

LIVING IN THE FUTURE

SCRIPTURE

Now faith is the substance of things hoped for, the evidence of things not seen ...

By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.

By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations,¹ whose builder and maker is God.

These all died in faith, not having received the promises but having seen them afar off were assured of them, embraced them and confessed that they were strangers and sojourners² on the earth. For those who say such things declare plainly that they seek a homeland.

And truly, if they had called to mind that country from which they had come out, they would have had opportunity to return. But now they desire a better, that is, a heavenly country.

Therefore, God is not ashamed to be called their God,³ for He has prepared a city for them.

By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

By faith he forsook Egypt,⁴ not fearing the wrath of the king; for he endured as seeing Him who is invisible.

Hebrews 11. 1, 8-10, 13-16, 24-27 (*The New King James Version*)

INTRODUCTION

Over three months ago, I began the study headed, 'Living in the Past' with a reference to Charles Dickens' novel, 'A Christmas Carol', and in particular to the section towards the end of the story where the then reformed character Ebenezer Scrooge scrambles out of bed, repeating the words, '*I will live in the Past, the Present and the Future*'.

In that study, we considered how, as God's people today, we ought to live in the light of the past. In a second study, one month later, we considered Ebenezer Scrooge's words, 'I will live in ... the Present'. In this, the third and final study, we consider Scrooge's words, 'I will live in ... the Future'.

WHAT LIVING IN THE FUTURE DOES NOT MEAN

Let me begin by making clear what living 'in the future'. It does not mean worrying about our future here on earth—whether we expect that future to be long or short. To do this would be to fly directly in the face of the teaching of our Lord Jesus—as given a little over half-way through the so-called 'Sermon on the Mount', in the latter section of Matthew 6.

In summary, the Saviour takes up there the subject of anxiety and worry, in particular, anxiety about what are normally regarded as the necessities of life—food and clothing. He makes several points.

First, that worry and fretting about even such relatively important matters is **unnecessary**. For there are, the Lord points out, even *more* important things: (i) 'life', for which we require food and drink, and (ii) the body, for which we require clothing.⁵

By implication, the Lord is saying that:

(i) if God has given each of us life (and He has), we can surely count on Him to provide what is necessary to maintain that life; and

(ii) if God has given each of us a body (and He has), we can surely count on Him to provide us with a covering for that body.

The One who is powerful enough to have created both life and the body in the first place is surely able to provide food and clothing to meet the needs of both.

But worry, the Lord continues, is not only unnecessary—it is **blind**. Possibly gesturing in the direction of the birds above His head and the flowers at His feet, He invites His disciples (i) to 'look at the birds of the

air'⁶ and (ii) to 'consider the lilies of the field'.⁷ Anxiety, He argues, is blind to God's providential care all around us.

Leading His disciples into the classroom of the natural world around, the Lord invites them to open their eyes and to think about what they saw there. The creation around testifies, not only to God's 'eternal power and divinity'⁸ but, equally, to His providence.

'Look at the birds', Jesus says, the point being that the birds of the air make no provision for their future. They don't sow, reap or gather grain into barns. Whoever saw a sparrow or a raven driving a tractor or a combine harvester? Yet God feeds them.

Similarly, 'consider the lilies', He says, the point being that the lilies of the field neither toil to produce raw material nor spin to manufacture the material once produced. Whoever saw a lily work a sewing machine? Yet God clothes them ... and how! 'Even Solomon in all his glory ... '.

But worry, the Lord says, isn't only unnecessary and blind; it is also altogether **futile**, useless, accomplishing nothing positive. 'Which of you by anxious thought', He asks, (i) 'can add one cubit (about 18 inches) to his stature' or, possibly, (ii) 'can add the shortest period to his life?' It isn't easy to decide between the two possible translations of the Lord's words. But either rendering is true enough: anxiety is neither going to make us *grow any taller* nor going to make us *live any longer*—indeed, if anything, it is likely to shorten our lives.

"Therefore", the Lord says, 'do not worry, saying, what shall we *eat*? or what shall we *drink*? or what shall we *wear*?' And we do well to remember that, although He was the Son of God, He was no stranger to such physical needs Himself; He knew full well what He was talking about.

The Lord commenced His public work on earth *hungry* (eating nothing for forty days⁹) and we know that He hungered at least once again (one morning during so-called Passion Week, as He entered Jerusalem¹⁰). He knew also what it was to be *thirsty* on more than one occasion¹¹ and He ended His life here on earth *stripped of His clothing*¹² and nailed to a cross. Yet He never worried about what He *ate*, what He *drank*, or with what He was *clothed*.

Food, drink and clothing, the Lord says, are the things after which 'the Gentiles (the pagans) seek'. But, He adds, 'your heavenly Father knows that you have need of all these things'.¹³

Let the unbeliever, if he will, be anxious about such matters; after all, he knows nothing of a Father in heaven. But anxiety is totally unworthy of a believer. What use, we must ask ourselves, is all our knowledge of the Christian faith if we live in the same anxious and distrustful manner as the heathen? 'Having food and clothing', the apostle Paul writes, 'with these we shall be content'.¹⁴ Ouch!

'But seek first', the Lord demands, 'God's kingdom and His righteousness'.¹⁵ That is, be concerned above everything else with the rule of God in your life and with what He requires of you. 'And all these things shall be added to you'—'all these things will be given to you as well'. In other words, if we concern ourselves with God's interests, we can rest assured that God will concern himself with ours!

The Lord concludes His message about anxiety with an explicit reference to **the future**.

'Do not be anxious about tomorrow', He says, 'for tomorrow will be anxious about itself. Sufficient to the day is its own trouble'.¹⁶ The Lord isn't saying that it is wrong to plan or to make preparations for the future.¹⁷ It is, of course, essential that we plan for the future. The apostle Paul did it constantly; on one occasion, for example, he provides us with a page out of his busy schedule—in which he details his plans to go from Corinth to Jerusalem, then to Rome, and then, using Rome as his springboard, to reach as far as Spain—which he may or may not have ever succeeded in doing.¹⁸ No, the Lord isn't forbidding us to *think about* tomorrow; He is forbidding us to worry about it. He doesn't chew His fingernails over the future and He doesn't want us to chew ours either!

All too often, we foolishly increase our burdens in *the present* by bringing forward the *perceived* problems of *the future*. Jesus points out that each day has its own troubles; it follows that, arithmetically, for us to bring forward tomorrow's troubles into today is simply to double them up.

And what does all our anxiety about tomorrow achieve? It 'doesn't empty tomorrow of its troubles but it does empty today of its strength'.¹⁹ Surprise, surprise—today's grace is sufficient only for today²⁰ and should not be wasted on tomorrow. We need to learn that God provides us with our strength on the same basis as He provides us with our bread, on a daily basis.²¹ And, frankly, it is plain silly to try to carry tomorrow's load with today's strength.

So, no—the believer ought not be anxious about tomorrow's *necessities*, still less the relatively minor matters which some of us often worry about.

Indeed, I am not suggesting that we should live in 'tomorrow' at all. I note that the writer of the Hebrew epistle says of our Lord that He is 'the same²² yesterday, today and (not 'tomorrow', but) forever'.²³ And I too have the longer view in mind—not that of our future *here in this world* but of our future *in the next*. And, according to the consistent teaching of the New Testament, that long-term future should have a practical effect upon our present lives.

WHAT LIVING IN THE PRESENT DOES MEAN

By way of example, I refer briefly to three New Testament passages which apply what lies ahead of us to either (i) encourage our hearts or (ii) challenge our lives and behaviour.

It has been pointed out many times that an understanding of future events leads:

1. In 1 Thessalonians 4, to **solace for the sorrowing**;
2. In 1 John 3, to **sanctification for the saint**; and
3. In Romans 14 and in 2 Corinthians 5, to **stimulation for the servant**.

1. SOLACE FOR THE SORROWING

Briefly, then, '**solace for the sorrowing**'. The background to the latter part of 1 Thess. 4 is very well known.²⁴

From the first, the Thessalonian church had been marked by its eagerly awaiting the return of God's Son from heaven.²⁵ But then some of their believing relatives and friends were taken away by death, a contingency which (with their ardent expectation of the Saviour's imminent return) they had simply not foreseen. They feared that, in some way or other, their deceased loved ones would lose out when the Lord returned.

The apostle Paul is able to assure the saints at Thessalonica that, when the Lord comes in glory, He will have *all* His saints *with* Him, including those who had formerly died.²⁶ He explains how this will be brought about—that, not only are 'those who have fallen asleep' to share in the benefit of 'the coming of the Lord'²⁷ but also, according to God's scheduled programme, they will be the first to benefit,²⁸ albeit that the whole event will be over 'in a moment, in the twinkling of an eye'.²⁹

'The Lord Himself will descend from heaven with a shout, with the voice of an archangel³⁰—'Himself', mark you; not a representative or a substitute. For, although the happy event is accompanied by 'archangel's voice',³¹ it will be no archangel who descends; it will be 'the Lord Himself'. And, when He comes, 'the dead in Christ shall rise first', in advance of the living saints being 'caught up' ('snatched away'³²) together with them to a meeting of the Lord in the air, so to 'be always with' Him.³³

'Therefore comfort one another with these words', Paul concludes. In this way, the apostle is able to help the bereaved Christians at Thessalonica come to terms with their grief and loss by directing their minds to the future.³⁴

And many, many saints since the time when Paul writes have found tremendous comfort in the assurance of just such a reunion, associated with meeting the Lord at His coming.³⁵ In all such cases, bereaved saints have, truly, lived their lives in the light of what they know of the future.

2. SANCTIFICATION FOR THE SAINT

In the opening verses of 1 John 3, we find that our bright future prospect provides us, not only with 'solace for the sorrowing' but also with '**sanctification for the saint**'.

John writes first of our present privileged position and status as the children of God, traced to the 'foreign and unheard of'³⁶ kind of love lavished on us by the Father: 'Behold what manner of love the Father has given to us, that we should be called children of God; and so we are. For this reason the world does not know us, because it did not know Him'.³⁷

John then adds that 'what we shall be has not yet been manifested'.³⁸ That revelation is reserved for another world. Just as the reality of *our present identity* is hidden from the world ('the world does not know us'), so the details of *our future destiny* are hidden from us. We can no more comprehend what we shall be *then* than the world can comprehend what we are *now*. We do not currently possess the faculties

to grasp 'what we shall be', any more than caterpillars can imagine what it will be like when they become butterflies or moths!

Yet, while there is much that we not know about 'what we shall be', there is, John insists, something which we do know—and that is the most important thing: 'We know that when He is manifested, we shall be like Him, because we shall see Him as He is'.³⁹ Wow! One day, as John writes elsewhere, 'His bond-servants shall worshipfully serve Him and they shall see His face'⁴⁰ and that very sight, John insists here, will trigger the great change and transformation to conform us totally 'to the image of His Son'.⁴¹

But John then draws out the profound practical and sanctifying implications of this hope. Moving on from expounding (i) **what we are** and (ii) **what we shall be**, he presses home (iii) **what we should (indeed, what we must) be**. 'Everyone who has this hope set on Him (the Lord Jesus) purifies himself (not, of course, 'as He purified Himself', for He never needed to do that: 'in Him is no sin',⁴² but) as He is pure'.⁴³ There is the standard of our purity.

As John makes clear in chapter one of his letter, it is the blood of Jesus (and His blood alone) which 'cleanses'⁴⁴ us from the guilt and consequences of our sins. But it is for us to 'purify'⁴⁵ ourselves practically from the love and continued committing of those sins. Because, that is, we shall be altogether 'like Him' in the future (when we see Him face to face), we should aspire to be like Him in the present—not least in this, that we imitate Him in His purity and freedom from defilement.

In this way, contemplating our future hope constrains us to sanctify ourselves practically in the present.

3. STIMULATION FOR THE SERVANT

An understanding of future events (and I refer here particularly to 'the judgement seat' of God and of Christ, references to which span from Romans 14, through 1 Corinthians 3, 4 and 15, to 2 Cor. 5) provides **stimulation for the servant**.

The two passages which make explicit mention of 'the judgement seat' stress its practical relevance in the life of the believer now:

(i) The first reference (in Romans 14) reads, 'But why do *you* pass judgement on your brother? Or why do *you* despise your brother? For we shall all stand before the judgement seat of God'.⁴⁶

(ii) The second reference (in 2 Cor. 5) reads, 'Therefore we make it our aim ('we are ambitious') ... to be well pleasing to Him. For we must all appear before the judgement seat of Christ, that each may receive back the things done through the body, according to those he has done, whether good or bad'.⁴⁷

(i) Romans 14. 9-12

First, **Romans 14**. There were major disagreements in the churches at Rome over which food Christians could and should eat, and over whether or not Christians should regard some days as having special religious significance.

There were two opposing camps: the one party 'passed judgement' on the other party and criticised it, while the other party looked down on and 'despised' the first party. The one camp viewed the other with an attitude of *condemnation* while the other camp viewed the first party with an attitude of *contempt*. Needless to say, such attitudes did nothing for the peace and unity of the churches of Rome.

The point which Paul makes is that 'We shall all stand before the judgement seat of God', adding that 'each of us shall give account of himself to God'. We are, that is, each accountable to God and not to each other.

Make no mistake. On the day of review, you and I shall stand before that seat; we shall not sit on it. We shall not be there to give account of each other, for each other or to each other. We shall be there to give account of ourselves.

So, for me to sit in judgement on you now over non-essential matters of individual conscience is for me to invade God's domain and to usurp God's prerogative. And—believe me—that is no light matter!

(ii) 2 Corinthians 5. 9-10

But, if in **Romans 14**, it is a question of what we are to give (namely 'account'), in **2 Corinthians 5**, it is a question of what we are to receive (better, to 'receive back').

For, on the day of review, 'we must all appear before the judgement seat of Christ, that each may receive back the things done through the body, according to those he has done, whether good or bad',

In brief, as I understand it, (i) the word rendered 'bad' here signifies, not morally evil, but 'worthless, paltry, 'good-for-nothing'⁴⁸ and (ii) all of a believer's actions which fall into that category will lead inevitably to loss of reward.⁴⁹ And I have in mind especially that which the apostle had previously taught the Corinthian church concerning the day of review; namely, that, 'the fire will test each one's work, of what sort it is. If anyone's work which he has built ... endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire'.⁵⁰

(iii) General

In both passages, stress is laid on the fact that 'all' the people of God, without exception, are going to 'stand' and to 'appear' before the judgement seat: (i) 'we shall all stand'⁵¹ and (ii) 'we must all appear'.⁵² No invitations are going to be issued for recipients to accept or decline as they wish and no apologies for absence will be accepted. Attendance will be compulsory!

Again, in both passages, stress is laid on the fact that, although all shall be there, 'each' shall be reviewed personally: (i) 'each of us shall give account of himself to God'⁵³ and (ii) 'that each may receive back'.⁵⁴ There will be no opportunity for anyone to hide in the crowd.

On a positive note, we can rest assured that:

- (i) 'the Lord, the righteous judge' will miss nothing that has been done sincerely for Him.⁵⁵
- (ii) 'God is not unjust to forget' all work and love shown toward His name'.⁵⁶
- (iii) the believer's 'labour is not in vain in the Lord'.

In every way, the future 'judgement seat' carries serious practical implications for the believer in the present.

TWO EXAMPLES FROM HEBREWS 11

Hebrews 11 opens by telling us that true biblical faith (i) gives substance to⁵⁷ (makes real⁵⁸) those things we hope for and (ii) provides proof (a 'demonstration'⁵⁹) to us of that which we cannot see.⁶⁰

Throughout the chapter, the writer provides us with a lengthy catalogue of men and women whose lives and exploits bear witness to the power and effectiveness of such faith.

The chapter is dominated by the faith-exploits of just two men—Abraham and Moses—whose stories occupy over half the total space devoted to named individuals. No doubt, the writer's spotlight falls especially on these two men because they stand out in the biblical record as those who deliberately turned their back on this world and all that it had to offer on account of their faith in the existence and reality of another world.

1. ABRAHAM

Abraham first mounts the stage in Genesis 11. The chapter which opens with men who set out to build one great city (that of Babel: 'let us build ourselves a city ... and *let us make a name for ourselves*'⁶¹) closes with a man (Abram/Abraham) who turned his back on another great city (that of Ur of the Chaldees: 'Terah took Abram his son ... and they went forth together from Ur'⁶² ... to whom the Lord said, '*I will bless you and make your name great*'⁶³).

For Abraham turns his back on the prosperous and powerful city of Ur, home to the most important shrine of the Sumerian Moon-god, 'Nannar Sin'. Nannar's symbol was that of the horn-shaped crescent moon, by reason of which the Moon-god managed to double as the Bull-god as well. The largest temple at Ur (the name itself meaning 'light' or 'brightness') was known as '*The House of the Great Light*' and was dedicated to Nannar and his wife, the goddess Nin-gal.⁶⁴

But one day, '*the God of glory*' (as Stephen speaks of Him⁶⁵) appears to Abraham the idolater⁶⁶ and *His glory eclipses all the light and brightness of Ur*, as a consequence of which, Abraham (i) not only goes out when he could have stayed⁶⁷ (ii) and sojourns when he could have settled⁶⁸ (iii) but also remains when he could have returned.⁶⁹ And why, pray, does he do such things?

Abraham 'went out ... sojourned⁷⁰ in the land of promise, as in a foreign country, dwelling in tents',⁷¹ the writer says, 'for he waited⁷² for the city⁷³ which has the foundations (literally; that is, 'the only city with enduring foundations'), whose builder ('architect') and maker is God'.⁷⁴

This 'Pilgrim Father' of Israel lived in the confident expectation of a city which owes everything it is to God, both as its 'architect' (who drew up its plan and design) and as its 'maker' (who performed the construction work).⁷⁵

Abraham built no city (as Cain once had⁷⁶) because his eyes were on the city of which God Himself was the maker. He set his sights on the city of which 'the Lord God Almighty and the Lamb are its *temple*⁷⁷ and which 'has no need of sun *or moon* to shine on it, for the glory of God gives it light'.⁷⁸ Small wonder, therefore, that the *Moon-god's* city and *temple* at Ur no longer held any attraction for him.

And the city for which Abraham waited expectantly, we are told, was 'the city which has the foundations'.

I could not suppress a smile some time ago when I read an account of a calamity which once befell the pier at Skegness on the north east coast of England. The report tells of how, on the 13th February 1979, some architects met at Skegness Pier to present an award to one George Sutherland for the best designed pier theatre.

Rather embarrassingly for all concerned, during the actual presentation ceremony, 'the theatre was swept out to sea'.⁷⁹ Doubtless the design was good but apparently the foundations left a little to be desired! And, as the centuries passed, the city of Ur fared no better. Founded originally on reclaimed marshland which had been drained, what remained of the city at the time⁸⁰ was totally desolated around 300 BC when the river Euphrates burst its banks—a catastrophe from which the city never recovered.⁸¹

But the city for which Abraham looked will never pass away—it is '*the city with the foundations*'!

Nor is Abraham ever going to be disappointed at the choice he made. Verse 16 declares, 'Therefore God is not ashamed⁸² to be called their God, for He *has* prepared⁸³ for them a city'. God is happy to link His name with that of the patriarchs⁸⁴ because He knows that no one can ever say that He let Abraham and the other patriarchs down, either (i) by failing to provide them a city at all or (ii) by preparing a city for them which fell short of their expectations. Abraham will never suffer the shame of a misplaced confidence!

And you and I do well to remember that it is of *us* that the writer says in chapter 13, 'Here we have no continuing city, but *we seek the one to come*'.⁸⁵

Henry F. Lyte captured the point brilliantly in his poem/hymn:

'My rest is in heaven; my rest is not here;
Then why should I murmur when trials are near?
Be hushed, my dark spirit! the worst that can come
But shortens thy journey and hastens thee home.

It is not for me to be seeking my bliss,
And building my hopes in a region like this;
I look for a city which hands have not piled;
I pant for a country by sin undefiled.

A scrip on my back, and a staff in my hand,
I march on in haste through an enemy's land:
The road may be rough, but it cannot be long;
I'll smooth it with hope, and I'll cheer it with song.⁸⁶

2. MOSES

Then there was Moses, who 'refused to be called the son of Pharaoh's daughter,⁸⁷ choosing rather to suffer affliction with the people of God than to enjoy the passing ('fleeting') pleasures of sin, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he looked to the reward'.⁸⁸

There can be no doubt that Moses was a most remarkable man in every way:⁸⁹

- (i) he was the child of a slave yet he became the son of a princess;
- (ii) he was born in bondage yet he grew up in a palace;
- (iii) he inherited poverty yet he enjoyed fabulous wealth;
- (iv) he was educated in all the wisdom of Egypt⁹⁰ yet he had the faith of a child;
- (v) he was at home in the royal court yet he spent two-thirds of his life in the wilderness;
- (vi) he was the keeper of sheep, yet he led an army;
- (vii) he was backward in speech yet he talked with God;
- (viii) for most of his life, he carried only the rod of a shepherd yet with it he wielded the power of God;
- (ix) he was born under sentence of death⁹¹ yet he lived for 120 years.⁹²

Moses made his life-changing decision to throw in his lot with God's people⁹³ before ever he goes out to 'look on' them and their burdens,⁹⁴ as recorded in Exodus 2.⁹⁵ That is, Moses doesn't forfeit his status as the son of Pharaoh's daughter as a result of killing the Egyptian.⁹⁶ He 'refuses' ('rejects', 'disowns') his

high position first—making the conscious decision⁹⁷ to throw in his lot with the despised and oppressed people of God.

This he does, not because they are *his* people but because they are *God's* people ('the people of God'⁹⁸). He knows that, by identifying himself with the downtrodden Israelites, he would be renouncing the status he enjoyed as a member of the royal household. But he prefers to be known as a son of Abraham rather than the son of Pharaoh's daughter! The world lies at his feet (its honours, pleasures and wealth ... its power and position ... its pomp and prestige) and he tramples on it.⁹⁹

But what kind of man, we may well ask, would 'choose' *hardship* in preference to *comfort* ... *reproach* in preference to *honour* ... *poverty* in preference to *treasure* ... *shame* in preference to *fame* ... the *slave camp of Goshen* in preference to *the palace of Pharaoh* ... the *enduring of affliction* in preference to the *enjoyment of untold pleasure*?

In the eyes of the world, I guess only a madman in some act of supreme folly would ever make such a decision. But Moses was certainly no fool. It was simply, the writer informs us, that his faith laid hold on the realities of another world. And, in the light of *that* world, the decision which he made was perfectly sane. It was, indeed, the only rational and intelligent decision possible—to plump for the most valuable and the most enduring.¹⁰⁰

Moses 'esteems' ('considers', 'accounts') 'the reproach of Christ greater riches than the treasures in Egypt'. He weighs, that is, two very different sets of values in the scales, laying *in the one pan* the untold, stupendous wealth of Egypt and laying *in the other pan* the reproach and the stigma which association with the enslaved people of God would bring on him—and he reckons the reproach to be the greater riches!¹⁰¹ And so, what others would have considered something to be shunned at all costs ('reproach' and 'affliction'), Moses esteems as a prize to be gained.¹⁰²

And *why*, pray, does Moses do this?

Because 'he looked to the reward' (literally, 'to the payment of the wages'¹⁰³). The word translated 'looked to' indicates that Moses looked attentively, steadfastly and continually away from all else to focus on just one object¹⁰⁴—in the context, from the things of time to the things of eternity.

Moses, that is, was confident that any sacrifice he made and any service he rendered would be more than adequately recompensed in due course ... that he would not be the loser ... that it would all be well worth it.

In summary, while Abraham 'looked for' a city,¹⁰⁵ Moses 'looked to' a recompense!¹⁰⁶

What is more, Moses, we are told, 'endured as seeing Him who is invisible'. It has been well said that, 'There is undoubtedly a paradox in the seeing of the unseeable, but *this is of the very essence of faith*'.¹⁰⁷

CONCLUDING COMMENTS

There is no getting away from it—what I believe¹⁰⁸ about the future and about the other world has a profound effect on how I live in the present.

In his second epistle, the apostle Peter wrote of the time when:

'the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; both the earth and the works that are in it shall be burned up.

'Since then that all these things shall melt away', he added:

'What manner of persons ought you to be in holy conduct and godliness'.¹⁰⁹

That is exactly how both Abraham and Moses reasoned.

May God enable you and me to follow in their steps, living the present in the light of the future.

Notes

¹ 'Literally, "he looked for the city which has the foundations", i.e. the only city with enduring foundations', F. F. Bruce, *Hebrews (New London Commentary on the New Testament)*, footnote 95 on page 297.

² 'As "strangers", they acknowledged that they were in a foreign land: as "sojourners" that they had no permanent possession, no rights of citizenship', B. F. Westcott, *The Epistle to the Hebrews (Greek text)*, page 363.

Compare the words of Abraham to the sons of Heth, 'I am a *stranger and a sojourner* with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight', Gen. 23. 4, and the words of Jacob to Pharaoh, 'the life of my fathers in the days of their sojourning', Gen. 47. 9.

³ The title 'the God of Abraham, the God of Isaac, and the God of Jacob' was the name specially chosen by God in His introduction of Himself to Moses prior to the exodus (Exod. 3. 6).

⁴ 'By saying "no" to Egypt, Moses says "yes" to a life of wandering exile on earth ... Exod. 2 says nothing of a statement by Moses renouncing his Egyptian inheritance. His actions spoke louder than words: he left Egypt for the land of Midian (Exod. 2. 15)', P. Ellingworth, *Hebrews (New International Greek Testament Commentary)*, page 611.

⁵ Matt. 6. 25.

⁶ Matt. 6. 26.

⁷ Matt. 6. 28.

⁸ Rom. 1. 20.

⁹ Matt. 4. 2.

¹⁰ Matt. 4. 2; 21. 18.

¹¹ John 4. 7; 19. 28 (cf. Psa. 22. 15).

¹² John 19. 23.

¹³ Matt. 6. 32.

¹⁴ 1 Tim. 6. 8.

¹⁵ Matt. 6. 33.

¹⁶ Matt. 6. 34.

¹⁷ For an example, see Paul's detailed schedule in Rom. 15. 23-29. He made it clear elsewhere that he saw his plans for the future as being subject to the Lord's will and permission, 1 Cor. 16. 7.

¹⁸ Rom. 15. 23-29 Paul made it clear elsewhere that he saw his plans for the future as being subject to the Lord's will and permission, 1 Cor. 16. 7.

¹⁹ 'Worrying is carrying tomorrow's load with today's strength—carrying two days at once. It is moving into tomorrow ahead of time. Worrying doesn't empty tomorrow of its sorrow, it empties today of its strength', Corrie Ten Boom, *Jesus is Victor*, page 60.

²⁰ 2 Cor. 12. 9.

²¹ Matt. 6. 11; Luke 11. 3.

²² Cf. 'you are *the same*', Heb. 1. 12. "The existing one who does not change". Every creature is changeable. A divine title', J. N. Darby, footnote to Heb. 1. 12 in his 'New Translation'.

²³ Heb. 13. 8.

²⁴ An exposition of 1 Thess. 4. 13-18 was attached in two parts, under the heading, 'The Coming again of the Lord Jesus', with the Monday Musings dated 26 June 2023 and 3 July 2023. The two parts of that exposition can be accessed at <https://voicesforchrist.org/writings/284> and <https://voicesforchrist.org/writings/285>.

²⁵ 1 Thess. 1. 10.

²⁶ 'The coming of our Lord Jesus with all his saints', 1 Thess. 3. 13; cf. 1 Thess. 4. 14.

²⁷ 1 Thess. 4. 15.

²⁸ 'The dead in Christ shall rise first', 1 Thess. 4. 16.

²⁹ 1 Cor. 15. 52.

³⁰ 1 Thess. 4. 16.

³¹ Literal rendering.

³² This is the same Greek word ('ἀρπάζω') as the apostle Paul used to describe his own unusual experience of transportation to heaven: 'such an one *caught up* to the third heaven', 2 Cor. 12. 2. Who better to write of the 'catching up' of the completed church when the Lord returns than the man who had personally experienced his own 'catching up'?

³³ 1 Thess. 4. 17.

³⁴ The following is an extract from the closing section of notes on 1 Thess. 4. 13-18 which were attached to the Musings for 3 July 2023:

Paul's exhortation (based, as it is, on solid grounds for comfort and hope) stands in marked contrast to what is written in one of the most pathetic papyrus letters that has come down to us from the following century.

That letter was written by a well-to-do lady named Irene, who wrote to extend her sympathy to bereaved friends.

Extracts from that letter read:

'Irene to Taonnophris and Philo good comfort. I am as sorry and weep over the departed one as I wept for Didymas [one of her own immediate family] ... And all things whatsoever were fitting, I have done ... But, nevertheless, against such things one can do nothing. Therefore comfort one another. Fare well. [Source: The Papyrus number Oxyrhynchus. The English translation comes from Adolf Deissmann, 'Light from the Ancient East', page 176.]

*As the scholar who translated this letter points out, it is clear that Irene 'experiences the difficulty of those whose business it is to console and who have no consolation to offer ... Who could help feeling for the helplessness of this woman ...?' [A Deissmann, *ibid.*, page 177.]*

But, in splendid contrast—and not limited to Irene's bare, 'Therefore comfort one another'—the apostle concludes, 'Therefore comfort one another with these words'.

³⁵ Yet, interestingly, in one sense, we owe this very consolation to the devil! For, as Paul explains at the end of chapter 2 and the beginning of chapter 3, the reason he has previously failed get to Thessalonica—and therefore his reason for now writing—is that 'Satan hindered us', 1 Thess. 2. 18; cf. 3. 5. This was why he had sent Timothy to them, he says, to confirm and to 'comfort' them, 1 Thess. 3. 1. But, in the event, Paul's letter has comforted countless thousands more than Timothy's presence at Thessalonica ever could. There can be no question that, in this instance (as in many other instances), Satan was too clever by half and seriously overreached himself.

³⁶ The Greek word ('ποσιπός') signifying, 'primarily, "from what country", then, "of what sort", is rendered "what manner of"', W. E. Vine, 'Expository Dictionary of New Testament Words', page 391.

The word the apostle John uses (translated 'what manner of') originally meant 'from what country does this come?' and was employed in John's day to describe anything which was strange and unaccountable. The word isn't found in the Greek Old Testament at all, and, in the New Testament, is sometimes, as here, used to express astonishment; see, for example, Matt. 8. 27. In effect, John is saying, 'The love which the Father has given us is a most unusual and extraordinary kind of love—an 'alien', a 'foreign', kind of love'. And so it is! For this love did not come from anywhere or anyone on earth!

³⁷ 1 John 3. 1.

³⁸ 1 John 3. 2a.

³⁹ 1 John 3. 2b.

⁴⁰ Rev. 22. 3-4.

⁴¹ Rom. 8. 29; cf. 1 Cor. 15. 49; Phil. 3. 21.

⁴² 1 John 3. 5.

⁴³ 1 John 3. 3.

⁴⁴ The Greek word, 'καθαρίζω'.

⁴⁵ The Greek word, 'ἀγνίζω'.

⁴⁶ Rom. 14. 10.

⁴⁷ 2 Cor. 5. 9-10. (Detailed notes on the relevant sections of Rom. 14 and 2 Cor. 5 were attached, under the heading, 'The Judgement Seat of Christ. Part 2' with the Monday Musings dated 23 May 2022. That attachment was the central of three studies; the first and the third were attached to the Monday Musings for 16 May 2022 and 30 May 2022 respectively. The three attachments can be accessed as a single document at <https://voicesforchrist.org/writings/238>.)

⁴⁸ Note the following comments:

(i) The word translated "bad" ('φάυλος') indicates: 'evil under (the) aspect ... of its good-for-nothingness, the impossibility of any true gain ever coming forth from it ... This notion of worthlessness is the central notion', R. C. Trench, 'Synonyms of the New Testament', Eighth Edition, page 305 {article lxxxiv}.)

(ii) 'We might ask what does the word "bad" cover or imply? Perhaps the best answer is that it includes all that is worthless and displeasing to the Judge', A. McShane, '2 Corinthians (What the Bible Teaches)', page 292.

⁴⁹ Note the following comments:

(i) 'The use of the term "judgement seat" would have been particularly evocative for Paul and the Corinthians since it was before Gallio's tribunal in Corinth that Paul had stood some four years previously (in A.D. 52) when the proconsul dismissed the charge that Paul had contravened Roman law (Acts 18. 12-17) ... the "suffering of loss" ('ζημιωθήσεται', 1 Cor. 3. 15)—the forfeiture of reward or privilege—may be part of the requital for 'bad' ... "it seems suggested that the sin of those who are admitted to the kingdom will be punished by assignment of inferior privileges or a lower place in the future kingdom"', M. J. Harris, 'The Second Epistle to the Corinthians (The New International Greek Testament Commentary)', comments on 2 Cor. 5. 10.

(ii) 'What then does Paul have in mind here when he speaks of receiving good or evil according to what a person has done in the body? It is a recognition that God will evaluate the lives and ministries of His children and reward those who have acted faithfully, while those who have not will suffer the loss of any reward (1 Cor. 3. 13-15)', C. G. Kruse, '2 Corinthians (Tyndale New Testament Commentary)', comment on 2 Cor. 5. 10.

(iii) 'What a man does may be worthless (1 Cor. 3. 12), without being so evil as to exclude from the kingdom ... All their shortcomings and failures will one day be exposed, and therefore they "make it their aim" to avoid such defects'.

A. Plummer, 'The Second Epistle of St. Paul to the Corinthians (The International Critical Commentary)', page 160.

(iv) 'The loss suffered is not the loss of salvation but the loss of a reward ... Brilliant work does not earn salvation; lacklustre work does not lose it', David E. Garland, '1 Corinthians (Baker Exegetical Commentary)', page 118.

⁵⁰ 1 Cor. 3. 13-15.

⁵¹ Rom. 14. 10.

⁵² 2 Cor. 5. 10.

⁵³ Rom. 14. 12.

⁵⁴ 2 Cor. 5. 10.

I note that the other key passages which deal with the subject of the judgement seat also lay emphasis on the fact that it will a time of individual assessment:

(i) 1 Corinthians 3: 'each will receive his own reward according to his own labour ... let each one take heed how he builds ... the work of each will be made manifest; for the day will declare it, because it will be revealed by fire; and the fire will test the work of each, of what sort it is', 1 Cor. 3. 8, 10, 13.

(ii) 1 Corinthians 4: 'Then each shall have his praise from God', 1 Cor. 4. 5.

(iii) Revelation 22: 'to give to each according to his work', Rev. 22. 12.

⁵⁵ 2 Tim. 4. 8.

⁵⁶ Heb. 6. 10.

⁵⁷ This is the rendering in the margin of the Revised Version.

⁵⁸ 'It is that to which the unseen objects of hope become real and substantial', M. R. Vincent, *'Word Studies in the New Testament'*, comment on Heb. 11. 1.

⁵⁹ 'The word was used for the "proof" or "demonstration" of something in dispute, while the cognate verb is found in relation to convicting someone of wrongdoing (John 8. 46; James 2. 9) ... it seems best to take (the word) as denoting "proof, demonstration" or "evidence", P. T. O'Brien, *'The Letter to the Hebrews (The Pillar New Testament Commentary)'*, comment on Heb. 11. 1.

⁶⁰ Note the following comments:

(i) 'There is no break between this verse and the previous one. The following survey of the effectiveness of faith in the history of the people of God is intended to provide an exposition based on 'those who have faith and keep their souls' (Heb. 10. 39)', D. Guthrie, *'Hebrews (Tyndale New Testament Commentary)'*, page 227.

(ii) 'Our author might well have proceeded from Heb. 10. 39 to the exhortation to "run with steadfast endurance the race for which we are entered" (Heb. 12. 1); but first he encourages his readers further by reminding them of examples of faith in earlier days', F. F. Bruce, *ibid.*, page 277.

(iii) 'Now faith is the substance of things hoped for, the evidence of things not seen' (Heb. 11. 1) 'is **not** a definition of what faith is **but** a description of what faith produces. The divine, spiritual, heavenly and supernatural objects, which are presented to us in the Word, appear intangible and nebulous to the unbeliever but faith gives them substance and reality! Though the things hoped for are invisible and future, faith makes them sure and solid and gives them a real subsistence in the soul ... Faith gives the things promised by God a present actuality in the heart, and makes Christ and heaven more certain than if seen by the physical eye', A. W. Pink, *'Faith as a Masticator'*, accessed at <https://bibleportal.com/sermon/Arthur-Pink/faith-as-a-masticator>.

(iv) 'Physical eyesight produces conviction or evidence of visible things; faith is the organ which enables people to see the invisible order', F. F. Bruce, *ibid.*, page 279.

(v) 'Some things are invisible, either because that is their nature, or because they are as yet hidden in the future. Faith brings us conviction that they are real so that we count them as certainties and base our choices and decisions on them and guide our lives by them', David Gooding, *'An Unshakeable Kingdom'*, page 215.

⁶¹ Gen. 11. 4-9.

⁶² Gen. 11. 31; cf. Acts 7. 4.

⁶³ Gen. 12. 2.

⁶⁴ See, for example, Sir Leonard Woolley, *'Abraham'*, pages 79-82, A. Millard, *'Discoveries from Bible Times'*, pages 50-53, and [https://religion.fandom.com/wiki/Sin_\(mythology\)](https://religion.fandom.com/wiki/Sin_(mythology)).

⁶⁵ Acts 7. 2.

⁶⁶ Josh. 24. 2-3.

⁶⁷ 'By faith Abraham ... went out', Heb. 11. 8.

⁶⁸ 'By faith he sojourned in the land of promise', Heb. 11. 13.

⁶⁹ 'If they had been mindful of that country from which they went out, they would have had opportunity to return', Heb. 11. 15.

⁷⁰ Truly, one of the *'Pilgrim Fathers'* of the men and women of faith in Heb. 11.

⁷¹ 'He dwelt in tents. He did not build any walled city. The only piece of ground which he ever acquired was a burying-place', J. Barmby, *'The Pulpit Commentary'*, Volume 21, page 311.

⁷² 'The key verb employed here [*ἐκδέχομαι*] is intensive, meaning "to wait expectantly", and was used earlier of Jesus waiting for His enemies to be made His footstool (Heb. 10. 13)', P. T. O'Brien, *ibid.*, comment on Heb. 11. 10.

⁷³ The writer contrasts 'tents' with a 'city', Heb. 11. 9-10; the apostle Paul contrasts our present, earthly 'tent' with our future heavenly and eternal 'house', 2 Cor. 5. 1-2.

In one sense, the life of Abraham can be said (with a nod in the direction of Charles Dickens) to be *'A Tale of Two Cities'*—(i) the city of Ur and (ii) 'the city of the living God' (Heb. 12. 22).

⁷⁴ Heb. 11. 8-10.

⁷⁵ Note the following comments:

(i) 'The words translated "architect" and "builder" are very similar in meaning. "Architect" could be used for the "designer" who planned a building project; "builder," for one who completed it. By using both the pastor insists that this city is permanent and superior because from conception to completion it is the work of God', G. L. Cockerill, *Hebrews (New International Commentary on the New Testament)*, comment on Heb. 11. 10.

(ii) 'Of the two words describing God's part in the city, the first, builder (*τεχνίτης*), conveys the idea of 'architect', the planner of each part and integrator of these separate parts into a whole. The second word, maker (*δημιουργός*) focuses more especially on the execution of the plans', D. Guthrie, *ibid.*, page 234. (We might say that, in summary, God is the city's 'preparer', Heb. 11. 16.)

(iii) 'Abraham continued to live as a pilgrim and foreigner. It doubtless took a lot of faith to do so. His secret was that he kept his sights on the eternal city', David Gooding, *ibid.*, page 222.

⁷⁶ Gen. 4. 17.

⁷⁷ Rev. 21. 22.

⁷⁸ Rev. 21. 23.

⁷⁹ Peter Eldin, *Amazing Blunders and Bungles*, page 26.

⁸⁰ The city started to decline around 500 BC after the Babylonian Empire fell to the Persians.

⁸¹ Sir Leonard Woolley, *ibid.*, pages 69-70.

⁸² Note the following comments:

(i) 'God allows Himself to be identified (before the revelation of His Name in Exod. 3. 14) as "the God of Abraham, Isaac, and Jacob" because He is not ashamed to be known and named as their God ... for this reason that He has in fact already prepared for them the heavenly city which they strive for in faith', P. Ellingworth, *ibid.*, comment on Heb. 11. 16.

(ii) 'They "confessed" themselves to be strangers in this world because they were seeking Him (Heb. 11. 13). Therefore, He is "not ashamed" to "confess" Himself as their God', G. L. Cockerill, *ibid.*, comment on Heb. 11. 16.

(iii) Just as God was 'not ashamed' to be called the God of the patriarchs, Heb. 11. 16, so the Lord Jesus is 'not ashamed' to call His people, 'brethren', Heb. 2. 11.

⁸³ 'God had "prepared" the land of Canaan for His people (Exod. 23. 20). The Greek Old Testament used the same word as occurs in Heb. 11. 16', J. M. Girdwood, *Hebrews (The College Press NIV Commentary)*, comment on Heb. 11. 16.

⁸⁴ Exod. 3. 6, 15-16; 1 Kings 18. 36; 1 Chron. 29. 18.

⁸⁵ Heb. 13. 14.

⁸⁶ 'The Pilgrim's Song', quoted from *The Poetical Works of the Rev. H. F. Lyte, M.A.*, 1907, page 51.

⁸⁷ Note the following comments:

(i) 'In the providence of God, the adoption of the infant Moses by the daughter of Pharaoh was the means by which he received the education and training necessary for the great work for which God had destined him', W. Jones, *'The Pulpit Commentary'*, Volume 21, page 334; 'Moses was learned in all the wisdom of the Egyptians', Acts 7. 22.

(ii) Yet, in faith, Moses moved on from that part of his life. 'But brought up in the Egyptian court, instructed by Egyptian teachers, how would Moses become acquainted with his connection with the Israelites, with their history and their hopes, and with the sublime character of the God whom they acknowledged? In the providence of God, it was so ordered that his own godly mother was his nurse', W. Jones, *op.cit.*, page 335.

(iii) 'Many cling to providences, as though they were to be the guide for faith. Nothing could be more remarkable providence than that which placed Moses in the court of Pharaoh, but it was not the guide for the faith of Moses. Brought up as the son of Pharaoh's daughter, instructed in all the wisdom of the Egyptians, mighty in words and in deeds - there providence had placed him. If ever there was a remarkable providence, it was the case of Moses. ... Had Moses reasoned, his reasoning might have had great scope of argument; he might have said, God's providence has placed me here; I can use all this influence for God's people, and the like. But he never thought of such a thing. His place was with God's people. He did not act for God's people merely; he did not patronise God's people; his place was with and amongst God's people. God's providence had given him a position which he might relinquish [Heb. 11. 24-27]; but it was no guide for conscience', J. N. Darby, *'The Passage of the Red Sea'*, Collected Writings, Volume 12, page 287.

(iv) 'Perhaps more important than his Egyptian schooling was the godly instruction which he must have received from his mother in those early impressionable years. How faithfully she must have rehearsed to her son the stories of Jehovah's dealings with the nation, and with Abraham and Isaac and Jacob. And how she would have impressed upon him his essential relationship with the Hebrew people', J. M. Flanigan, *'Hebrews (What the Bible Teaches)'*, page 249.

(v) Moses was 'forty years old' when he turned his back on Egypt, Acts 7. 23; cf. 'when Moses was grown', Exod. 2. 11, and 'when he was come to years', Heb. 11. 24.

⁸⁸ Heb. 11.24-26.

⁸⁹ For many of the contrasts, I am indebted to the following quotation: 'He was the child of a slave, and the son of a queen. He was born in a hut, and lived in a palace. He inherited poverty, and enjoyed unlimited wealth. He was the leader of armies, and the keeper of flocks. He was the mightiest of warriors, and the meekest of men. He was educated in the court, and dwelt in the desert. He had the wisdom of Egypt, and the faith of a child ... He was backward in speech, and talked with God', I. M. Haldeman, 'Moses', in 'How to study the Bible and Other Expositions' (1904). page 533.

⁹⁰ Acts 7. 22.

⁹¹ Exod. 1. 22.

⁹² Deut. 34. 7.

⁹³ Note the following comments:

(i) 'Moses was able to recognise in a host of bondsmen a divine nation. By faith, he saw what they were called to be', B. F. Westcott, *ibid.*, page 372.

(ii) 'At this stage Moses manifests his own faith by an act that parallels Abraham's rejection of the security of an earthly homeland', H. W. Attridge, *'The Epistle to the Hebrews: Hermeneia'*, page 340.

⁹⁴ To some extent, the heart of Moses was a reflection of the heart of God—looking with compassion on His afflicted people: Moses 'went out to his brethren, and looked on (לָרָא) their burdens', Exod. 2. 11; 'God looked on (לָרָא) the children of Israel, and God took knowledge of them', Exod. 2. 25.

⁹⁵ 'The step he took that day, as recorded in Exod. 2. 11, was the refusal mentioned, as is shown by the statement in both passages, "when he was grown up" [Exod. 2. 11; Heb. 11. 24]', W. E. Vine, *'Hebrews'*, page 137.

⁹⁶ Exod. 2. 12.

⁹⁷ Note the following comments:

(i) 'The tense of the verb 'refused' ('ἀρνέομαι') points to a specific act of choice. It illustrates faith acting in a crisis, although it need not imply the absence of considerable premeditation', D. Guthrie, *ibid.*, page 240.

(ii) 'The verb is culminative aorist [an aorist that emphasises the completion of an action, especially the results that flow from it], affirming that Moses' decision was complete. He rejected totally, once and for all, the exalted status of being "a son of Pharaoh's daughter", G. L. Cockerill, *ibid.*, comment on Heb. 11. 24.

⁹⁸ Heb. 11. 25.

⁹⁹ 'As an infant he had quickened faith: as a man he showed it', B. F. Westcott, *ibid.*, page 371.

¹⁰⁰ Note the following comments:

(i) 'What made him do it? According to the writer it was not hot-headed enthusiasm. It was the result of a considered weighing of the comparative value of things and a calm deliberate decision to go for the most valuable', David Gooding, *ibid.*, page 233.

(ii) 'This was not the grand motive for his great choice. He did not consecrate himself to the true God because of the rewards of his service. Higher and purer were the motives which determined his choice. But the prospect of these rewards encouraged him in making the choice', W. Jones, *ibid.*, page 336.

¹⁰¹ Note the following comments:

(i) 'Moses rejected the "temporary advantage" in favour of suffering because he "reckoned" (i.e., accurately calculated) the vast superiority of the divine reward ... The vast value of the "treasures of Egypt" was legendary, yet Moses refused to compare Egypt's treasures with God's promised reward. Instead, he compared the best Egypt had to offer with the "reproach of Christ"', G. L. Cockerill, *ibid.*, page 564.

(ii) 'Moses weighed the issues in his mind, and decided that the temporal wealth of Egypt was far less valuable ... Moses weighed the issues of time in the balances of eternity', F. F. Bruce, *ibid.*, pages 320-321.

(iii) An unfortunate typographical error which pinpoints the danger of loving 'the treasures of Egypt':

'When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of deaths, and hell's destruction,
Land my safe on Canaan's side'. (Emphasis mine)

(Source: <https://answersingenesis.org/education/spurgeon-sermons/1588-the-believers-deathday-better-than-his-birthday/> ... scroll down to the section immediately below Mr Spurgeon's sermon.)

¹⁰² Much as, some 1500 years later, the apostle Paul counted as 'refuse' ('σκύβαλον') all things which had once been gain to him, that he might win Christ, Phil. 3. 8.

¹⁰³ The Greek word is 'μισθαποδοσία' ... 'a payment of wages', W. E. Vine, *Expository Dictionary of New Testament Words*, page 513.

¹⁰⁴ Note the following comments:

(i) 'The words for "he looked to the reward" mean that Moses focused his gaze on a nobler target. The verb ('ἀποβλέπω') means 'to look away' implying a deliberate turning from one thing to another', D. Guthrie, *ibid.*, page 242.

(ii) 'The 'ἀπο' strengthens the simple 'βλέπω'. He "looked away from all else to". Only here in the New Testament', C. J. Vaughan, *The Epistle to the Hebrews*, page 238.

(iii) 'The expression suggests a concentrated effort, and the imperfective aspect indicates that this was his ongoing attitude', P. T. O'Brien, *ibid.*, comment on Heb. 11. 26.

(iv) 'Xenophon speaks of a person as being so vain that she kept "gazing" (ἀποβλέπω) at her own reflection', W. Barclay, *New Testament Words*, page 55.

(v) The Greek word ('ἀποβλέπω') is 'used of keeping one's attention fixed on something, as an artist keeps his fixed on the object or model which he is reproducing in painting or sculpture', F. F. Bruce, *ibid.*, footnote 190 on page 321.

¹⁰⁵ Heb. 11. 10.

¹⁰⁶ Heb. 11. 26.

¹⁰⁷ D. Guthrie, *ibid.*, page 242.

Note also the following comments:

(i) 'Moses chose the imperishable, saw the invisible, and did the impossible', Vance Havner, quoted in Warren Wiersbe, *Be Confident*, page 128.

(ii) 'Moses was "seeing" with the eyes of faith the "One" who cannot be seen with physical eyes', G. L. Cockerill, *ibid.*, page 577.

¹⁰⁸ 'Believe', I say, not 'know' or 'think I know'.

¹⁰⁹ 2 Pet. 3. 10-11.