the general properties and outlines of a bird, and yet retains many of the marks of the quadruped. In appearance, the ostrich resembles the camel, and is almost as tall; and in the East is called "the camel-bird" (Calmet).

**Job 39:** <sup>14</sup> For she abandons her eggs to the earth

And warms them in the dust,

<sup>15</sup> And she forgets that a foot may crush them,

Or that a wild beast may trample them.

<sup>16</sup> "She treats her young **cruelly**, as if they were not hers;

Though her labor be in vain, **she is unconcerned**;

<sup>17</sup> **Because God has made her forget wisdom,**

**And has not given her a share of understanding.**

<sup>18</sup> "When she lifts herself on high,

She **laughs** at the horse and his rider.

<sup>19</sup> “**Do you** give the horse his might?

**Do you** clothe his neck with a mane?

<sup>20</sup> “**Do you** make him leap like the locust?

His majestic snorting is terrible.

<sup>21</sup> “He paws in the valley, and rejoices in his strength;

He goes out to meet the weapons.

<sup>22</sup> “**He laughs at fear** and is not dismayed;

And he does not turn back from the sword.

<sup>23</sup> “The quiver rattles against him,

The flashing spear and javelin.

<sup>24</sup> “With shaking and rage he races over the ground,

And he does not stand still at the voice of the trumpet.

<sup>25</sup> “As often as the trumpet sounds he says, ‘Aha!’

And he scents **the battle** from afar,

And the thunder of **the captains** and the war cry.

<sup>26</sup> “**Is it by your understanding** that **the hawk** soars,

Stretching his wings toward the south?

<sup>27</sup> “**Is it at your command** that **the eagle** mounts up

And makes his nest on high?

<sup>28</sup> “On the cliff he dwells and lodges,

Upon the rocky crag, an inaccessible place.

<sup>29</sup> “From there he spies out food;

His eyes see it from afar.

<sup>30</sup> "His young ones also suck up blood;  
And where the slain are, there is he."

**2 Corinthians 4:4** in whose case **the god of this world** has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.