

**"For yet a little while,  
and he that shall come will come,  
and will not tarry"  
([Heb 10:35-39](#)) Part V**

**Heb 10:35** Cast not away therefore your confidence, which hath great recompence of reward.

**Heb 10:36** For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

**Heb 10:37** For yet a little while, and he that shall come will come, and will not tarry.

**Heb 10:38** Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

**Heb 10:39** But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

**Heb 11:1** Now faith is the substance of things hoped for, the evidence of things not seen.

**Heb 11:2** For by it the elders obtained a good report.

**Heb 11:3** Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

There are no chapter breaks as we know in the book of Hebrews, and I've included the first three verses of chapter eleven to just look at and consider, seeing they explain an integral part of how it is possible that "**we are not of them who draw back unto perdition**" as a result of the faith that God grants us and that Christ prays will not fail ([Rom 3:27](#) , [Luk 22:32](#)).

**Rom 3:27** Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

**Luk 22:32** But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

Knowing and believing we are Jesus Christ whom the world is persecuting ([Act 26:15](#) , [Psa 2:1-4](#) , [Act 4:26-28](#)) is the most confident statement we can make in our flesh that we have no confidence in ([Php 3:3](#)), which will result in a "**great recompence of reward**" for those who esteem "the reproach of Christ [*who we are*]" greater riches than the treasures in Egypt". It takes God-given faith which "**is the substance of things hoped for, the evidence of things not seen**" in order to overcome in this life through an ongoing work of faith within us that causes us to believe and "**understand that the worlds were**

**framed by the word of God, so that things which are seen were not made of things which do appear"** within us, through Christ who we look to as the author and finisher of that faith ([Heb 12:1-3](#)).

[Act 26:15](#) And I said, Who art thou, Lord? And he said, **I am Jesus whom thou persecutest.**

[Act 4:26](#) The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

[Act 4:27](#) For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

[Act 4:28](#) For to do whatsoever thy hand and thy counsel determined before to be done. [[Eph 1:11](#) , [Luk 20:14](#) , 'how the inheritance is obtained' [1Pe 4:1](#) , [2Ti 2:12-13](#)]

[Php 3:3](#) For we are the circumcision, which worship God in the spirit [[Joh 4:24](#)], and **rejoice** in Christ Jesus [[Php 4:4](#)], and have no confidence in the flesh.

[Joh 4:24](#) **God is a Spirit: and they that worship him must worship him in spirit and in truth.**

[Php 4:4](#) **Rejoice** in the Lord alway: *and* again I say, Rejoice.

[Heb 12:1](#) Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with **patience** the race that is set before us,

["again I say, Rejoice" as we **patiently** possess our souls in Christ in whom we have obtained an inheritance ([Luk 21:19](#) , [Eph 1:11](#))]

[Heb 12:2](#) Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

[Heb 12:3](#) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

We endure together as the body of Christ in seeing Him who is invisible, our hope of glory within ([Col 1:27](#)), who is doing a spiritual work that is building up the temple that we are in this generation that shall not pass until all these things be fulfilled ('the building described that must unfold before this generation passes' [Heb 11:26-27](#) , [1Co 3:16-18](#) , [Psa 127:1](#) , [Mat 24:34](#)).

Mat 24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

That faith chapter discussed earlier is a rich expose of those faith-filled events that were written for our sakes that typify what God can and will do within His people, (2Co 4:15), and it was recorded to give us the utmost confidence in how God will save us to the uttermost who "come unto God by him, seeing he ever liveth to make intercession for them"(Heb 7:25) who are His spiritual workmanship that will not be taken out of Christ's hand (Eph 2:10 , Joh 10:28 , Joh 18:9). Their prophesy of old was not for them but for us and was written to admonish us and persuade us that nothing can separate us from the love of God "which is in Christ Jesus our Lord" (1Pe 1:12-14 , Rom 8:38-39)

1Pe 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.[Heb 11:1-40]

1Pe 1:13 Wherefore ['because of what we just read'] gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

*["For yet a little while, and he that shall come will come, and will not tarry" right now he will come, as well as tomorrow and the next day if we are cleaving to Christ and resisting the devil. The devil flees from those who were called to be more than conquerors through Christ who we cleave to so we can endure all things through him (Jas 4:7 , Rom 8:37-39 , Php 4:13)]*

1Pe 1:14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:[Rom 12:2-3]

**"Through faith we understand that the worlds [worlds<sup>G165</sup> ] were framed by the word of God"** is speaking of each age [G165 aiōn], in every individual who has ever lived. Each life is a book, or age, that has been purposed by God and **"framed by the word of God"** for our sakes today (2Co 4:15) and ultimately for all the world in time, which will result in God being all in all (1Co 15:28). The natural creation was created and made marred in the hand of the potter (Jer 18:4), or framed, by God for His purpose. Romans show us what the natural marred creation does without the mind of Christ which leads to perdition (Rom 1:20-25). We all start off there given over to a reprobate mind, because we "did not like to retain God in *their* knowledge"; but now we are **"not**

**of them who draw back unto perdition; but of them that believe to the saving of the soul"** if we are that generation that God is judging first in this age and cleansing of all those things mentioned in ([Rom 1:29-32](#)) so that we might be the first to trust in Christ "to the praise of his glory" ([Eph 1:12](#)).

### **G165** aiōn *ahee-ohn'*

From the same as [G104](#); properly an *age*; by extension *perpetuity* (also past); by implication the *world*; specifically (Jewish) a Messianic period (present or future): - age, course, eternal, (for) ever (-more), [n-]ever, (beginning of the, while the) world (began, without end). Compare [G5550](#).

If God is working with us in this age then that work of faith that is unfolding in our heavens ([Eph 2:8-10](#)) is giving us victory ([1Jn 5:4](#)) over that man of **perdition** within us who is being destroyed [[1Co 3:17](#)] by the brightness of his coming ([2Th 2:8](#)) so that "we are not of them who draw back unto **perdition**; but of them that believe to the saving of the soul".

[Eph 2:8](#) For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

[Eph 2:9](#) Not of works, lest any man should boast.

[Eph 2:10](#) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[1Co 3:17](#) If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

[1Jn 5:4](#) For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

[2Th 2:8](#) And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

It is "**by grace are ye saved through faith**", which is the gift of God that he gives to his elect who are being saved first through a process that requires that we must possess our souls patiently ([Luk 21:19](#)): "**For ye have need of patience, that, after ye have done the will of God, ye might receive the promise**". We come together often to remind each other of the value of that patience and faith of the saints that is formed by filling up what is behind of the afflictions of Christ and demonstrated with fruit that our Father patiently produces within us as our husbandman who gives that increase ([Jas 5:7-8](#) , [1Co 3:6-7](#)), and who "hath raised *us* up together, and made *us* sit together in

heavenly *places* in Christ Jesus". God's elect are sharing in that experience to this end: "That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus."([Eph 2:6-8](#)).

**Luk 21:19** In your patience possess ye your souls.

**Jas 5:7** Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

**Jas 5:8** Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.["**For yet a little while, and he that shall come will come, and will not tarry**"]

**1Co 3:6** I have planted, Apollos watered; but God gave the increase.

**1Co 3:7** So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

Our world within is being "**framed by the word of God**", and how we are becoming "obedient children"([1Pe 1:14](#)) being gathered unto Him is a process that is explained in ([Tit 2:11-13](#)). That workmanship of God takes great power to accomplish and yet God tells us just as He had the power to frame the universe outside of ourselves, he can do the same thing within our initially defiled spiritual heavens that need to be cleansed ([Heb 9:23](#)). Let us not grow weary in well doing or grow tired of that chastening which is the very means by which we are being received of our merciful Father as a mother hen gathers her brood ([Heb 12:6](#) , [Heb 10:5](#) , [Pro 3:11-12](#) , [Mat 23:37](#)).

**Tit 2:11** For the grace <sup>G5485</sup>of God that bringeth salvation hath appeared to all men,

**Tit 2:12** Teaching<sup>G3811</sup> us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

**Tit 2:13** Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; ["**For yet a little while, and he that shall come will come, and will not tarry**"]

**Heb 9:23** *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

**Heb 12:6** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

**Heb 10:5** Wherefore when he cometh into the world, he saith, Sacrifice and



offering thou wouldest not, but a body hast thou prepared me:

**Pro 3:11** My son, despise not the chastening of the LORD; neither be weary of his correction:

**Pro 3:12** For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

**Mat 23:37** O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, **how often would I have gathered thy children together**, even as a hen gathereth her chickens under *her* wings, and ye would not!

*Our first verse:*

**Heb 10:35** Cast not away therefore your confidence, which hath great recompence of reward.

Confidence in the Lord is something that is accomplished by putting off the flesh, and God has provided the means for us to do this through Jesus Christ who we are putting on (**Rom 13:12-14**).

**Rom 13:12** The night is far spent, the day is at hand: let us therefore **cast off the works of darkness**, and let us **put on** the armour of light.

**Rom 13:13** Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

**Rom 13:14** But **put ye on the Lord Jesus Christ**, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

A new born child is circumcised on the eighth day according to Jewish custom (**Lev 12:3**), and we know the eighth day symbolizes the new man, Jesus Christ in us as our hope of glory (**Col 1:27**). This circumcision of the flesh reminds us we have to go through something in order to bring us to stop trusting in our flesh (**2Co 1:8-9** , **1Co 7:19**), and go forward trusting God with all our hearts (**Pro 3:5-7**). "The eighth, and is of the seven" that goes "into perdition"(**Rev 17:11**) is described for "the Israel of God" who we are (**Gal 6:16**) in these terms as a type and shadow representation of how we can put off the flesh as the manchild that God "hath raised us up together, and made *us* sit **together** in heavenly *places* in Christ Jesus" (**Lev 12:2-3** , **Eph 2:6**).

**Lev 12:3** And in the eighth day the flesh of his foreskin shall be circumcised.

**2Co 1:8** For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength,

insomuch that we despaired even of life:

**2Co 1:9** But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: [[Eph 2:6](#)]

**1Co 7:19** Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

**Rom 2:29** But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose **praise** *is* not of men, but of God.

**Pro 3:5** Trust in the LORD with all thine heart; and lean not unto thine own understanding.

**Pro 3:6** In all thy ways acknowledge him, and he shall direct thy paths.

**Pro 3:7** Be not wise in thine own eyes: fear the LORD, and depart from evil.

**Rev 17:11** And the beast that was, and is not, even he is **the eighth**, and is of **the seven**, and goeth into perdition.

**Lev 12:2** Speak unto the children of Israel, saying, If a **woman** [*"Jerusalem which is above is free, which is the mother of us all"* [Gal 4:26](#)] have conceived **seed**, and born a **man child** [[Gal 3:16](#) , [Rev 12:5](#)]: then she shall be unclean **seven days**; according to the days of the separation for her infirmity shall she be unclean.

**Lev 12:3** And in the **eighth day** the flesh of his foreskin shall be circumcised.

Therefore, in order to "**cast not away therefore your confidence, which hath great recompence of reward**", we must "cast off the works of darkness, and let us put on the armour of light" by going "boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" ([Heb 4:16](#)) as we overcome "the sin which doth so easily beset us" by "looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" ([Heb 12:1-2](#)).

**Heb 4:16** Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

**Heb 12:1** Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

**Heb 12:2** Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set

down at the right hand of the throne of God.

**Heb 10:36** For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

How important is this patience that we need and why is it "**after ye have done the will of God**" and not before this is discussed as something that is needed in order that "**ye might receive the promise**"?

The answer to those questions is found in knowing what is required in order to have "the patience and faith of the saints" manifested in our lives along with the understanding that we must die daily and endure unto the end, fulfilling God's will ([Luk 22:42](#)) in order to be saved that "**ye might receive the promise**"([1Co 15:31](#) , [Mat 24:13](#)), the promise of being found in that blessed and holy first resurrection ([Rev 20:6](#)) not having my own righteousness but Christ's alone ([Php 3:9](#)), who gives us the power to say "**nevertheless not my will, but thine, be done.**"

*(the 144 thousand who represent the elect are cleansed ([Rev 14:1-11](#)) by the wrath of God ([Rev 14:10](#)) that produces the patience and faith of the saints [Rev 14:12-13](#) , [Mat 24:1-51](#))*

**Rev 14:12** Here is the patience of the saints: here are they that keep the commandments of God[[1Co 7:19](#)], and the faith of Jesus.[[1Jn 5:4](#)]

**Rev 14:13** And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

[our works that "do follow them" is the "the mark for the prize of the high calling of God in Christ Jesus" that we are pressing toward ([Php 3:14](#)) and we need to patiently possess our souls ([Luk 21:19](#)) right now, bringing every thought into captivity to the obedience of Christ ([2Co 10:5](#)) that "**ye might receive the promise**"]

**Luk 22:42** Saying, **Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.**

**1Co 7:19** Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

**2Co 10:5**  Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;



**Heb 10:37** For yet a little while, and he that shall come will come, and will not tarry.

In the flesh God knows "**yet a little while**" does not seem like a little while at all, especially when you are going through a severe trial ([1Co 10:13](#) , [Heb 12:11](#) , [Heb 5:14](#)); but it is that experience that we go through that God uses to try and perfect the faith he gives us ([1Pe 1:7](#)) which is so precious to Him because that trial causes us to cease from sinning ([1Pe 4:1-2](#)) and brings us to that point where we will experience these words: "**and he that shall come will come, and will not tarry**". He is our safe haven and the one who raised the storm and delivered us through it "to the praise of His glory".

[1Co 10:13](#) There hath no temptation taken you but such as is common to man: but **God is faithful**, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

[1Pe 1:7](#) That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

[1Pe 4:1](#) Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

[1Pe 4:2](#) That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

[Eph 1:12](#) That we should be to the praise of his glory, who first trusted in Christ.

Christ is glorified in us through our obedience which is learned by the things that we suffer ([Heb 5:8](#) , [1Jn 4:17](#)) so that God's will is accomplished in our lives, which becomes an abundant life through Christ ([Joh 10:10](#)) where we eventually can say "I now rejoice in my **sufferings** for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church", and "I reckon that the **sufferings** of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us", and speaking of Moses of whom it was written for our sakes: "choosing rather to **suffer affliction** with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: **for he had respect unto the recompence of the reward**". This is why the trial of our faith is so precious to God, and He knows how to motivate us

to have "respect unto the recompence of the reward" which for God's elect is "the prize of the high calling of God in Christ Jesus" which is to be found in that blessed and holy first resurrection ([1Pe 1:7-8](#) , [Eph 1:12](#) , [Psa 107:28-30](#) , [Mar 4:38-40](#) , [Rev 20:6](#)).

[Rev 20:6](#) Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

God's elect are granted in this life to be "believing" ([1Pe 1:8](#)), and it is because of that belief that we can be partakers with the suffering of Christ and do the work of God which is to believe in this communion ([1Co 10:16](#)) that we have with our head Jesus Christ and his body, believing "on him whom he hath sent" ([Joh 6:28-29](#)). Now we "rejoice with joy unspeakable and full of glory" because "the marriage of the Lamb is come, and his wife hath made herself ready", and we are now being sent to spiritually heal others as Christ has done for us ([Joh 20:21](#) , [Psa 107:20](#) , [Mar 16:15](#) , [Mat 10:6](#) , [Luk 22:32](#))

[1Pe 1:8](#) Whom having not seen, ye love; in whom, though now ye see *him* not, yet **believing**, ye **rejoice** with joy unspeakable and full of glory:

[1Co 10:16](#) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

[1Co 10:17](#) For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

[Rev 19:7](#) Let us **be glad and rejoice**, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

[Mar 16:15](#) And he said unto them, Go ye into all the world[[1Jn 2:16](#)], and preach the gospel to every creature.

[Mat 10:6](#) But go rather to the lost sheep of the house of Israel.[[Gal 6:16](#)]

[Luk 22:32](#) But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

**Heb 10:38** Now the just shall live by faith: but if *any man* draw back<sup>G5288</sup>, my soul shall have no pleasure in him.

We are not free moral agents who just decide to draw back independent of God causing that, and if we don't "draw back"<sup>G5288</sup> that will be a work of God as well

that was made possible by Christ praying for us so that our faith fails not as He did for Peter who represents who the elect are. Peter is us! ([Luk 22:32](#)).

### **G5288** hupostellō *hoop-os-tel'-lo*

From [G5259](#) and [G4724](#); to *withhold under* (out of sight), that is, (reflexively) to *cower* or *shrink*, (figuratively) to *conceal* (reserve): - draw (keep) back, shun, withdraw.

God wanted to deeply impress this point of showing us that it is Christ in us who does not "draw back"<sup>G5288</sup> or deny himself ([2Ti 2:13](#)), and so the contrast is drawn with Peter who, while yet carnal and thinking that he would never "draw back"<sup>G5288</sup>, drew back and left Christ 'high and dry' as they say, because he did not have God's spirit within him to give him the strength to do the right thing. Well, we are Peter and but for the grace of God which number is represented by adding the two times the cock crowed and the three times Peter denied Christ, we would all do the very same thing except for the grace and faith of Christ ([Mat 26:34-35](#)).

[2Ti 2:13](#) If we believe not, *yet* he abideth faithful: he cannot deny himself.

[Mat 26:34](#) Jesus said unto him, **Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.**

[Mat 26:35](#) Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

**[Heb 10:39](#) But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.**

We all have to deny Christ a symbolic three times in our flesh, but each time we see how hypocritical our flesh is by God simply hardening our hearts and causing us to err ([Isa 63:17](#) , [Rom 7:19](#)), we are brought closer to him through those experiences as we're led unto repentance ([Rom 2:4](#)) and learn of his forbearance and longsuffering spirit. We will fall a complete seven times in this life ([Pro 24:16](#)), but God's elect "**are not of them who draw back**<sup>G5289</sup> **unto perdition**". The word "draw back" in this verse is slightly different than our last verse and means "to shrink back" but also "apostasy".

### **G5289** hupostolē *hoop-os-tol-ay'*

From [G5288](#); *shrinkage* (timidity), that is, (by implication) *apostasy*: - draw back.

Christ was not concerned about Judas' apostasy that cost Christ's life and simply

told Judas "**that thou doest, do quickly**" after "Satan entered into him". On the other hand, Peter's initial drawing back or denying Christ was the event that God used to bring him to weep bitter tears ([Luk 22:61](#)). Christ prayed for Peter that when he was converted that he should strengthen the brethren with that gift of God's spirit within him ([Luk 22:32](#)). No such prayer was made for Judas who represents the man of perdition within us who must be destroyed by the brightness of Christ's coming which will happen for Judas in the lake of fire ([Joh 17:12](#)).

We are not of them "**who draw back unto perdition**" as Judas was, but of them "**that believe to the saving of the soul**". The reason this is possible is because of the gift of the grace through faith that is given to us represented by the witness of the cock crowing twice and the three times denying Christ that Peter did in his flesh, which reminds us that it is through much tribulation that we will enter into the kingdom of God ([Act 14:22](#)) through the 'process of spiritual completion' which is what three represents ([Eph 2:8](#)).

It is "**to the saving of the soul**" that reminds us that it is those who endure until the end 'being saved' that will be saved because of the grace through faith that God gives His elect that makes it possible for us to believe these words: "**For yet a little while, and he that shall come will come, and will not tarry**" ([Mat 24:13](#) , [Heb 10:37](#)).