

Psalms it is said—*He made darkness his secret (or hiding) place.\** Darkness was the state of the original heavens, before God formed the light, to which this passage seems to be an allusion. In Isaiah, the term *create* is applied to darkness, and *form* to the production of light; † from which it appears that it was out of darkness that light was formed; and these two opposites seem to bear the same relation to each other as positive and negative electricity, or heat and cold. Darkness was that in which the Divine Spirit operated, when by incubation motion, followed by light and expansion, was educed, and the sea brake forth from the crust of the earth as from the womb; when the cloud was the garment thereof, and thick darkness a swaddling band for it. ‡

In the different visions of the appearance of the Deity, as the Insector of the chariot of the cherubim, it is stated, that expanded over their heads was a firmament like crystal or ice; that *above* this firmament was a sapphire throne; that one sat on this throne, round about whom was the appearance of a rainbow.§ So likewise in the vision of the apostolic prophet, St. John—A throne was set in heaven, and one sat upon it, and there was a rainbow round about the throne, and before the throne was a sea of glass like unto crystal; and in the midst of the throne and round about the throne were four cherubic animals, which proclaim the *Trisagium.*|| When Moses, Aaron and his sons, and the elders of Israel went up into Mount Sinai, and saw the God of Israel, He stood upon what was like a pavement of sapphire and as it were the body of heaven in its clearness.¶ In all these passages, the same idea seems to prevail with respect to the firmament—it is like ice or the terrible crystal in one—a sea of glass like crystal, or crystallizing, emitting

\* Ps. xviii. 11.

† Isa. xlv. 7.

‡ Job. xxxviii. 8, 9.

§ Ezek. i. 22, 26, 28.

|| Rev. iv. 2, 3, 6, 7, 8.

¶ Exod. xxiv. 10