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|  | Before Chriſt. | Kings of Judah. | Kings of Israel. |
| Iſaiah, | Between 810 and 698. | Uzziah, Jotham, Ahaz, and Hezekiah, chap. i. 1. and perhaps Manaſſeh. |  |
| Joel, | Between 810 and 660, or later. | Uzziah, or poſſibly Manaſ­ſeh. |  |
| Micah, | Between 758 and 699. | Jotham, Ahaz, and Hezekiah, chap. i. 1. | Pekah and Hoſea. |
| Nahum, | Between 720 and 698. | Probably towards the cloſe of Hezekiah’s reign. |  |
| Zephaniah, | Between 640 and 609. | In the reign of Joſiah, chap.  i. 1. |  |
| Jeremiah, | Between 628 and 586. | In the thirteenth year of Joſiah. |  |
| Habakkuk, | Between 612 and 598. | Probably in the reign of Jehoiakim. |  |
| Daniel, | Between 606 and 534. | During all the Captivity. |  |
| Obadiah, | Between 588 and 583. | Between the taking of Jeruſalem by Nebuchadnezzar and the deſtruction of the Edomites by him. |  |
| Ezekiel, | Between 595 and 536. | During part of the Capti­vity. |  |
| Haggai, | About 520 to 518. | After the return from Ba­bylon. |  |
| Zechariah,. | From 520 to 518, or longer. |  |  |
| Malachi, | Between 436 and 397. |  |  |

Iſaiah is ſuppoſed to have entered upon the prophe­tic office in the laſt year of the reign of Uzziah, about 758 years before Chriſt: and it is certain that he lived to the 15th or 16th years of Hezekiah. This makes the leaſt poſſible term of the duration of his propheti­cal office about 48 years. The Jews have a tradition that Iſaiah was put to death in the reign of Manaſſeh, being ſawn aſunder with a wooden ſaw by the command of that tyrant: but when we recollect how much the traditions of the Jews were condemned by our Saviour, we will not be diſpoſed to give them much credit. The time of the delivery of ſome of his prophecies is either expreſsly marked, or ſufficiently clear from the hiſtory to which they relate. The date of a few others may with ſome probability be deduced from internal marks; from expreſſions, deſcriptions, and circumſtances interwoven.

Iſaiah, the firſt of the prophets both in order and, dignity, abounds in ſuch tranſcendant excellencies, that

he may be properly ſaid to afford the moſt perfect model of the prophetic poetry, He is at once elegant and ſublime, forcible and ornamented; he unites energy with copiouſneſs, and dignity with variety.@@ In his ſentiments there is uncommon elevation and majeſty; in his imagery the utmoſt propriety, elegance, dignity, and diverſity; in his language uncommon beauty and ener­gy; and, notwithſtanding the obſcurity of his ſubjects, a ſurpriſing degree of clearneſs and ſimplicity. To theſe we may add, there is ſuch ſweetneſs in the poeti­cal compoſition of his ſentences, whether it proceed from art or genius, that if the Hebrew poetry at preſent is poffeſſed of any remains of its native grace and harmony, we ſhall chiefly find them in the writings of Iſaiah: ſo that the laying of Ezekiel may moſt juſtly be applied to this prophet:

Thou art the confirmed exemplar of meaſures,

Full of wiſdom, and perfect in beauty@@\*.

@@@[mu] Loweth's Isaiah.

@@@[m]\* Esek. xxviii. 13.