

THE CHEF AND HIS INGREDIENTS

Genesis 1:2

Introduction: What Are The Various Interpretations?

1. The Literal 24 Hour Day View
2. The Day-Age View (also called Progressive Creation)
3. Theistic Evolution
4. The Gap Theory
5. The Continuous Event View
6. The Framework View
7. The Analogical Days View

The Creation Account:

- **The Creator (1:1)** – In the beginning God
- **The Chaos (1:2)** – Earth formless and void
- **The Creation (1:3-31)** – 6 days of creation
- **The Completion (2:1-3)** – God rested

I. The Ingredients Of The Universe Were Created By The Chef

2a The earth was without form and void, and darkness was over the face of the deep.

A. The Creation Of The Ingredients

B. The Condition Of The Earth

1. **Without** _____
2. **Without** _____
3. **Without** _____
4. **Deep** _____

II. The Chef Cooks Chaos Into Creation

2b And the Spirit of God was hovering over the face of the waters.

A. The Holy Spirit, As Creator, Transforms _____ To Cosmos (Ps 104:30; Job 26:13)

B. The Holy Spirit, As Creator, Transforms The _____ Abyss Into Life-Giving Water
(Job 26:4-14)

Conclusion:

1. God is the Master Chef who takes various ingredients and shapes them into His special Creation. You are His special creation!
2. God is the All-Powerful, Good God who is able to take the *Chaos* in our lives and turn them into *Cosmos* (ordered, purposeful).

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1. Without Form
2. Without Life
3. Without Light
4. Deep Waters

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2b And the Spirit of God was hovering over the face of the waters.

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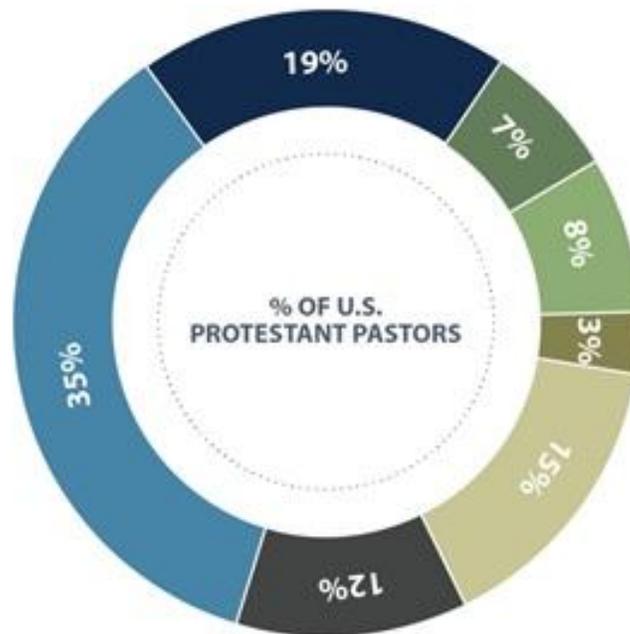
Introduction:

- Is the universe old or young?
- How old are the days of Gen 1?
- Do the facts of nature line up with the truth of Scriptures?
- How do we reconcile scientific evidence with Scriptures?
- **Cosmology** – study of the origin, nature and order of the universe (Merriam Webster Dictionary)
 - Doesn't that have to do with make up? That's Cosmetology
 - But it comes from the same root – *cosmos* – to arrange, to put into order

A. What Do People Believe About Creation?

- There will be different beliefs in conservative churches – some believe in literal days, some in long eras, but this is not a test for fellowship
- Denying a Creator is
- Denying a literal Adam is very dangerous
- But we can have our convictions without being mean
- The Barna Research Group has found out that: “The Bible opens with the description of God creating the universe in six days. That report is accepted as literally true by 60% of the adult population. This passage brought out major distinctions across people groups. For instance, while 73% of the adults who did not attend college believe this account to be literal, just half as many college graduates (38%) hold that view. About half of the residents of the Northeast (52%) and West (50%) hold a literal view of the creation account, compared to 62% of those in the Midwest and 72% of those in the South. Again, the Catholic-Protestant divide was sizeable: half of Catholics (52%) and three-fourths of Protestants (74%) have a literal interpretation of creation. More than four out of five blacks (83%) are literalists on this matter, versus 64% of Hispanics and 59% of whites.” (“Most Americans Take Well-Known Bible Stories at Face Value,” October 21, 2007, <http://www.barna.org/FlexPage.aspx?Page=BarnaUpdateNarrow&BarnaUpdateID=282>)

CLERGY VIEWS: CREATION AND EVOLUTION



YOUNG EARTH CREATION

CORE

Believe that God created life in its present form in six 24-hour days

Assert that the earth is less than 10,000 years old

Absolutely certain of these perspectives

LEANING

All others who believe that God created life in its present form in six 24-hour days, but who express qualified certainty or who doubt "young" age of the earth

UNCERTAIN

Believe that God created life, but they admit they are not certain how

PROGRESSIVE CREATION

CORE

Believe that God created life in its present form over a period of time, but not via evolution

Absolutely certain of this perspective

LEANING

All others who embrace an old earth view, but who express qualified certainty

THEISTIC EVOLUTION

CORE

Believe God created life, used a natural process like evolution

Absolutely certain of this perspective

Express the belief that natural selection can explain the rise of new species

LEANING

All others who embrace the idea that God used a natural process to bring about life in its present form, but who express some qualified certainty

Methodology:
 Conducted by Barna Group
 Commissioned by BioLogos
 Nationally representative sample of U.S. Protestant churches; n=602 senior pastors
 Sampling error: +/- 4.1 percentage points
 February-March 2012
 Cooperation rate: 96%

B. Even The Vatican Denies A Literal Creation

- In *Answers*: "Not many people realize that the Vatican employs astronomers and even operates its own observatory. While many Roman Catholics would expect these scientists to defend the Scriptures (such as Genesis 1:16, which teaches that God made the sun after the earth, thus contradicting the big bang), the Vatican astronomers reject Genesis as straightforward history. In fact, some of them use words like *paganism* and *plague* to describe the efforts of creationists who say Genesis gives a literal account of the universe's creation.

"At one session of the annual meeting of the American Association for the Advancement of Science [Spring 2006], Father George Coyne, an American who is the director of the Vatican Observatory, declared that people who take Genesis 1–11 literally are 'a plague in our midst.'

"At about the same time, Vatican astronomer Guy Consolmagno declared that a belief in the doctrine that God created the universe in six days is 'superstition' and 'at the end of the day is a kind of paganism.'" (<http://www.answersingenesis.org/articles/am/v1/n2/six-days>)

C. Even Brilliant Evangelicals Can Differ On This Issue

- Ray Bohlin conveys:

"First, how do the "young-earth" and "old-earth" positions view the Scriptures? Let me emphasize right at the start that both young- earth and old-earth creationists bring a reverent and submissive attitude to Genesis. The difference is a matter of interpretation. Well-known young-earth creationists Henry Morris, Duane Gish, and Steve Austin, from the Institute for Creation Research, interpret the days of Genesis 1 as literal 24-hours days, the genealogies of Genesis 5 and 11 as consecutive or nearly consecutive generations, and the flood as a universal, catastrophic event. This leaves little room for much more than ten to thirty thousand years as the true age of the earth.

"Old earth creationists such as astronomer Hugh Ross of Reasons to Believe see the days of Genesis as long periods of time, perhaps even millions of years. Genesis 1, then, describes the unfolding of God's creation through vast periods of time. God still does the work, it is still a miracle, but it takes a lot longer than seven days. The flood of Noah necessarily becomes a local event with little impact on world-wide geology. Other old-earth creationists simply suggest that what is communicated in Genesis 1 is a literary form of the ancient Near East describing a perfect creation. Genesis 1 was never intended to communicate history, at least in their view. Personally, my sympathies lie with a Genesis interpretation that is historical, literal, and with 24-hour days in the recent past. But the testimony of science, God's natural revelation, is often difficult to correlate with this view. The earth has many layers of sediments thousands of feet thick. How could one year-long catastrophe account for all this sediment?" ("The Grand Canyon and the Age of the Earth," <http://www.probe.org/faith-and-science/origins/the-grand-canyon-and-the-age-of-the-earth.html>)

D. What Are The Various Interpretations?

1. The Literal 24 Hour Day View

- God created the universe in 6 literal, 24 hour days
- Early Earth
- Death occurred after Adam sinned

2. The Day-Age View (also called Progressive Creation)

- "Day" indicates a period of indefinite length
- Old Earth – billions of years old
- The Creation Week describes the divine preparation of earth as being inhabitable for man
- The "Big Bang" was God's way of manufacturing the galaxies
- Creation days (periods) were overlapping
- Death occurred ever since life began
- Noah's flood was local, rather than global, and did not impact the earth's geology
- Mark Van Bebber writes: "Not all Progressive Creationists agree. Their opinions often hinge on whether they have a theologically liberal bent, or a conservative bent. The more liberal picture God as doing relatively little in the way of actual creative acts during the supposed billions of years of creation. God simply steps-in now and then, to create new life forms. The more conservative Progressive Creationists present God as doing many more creative miracles. That is, God creates the world in numerous progressive steps. That is why this belief is called 'Progressive Creation' or 'Process Creation.'" ("Progressive Creationism", <http://www.christiananswers.net/q-eden/edn-c009.html>)

3. Theistic Evolution

- God directed the evolutionary process to create the universe
- Theistic Evolution believes in the world's view of Big Bang evolution but that it was directed by God, not chance
- Werner Gitt writes ("10 Dangers of Theistic Evolution," Creation Magazine, Sep-Nov 1995, Vol. 17, No. 4, pp. 49, <http://www.christiananswers.net/q-aig/aig-c015.html>):

"The *atheistic* formula for evolution is:

- Evolution = matter + evolutionary factors (chance and necessity + mutation + selection + isolation + death) + very long time periods.

In the *theistic* evolutionary view, **God** is added:

- Theistic evolution = matter + evolutionary factors (chance and necessity + mutation + selection + isolation + death) + very long time periods + God."

- Liberal Theistic Evolution – God set the evolutionary process into motion. Adam & Eve are mythological representing early man.
- Conservative Theistic Evolution – The first humans descended from apes, but the first humans were divinely imparted the “image of God” which included a moral component, a will and a relationship with God.

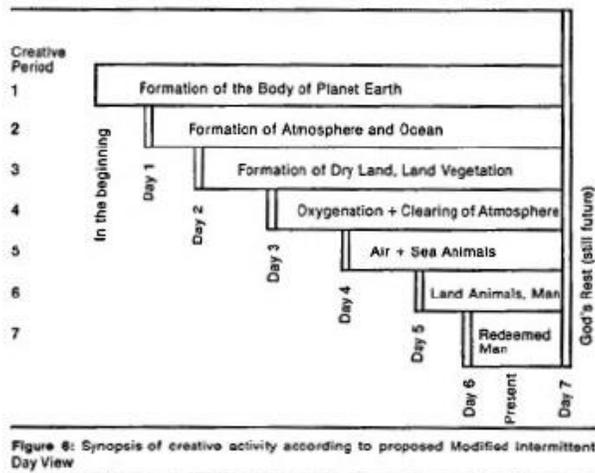
4. The Gap Theory

- Gap of millions or billions of years between Gen 1:1 & 1:2
- This gap could explain the millions of years for stratification and fossilization to occur
- The heaven and earth was originally created perfect
- There existed a race of people before Adam (pre-Adamic) that was ruled by Satan in the Garden of Eden
- It was during this gap that Satan became proud, desiring to usurp God’s authority through rebellion (Isa 14; Ezek 28; Rev 12:7-12) which was the beginning of sin
- God judged sin with a great flood
- Fossilized plants and animals (including dinosaurs) came from this flood (genetically unrelated to the life on earth today)
- **Soft Gap Theory**
 - No ruin or reconstruction
 - Long ages for earth and universe
 - Earth in darkness for indefinite time before God began creation

5. The Continuous Event View

- Each period began consecutively and all continue through the future

Continuing Event From the Long Time Past



(Summarized by Jim Stambaugh, “The Days of Creation: A Semantic Approach,” *Journal of Ministry and Theology*, Volume 7:2, Baptist Bible College And Seminary, Fall, 2003, p. 64)

6. The Framework View

- The “week” (not “days”) is the metaphor

- “According to this interpretation, Moses used the metaphor of the week to narrate God’s acts of creation. Thus, God’s supernatural creative words or fiat are real and historical but the exact timing is left unspecified. The purpose of the metaphor is to call Adam to imitate God in work, with the promise of entering His Sabbath rest. Creation events are grouped in two triads of days: Days 1-3 (creations kingdoms) are paralleled by Days 4-6 (creation’s kings). Adam is king of the earth; God is the King of Creation.” (“Four Views of the Biblical Creation Account,” Posted 08-08-2000, <http://www.reasons.org/resources/apologetics/4viewsofcreation.shtml>)
- John MacArthur describes the Framework View: “This is the belief that the ‘days’ of creation are not even distinct eras, but overlapping stages of a long evolutionary process. According to this view, **the six days described in Genesis 1 do not set forth a chronology of any kind, but rather a metaphorical ‘framework’ by which the creative process is described for our finite human minds.**”

“The framework hypothesis starts with the view that the ‘days’ of creation in Genesis 1 are symbolic expressions that have nothing to do with time. Framework advocates note the obvious parallelism between days one and four (the creation of light and the placing of lights in the firmament), days two and five (the separation of air and water and the creation of fish and birds to inhabit air and water), and days three and six (the emergence of the dry land and the creation of land animals)—and they suggest that such parallelism is a clue that the structure of the chapter is merely poetic. Thus, according to this theory, the *sequence* of creation may essentially be disregarded, as if some literary form in the passage nullified its literal meaning.”

... “The framework hypothesis is the direct result of making modern scientific theory a hermeneutical guideline by which to interpret Scripture. The basic presupposition behind the framework hypothesis is the notion that science speaks with more authority about origins and the age of the earth than Scripture does. Those who embrace such a view have in effect made science an authority *over* Scripture. They are permitting scientific hypotheses—mere human opinions that have no divine authority whatsoever—to be the hermeneutical rule by which Scripture is interpreted.” (“Is the Genesis Creation Account a Chronology—or a Framework?,” September 15th, 2006, <http://www.sfplp.it.com/2006/09/15/is-the-genesis-creation-account-a-chronology%e2%80%94or-a-framework/>)

7. The Analogical Days View

- “days” and “week” is an analogy of the human work cycle
- those words establish the pattern of work and rest
- the days are seen as consecutive, but indefinite
- the days may overlap

The Creation Account:

- **The Creator (1:1)** – In the beginning God
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- **The Creation (1:3-31)** – 6 days of creation
- **The Completion (2:1-3)** – God rested

- “Now” in the Hebrew demonstrates a separate thought between vv. 1-2
- Several explanations have ensued:
 - There is a gap between vv. 1-2
 - Verse 1 is a title, v. 2 begins the description of creation

I. The Ingredients Of The Universe Were Created By The Chef

2a The earth was without form and void, and darkness was over the face of the deep.

A. The Creation Of The Ingredients

- “Verse 1 is an independent clause describing the creation *ex nihilo* of the universe ‘in the beginning,’ and verse 2 is a series of three circumstantial clauses describing the condition of the earth before God completed His work of creation.” (Davis, *Paradise To Prison*, Baker, 1975, p. 46)
- God created the ingredients and then cooked them into His universe

B. The Condition Of The Earth

- “Chaos” = complete disorder and confusion

1. Without Form

- “Without Form” = Heb. *Tohu* – formless, chaos, confusion
- Jonathan Safarti: “Formless’ means that it has yet to have the organized ‘form it would have at the end of Creation Week, including the separate land and seas. It could well have been spherical already.” (*The Genesis Account*, Creation Book Publishers, 2015, p. 105)
- Ie/ Cake batter
- Ie/ Omelet
- Ie/ 1,000 piece puzzle

2. Without Life

- “Void” = Heb. *Bohu* – empty, waste, void
- No people, no animals, no plants
- These 2 words (*tohu wabohu*) have only been used together twice in Scripture both times in reference to God’s judgment (Jer 4:23; Isa 34:11), but the context doesn’t warrant judgment here.
- “This key phrase in Genesis 1:2 indicates that the world must be shaped and peopled before it may be pronounced ‘good.’” (Ross, *Creation and Blessing*, p. 106)

“Formless & Void” Sets The Literary Structure of the Creation Account

Formlessness (<i>tohu</i>)		Emptiness (<i>bohu</i>)	
Day	Item Created	Day	Item Created
1	Light with Darkness	4	Lights for the day and night

2	Sea and Sky	5	Creatures for the water and air
3	Fertile earth	6	Creatures for the fertile earth

(Allen P. Ross, *Creation & Blessing*, Baker, 1988, p. 104)

- W.H. Griffith Thomas: "the adjectives 'formless' and 'empty' seem to be the key to the literary structure of the chapter. The record of the first three days refers to the heavens and earth receiving their 'form,' and the record of the last three days to the filling up of their 'emptiness.'" (*Genesis*, Eerdmans, 1979, p. 29)
- 1st & 4th, 2nd & 5th, 3rd and 6th day correspond with each other demonstrating Hebrew parallelism

3. Without Light

- "Dark" = Heb. *hosek* – dark, obscure
- The world is not ready for light

4. Deep Waters

- "waters" = Heb. *tehom* – primeval ocean, deep water
- *tehom* may be an old Semitic word for "ocean" (Davis, p. 46)
- "This term refers to the salty deep, the ocean, and thereby figuratively to the abyss." (Ross, p. 107)
- This could be associated with the Akkadian *Ti'amat*, the goddess of the salty sea (Ross, p. 107)
- It is from these "fountains of the great deep" the Flood of Noah would come
-
- This first half of v. 2 paints the chaos before God creates
- The ingredients on the counter before the chef combines them
-

Don't "Fall Into The Gap" Theory

- Gap of millions or billions of years between Gen 1:1 & 1:2
- This gap could explain the millions of years for stratification and fossilization to occur
- The heaven and earth was originally created perfect
- There existed a race of people before Adam (pre-Adamic) that was ruled by Satan in the Garden of Eden
- It was during this gap that Satan became proud, desiring to usurp God's authority through rebellion (Isa 14; Ezek 28; Rev 12:7-12) which was the beginning of sin
- God judged sin with a great flood
- Fossilized plants and animals (including dinosaurs) came from this flood (genetically unrelated to the life on earth today)

- **Originator:** Thomas Chalmers of Edinburgh University, a young Presbyterian minister
 - “He proposed it in 1814 to accommodate Georges Cuvier’s theory that the earth’s fossiliferous strata are the product of a series of catastrophes. Chalmers made room for these catastrophes between verses 1 and 2 of Genesis 1.” (Davis, p. 43)
 - Terry Mortenson: “It is noteworthy that although Chalmers was a pastor, he was not truly born again through faith in Christ until 1811, which was seven years after he had compromised with millions of years. 50 He never questioned that old-earth belief after his conversion.” (*Coming to Grips with Genesis*, Kindle Locations 2473-2475, Master Books. Kindle Edition, 2013)
- Popularized by: George H. Pember (*Earth’s Earliest Ages*, 1907), C.I. Scofield (*Scofield Reference Bible*, 1909) and Arthur Custance (*Without Form and Void*, 1970)
- **Motive**
 - To synchronize Biblical teaching to modern science views of the age of the earth, rocks and fossils

- **The Assumptions And Refutation For The Gap Theory:**

Gap Theory Assumptions	Gap Theory Refutations
Was = Became	Was = Was
Without Form & Void = Judgment	Without Form & Void = Pre-Life Conditions
Darkness = Judgment	Darkness = No Light Yet
2 Words For Create = 2 Different Events	2 Words For Create Can Refer To 1 Event
Now = Sequential Events	“Now” Is Not Sequential But Descriptive
Replenish (1:28) = 2 nd Time	Replenish = Fill, Not Refill
Pre-Adam Race Destroyed	Death Begins After Adam

- 1. Was = Became**

- “Was” (Heb. *hayetha*) = “Became” suggesting a significant change of form. The sin infected earth was made to become without form because of judgment of sin
 - “... thus suggesting a change of state from the original perfect creation to the chaotic condition inferred from verse 2.” (Morris, *Genesis Record*, pp. 48-49)
- **Refuted: Was = Was**
 - Formless and void is what the pre-created elements were

- 2. Without Form & Void = Judgment**

- Isaiah 45:18 – God did not make the earth in vain (*tohu*)
- When *tohu* (without form) and *bohu* (void) are used together (*tohu wabohu*) twice in Scripture both times it is in reference to God’s judgment (Jer 4:23; Isa 34:11)
 - “The gap theory suggests that these words should really be translated ‘ruined and desolate’” (p. 49)
 - But it just means without form and empty (no inhabitants)

Refutation: Without Form & Void = Pre-Life Conditions

- The context doesn't warrant an interpretation of judgment, even with *tohu wabohu* used in conjunction with each other
- *Tohu* (empty) is not always describing something evil, but something empty (Job 26:7 God stretched out north over an empty space [*tohu*]). Not evil, but empty.

3. Darkness = Judgment

- Darkness was on the face of the deep and darkness is a picture of judgment
- God called Light good, but not darkness (Gen 1:4), thus darkness is a result from God's judgment of sin, Satan and demons

Refutation: Darkness = No Light Yet

- Darkness is simply the absence of light, it takes a lot to read in the silence between two verses

4. 2 Words For Create = 2 Different Events

- The two words for "create" (*bara* and *asa*) must talk about 2 different events
- Adam was commanded to replenish the earth (1:28) suggesting that it previously filled before Adam

Refutation: 2 Words For Create Can Refer To 1 Event

- *Bara* and *Asa* can both be used to describe God's act of creation and doesn't have to be forced to be something different

5. Now = Sequential Events

- "Now" assumes a 2nd event in between Creation (v. 1) and Judgment (v. 2)

Refutation: Grammatically "Now" Is Not Sequential, But Descriptive

- Davis: "Furthermore, Hebrew grammar will not allow for a chronological gap between verses 1 and 2. This is the point at which the theory either stands or falls." (p. 44)
 - "Now" (*waw*) is not consecutive (which would indicate a sequence of events), but is disjunctive (which gives a circumstantial clause, used to describe something in the preceding clause)
 - Thus, "without form and void" describes the preceding clause of the primeval earth, not a subsequent and different event than creation

6. Replenish = 2nd Time

- "Replenish" (1:28) can't assume there was life beforehand.

Refutation: Replenish = Fill, Not Refill

- The Hebrew verb means "fill", not "refill." This was a bad doctrine based on a poor interpretation.

7. Pre-Adam Race Destroyed

Refutation: Death Begins After Adam

- Davis: "The gap theory postulates a pre-Adamic population that was violently destroyed, but this is neither described nor alluded to in the Bible. Such a theory lends itself too easily to uncontrolled subjectivism and imagination. Almost anything can be postulated for this mysterious gap of indefinite duration." (p. 46)

- Modern science does not recognize two global catastrophes with two separate geological periods

II. The Chef Cooks Chaos Into Creation

2b And the Spirit of God was hovering over the face of the waters.

A. The Holy Spirit, As Creator, Transforms Chaos To Cosmos

- "Spirit" = Heb. *Ruah* – Spirit, wind, breeze

Psalm 104:30 When you send forth your Spirit, they are created, and you renew the face of the ground.

Job 26:13 By His Spirit He adorned the heavens

- "Hover" or "Moving" = Heb. *Rahap* – flutter, fly (Ross, p. 107)
 - also translated "shake" (Jer 23:9) and "flutter" (Dt 32:11)
 - MacArthur: "The word indicates superintending, divine care, and supervision." (*The Battle For The Beginning*, p. 77)
 - This fact contradicts Deists who believe God created and no longer pays attention to man
 - Morris: "In modern scientific terminology, the best translation would probably be 'vibrated.' If the universe is to be energized, there must be an Energizer. If it is to be set in motion, there must be a Prime Mover." (*Genesis Record*, Baker, 2004, p. 52)

- picture an eagle hovering over the nest to stir things up

Deuteronomy 32:11-12 Like an eagle that stirs up its nest, that flutters over its young, spreading out its wings, catching them, bearing them on its pinions, the LORD alone guided him, no foreign god was with him.

- Chaos to Cosmos
 - Ie/ Cook: raw meat, scallions, potatoes, carrots, peas, etc – stew
 - Ie/ Mah Jong: messy tiles = shuffling, then stack them into neat rows
 - Ie/ Pile of Legos into the Millennium Falcon
 - Ie/ Finger Painting – it's a mess, but a picture appears
- **The Trinity was involved in Creation**
 - God the Father
 - God the Son (John 1:3; Col 1:16-17)
 - God the Holy Spirit (Gen 1:2; Ps 104:30; Job 26:13)

B. The Holy Spirit, As Creator, Transforms The Dark Abyss Into Life-Giving Water

- The dark waters – lifeless
- God sets a light that reflects Himself
- He is Life, He is Light – Life and Light happened because God put it there
- Application: We go through Dark Times
- Sadness, Depression

Job 26:4-14

[4] With whose help have you uttered words, and whose breath has come out from you? ...
 [7] He stretches out the north over the void and hangs the earth on nothing.
 [8] He binds up the waters in his thick clouds, and the cloud is not split open under them.
 [9] He covers the face of the full moon and spreads over it his cloud.
 [10] He has inscribed a circle on the face of the waters at the boundary between light and darkness.
 [11] The pillars of heaven tremble and are astounded at his rebuke.
 [12] By his power he stilled the sea; by his understanding he shattered Rahab.
 [13] By his wind the heavens were made fair; his hand pierced the fleeing serpent.
 [14] Behold, these are but the outskirts of his ways, and how small a whisper do we hear of him! But the thunder of his power who can understand?"

Conclusion:

1. God is the Master Chef who takes various ingredients and shapes them into His special Creation. You are His special creation!
2. God is the All-Powerful, Good God who is able to take the *Chaos* in our lives and turn them into *Cosmos* (ordered, purposeful).