

V. 15. *We call the proud happy*, "congratulate the arrogant" (*Prof. G. Adam Smith*); because they seem to prosper even in their sins. *Are set up*, Rev. Ver. "Built up." The sign of prosperity and blessing among the saints of the Old Testament was the establishment of homes and increase in family and flocks. *Yea, they tempt God and are delivered* (Rev. Ver.). They try the truthfulness, justice, righteousness and mercy of God by continually violating His law. "And escape," showing surely that God is unjust. So think we in our blindness.

II. Remembrance, 16-18.

V. 16. *Then*; when they heard "the hard speeches which ungodly men spake against Him" (Jude 15). *They that feared the Lord*; who observed the ordinances and kept the commandments of God. *Spake often one to another*; about their trials, and the perplexities of God's dealings. Under the Persian Government the names of "Royal Benefactors" were enrolled in a special book for special rewards. Such a book God keeps (Rev. 20 : 12).

V. 17. *In that day*; the day of judgment (ch. 4 : 3). *Make up my jewels*; peculiar possessions or treasure. (Ex. 19 : 5.)

V. 18. *Then shall ye return and discern*. "Ye shall again discern." The doubting pious would, in the day of judgment, return from unbelief to faith in the justice of God, and be able to see the difference between a good and bad life in its nature and results.

III. Retribution, ch. 4 : 1.

V. 1. There is no break here, although a new chapter begins. *The day cometh*; the day of the Lord, a day of judgment and deliverance. *That shall burn*. Rev. Ver., "It burneth as a furnace"; is burning now, and will burn then. *Shall be stubble*. As stubble to a heated furnace, so shall they be to the consuming judgment of God. *Neither root nor branch*; so complete the destruction of the ungodly by the judgment of God upon them (Amos. 2 : 9; Matt. 3 : 10. 12).

IV. Reward, 2. 8.

V. 2. *Unto you that fear*; in contrast with the proud who forgot and denied God. *Shall the Son of righteousness arise*. After the night of distress and doubt God's righteousness shall be manifested clear as the day; a promise only completely fulfilled in Jesus Christ. (Luke 1 : 78, 79.) *With healing in his wings*. (Compare Ps. 139 : 9.) The Orientals thought the dew distilled from the beams of the rising sun, and had healing properties. So the dew of God's grace, distilling from the coming Messiah, would heal the woes of the righteous. *And grow up*; "gambol as" (Rev. Ver.) calves loosed from their stalls going forth to pasture. It signifies showing energy and exuberant life.

V. 3. *And ye shall tread down*. In the day of judgment the righteous shall overcome every foe. *For they shall be ashes*; so consumed shall they be and humiliated by the devouring judgment of God.

V. Reminder, 4-6.

V. 4. *Remember ye the law of Moses*. This was a direction in view of the four centuries that were to elapse before the coming of the Messiah. God's law was to be their study, their solace, their guide. *With the statutes and judgments*; the law of Moses with all its injunctions.

V. 5. *Behold I will send....Elijah*. Our Lord claims the fulfilment of this prophecy in John the Baptist. (Matt. 11 : 10, 14; 17 : 12, 13.) *Before the coming*; so that they might be prepared for it. *The great and dreadful day*; great because in it God is the chief actor, and dreadful, because He acts in judgment.

V. 6. *And He shall turn the hearts of the fathers*. The patriarchs shall once more find themselves in harmony with their descendants, when these turn from sin and seek God. *The heart of the children to their fathers*; so that they shall seek to imitate their example and walk in their ways. *Lest I come*. Only through such a revival of vital godliness would the great judgment upon them be averted. A final effort to bring the nation back to God.