

exhibit themselves, appear, not in their minute details, but only in the broadest form. The calm security of soul in which the view of Jehovah's former actings, thus delineated to his imagination, leaves the prophet, is expressed at the close of the ode in sweet and beautiful lines, felt to be all the more sweet and beautiful from their contrast with those which precede.

VER. 3.—“God came from Teman,
And the Holy One from mount Paran. Selah.”

The reference here is to the manifestations which God made of himself in leading the people of Israel up through the wilderness, from Egypt to the land of Canaan. “Teman” was a city of Idumea; and “Paran,” a mountain in the same country; and they may be taken as standing for the district generally in which they are situated, which was the scene of some of Jehovah's most remarkable appearances. We suppose the district which Teman and Paran represent to extend so far as to include mount Sinai. There is no doubt that in specifying these two names, Habakkuk had in his mind “the blessing wherewith Moses the man of God blessed the children of Israel before his death,” the opening words of which are, “The Lord came from Sinai, and rose up from Seir unto them: he shined forth from *mount Paran*, and he came with ten thousand of his saints.” As, also, the song of Deborah, “Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled,” &c. The meaning of the word “Selah” is somewhat doubtful. It probably notes a pause in the song.

“His glory covered the heavens,
And the earth was full of his praise.

VER. 4.—And his brightness was as the light.”

By “the light” is meant the sun. These lines are sometimes regarded as referring specifically to the occasion when Jehovah descended in fire upon mount Sinai, and “there