That drink wine in bowls,

And anoint yourſelves with chief ointments;

*But are not grieved for the affliction of Joſeph @@‖.*

The writings of Obadiah, which conſiſt of one chap­ter, are compoſed with much beauty, and unfold a very intereſting ſcene of prophecy. Of this prophet little can be ſaid, as the ſpecimen of his genius is ſo ſhort, and the greater part of it included in one of the pro­phecies of Jeremiah. Compare Ob. l —9. with Jer. xlix. 14, 15, 16. See OBadiah.

Though Jonah be placed the ſixth in the order of the minor prophets both in the Hebrew and Septuagint, he is generally conſidered as the moſt ancient of all the prophets, not excepting Hoſea. He lived in the kingdom of Iſrael, and propheſied to the ten tribes under the reign of Joaſh and Jeroboam. The book of Jonah is chiefly hiſtorical, and contains nothing of poe­try but the prayer of the prophet. The ſacred writers, and our Lord himſelf, ſpeaks of Jonah as a prophet of conſiderable eminence@@\*. See Jonah.

Micah began to prophecy Coon after Iſaiah, Hoſea, Joel, and Amos; and he propheſied between A. M. 3246, when Jotham began to reign, and A. M. 3505, when Hezekiah died. One of his predictions is ſaid @@† to have ſaved the life of Jeremiah, who under the reign of Jehoiakim would have been put to death for propheſying the deſtruction of the temple, had it not appeared that Micah had foretold the ſame thing under Hezekiah above 100 years before @@‡. Micah is mentioned as a prophet in the book of Jeremiah and in the New Teſtament @@‖. He is imitated by ſucceeding prophets @@(N), as he himſelf had borrowed expreſſions from his predeceſſors @@(O). Our Saviour himſelf ſpoke in the language of this prophet @@(P).

The ſtvle of Micah is for the moſt part cloſe, for­cible, pointed, and conciſe; fometimes approaching the obſcurity of Hoſea; in many parts animated and ſublime; and in general truly poetical. In his prophecies there is an elegant poem, which Dr Lowth thinks is a citation from the anſwer of Balaam to the king of the Moabites:

Wherewith ſhall I come before Jehovah?

Wherewith ſhall I bow myſelf unto the High God? Shall I come before him with burnt-offerings,

With calves of a year old?

Will Jehovah be ρleaſed with thouſands of rams?

With ten thouſands of rivers of oil?

Shall I give my firſt-born for my tranſgreſſion?

The fruit of my body for the ſin of my ſoul?

He hath ſhowed thee, O man, what is good;

And what doth Jehovah require of thee,

But to do juſtice, and to love mercy,

And to be humble in walking with thy God?

Joſephus aſſerts, that Nahum lived in the time of Jotham king of Judah; in which caſe he may be ſuppoſed to have propheſied againſt Nineveh when Tiglath-Pileſer king of Aſſyria carried captive the natives of Galilee and other parts about A. M. 3264. It is, however, pro­bable, that his prophecies were delivered in the reign of Hezekiah; for he appears to ſpeak of the taking of No-Ammon a city of Egypt, and of the inſolent meſſengers of Sennacherib, as of things paſt; and he like- wiſe deſcribes the people of Judah as ſtill in their own country, and deſirous of celebrating their festivals.

While Jeruſalem was threatened by Sennacherib, Na­hum promiſed deliverance to Hezekiah, and predicted that Judah would ſoon celebrate her ſolemn feaſts ſecure from invaſion, as her enemy would no more diſturb her peace. In the ſecond and third chapters Nahum foretels the downfal of the Aſſyrian empire and the final deſtruction of Nineveh, which was probably accompliſhed by the Medes and Babylonians, whoſe combined forces overpowered the Aſſyrians by ſurpriſe “while they were folden together as thorns, and while they were drunken as drunkards," when the gates of the ri­ver were opened, the palace demoliſhed, and an “over­running flood” aſſiſted the conquerors in their devaſtation; who took an endleſs ſtore of ſpoil of gold and ſilver, making an utter end of the place of Nineveh, of that vaſt and populous city, whoſe walls were 100 feet high, and ſo broad that three chariots could paſs abreaſt. Yet ſo completely was this celebrated city deſtroyed, that even in the 2d century the ſpot on which it flood could not he aſcertained, every veſtige of it being gone.

It is impoſſible to read of the exact accompliſhment of the prophetic denunciations againſt the enemies of the Jews, without reflecting on the aſtoniſhing proofs which that nation enjoyed of the divine origin of their religion. From the Babyloniſh captivity to the time of Chriſt they had numberleſs inſtances of the fulfilment of their prophecies.

The character of Nahum as a writer is thus deſcribed by Dr Lowth: "None of the minor prophets ſeem to equal Nahum in boldneſs, ardour, and ſublimity. His prophecy, too, forms a regular and perfect poem; the exordium is not merely magnificent, it is truly majeſtic; the preparation for the deſtruction of Nineveh, and the description of its downfal and deſolation, are expreſſed in the moſt vivid colours, and are bold and luminous in the higheſt degree.”

As the prophet Habakkuk makes no mention of the Aſſyrians, and ſpeaks of the Chaldean invaſions as near at hand, he probably lived after the deſtruction of the Aſſyrian empire in the fall of Nineveh A. M. 3392, and not long before the devaſtation of Judea by Nebu­chadnezzar. Habakkuk was then nearly contempora­ry with Jeremiah, and predicted the ſame events. A general account of Habakkuk’s prophecies have already been given under the word Habakkuk, which may be conſulted. We would, however, farther obſerve, that the prayer in the third chapter is a moſt beautiful and perfect ode, poſſeſſing all the fire of poetry and the profound reverence of religion.

@@@[m]‖ Ch. vi. 1-6.

@@@[m]\* 2 Kings xiv. 25. Matth. xii. 39, 41. xvi. 4. Luke xi. 29.

@@@[m]† Jer. xxvi. 18-24.

@@@[m]‡ Jos. Ant. L. X. c. 7. Micah iii. 12.

@@@[m]‖ Matth. ii. 5. John vii. 42.

@@@(n) Compare Zephan. iii. 19. with Micah iv. 7. and Ezek. xxii. 27. with Micah iii. 11.

@@@(O) Compare Micah iv. 1—3. and Iſaiah ii. 2—4. Micah iv. 13. with Iſaiah xli. 15.

@@@(P) Compare Micah vii. 6. with Matt. **x.** 35, 36.