

sweeping down upon her; and the suppliant attitude in which they then stood, with eyes directed upward to heaven—reminding Him of all these, the praying sovereign requested that Jehovah would hear them and defeat their foes.

Scarcely had the echoes of the king's prayer died away within the temple court than the answer came through an unexpected channel. Jahaziel, the son of Zechariah, a Levite of the sons of Asaph, having become conscious of a Divine afflatus, challenged the attention of all Judah, of the inhabitants of Jerusalem, and in particular of the king. In Jehovah's name he counselled them to cast aside fear, and march forth boldly on the morrow in search of the enemy. Even then these were on the move, climbing up the mountain pass of Ziz, which led from En-gedi to the tablelands of Judæa, and were purposing to encamp at the end of the valley before the wilderness of Jeruel. (This name has not yet been discovered in Arabic nomenclature, though most likely it marked that part of the flat country extending from the Dead Sea to the neighbourhood of Tekoa, and called El-Husâsah from a wady on its northern side.¹) The moment these were sighted they should set themselves in battle array. It would not be needful to measure swords with the invaders. The battle was Jehovah's, and He would do the fighting. They should simply require to stand still and see the salvation of God. The words sounded like an echo from the distant past of similar notes of encouragement and hope spoken by the illustrious emancipator to their fathers on the Red Sea shore, on that memorable night when, shut in between the mountains and the sea, they heard behind them the rattle of Pharaoh's chariots and the tramp of his rushing steeds; and as Jehoshaphat and his people listened, they appeared simultaneously to catch the inspiration which the words contained, and were intended to convey. Falling on their faces before the Lord, they performed a solemn act of worship, while the Levites belonging to the children of the Kohathites and the children

¹ Robinson, *Biblical Researches*, vol. ii. p. 243.