

CREATION

A Thematic Bible Study

STUDY TWO

God Speaks from the Whirlwind — His Governance of Creation

"Where were you when I laid the foundations of the earth?"

Job 38:4 (NKJV)

Introduction

No book of the Bible speaks more expansively about the physical details of creation than Job. After thirty-seven chapters of human debate about suffering and divine justice, God Himself enters the conversation — and He does so by speaking about creation. In four chapters of breathtaking poetry (Job 38–41), God walks Job through the architecture of the universe, the weather systems, the stars, the animal kingdom, and the great creatures of the earth and sea. It is as though God is saying: look at what I made — and then tell Me whether you have the standing to question Me.

This is not a rebuke without content. It is a revelation. God is not simply pointing to the vastness of creation to humiliate Job. He is showing Job that the universe is governed by a wisdom and purpose that far exceeds human comprehension — and that the same God who governs creation also governs Job's life. Creation and providence are inseparable.

This second study also draws from Isaiah 40, Psalm 19, Romans 1, and Nehemiah 9 to complete the biblical picture of creation and what it declares about its Creator.

The Foundations of the Earth — Job 38:1–7

God speaks to Job from a whirlwind — the same kind of mighty storm He used to reveal Himself to Elijah and Ezekiel. The questions He asks are not rhetorical games; they are designed to locate Job within the created order and remind him of his creatureliness.

**Job 38:1–7
(NKJV)**

Then the LORD answered Job out of the whirlwind, and said: 'Who is this who darkens counsel by words without knowledge? Now prepare yourself like a man; I will question you, and you shall answer Me. Where were you when I laid the foundations of the earth? Tell Me, if you have understanding. Who determined its measurements? Surely you know! Or who stretched the line upon it? To what were its foundations fastened? Or who laid its cornerstone, when the morning stars sang together, and all the sons of God shouted for joy?'

God describes the creation of the earth using architectural language — foundations, measurements, a measuring line, a cornerstone. This is not vague poetry about abstract creation. God is describing a structured, engineered reality with precision. The earth has foundations; it has dimensions; it was built to a plan.

Verse 7 contains a detail entirely absent from Genesis: 'When the morning stars sang together, and all the sons of God shouted for joy.' The angels (here called 'sons of God' as in Job 1:6 and 2:1) were present and celebrating at the moment of creation. This confirms that the angelic host predates the creation of the earth described in Genesis 1. They were not part of the six days — they were witnesses to them.

Key Insight from Job 38:7: The creation of the earth was a moment of cosmic celebration. Angels sang and shouted for joy. Creation was not a quiet, mechanical act — it was an event that filled heaven with worship.

◆ SECTION 2 ◆

The Sea, Light, and the Depths — Job 38:8–21

**Job 38:8–11
(ESV)**

Or who shut in the sea with doors when it burst out from the womb, when I made clouds its garment and thick darkness its swaddling band, and prescribed limits for it and set bars and doors, and said, Here you shall come, and no farther, and here shall your proud waves be stayed?

Job 38:12–

'Have you commanded the morning since your days began, and caused the dawn to

13 (NKJV) *know its place, that it might take hold of the ends of the earth, and the wicked be shaken out of it?*

The sea is described here as something that 'burst out from the womb' — a vivid image of the primordial waters breaking forth at creation. This connects to Genesis 1:2 ('the Spirit of God was hovering over the face of the waters') and Genesis 1:9–10 (the gathering of the seas). God's act was to contain and constrain those waters — to shut them with doors, to prescribe their limits. The sea, for all its terrifying power, obeys boundaries set by God.

This is later echoed in Proverbs 8:29 ('when he assigned to the sea its limit, so that the waters might not transgress his command') and Psalm 104:9 ('You set a boundary that they may not pass over, that they may not return to cover the earth'). The containment of the sea is a recurring creation theme — creation involves not just making, but ordering and limiting.

In verses 12–13, God asks Job whether he has 'commanded the morning.' The dawn itself is under God's command — it arrives at its prescribed time, illuminating the earth and, as God poetically describes it, 'shaking out' the wicked who operate under cover of darkness. The daily rising of the sun is not a mechanical repetition but an act of God — an ongoing creative governance.

Job 38:16–18 (NASB) *'Have you entered into the springs of the sea? Or have you walked in the recesses of the deep? Have the gates of death been revealed to you, or have you seen the gates of deep darkness? Have you understood the expanse of the earth? Tell Me, if you know all this.'*

God points to the 'springs of the sea' — something confirmed by modern oceanography: the ocean floor has freshwater springs and hydrothermal vents. The 'recesses of the deep' are the unknown depths of the ocean floor. God knows and governs what no human eye has seen. The 'gates of deep darkness' likely refer to Sheol — even death is a created and governed realm, not an independent force.

Snow, Hail, Lightning, and Wind — Job 38:22–38

God now takes Job through the meteorological systems of the earth — the storehouses of snow and hail, lightning, wind, frost, and the ice. These are not decorative phenomena. They are instruments in God's hands.

Job 38:22–23 (ESV) *'Have you entered the storehouses of the snow, or have you seen the storehouses of the hail, which I have reserved for the time of trouble, for the day of battle and war?'*

Job 38:31–33 (NKJV) *'Can you bind the cluster of the Pleiades, or loose the belt of Orion? Can you bring out Mazzaroth in its season? Or can you guide the Great Bear with its cubs? Do you know the ordinances of heaven? Can you set their dominion over the earth?'*

The 'storehouses of snow and hail' reserved for the 'day of battle and war' are a fascinating detail. God has weather as a military instrument — a point illustrated throughout Scripture (cf. the hailstorm in Joshua 10:11 that killed more of the enemy than Israel's swords). Weather is not random. It is governed and deployed.

Verses 31–33 are the most astronomically specific in the Bible. God names constellations: the Pleiades (the Seven Sisters), Orion's Belt, Mazzaroth (likely the twelve constellations of the zodiac), and the Great Bear (Ursa Major). The question — 'do you know the ordinances of heaven?' — is about the fixed laws governing the movement of stars and their influence on earth's seasons. God knows them. He set them. Man merely observes them.

The constellations are not random groupings of stars. In Job, God presents them as known and named entities with governing roles over the seasons of the earth. The same God who named the lights in Genesis 1:14–16 here describes their ongoing governance.

◆ SECTION 4 ◆

The Animal Kingdom — Job 38:39–39:30

God's speech continues into the animal kingdom. He asks Job about lions, ravens, mountain goats, wild donkeys, wild oxen, ostriches, horses, hawks, and eagles. Each creature is described in terms of its instincts, behaviours, and provisions — all of which come from God.

Job 38:39–41 (NKJV) *'Can you hunt the prey for the lion, or satisfy the appetite of the young lions, when they crouch in their dens, or lurk in their lairs to lie in wait? Who provides food for the raven,*

when its young ones cry to God, and wander about for lack of food?'

Job 39:26–27 (ESV)

'Is it by your understanding that the hawk soars and spreads his wings toward the south? Is it at your command that the eagle mounts up and makes his nest on high?'

God is the provider of every creature. The young lion's hunger, the raven's cry, the migration of the hawk, the nesting of the eagle — all of these are under God's direct governance. This is not God pointing to natural processes that happen on their own. He is claiming active, ongoing involvement: He provides for the lion, He hears the raven's cry, He directs the hawk's migration.

Jesus later draws on this same truth in Matthew 6:26 — 'Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them.' The feeding of birds is not a general providence operating at a distance. It is a personal act. What God shows Job in the whirlwind, Jesus applies pastorally: if God governs the raven and the sparrow, He governs your life.

The wild donkey (Job 39:5–8) is described as free from human control — God made it that way. The wild ox (vv. 9–12) cannot be harnessed. The ostrich (vv. 13–18) lacks the wisdom of other birds but is given astonishing speed. God made each creature with its own particular design, instinct, and provision. Biodiversity is not the product of chance variation — it is the creative expression of a God who delights in variety.

◆ SECTION 5 ◆

Behemoth and Leviathan — Job 40–41

God's speech reaches its climax with two extraordinary creatures: Behemoth and Leviathan. These are real animals, not mythological symbols. They are presented as the pinnacles of God's creative power — creatures that no human being can tame or control.

Behemoth — Job 40:15–24

Job 40:15–19 (NKJV)

'Look now at the behemoth, which I made along with you; he eats grass like an ox. See now, his strength is in his hips, and his power is in his stomach muscles. He moves his tail like a cedar; the sinews of his thighs are tightly knit. His bones are like beams of bronze, his ribs like bars of iron. He is the first of the ways of God; only He who made him can bring near His sword.'

Behemoth is described as the greatest land creature God made. His strength is immense — bones like bronze, ribs like iron. But the most debated feature is his tail: 'he moves his tail like a cedar.' Cedars were the largest trees known to the ancient world. This eliminates the hippopotamus (which has a small tail) and elephant as candidates and points to a large, powerful creature — possibly a large dinosaur-type animal that coexisted with man. The fact that God says He made Behemoth 'along with you' (i.e., alongside Job, meaning both were created creatures) confirms this is a real, contemporary creature known to Job.

God describes Behemoth in full confidence: 'only He who made him can bring near His sword' (v. 19). No man can destroy this creature. Only God can. It is the ultimate statement of God's creative sovereignty — the greatest creature on earth is still entirely under His authority.

Leviathan — Job 41

Job 41:1–5 (ESV)

'Can you draw out Leviathan with a fishhook or press down his tongue with a cord? Can you put a rope in his nose or pierce his jaw with a hook? Will he make many pleas to you? Will he speak to you soft words? Will he make a covenant with you to take him for your servant forever? Will you play with him as with a bird, or will you put him on a leash for your girls?'

Job 41:18–21 (NKJV)

'His sneezings flash forth light, and his eyes are like the eyelids of the morning. Out of his mouth go burning lights; sparks of fire shoot out. Smoke goes out of his nostrils, as from a boiling pot and burning rushes. His breath kindles coals, and a flame goes out of his mouth.'

Leviathan is the supreme creature of the sea — utterly beyond human control. He cannot be caught, tamed, or domesticated. God spends an entire chapter on him, more than any other creature. His description includes fire from his mouth, smoke from his nostrils, and scales so tight that no weapon can penetrate them. This is not the description of a crocodile — crocodiles are catchable. This is something far greater.

Leviathan appears elsewhere in Scripture. Psalm 74:14 says God 'crushed the heads of Leviathan.' Isaiah 27:1 speaks of the day God will punish 'Leviathan the fleeing serpent, Leviathan the twisted serpent.' Psalm 104:26 places Leviathan in the sea as a creature God made to 'play in it.' Revelation 12 and 13 use Leviathan imagery for the great dragon and sea

beast. There is clearly a literal creature here as well as a creature whose nature lends itself to later symbolic application — both dimensions are real.

God concludes His description of Leviathan with a statement that applies to all creation: 'Everything under heaven belongs to me' (Job 41:11, NIV). This is the theological point of the entire speech from the whirlwind. Every creature — from the raven to Behemoth to Leviathan — is God's. Creation is His possession. His governance is complete.

◆ SECTION 6 ◆

What Creation Declares — Psalm 19 and Romans 1

Having seen what God says about creation in Job, we now ask what creation itself says about God. Two passages address this with particular force.

Psalm 19:1–4 (ESV) *The heavens declare the glory of God, and the sky above proclaims his handiwork. Day to day pours out speech, and night to night reveals knowledge. There is no speech, nor are there words, whose voice is not heard. Their voice goes out through all the earth, and their words to the end of the world.*

Romans 1:19–20 (NKJV) *Because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.*

Psalm 19 personifies creation as a speaker. The heavens 'declare' — they make a proclamation. Day and night 'pour out speech' — the language is of abundance, of continuous revelation. Every moment, the created order is communicating something about its Creator. And critically, verse 3–4 tells us this speech goes everywhere: there is no language barrier, no geographic exclusion. The creation speaks to every human being on earth.

Romans 1:19–20 is the New Testament exposition of Psalm 19. God's invisible attributes — specifically His eternal power and divine nature — are 'clearly seen' through the things He made. The word Paul uses for 'clearly seen' (*kathoratai*) is strong. This is not a vague impression. Creation is a sufficiently clear witness that those who reject it are 'without excuse.' General revelation through creation is real and culpable.

Psalm 19 and Romans 1 together establish that creation is not a neutral backdrop. It is a constant, universal, and morally significant testimony to the existence and character of God. Every sunrise, every mountain range, every night sky is a sermon.

◆ SECTION 7 ◆

The Creator's Incomparable Greatness — Isaiah 40

Isaiah 40 is one of the great passages of comfort in the Old Testament, and it grounds that comfort entirely in the nature of God as Creator.

Isaiah 40:12 (ESV) *Who has measured the waters in the hollow of his hand and marked off the heavens with a span, enclosed the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance?*

Isaiah 40:21–22 (ESV) *Do you not know? Do you not hear? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? It is he who sits above the circle of the earth, and its inhabitants are like grasshoppers; who stretches out the heavens like a curtain, and spreads them like a tent to dwell in.*

Isaiah 40:26 (NKJV) *Lift up your eyes on high, and see who has created these things, who brings out their host by number; He calls them all by name, by the greatness of His might and the strength of His power; not one is missing.*

Isaiah 40:12 asks five impossible questions. Who measured the waters in His hand? Who marked off the heavens with a span (the span of a hand — roughly nine inches)? Who weighed the mountains on scales? Each question is designed to show that from God's perspective, the entire creation fits in the palm of His hand. The scale of the universe, which dwarfs human comprehension, is to God the work of a craftsman measuring with His fingers.

Verse 22 contains the remarkable phrase 'the circle of the earth' — a spherical earth, consistent with what Proverbs 8:27 also implies. God 'stretches out the heavens like a curtain' — an image of active, ongoing expansion. Isaiah was writing centuries before modern cosmology, yet the language is consistent with a universe that was deliberately stretched out by its Maker.

Verse 26 brings the stars into personal focus. God 'calls them all by name.' There are an estimated two trillion galaxies in the observable universe, each containing hundreds of billions of stars. God names every one. Not one is missing. This is the same God who in Matthew 10:29–

30 says not a sparrow falls without His knowledge, and that the very hairs of our heads are numbered. The God who names the stars knows His people by name.

The passage concludes with its pastoral application: 'He gives power to the faint, and to him who has no might he increases strength' (v. 29). The connection is explicit — the One who created and sustains the universe is the One who renews the strength of those who wait on Him (v. 31). Creation is not separate from the gospel. It is the backdrop that makes the gospel comprehensible.

◆ SECTION 8 ◆

Nehemiah's Confession — Creation as Foundation for Prayer

In Nehemiah 9, the Levites lead the people in a remarkable corporate prayer that begins with creation and moves through all of redemptive history. The fact that this prayer opens with creation is telling.

Nehemiah 9:6 (NKJV)

'You alone are the LORD; You have made heaven, the heaven of heavens, with all their host, the earth and everything on it, the seas and all that is in them, and You preserve them all. The host of heaven worships You.'

'You alone are the LORD' — this is the starting point of prayer. God's identity as the sole creator is the basis for everything that follows. He made the heavens, the heaven of heavens (the highest heavens — the dwelling place of God and the angels), the earth, the seas, and everything in them. And then: 'You preserve them all.' Creation was not a past act only. It is continuously sustained by God.

The final phrase — 'the host of heaven worships You' — echoes Job 38:7 and brings us full circle. When God laid the foundations of the earth, the angels shouted for joy. In Nehemiah 9, the same angelic host continues to worship the Creator. Creation began in worship and continues to be surrounded by worship. It was made by the Word, sustained by the Spirit, and exists for the glory of the Father.

◆ SECTION 9 ◆

The New Creation — Where the Story is Going

The biblical doctrine of creation does not end with Genesis. It ends with Revelation — a new heavens and a new earth.

Isaiah 65:17 (ESV) *'For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind.'*

Revelation 21:1, 5 (NKJV) *Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away... Then He who sat on the throne said, 'Behold, I make all things new.'*

Romans 8:20–21 (ESV) *For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.*

Creation was subjected to 'futility' at the Fall (Romans 8:20) — not because God abandoned it, but because it was temporarily placed under a curse along with its human stewards. Paul makes clear this was in hope — creation has been groaning (v. 22) and waiting for the day of its liberation. The same God who spoke the world into existence in Genesis 1 will say 'I make all things new' in Revelation 21.

The new creation is not an entirely different creation. It is this creation renewed, restored, and glorified. The heavens and earth are not discarded but transformed. This is why creation matters — it is not temporary scaffolding to be thrown away. It is the stage on which God's redemptive purposes are worked out, and it will be renewed and inhabited by God's people for eternity.

The Bible's story moves from creation to new creation. Everything in between — the Fall, redemption, the cross, the resurrection, the church — is the story of how God is restoring what He made and bringing it to a glory exceeding even Eden.

◆ REFLECTION AND DISCUSSION ◆

1. Job 38:7 tells us the angels shouted for joy when the earth was created. What does this moment of cosmic celebration tell us about the nature and value of creation? How does it shape your own posture toward the physical world?

2. God asks Job forty-nine questions about creation, none of which Job can answer. What was God's purpose in this? What did Job need to understand about himself in relation to God and the created order?

3. God describes Behemoth and Leviathan as real creatures under His authority — creatures no man can tame. What does this tell us about the limits of human power and the extent of God's?

4. Romans 1:20 says that creation leaves people 'without excuse' for rejecting God. What does this say about the moral weight of general revelation? How should this shape how we think about those who have never heard the gospel but live in God's creation?

5. Isaiah 40:26 says God names every star and not one is missing. The same God who governs the stars also numbers the hairs of our heads (Matthew 10:30). How does the scale of creation's governance give you confidence in God's governance of your personal circumstances?

6. Romans 8:20–22 tells us creation is 'groaning' and waiting for its liberation. How does knowing that this earth has a future — a new creation — shape how you live in and relate to the physical world now?

Memory Verse

"For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse."

Romans 1:20 (NKJV)

Summary of the Two-Part Creation Study

Across both studies we have seen that the Bible's teaching on creation is vast, consistent, and deeply theological. From the opening verses of Genesis to the closing vision of Revelation, the same truths echo throughout:

God alone is Creator — sovereign, eternal, uncreated. He spoke the world into existence from nothing. The Son was the agent of creation and is its sustainer. The Spirit animated what was made. The angels were present and rejoiced. Man was made last, in the image of God, given

dominion and purpose. The world was made in six literal days and declared good. The Sabbath memorialises that completion.

Job adds that God governs the sea, the weather, the stars, and every creature with active and personal attention. The greatest beasts on earth and sea are His. Creation declares His glory to every person on earth. And creation has a future — it will be renewed and glorified when Christ makes all things new.

To know the Creator is to see all creation differently. Every sunrise is His act. Every star bears His name. Every creature is under His care. And you — made in His image, known by Him, redeemed by Him — are the crown of it all.