**recompence of reward.**

**36.**] **For**  
(justification of the foregoing exhortation)  
**of endurance** (this in the original is  
placed first, carrying the main emphasis,  
“By degrees,” Bengel, “the Apostle  
from this verse to ver. 38 introduces the  
prophetic citation.” In the Septuagint,  
in Hab. ii. 3, 4, the whole passage runs  
thus: “Though it tarry, wait for it:  
because it will surely come, it will not  
tarry. If any man draw back, my Lord  
hath no pleasure in him: but the just by  
my faith shall live”) **ye have need, that  
ye may do the will of God and receive the  
promise** (this is the most correct rendering  
of the original: and thus it certainly ought  
to be taken here. No endurance or  
patience would be wanted, when they had  
done the will of God, to receive the promise:   
because such interval as should  
elapse between their *having done the will  
of God* in this sense, and *receiving the  
promise*, would be not here, but in the  
intermediate state. But that which they  
really do want *endurance* for, is that they  
may “prove what is that good and acceptable   
and perfect will of God,” and thus  
receive the promise: see ch. xiii. 21. **The  
promise** means, not the *word* of promise,  
but the substance of the promise, the promise   
in its fulfilment).

**37, 38.**] *Encouragement* to this endurance, by the  
fact of the time being short, and at the  
same time further proof of the necessity of  
it by God's renunciation of him that draws  
back: all from the same prophecy of Habakkuk.   
**For yet a little little while** (so literally.   
This expression is not in Habakkuk,  
but is found in Isa. xxvi. 20, to which the  
Writer probably alludes) **He that is coming**  
(the solemn prophetical title, ‘He that is to  
come.’ The Apostle paraphrases the prophetic   
words, and thus inserts Christ into  
the place of *the vision* in Habakkuk) **shall  
come, and shall not tarry.**

**38.**] *Continuation of the paraphrase:* the two  
clauses of Hab. ii. 4 being transposed.  
In the original it runs as in A.V.:  
“Behold, his soul (which) is lifted up is not  
upright in him: but the just shall live by  
his faith:” or, an ambiguity extending to  
all three places where the saying is quoted,  
here, and reff. Rom., Gal., “The just by  
his faith, shall live.” But the other is  
more probable. The transposition is apparently   
made on purpose. **But my just  
man** (there is much controversy about the  
word **my**, whether to insert it, and where  
to insert it. See in my Greek Test. Placed  
as in our text, **my** will point out, that man  
who is just before God, who belongs to God's  
people) **shall live by faith: and if he** (i.e.  
the *just man*, as Delitzsch very properly  
insists: not as in A. V., understood, “*any  
man,*” but, in the true spirit of this whole  
cautionary passage, the very man himself  
who was justified, and partakes of the  
Christian life, by faith. The possibility of  
such a fall is, as he observes, among the  
principal things taught us by this Epistle)  
**draw back, my soul** (“whose soul? That of  
God, according to Scripture usage, as in  
this saying, My soul hateth your solemn  
feasts [Isa. i. 14],—or perhaps, that of  
Christ.” Chrysostom. The former reference  
is doubtless right, not the latter, nor that  
given by Calvin, that “the Apostle is  
speaking in his own person”) **hath not  
pleasure in him.**

**39.**] Here again  
he returns from that which is threatening  
in appearance to that which is encouraging  
and reassuring. **But we** (emphatic; bringing   
with it, in its mention, all that we are  
as Christians and that God has made us:  
you and I, *partakers of the heavenly  
calling,* ch. iii, 1) **are not of backsliding**  
(i.e, do not belong to the category of  
backsliding) **unto** (as its result : so Rom.  
vi. 19, *unto iniquity, unto sanctification*)  
**destruction** (everlasting perdition)**; but of**