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man, after the Fall, could no longer remain ; and at the gates of it winged dragons were stationed to prevent man from attempting to re-enter it.

(c) *Religious Teaching.* — The description belongs to the poetry of the early Israelite legend. The spiritual teaching which the narrative conveys comprises some of "the deep things" of the Israelite religion.

It taught how in the ideal state, before sin came into the world, man could dwell in the sunlight of the Divine Presence. The true Paradise was the place where God had put him ; there he enjoyed the ideal existence. He lived in the exercise of his physical powers ; he tended the garden. He enjoyed the command of his intellectual faculties ; he named and discriminated the animals. He was a social being, and received, in the institution of marriage, the perfecting of human companionship.

But the blessing of the Divine Presence was conditional upon obedience to the Divine will. Paradise is forfeited by the preference of selfish appetites over the command of God. The expulsion from Paradise was the inevitable consequence of sin ; the desire of man for the lower life was granted. He who asserts his own against the Divine will has no place in the Paradise of God. The very powers of the sky, which testify to His might, seem to bar the way to the Most High, and exclude the fallen ones from hope of return.

The very simplicity of the sin, which stands in

such startling contrast to the tremendous character of its consequences, is not un instructive. For it taught how the purpose, even more than the act, is judged in God's sight. It was not the harmfulness of the act but the rebellion and disobedience against God that brought the condemnation.

The motive impulse to sin was not inherent in man's nature. The temptation came from without him. He was not doomed by nature to fall, but he was gifted with the God-like faculty of free-will. The submission of free-will to something lower than the Divine will led to the Fall.

The Fall brought sin and evil in its train. It was no isolated act of wrong-doing. It was infinite in its results. Its effects were felt in the Universe, shared by the creatures, and transmitted to all generations among men. Thus does the narrative illustrate the solidarity of the human race. Modern investigations into heredity have strangely and unexpectedly confirmed its teaching. The thought of such "original sin" were enough to overwhelm us in despair, were it not that in the Person of the Second Adam we have a far more exceeding hope of glory—not the self-preservation but the corporate reunion of our race in Christ Jesus our Lord.

The length to which this paper has already grown makes it advisable to break off at this point, and to defer till another number the remainder of our investigation into the religious teaching of this narrative.

## The Joshua Miracle.

IN the May number of THE EXPOSITORY TIMES an account is given, from the *Homiletic Review*, of the late Dr. Howard Crosby's views on the miracle which occurred during the battle of Beth-horon, as related in the Book of Joshua. When non-scientific writers enter into discussions respecting matters in which science is involved, the results are often unfortunate, and the present is a case in point. Dr. Howard Crosby thinks that the miracle took place in the early part of the day. And this was undoubtedly the fact, as is evident from the geographical position of the locality, situated to the north-west of Gibeon, so that the sun must have been in the south-east, and therefore rising, or shortly about to rise, over the latter place. But Dr. Howard Crosby goes on to suggest that the apparent upward movement of the sun was arrested for some considerable time by an abnormal refraction, causing it to remain apparently stationary in the heavens. Now the effect of refraction is always to *elevate* the apparent position of a heavenly body ; so that an abnormal amount of refraction when the sun was rising, or in any part of the morning, would

be not to arrest, but to accelerate, its upward apparent movement.

I have very little doubt that the true exposition of the Joshua miracle is that which was first suggested by the late Dr. Pratt of Brighton, and has more recently been ably worked out in detail with much wealth of illustration by the Rev. A. Smythe Palmer in his work, published in 1888, under the title *A Misunderstood Miracle*. It consists in this, that what was prayed for was a prolongation not of daylight, but of darkness at a time when the object of the forced night-march seemed about to be frustrated by the sun approaching its rising and bringing on broad daylight. The darkness was, therefore, by the Divine favour prolonged by a very thick and dark atmosphere, which enabled the Israelites to carry out their unexpected attack upon the bewildered Amorites, and complete the rout of their surprised host ; the gathering storm shortly afterwards culminating in a shower of hail so violent that we are told the stones killed more of them than the swords of the Israelites had done.

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