

The root of the word appears evidently to lie in the two first letters *SEL*, which is a contraction of *SELL* to raise, to exhalt, to magnify. The *AH* at the end, I would consider as an abbreviation for *VEJAH*, so that the word *Selah* is a contracted form of *SELUJAH*, exalt ye the Lord: viz. in songs of praise, accompanied with musical instruments, and is nearly of the import, Hallelujah, praise ye the Lord.

It is highly probable that the meaning here assigned to *Selah* is the true one, as it corresponds to the dignity and chief end of devotional music, in which the singers and players were frequently reminded of the sacred intention of their solemn prayers, praises, and adorations. All were designed to magnify the name, the nature, perfections, excellencies, and works of Jehovah, the only true God. In this sublime exercise, the church on earth are fellow worshippers, in perfect concord with the church in heaven. Rev. xix, 1, 3.—“And after these things, I heard a great voice of much people in heaven, saying, Alleluia; salvation and glory, and honour and power, unto the Lord our God: for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia, and her smoke rose up for ever and ever.” Thus far our judicious author. In addition to what he has stated, I would observe that the word *SELUJAH*, literally signifies, extol or praise Jah. Hence in the latter clause of the fourth verse of the LXVIII Psalm, we read, “Extol (*selu*) him that rideth upon the heavens,” (*bejah shemu*) “by his name Jah.” We learn from the preceding observations, that the exaltation of Jehovah is the grand object which we should keep in view, when we unite in singing “psalms and hymns, and spiritual songs.” What a sublime, what a blessed employment; and how much are those persons to be pitied, who never felt that glow of holy feeling, which animates the sincere believing worshipper of God, when he unites, not only with his fellow christians on earth, but with the various orders of the heavenly hierarchy, “seraphim and cherubim; archangels and angels; the goodly fellowship of the prophets; the whole army of martyrs,” and all the righteous dead, in saying, “We praise thee, O God; we acknowledge thee to be the Lord. The Holy Church throughout all the world doth acknowledge thee; the Father of an infinite majesty; thine honourable, true, and only Son; also the Holy Ghost, the comforter.”

“Lord, how delightful, 'tis to see,  
“A whole assembly worship Thee.”

JOHN VI, 27.—“*Him hath God the Father sealed.*”

This assertion appears difficult to be understood, and many explanations have been given of it. The following interpretation of it carries with it an air of probability, and deserves attention.