

“Moses’ Faith (Part 5)” – Hebrews 11:23-29

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[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, www.welovethegospel.com]

Take a Bible and let’s meet in Hebrews 11...

This is will be our last week considering the verses that relate to Moses from Hebrews 11. We have spent four weeks already contemplating Moses’ faith. We’ve seen that he possessed a courageous, compliant, and conquering faith. Last Sunday we began considering the fact that Moses’ faith was also a...

Costly Faith

We Must Recalculate Our Treasure

In his case (and ours increasingly) there was a cost to associating with the people of God. But what I tried to show you last week is that there is a greater cost to *not* associating with the people of God. We can’t come to God without coming to His people. It’s always been this way. And that’s good news (even if you don’t recognize it yet).

This morning I would like for us to think a bit more on the costly faith of Moses, this time focusing our attention on *why* Moses was willing to incur that cost. To see that we need to look at the text. So let’s take a look at what the author of Hebrews has to say, beginning in verse 24. I’ll read. You follow along. The most important thing for you to understand this morning is what I am about to say to you. This is God’s Word...

“By faith Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter, ²⁵ choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. ²⁶ He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.” (Hebrews 11:24-26)

The first thing that I want you to notice is the kind of language that is being used in these verses. Verse 25 tells us that Moses “chose” one thing over another and verse 26 tells us that he “considered” one thing greater than another. This is the language of calculation. He made value judgments. And he made those judgments through the lens of faith. His decisions might not make much sense in the eyes of the world, but they were the logical outcome of the arithmetic of faith.

What I would like for us to consider today is how the arithmetic of faith assesses treasure. There are three calculations, three value judgments, that Moses made that enabled him to endure suffering. Here is the first one...

A Life of Sin without God = *Superficial Treasure*

Moses’ upbringing was that of privilege. Imagine the fame that would have come with being a member of the “first family” in Egypt.¹ Imagine the luxuries that would have characterized your life. You would have lived a life of unsurpassed comfort, never going without.² But as one Protestant Reformer reminds us: “we ought to shun as deadly poison whatever cannot be enjoyed without offending God; for the *pleasures of sin* he calls all the allurements of the world which draw us away from God and our calling.”³

Moses had the world at his fingertips. And Moses walked away. “*By faith, when he was grown, he refused to be called the son of Pharaoh’s daughter*” (11:24). “The choice before him was ultimately this: comfort and privilege in the house of Egypt or persecution and suffering with the people of Israel.”⁴ He refused the former. “Rather than laying claim to stature, he aligned himself with Israel because he trusted the Lord and knew Egypt was not his home.”⁵ By human calculations, he would have looked a fool.⁶ A prodigal. An ingrate. But his resolve was fixed. He cast his lot with Israel, despite the hit to his reputation and the eviction from the house of comforts. Yet his faith was not passive. He chose this. Why? Because he recognized that the pleasure of sin is “*fleeting*” (11:25). It doesn’t last. It’s ephemeral. Here today, gone tomorrow.

But notice the realism of the text. As Tom Schreiner points out, “The author acknowledges that sin may bring intense delight and pleasure. Still such pleasures are temporary and evanescent, and Moses recognized that the enjoyment of sin is fleeting.”⁷ Sometimes we don’t recognize the vanity of sin, only the enjoyment. And just as frequently we fail to recognize the worth of obedience to God, only the short-term costs. Is that not why we choose sin? Is that not why we invest so much of our time, talent, and treasure into things that death will strip from us? We are shortsighted, easily distracted. And it’s robbing us of things that matter. It keeps us from storing up treasures in heaven. What have you been storing up this past week? Is it possible that the assets you have been pursuing are in reality liabilities that will produce no return on investment?

It’s easy to be drawn away, particularly when the cost of following Christ is not advertised in our evangelism. We sometimes emphasize how wonderful it is to follow Christ and in a true sense it is. But every yes requires a no. To say yes to Christ is to say no to the world. And to truly say no to the world is to embrace the cross. There was a teacher who once approached Jesus and offered to follow Him anywhere. Jesus said, “*Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head*” (Matt. 8:20). Elsewhere He said to His disciples, “*any one of you who does not renounce all that he has cannot be my disciple*” (Luke 14:33). Those are just two examples that demonstrate that “Moses’ choice is the choice all must make who would follow Jesus: the pleasures and treasures of Egypt or affliction with the people of God and fellowship in the cross of Christ.”⁸ The particulars may be different, but the choice remains the same. But so does the resulting principle, namely, that “our present loss does not go uncompensated: it gains spiritual peace now and untold riches later” in the age to come.⁹

And this leads us to the next calculation of Moses:

A Life of Faith with God = *Surpassing Treasure*

In the eyes of the world, Moses’ actions would seem to indicate that he didn’t care much for treasure, after all he walked away from the best the world had to offer. But in fact Moses did care for treasure. He just recognized that there exists a treasure greater than any he could have acquired in Egypt. True treasure is acquired in the courts of God, not the court of Pharaoh. “This is how Moses’ faith made its calculation, and once we accept his principle we do not marvel at his choice.”¹⁰ He made the logical choice when the true facts are taken into account. As J. C. Ryle has put it,

“Marvel not that he refused greatness, riches and pleasure. He looked far forward. He saw with the eye of faith kingdoms crumbling into dust, riches making to themselves wings and fleeing away, pleasures leading on to death and judgment, and Christ only and His little flock enduring for ever.... He saw with the eye of faith affliction lasting but for a moment, reproach rolled away, and ending in everlasting honour, and the despised people of God reigning as kings with Christ in glory.”¹¹

Do you see? Moses realized (and I hope you do as well) that there is greater reward in Christ than in all the treasures of Egypt. Yes, acknowledging Christ as Lord and walking the way of the cross is costly. Yes, to come to Christ is to join in the afflictions of His people. And, yes, saying yes to Christ means saying no to the world.

“But both the yes and the no of faith in Christ will be richly rewarded, for in Christ there is greater wealth than all the treasures of this Egyptian world.”¹² That’s the point. The life of faith, a life with God, is the path to surpassing treasure.

The life of faith is a life that looks forward to that reward. Remember Hebrews 11:6? “[W]ithout faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.” So seek Him. Live for a greater treasure that only He supplies. And when the day of His appearing arrives, all of the burdens of this life will melt away and we will say, “It was worth it all!”

But look again at verse 26. It’s very arresting, is it not, to see that the author of Hebrews connects the “*greater wealth*” that Moses chose with “*the reproach of Christ*”?¹³ What the author is teaching us is that...

A Life of Reproach with Christ = *Surprising Treasure*

How would “*the reproach of Christ*” be considered “*wealth*”? Was Moses just a masochist, a glutton for suffering? No, not at all. As Charles Spurgeon once quipped,

“‘Affliction’ nobody would choose; but ‘affliction with the people of God,’ ah! that is another business altogether.... Affliction with the people of God is affliction in glorious company.... ‘With the people of God’: that is the sweet which kills the bitter of affliction.”¹⁴

Similarly, Richard Phillips writes,

“‘With the people of God’ is where you always want to be, because that is where God is working with a purpose for good. That is where true wonders are seen, where saving grace is found, where flowers bloom in the desert, where a river flows that makes glad the city of God, either in blessing or affliction. To the mind of faith, ‘with the people of God’ is always the place to be, where we belong, and where we will be so far as we are able to choose. If need be, we will be with the people of God as slaves in Egypt, so that we might also be with them as God’s royal children in glory forever.”¹⁵

You see, Moses didn’t enjoy suffering as an end to itself. But when one realizes that suffering for Christ is associated with the eternal “*reward*”, then that changes our view of suffering. When we are playing the long game, short-term suffering looks different from our perspective. This is what we see in Moses’ life. “Moses rejected temporary pleasures and looked to future and eternal riches instead.”¹⁶

Of course, some of us are asking, “How can the text say that Moses ‘considered the reproach of Christ’ more valuable than Egypt’s treasure when Moses lived centuries before the appearing Christ?” That’s a fair question. Is the author of Hebrews being anachronistic? Is he reading something into the mind of Moses that Moses himself would not have recognized?

I don’t think so and let me tell you why. “The storyline of Scripture rests squarely the promise of a coming Messiah.”¹⁷ Surely Moses would not have known the particulars of Christ’s sufferings, but he did anticipate the Christ.¹⁸ In Moses’ writings we can see that he recognized that a greater prophet would one day be sent to the people of God (Heb. 3:1-6; Deut. 18:15-22). He recognized that God was sending a King (Gen. 17:6, 16; 35:11) and that “*a star shall come out of Jacob, and a scepter shall rise out of Israel*” who will crush the enemies of God (Num. 24:17).¹⁹ In short, Moses looked ahead in hope. “By choosing persecution instead of the fleeting pleasures of sin, Moses acted in accordance with his faith in God’s promise.”²⁰ He trusted that God was going to send His people someone greater. And that sent one was Jesus Christ, to whom he was pointing. And this is the same essential point that Jesus was making to the Jews of the first century, when He said, “*if you believed Moses, you would believe me; for he wrote of me*” (John 5:46; cf. John 1:45; Luke 9:30).

But the suffering of Moses itself also pointed to Jesus as well in that it foreshadowed the suffering of Jesus.²¹ Why did Moses suffer? Because he willingly identified with the people of God so that they might experience redemption. Why did Christ suffer? Because He willingly identified with His people to secure their redemption. As Al Mohler expresses it: “Moses, therefore, was looking for the One who would redeem Israel, and the reproach he endured because he identified with the Israelites bore witness to the reproach Christ would bear for his people.”²²

And these lessons are especially relevant to the original audience of Hebrews.

“The author wants them to suffer for Christ’s sake. He also wants them to be like Moses. He can understand and sympathize with their desire for the comforts of the present world. Persecution wasn’t a pleasant prospect. The author observes that Moses didn’t relish suffering either. The pleasures of sin are real, and following that pathway can bring remarkable delights. But such delights are temporary and fleeting. Far better to join Moses and to look to the future reward, a permanent reward that will bring happiness that will never be revoked.”²³

That’s exactly right. But of all the lives in the Old Testament whom the writer could have drawn from to make these same points, Moses is the most powerful example for the situation of the original audience. Remember that, from a Jewish perspective, Moses was the greatest of all men. He was considered Israel’s greatest prophet, greatest historian, greatest deliverer, and their lawgiver.²⁴ The original audience of Hebrews, therefore, highly esteemed Moses. Perhaps too highly.

You see, they were being tempted to turn away from Christ, but where were they being tempted to turn? Back to Moses. Back to the Law. Their old life of Judaism. The Old Covenant. Do you see then why the example of Moses is so important? It’s as if the author is saying, “Why would you turn from Christ back to Moses when Moses himself was looking forward to Christ?” If they wanted to turn to Moses, then they would find a man telling them to turn to and trust in a greater Moses, Jesus Christ. If they wanted to be like Moses, then they, like him, must look forward to Christ and live for His reward.²⁵ Do you see, then, the tragic irony? The temptation to avoid suffering by turning from Christ back to Moses is exactly counter to the example of Moses himself.²⁶ “Moses, the author shows us, aligned himself with Christ, even in disgrace, and if people really wanted to follow Moses’ example, they would have to do so as Christians and not as Jews.”²⁷

To keep from falling away, they needed to adopt Moses’ way of accounting.²⁸ They needed to see the world’s treasure as superficial. They needed to see that faith in Christ leads to surpassing treasures. And they need to trust that suffering with Christ is a surprising treasure because “whatever wrongs [they] endure from the ungodly on account of Christ, these he regards as his own.”²⁹ They are in good company. His company. And they can wear such reproach as a badge of honor because it assures them that they belong to Him. And the same is true for Christians today.

Christians and the Arithmetic of Faith

So much of God’s word is design to teach us to make the right calculations in this life. Take Paul for example. Paul was training us in the arithmetic of faith when he wrote:

“For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.” (Romans 8:18)

He was making everlasting calculations when he said to the Corinthians,

“So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. ¹⁷ For this light momentary affliction is preparing for us an eternal weight of glory beyond all

comparison, ¹⁸ as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.” (2 Corinthians 4:16-18)

He was applying Mosaic calculations, assessing his own profits and losses, when he told the Philippians:

“If anyone else thinks he has reason for confidence in the flesh, I have more: ⁵ circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to righteousness under the law, blameless. ⁷ But whatever gain I had, I counted as loss for the sake of Christ. ⁸ Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ ⁹ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— ¹⁰ that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, ¹¹ that by any means possible I may attain the resurrection from the dead.” (Philippians 3:4-11)

Paul’s testimony sounds like Moses’ testimony. But in both of these men we see another. We see someone in Moses. We see someone in Paul. We see Jesus.

Consider Jesus

As Tim Keller explains,

“We know of somebody who left a much greater palace than Pharaoh’s, and we know somebody who came to his own and his own received him not. We know somebody who was rejected by his people, but they rejected him in a far deeper, profound, and radical way than Moses was rejected. They killed him.

We see wisdom in Moses because we see, incredibly, God’s wisdom was such that the very rejection of Moses led to the salvation of those people. We see the very defeat of this greater-than-Moses led to the greatest triumph in history. Therefore, because we see the one who did that and who was faithful in spite of our rejection of him, we see the wisdom of God in a way Moses didn’t. We see the incredible wisdom of God on the cross, and we see here’s somebody who was willing to be rejected and to be obedient to God. It meant oblivion for him, and yet redemption came out of it.”³⁰

This is the surprising trajectory of the Gospel. In Philippians 2, we read,

“though [Jesus] was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied himself, by taking the form of a servant, being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. ⁹ Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.” (Philippians 2:6-11)

Jesus made a calculation. For the joy set before Him, He endured the cross and despised the shame, so now He sits at the right hand of the throne of God (Heb. 12:2). He resisted the devil in the wilderness, He chose not the riches of Egypt, but instead He chose the cross, looking through the cross to a greater reward. That was His calculation, though that word is not quite strong enough. We make calculations and hope we are right, but Jesus is the sovereign Lord. He’s always right. He knew what He was doing. And He was blazing a trail for us to follow. Indeed, those words I just read from Philippians are introduced by a command to adopt the mindset of Christ (Phil. 2:5). The very Christ who challenges us, saying,

“And whoever does not take his cross and follow me is not worthy of me. ³⁹ Whoever finds his life will lose it, and whoever loses his life for my sake will find it.” (Matthew 10:38-39)

And the very Christ who assures us,

“Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹² Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.” (Matthew 5:11-12)

Again, He’s teaching us how to count, or better, *what* counts.

“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, ²⁰ but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹ For where your treasure is, there your heart will be also.” (Matthew 6:19-21)

It’s basic math. But to get it right, you’ll need the calculator of the Word of God.

In closing, let’s ask, what does this look like on the ground for the Christian? What do these calculations look like when the rubber meets the road of our lives? There are more applications than we could possibly consider today. So let me just show you what it meant for the original audience of Hebrews. On the one hand, they had in the past been living with these eternal perspectives and thereby blessing others around them. In chapter 10, the author reminded them,

“But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, ³³ sometimes being publicly exposed to reproach and affliction, and sometimes being partners with those so treated. ³⁴ For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one.” (Hebrews 10:32-34)

Because they recognized the true treasure that awaited them in Christ, they were able to hold loosely their stuff and reputation and comfort so that they could bless those in need around them. Could it be that the lack of generosity in your life is because you are not making the right calculations about what counts as true treasure? Could it be that all your excuses to justify your hoarding and greed reflect a life that is committed to the treasures of Egypt? We’ve all been there. But the life of faith won’t let us stay there. The life of faith can enable you to choose “*reproach and affliction*” because you know that in Christ you have “*a better possession and an abiding one.*”

And while the author of Hebrews could applaud the choices and assessments of his audience’s past, he reminds them that they will need that same mindset in the future.

“Let brotherly love continue. ² Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. ³ Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body.” (Hebrews 13:1-3)

What a calling. What a privilege. And the degree to which we live it out, others might see another in us as well. They might see Jesus at work in us. They might see the afflictions of Christ in our afflictions. They might be drawn to Christ through us. It’s no wonder that the writer of Hebrews tells us to go the way of Jesus—the way of sacrifice, the way of generosity, the way of affliction, the way of approach—so that others might see the power of Christ in us.

“So Jesus also suffered outside the gate in order to sanctify the people through his own blood.
¹³ Therefore let us go to him outside the camp and bear the reproach he endured. ¹⁴ For here we have no lasting city, but we seek the city that is to come.” (Hebrews 13:12-14)

Brothers and sisters, there awaits for us surprising treasure outside the camp, so do not withdraw from the reproach of Christ. He is worth it.

Pray with me...

¹ Thomas R Schreiner, *Commentary on Hebrews* (BTCP; Nashville: B&H Publishing Group, 2015), 362.

² “*Social honours* had been heaped on Moses. He was the adopted son of Pharaoh’s daughter; life as an Egyptian prince gave him constant access to privilege and distinction. When he had to choose between the glories of an Egyptian court and the hazards of the desert, he decided on the latter. People can choose social deprivation of that kind only by faith. *Physical satisfaction* was constantly available to Moses in the Egyptian palace, but he identified such pleasure as morally corrupt (*sin*) and only temporarily enjoyable (*fleeting*). He left all that in order to identify himself fully with God’s people, the despised Jewish slaves. *Material gain* was characteristic of Egypt. Its riches and treasures were proverbial, but Moses decided against them in favour of physical abuse in this world and God’s approval in the next. We can make this kind of decisive choice only *by faith* that a Christian can decide not on the things which please himself, but on that which pleases God, exalts Christ and helps others.” Raymond Brown, *The Message of Hebrews* (BST; Downers Grove: InterVarsity Press, 1982), 216 (Italics his).

³ John Calvin, “Commentaries on the Epistle of Paul the Apostle to the Hebrews”, trans. John Owen, in *Calvin’s Commentaries* (Grand Rapids: Baker Books, 1984), 22:294.

⁴ R. Albert Mohler Jr., *Exalting Jesus in Hebrews* (CCE; Nashville: B&H Publishing Group, 2017), 188.

⁵ *Ibid.*, 189. “Note the parallel with Joseph. Moses, like Joseph, knew that Egypt was not his home; it was not the promised land. He left because he believed God’s promise to Israel.” *Ibid.*

⁶ “O Moses, if you must needs join with Israel there is no present reward for you; you have nothing to gain but all to lose; you must do it out of pure principle, out of love to God, out of a full persuasion of the truth, for the tribes have no honors or wealth to bestow. You will receive affliction, and that is all. You will be called a fool, and people will think they have good reason for so doing.” Charles Haddon Spurgeon, “Moses’ Decision,” in *Metropolitan Tabernacle Pulpit*, 63 vols. (Pasadena Tex.: Pilgrim Publications, 1971), 18:427.

⁷ Schreiner, 363.

⁸ Phillips, 495-496.

⁹ Ibid., 496.

¹⁰ Richard D. Phillips, *Hebrews* (REC; Phillipsburg: P&R Publishing, 2006), 500.

¹¹ J. C. Ryle: *Holiness* (Darlington, U.K.: Evangelical Press, 1979), 139.

¹² Phillips, 504.

¹³ Dennis E. Johnson, "Hebrews", in *Hebrews-Revelation* (ESVEC; Wheaton: Crossway, 2018), 174. "It is a shocking paradox to equate *reproach* to *wealth*—and wealth exceeding that of Pharaoh's court. Moreover, the author seamlessly links the afflictions endured by ancient Hebrew slaves to the suffering of 'reproach' endured by the Messiah himself. The psalmists lamented the reproaches suffered by the Lord Anointed (Pss. 69:7-9, 19-20; 89:50-51), and Hebrews will speak of the shame endured by Jesus on the cross (Heb. 12:2). His execution 'outside the gate' and 'outside the camp,' in territory reserved for death and defilement, symbolized the reproach he endured, which his followers must share (13:11-13)." Ibid.

¹⁴ Spurgeon, "Moses: His Faith and Decision," in *Metropolitan Tabernacle Pulpit*, 357-358.

¹⁵ Phillips, 503.

¹⁶ Schreiner, 363.

¹⁷ Mohler, 189.

¹⁸ "Much, or even most, of what Moses came to know about Jesus came after his decision to leave the house of Pharaoh. But this much he surely knew: that God would send a Savior to bring a kingdom. By faith, he also knew that before the crown there lay a cross." Phillips, 503-504.

¹⁹ Schreiner, 363.

²⁰ Mohler, 189.

²¹ "[This disgrace] was not simply the reproach accepted by identifying himself with the people of God but, more precisely, the reproach of the coming Messiah with whom he was united by faith. Hence (as Stephen reminded his accusers) his assurance to the Israelites: "God will raise up for you a prophet from your brethren as he raised me up" (Acts 7:37); and hence, also, the rebuke of Jesus Christ to his adversaries: "If you believed Moses, you would believe me, for he wrote of me" (John 5:46)." P. E. Hughes, *Commentary on the Epistle to the Hebrews*, 496-97.

²² Mohler, 189.

²³ Schreiner, 364.

²⁴ R. Kent Hughes, *Hebrews: An Anchor for the Soul* (PW; Wheaton: Crossway, 1993), 116.

²⁵ As Brown writes, "The author is thinking particularly of some of those Christians who may have been in serious danger of abandoning their membership of Christ's community, God's true people, in favour of the physical security and social acceptability of the synagogue. 'Be like Moses' he says. 'Decide by faith for the things which are imperishable. Be prepared to bear abuse for the sake of God's anointed.' The writer views the abuse which the people of God suffered at the exodus as a type of Christ's reproach at the new exodus. 'The stigma that rests on God's anointed' (NEB) was for Moses a treasure of priceless worth." Brown, 216.

²⁶ As John Calvin put it: "if faith is to be considered as the main thing in Moses, it would be very strange and unreasonable that he should draw them away to anything else. It hence follows that all they make a poor proficiency in the Law who are not guided by it to faith." Calvin, 22:293.

²⁷ Phillips, 494.

²⁸ "For them, the choice was not between the luxuries of Egypt's royal court and the helplessness and exhausting toil of a nation of slaves. Rather, it was between status and welcome in the Jewish community, synagogue, and near and extended family circles, on the one hand, and shunning by synagogue and family, with relate social and economic ramifications, on the other. For every generation, bearing the reproach of Christ in solidarity with his faithful followers has its price, and the cost of enduring faith is not negligible. But Moses' reckoning was right: Christ's reproach is wealth that sin's pleasures and society's acceptance cannot rival. The reward is nothing less than drawing near and dwelling with God in the heavenly country and city to come (10:34-35; 11:6, 10, 16; 12:22-24, 28; 13:14)." Johnson, 175.

²⁹ Calvin, 22:295.

³⁰ Timothy J. Keller, "Moses and the Patience of Faith," *The Timothy Keller Sermon Archive* (New York City: Redeemer Presbyterian Church, 2013).