

silent camp. Three days it took them to lift the spoil—cattle, tents, and such other property as constituted the usual wealth of nomad tribes; gay garments and precious jewels from the dead warriors; rich harness and valuable accoutrements from the prostrate steeds—a quantity so great that when collected it was more than they could carry.

On the fourth day they gathered in a dale near by, which, from what occurred in it afterwards, came to be known as *Emek-Berachah*, or the Valley of Blessing. As a trace of this rendezvous has been recovered in the *Wady Bereikût*, a wide open tract to the west of Tekoa,<sup>1</sup> and adjoining the road from Hebron to Jerusalem, there is no need to look for it in the upper part of the Vale of Kidron, which a Hebrew prophet half a century later styled the Valley of Jehoshaphat. Apart from the consideration that the Vale of Kidron seems too distant from the field of Tekoa, it is not certain that the prophet used the expression, Valley of Jehoshaphat, in any other sense than as a symbol for the theatre of God's judgments upon His enemies; if he did, it is still conceivable that he applied the designation to the Vale of Kidron only because he beheld in the destruction of Israel's assailants in the time of Jehoshaphat a type of the future judgment to be inflicted on the enemies of the Church.<sup>2</sup> Mustered in this secluded glen, five miles distant from Tekoa, Jehoshaphat and his people "blessed the Lord," poured out before Him thanksgivings for His marvellous interposition on their behalf, making the wilderness to echo with joyous anthems unto Him who had smitten great and famous kings, "For His mercy endureth for ever;" as five centuries before their fathers standing on the Red Sea shore had lifted up their voices in song to Him who brought again the waters upon Pharaoh and his chosen chariots, and whose right hand dashed in pieces the enemy. This done, they resumed the solemn and stately order of procession that had characterised their coming forth. Jehoshaphat the king rode in front,

<sup>1</sup> Robinson, *Biblical Researches*, ii. 189; Tristram, *Picturesque Palestine*, iii. 184; Conder, *Handbook to the Bible*, p. 405; Mühlan in *Riehm*, p. 165.

<sup>2</sup> Bertheau on 2 Chron. xx. 26.