God came from Teman,

And the Holy One from mount Paran;

His glory covered the heavens,

And the earth was full of his praiſe.

His brightneſs was as the light;

Beams of glory iſſued from his ſide;

And there was the hiding of his power.

Before him went the peſtilence;

And burning coals went forth at his feet.

He ſtood and meaſured the earth;

He beheld and drove aſunder the nations;

The everlaſting mountains were ſcattered;

The perpetual hills did bow.

The prophet illuſtrates this ſubject throughout with equal ſublimity; ſelecting from ſuch an aſſemblage of miraculous incidents the moſt noble and important, diſplaying them in the moſt ſplendid colours, and embelliſhing them with the ſublimeſt imagery, figures, and diction; the dignity of which is ſo heightened and re­commended by the ſuperior elegance of the concluſion, that were it not for a few ſhades which the hand of time has apparently caſt over it in two or three paſſages, no compoſition of the kind would appear more elegant or more perfect than this poem.

Habakkuk is imitated by ſucceeding prophets, and his words are borrowed by the evangelical writers @@∣∣.

Zephaniah, who was contemporary with Jeremiah, propheſied in the reign of Joſiah king of Judah; and from the idolatry which he deſcribes as prevailing at that time, it is probable that his prophecies were deli­vered before the laſt reformation made by that pious prince A. M. 3381.

The account which Zephaniah and Jeremiah give of the idolatries of their age is ſo ſimilar, that St Iſiodere aſſerts, that Zephaniah abridged the deſcriptions of Je­remiah. But it is more probable that the prophecies of Zephaniah were written ſome years before thoſe of his contemporary; for Jeremiah ſeems to repreſent the abuſes as partly removed which Zephaniah deſcribes as flagrant and exceſſive @@(Q)

In the firſt chapter Zephaniah denounces the wrath of God againſt the idolaters who worſhipped Baal and the hold of heaven, and againſt the violent and deceitful. In the ſecond chapter the prophet threatens deſtruction to the Philiſtines, the Moabites, the Ammonites, and Ethiopians; and deſcribes the fate of Nineveh in emphatic terras; “Flocks ſhall lie down in the midſt of her; all the beaſts off the nations, both the cormo­rant and bittern, ſhall lodge in her; their voice ſhall ſing in the windows; deſolation ſhall be in the threſholds.” In the third chapter the prophet inveighs againſt the pollutions and oppreſſions of the Jews; and con­cludes with the promiſe, “That a remnant would be ſaved, and that multiplied bleſſings would be beſtowed upon the penitent.” The ſtyle of Zephaniah is poeti­cal, but is not diſtinguiſhed by any peculiar elegance or beauty, though generally animated and impreſſive.

Haggai, the tenth of the minor prophets, was the firſt who flouriſhed among the Jews after the Babyloniſh captivity. He began to propheſy in the ſecond

**year of Darius Hy**ſt**afpes, about 520 years before Chriſt.**

The intention of the propheſy of Haggai was to en­courage the diſpirited Jews to proceed with the build­ing of the temple. The only, prediction mentioned re­fers to the Meſſiah, whom the prophet aſſures his coun­trymen would fill the new temple with glory. So well was this prediction underſtood by the Jews, that they looked with earneſt expectation for the Meſſiah’s ap­pearing in this temple till it was deſtroyed by the Ro­mans. But as the victorious Meſſiah, whom they ex­pected, did not then appear, they have ſince applied the prophecy to a third temple, which they hope to ſee reared in ſome future period.

The ſtyle of Haggai, in the opinion of Dr Lowth, is proſaic. Dr Newcome thinks that a great part of it is poetical.

Zechariah was undoubtedly a contemporary of Haggai, and began to prophecy two months after him, in the eighth month of the ſecond year of Darius Hyſtaſpes, A. M. 3484, being commiſſioned as well as Haggai to exhort the Jews to proceed in the building of the temple after the interruption which the work had ſuffered. We are informed by Ezra (vi. 14.), that the Jews proſpered through the propheſying of Zechariah and Haggai.

Zechariah begins with general exhortations to his countrymen, exciting them to repent from the evil ways of their fathers, whom the prophets had admoniſhed in vain. He deſcribes angels of the Lord interce­ding for mercy on Jeruſalem and the deſolate cities of Judah, which had experienced the indignation of the Moſt High for 70 years while the neighbouring nations were at peace. He declares, that the houſe of the Lord ſhould be built in Jeruſalem, and that Zion ſhould be comforted. The prophet then repreſents the increaſe and proſperity of the Jews under ſeveral typical figures. He deſcribes the eſtabliſhment of the Jewiſh government and the coming of the Meſſiah. He admoniſhes thoſe who obſerved ſolemn faſts without due contrition, to execute juſtice, mercy, and compaſſion, every man to his brother; not to oppreſs the widow nor the fatherleſs, the ſtranger nor the poor. He promiſes, that God would again ſhow favour to Jeruſalem; that their mournful faſts ſhould be turned into cheerful feaſts; and that the church of the Lord ſhould be en­larged by the acceſſion of many nations.

The 12th verſe of the 11th chapter of this book, which exhibits a prophetic deſcription of ſome circumſtances afterwards fulfilled in our Saviour, appears to be cited by St Matthew (xxvii. 9, 10.) as ſpoken by Jeremiah; and as the 11th, 12th, and 13th chapters have been thought to contain ſome particulars more ſuitable to the age of Jeremiah than to that of Zecha­riah, ſome learned writers are of opinion that they were written by the former prophet, and have been from ſimilarity of ſubject joined by miſtake to thoſe of Ze­chariah. But others are of opinion, that St Matthew might allude to ſome traditional prophecy of Jeremiah, or, what is more probable, that the name of Jeremiah was ſubſtituted by miſtake in place **of** Zechariah.

@@@[m]∣∣ Heb. x. 37, 38. Rom. i. 17. Gal. iii. 2. Acts xiii. 41. compare with Hab. i. 5.

@@@(Q) Compare Zephaniah i. 4, 5, 9. with Jeremiah ii. 5, 20, 32.