

to be in the Bible, that the thunder is called his voice, as in Job—*Hear attentively the noise of his voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth*—God thundereth *marvellously with his voice*:* and when he descended upon Mount Sinai, it was with mighty thunders.† Considering the benefits and blessing that God confers upon mankind by the ministry of the *Cherub-clouds*, his horses and chariots of salvation, we need not wonder at the Psalmist's expression—*His strength is in the clouds*.‡ Acting by them, he causes it to rain upon one city and not upon another.§ *Are there any, says Jeremiah, among the vanities of the Gentiles that can cause rain? or can the Heavens give showers? Art not thou He, O Lord our God*.‡

The Deity superintends his whole creation, not only supporting the system that he has established, and seeing that the powers to which he has given it in charge to govern under him, execute his physical laws; but himself, where he sees fit, in particular instances dispensing with these laws: restraining the clouds, in one instance, from shedding their treasures; and in another, permitting them to descend in blessings. Acting everywhere upon the atmosphere, and those secondary powers that produce atmospheric phenomena, as circumstances connected with his moral government require. Thus it is that *his strength is in the clouds*; that his presence either to bless or to curse, is manifested by them; that his voice is heard from them; his glory irradiates from them. On this account also they are called his *paths*.¶

The Lord is said to come with *fire*, or rather in fire;* * to descend in fire; †† to be a consuming fire; ‡‡ to speak out of

* Job xxxvii. 2–5.

† Exod. ix. 28.

‡ Ps. lxxviii. 34.

§ Amos iv. 7.

|| Jer. xiv. 22.

¶ Ps. lxxv. 14.

** Isa. lxvi. 15. Heb. שׂאב, the Septuagint seem to have read שׂאב.

†† Exod. xix. 18.

‡‡ Deut. iv. 24.