33—39, HEBREWS.   
 71   
   
 AUTHORIZ ED VERSION. | AUTHORIZED VERSION REVISED.   
 ye have need of patience, necd of endurance, that ye may do   
 that, after ye have done the the will of God ‘and receive the rea   
 will of God, ye might re- 37 For &yet a very little gl.   
 ceive the promise. ¥ For while, and "he that is coming shall niasis’.   
 yet a little while, and he Tet. iil.0.   
 that shall come will come, come, and shall not tarry. 58 But   
 and willnot tarry. ° Now i+ my just. man shall Ua by faith : Yaris,   
 the just shall live faith :   
 but if any man draw back,   
 my soul shall have no plea- no pleasure in him, 39 But we are i   
 sure in him, 99 But we are not of \*backsliding unto perdition ; however,   
 not of them who draw back the ancient   
 to faith. Syriae   
   
 recompence of reward. 36.] For tinuation of the paraphrase: the two   
 ification of the foregoing exhortation) clauses of Hab, ii. 4 being transposed.   
 of endurance (this in the original is In the original it runs as in A. V   
 placed first, carrying the main emphasis, hold, his soul (which) is lifted up is not   
 “By de; siys Bengel, “the Apostle upright in him: but the just shall live by   
 from th 0 ver. 38 introduces the his faith :” or, an ambiguity extending to   
 prophetic citation.” In the Septuagint, all three places where the saying is quoted,   
 a 3, 4, the whole passage rans here, and reif. Rom, Gal., “The just by   
 : “Though it tarry, wait for it: his faith, shall live.” But the other is   
 Decause it will surely come, it will not. more probable. ‘The transposition is ap-   
 tarry. If any man draw back, my Lord parently made on purpose. But my just   
 hath no pleastire in him: but the just by man (there is much controversy about the   
 my faith shall live”) ye have need, that word my, whether to insert it, and where   
 ye may do the will of God and receive the to insert it, See in my Greek Test. Placed   
 promise (this is most correct rendering as in our text, my will point ont, that man   
 of the original: and thnsit certainly ought who isjust before God, who belongs to God's   
 to be taken here. No endurance or people) shall live by faith: and if he (i.c.   
 patience would be wanted, when they had the just man, as Delitasch very properly   
 done the will of God, to receive the pro- insists: not as in A. V., understood, “ any   
 mise: because such interval as should man,” but, in the true spirit of this whole   
 elapse between their having done the will cautionary passage, the very man himself   
 of God in this sense, and receiving the who was justified, and partakes of the   
 promise, would be not here, but in the Christian life, by faith. ‘The possibility of   
 intermediate state. But that which they such a fall is, as he observes, among the   
 y do want endurance for, is that they principal things taught us by this Epistle)   
 «prove what is that good and accept raw back, my soul (“whose soul ? That of   
 able and perfect will of God,” and thus God, according to Scripture usage, as in   
 receive the promise: see ch. xiii. The this saying, My soul hateth your solemn   
 promise means, not the word ot promise, feasts [Isa. i. perhaps, that of   
 but the substance of the promise, the pro- Christ.” Chrysostom. ‘The former reference   
 anise in its fulfilment). 37, 38.] En- is donbtless right, not the latter, nor that   
 couragement to this endurance, by the given by Calvin, that “the Apostle is   
 fuct of the time being short, and at the speaking in his own person”) hath not   
 same time further proof of the necessity of pleasure in him. Here again   
 it by God's renunciation of him that draws he returns from that which is threatening   
 hak: all from the same prophecy of Habak- in appearance to that which is encouraging   
 kuk. For yet a little little (so lite- and reassuring. But we (emphatic; bring-   
 rally. ‘This expression is not in ing with it, in its all that we are   
 but is found in Isa. xxvi. 20, to which the as Christians and that God has made w:   
 Writer probably alludes) He that is coming 3 you and I, partakers of the heavenly   
 (the solemn prophetical title, He that is to calling, ch. iii, are not of ackstiding   
 come.’ The Apostle paraphrases the pro- i.e, do not belong to the category of   
 phetie words, and thus inserts Christ into acksliding) Unto (us its result : so Kom.   
 the place of the vision in Habakkuk) shall 19, unfo iniquity, unto sanctification)   
 come, and shall not tarry. Con- destruction (everlasting perdition) ; but of