

return to their ancient receptacle. At the first creation, *the Spirit of God moved upon the face of the waters*. The consequence of which was that order arose out of confusion. The *motion* was then begun, by which the *wind** bloweth where it listeth, the *light* shines forth, *heat* expands, the *clouds* are formed, and the physical *cherubim*, under the guidance and according to the will of Jehovah of Hosts, are in action, and fulfil his purpose, and the consequence is, that *the waters under the heaven are gathered together into one place, and the dry land appears*.† Similar steps were taken at the deluge. For *God remembered Noah and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters assuaged*.‡ It is not here said, as on the occasion just alluded to, that the *Holy Spirit* brooded over the water, but literally that God passed (a) wind (or spirit) over the earth. The action, though not the same, was analogous; *wind*, under the *direction* of God, was employed to do, in part, what the incubation of the Holy Spirit had before effected, to begin that action by which the globe and its atmosphere would be again placed in *statu quo*, the water again divided, so that one part should return to the great abyss, its destined abode; and the other be suspended in the atmosphere; and, by the same means, the dislocated crust of the earth be *re-formed*; the matter suspended in the water or floating on it deposited, the detritus of the old one being mixed, and often, as it were, intercalated with vegetable and animal substances and remains. This wind from God having passed over the earth, the waters assuaged, that is, their rage and violence ceased; the fountains of the

* *Ανεμος ουδεν εστι πλην αηρ πολυς ρειων οστις αμα και πνευμα λεγεται.* Aristot. De Mundo.

† Gen. i. 9.

‡ Ibid. viii. 1.