

be older than about 700 B.C. Possibly at this time a small local king may have established himself, as Sennacherib speaks of the Philistine kings west of Judah in that age; but the text might be yet later, and belong to the period of the captivity. The inscription on the weight seems to me to read 𐤊𐤍, or "standard," and the second letter has the same form found in the Siloam text, and is as yet peculiar to Southern Palestine.

The Tomb near Calvary (p. 130).—It does not appear to me that the crosses found in this tomb are ancient. The double, or "Patriarch's," cross is known in the end of the ninth century, on coins of the Emperor Leo VI, and was commonly used in the eleventh and twelfth centuries, but as far as I know it is not found in any early work. Both the crosses in question are Patriarch's crosses. The Greek letters, **A** and **Ω**, accompanying these crosses do not of necessity indicate Greek origin, or early date. They occur in the frescoes of the mediæval monasteries, near Jericho, and elsewhere.

THE STANDING STILL OF THE SUN UPON GIBEON.

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I HIGHLY esteem Colonel Conder for his work and interest in Scriptural interpretation. While not agreeing with his remarks in your *Quarterly Statement*, 1899, p. 161, I feel sure that he will welcome an exhaustive examination of Joshua x, referring to the miracle. A little 1s. book, published by Messrs. J. Nisbet for me 10 years ago, contains all that can be said about it. Now I make my remarks as brief as possible, only premising that the Bible, if possible, should be its own interpreter. Acting on this presumption I give the meanings of the word translated "Stand still," or, as the Colonel, "Be dark." This word, then, *Dōm*, Taylor's "Heb. Concordance" renders "to be silent, quiet, wait"; so Hab. ii, 19, silent or "dumb idol"; 16 times in our Bible it is translated "silence," as Psalm xxx, 12; five times, at least, "Be still," Psalm iv, 4; Levit. x, 3, "Aaron held his peace"; Psalm cxxxi, 2, "Quiet oneself"; 1 Saul xiv, 9, "Tarry"; Psalm lxii, 5, "Wait"; Psalm xxxvii, 7, "Rest."

But never "Stand still," except in Joshua x, and never an allusion to darkness. To put the matter beyond doubt let any one substitute "Stand still" in these texts; why it would be "the stand still idol." Aaron stood still, "kept his feet still, not his tongue"; "Rest in the Lord," would be "Stand still in the Lord," or, "Be dark" in the Lord. "Praise waiteth for Thee," would be "Praise standeth still," or "is dark." Jer. xlvi, 6: "Sword of the Lord—be still," would be "Stand still." I leave it to others to follow out these impossible renderings, only observing that "Stand still" or "Be dark" are utterly *unwarranted and misleading*. Another important word is "midst," which ought to be

translated "half." So Taylor gives "to divide in two." One instance will suffice to show the folly of "midst." 1 Kings iii, 25, Solomon says, "Divide the living child in two, and give half to the one and half to the other," but translate "midst," and "give *one midst* to the one and *one midst* to the other," would be utter nonsense; equally so is it for the Sun to stand still in the *midst of the heavens*. To put the meaning beyond doubt, 110 times it is translated "half," and only four or five "midst," which should be altered to "half." It is absolutely certain, then, that "half" is the proper translation of *Chetsi*. The right translation then is, "Sun rest, wait, or tarry in the half of the heavens," and the half can only mean the visible horizon.

Then "*hasted* not to go down," or set (Gen. xv, 17), implies motion but not rapid, as the Eastern sun dips suddenly out of sight. Further, "*as*," Patrick and Lowth on this word say, Caph does not imply similitude, but the very thing itself; it means then the definite time of a whole day. *Whole* also stands for a full and perfect number of anything. But if the earth were standing *still*, which is the clock of the world, how measure a whole day? Can God's word be so irrational? All these five words then, "tarry," "half," "hasten," "as," "whole," exclude "standing still" or "darkness," and linked together they form a chain which cannot be broken. The translation then should be, "Then Joshua is speaking to Jehovah, and says, before the eyes of Israel, Sun over Gibeon tarry and Moon in the Valley of Ajalon, and the Sun is tarrying and the Moon stays till the nation is avenged of their enemies. Is not this written in the Book of the Upright, and the Sun is tarrying in the half of the heavens, and does not hasten to set for a complete day, and there has not been as this day before it or after it." A Dean of our Church calls this miracle "worse than the wildest notions of Hindoo or Mahomedan fables"; Colenso, "the greatest instance of Scripture and Science being at variance." Did they ever study the Hebrew? I have tried to get an answer in vain. I have appealed to a Jewish Rabbi in vain. I challenge contradiction to what I have written. Colenso and the Dean say that the Bible statement affirms "the clash and ruin of the Universe if the Sun stood still—or appeared to." Surely they ought to have proved it from the Hebrew, and not rashly condemn the Bible from a false translation.

But all who believe the inspiration of the Bible will see that instead of the Earth stopping in her motion the Hebrew affirms the contrary; and that all necessary was the continuance of daylight for two days by the rays of light somehow keeping the Sun visible. I must not trespass on you, and can only add, it was a crisis in the history of the world, and certainly the miracle of continuing the daylight was worthy of the occasion—for Israel annihilated—where the promises? The Jewish dispensation? the Christian? and the world's regeneration? Besides the miracle dispersed the Canaanites and prevented innumerable battles, and so, in wisdom and goodness, was that day prolonged.

BRESSINGHAM, *April 15th*, 1899.