

praised the Lord who had made them to rejoice over their enemies.

2. The *historic credibility* of the above incident cannot fairly be impugned on the ground either that it is recorded by the chronicler alone; that it belongs to the region of the supernatural; or that the view it gives of the character of Jehoshaphat does not harmonise with that presented in the Books of the Kings. If the *first* be a valid ground of objection, then not only must other incidents in Chronicles of otherwise unexceptionable character be set aside as non-authentic, as *e.g.*, the national covenant of Judah in the days of Asa, and the establishment of courts of justice throughout the land by Jehoshaphat; but considerable sections of other books will require to be repudiated for a like reason, viz., that they rest on the authority of one penman only. But obviously such a mode of dealing with written testimony would be scouted as intolerable by every fair-minded critic; and unless it can be shown that special cause exists for suspecting the chronicler of having deviated—"intentionally and deliberately" need not be alleged, it may be "unintentionally and unconsciously," but still of having deviated—from the straight path of historical veracity, it will not do to subject his composition to different treatment from that accorded to documents by other authors. Of course, if the hypothesis of Wellhausen and Robertson Smith can be established, that the chronicler was "not so much a historian as a Levitical preacher on the old history," it will be even worse than injudicious, it will be perilous, to place implicit credence on his narrative, lest in some unwary moment one should find oneself accepting as sober truth what was designed merely for rhetorical embellishment. But a careful examination of the evidence adduced in its support will go far to convince the impartial inquirer that the case for this hypothesis has not been made good, and that probably the judgment expressed by Bleek approximates to the truth, viz., that while the chronicler has his own way of looking at things, "we must not assume that everything which Chronicles contains over and above the older canonical Books of Samuel and Kings must