

when I speak with thee. And again, *And a cloud covered the mount; and the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud.** And in another place, *And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.†* *And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders.‡* And in the New Testament, at the Transfiguration, *Behold a bright cloud overshadowed them, and a voice out of the cloud.§* From these passages it appears to follow, that when the Deity thought proper to address his prophets or his people by *the voice of words*, it was from a *cloud*.

But not only did God descend to communicate with his people, and to reside as it were amongst them in a *cloud*; but when our Saviour went up into Heaven, it was upon a *cloud*, which Athanasius calls mounting the *cherubim*; || and when he comes again, it will be in the same manner, attended by his holy angels. When he is said, in the Apocalypse, to ride upon a White Horse, and the armies which were in heaven to follow him upon white horses; ¶ by these *white horses* are meant *white clouds*, as is evident from other passages of Holy Writ; as where it is said—*Behold, he cometh with clouds.*** Again, God's going to execute judgments upon any nation is sometimes represented by his riding upon a *cloud*. So when the prophet pronounces the burden of Egypt, his exordium is—*Behold, the Lord rideth upon a swift cloud, and shall come into Egypt.*

So immediate is God's action upon the clouds described

* Exod. xxiv. 15, 16. † Ib. xxxiv. 5. ‡ Numb. xi. 25.

§ Matt. xvii. 5. || Opera, ii. 3017, D. ¶ Rev. xix. 11, 14.

** Ib. i. 7, comp. Dan. vii. 13. Rev. xiv. 14. Acts i. 11.