

pression may be accounted for, by the stars being merely regarded as companions of the moon, to replace in some measure, the absence of the light of the moon when that luminary is not visible. Under the name of כוכבים (*Cochavim*,) i.e. stars, the Hebrews comprehended all constellations, planets, and heavenly bodies except the sun and moon; hence the Psalmist says, "Praise ye him, sun and moon: praise him all ye stars of light." Psalm cxlviii. 3,

V. 17. "So God constituted them in the expanse of the heaven to give light upon the earth." As this verse is a mere continuation of the preceeding, the ׀ conjunctive, is here again better rendered by *so*. The translators having rendered the verb נתן (*nathan*), by "set," in our version, it would of course lead to the supposition that the luminaries were "set" in the expanse on the fourth day. This verb has, however, also various significations, as *to give, to set, to make, to constitute, to permit, &c.* In Genesis ix., 13, our translators have made precisely a similar unfortunate choice, and have rendered, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." This rendering conveys the idea that the rain-bow never existed before, whereas it must have been seen over and over again in the clouds during the 1656 years that elapsed between the creation and the deluge. The passage should have been rendered, "I do constitute my bow in the clouds," it would then have been intelligible and strikingly beautiful. The rain-bow, although often seen before, was not until then appointed as a sign and pledge, of the promise made to Noah. The beautiful phenomenon which no doubt often enchanted its beholders, has now been made of peculiar significance—nothing less than the visible sign of a covenant between the eternal Jehovah and frail man. No wonder that almost all nations have looked with special reverence upon the rain-