

Gallup: Fewer than half of Americans belong to a church or other house of worship

While Americans still believe in God, a growing number have dropped out of organized religion.

“The decline in membership coincides with the rise of the so-called “Nones” — those who claim no religious affiliation. Gallup reports about one in five Americans (21%) is a None — making them as large a group as evangelicals or Catholics. Other polls put the number at closer to 30%.

Few Nones belong to a house of worship, Gallup found.

“As would be expected, Americans without a religious preference are highly unlikely to belong to a church, synagogue or mosque, although a small proportion — 4% in the 2018-2020 (survey) — say they do,” the report from Gallup states. “That figure is down from 10% between 1998 and 2000.”

## Series Overview

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- The Eternal Rescue Plan - Books of Moses
- History's Delivery Cycle - Judges & Prophets
- Monarchy Over Theocracy - Jerusalem/Samaria and It's Rulers
- Lament Over Jerusalem - Pre-Exilic Prophets
- God's Word to Rebuild - Nehemiah Ezra & Zerubabbel
- What Happened Between Malachi & Matthew?
- Dawn of the Covenant - John The Baptist as the Bridge between Testaments

Moving along from our 4th quarter series on Compelling Love of God, we focused on the Holy Spirit's revival power, then we encouraged one another to be kind after God's own character and today we begin a "History of the Mystery" series in which I will attempt to share the gospel from the Old Testament -

The Eternal Rescue Plan - Books of Moses

History's Delivery Cycle - Judges & Prophets

Monarchy Over Theocracy - Jerusalem/Samaria and It's Rulers

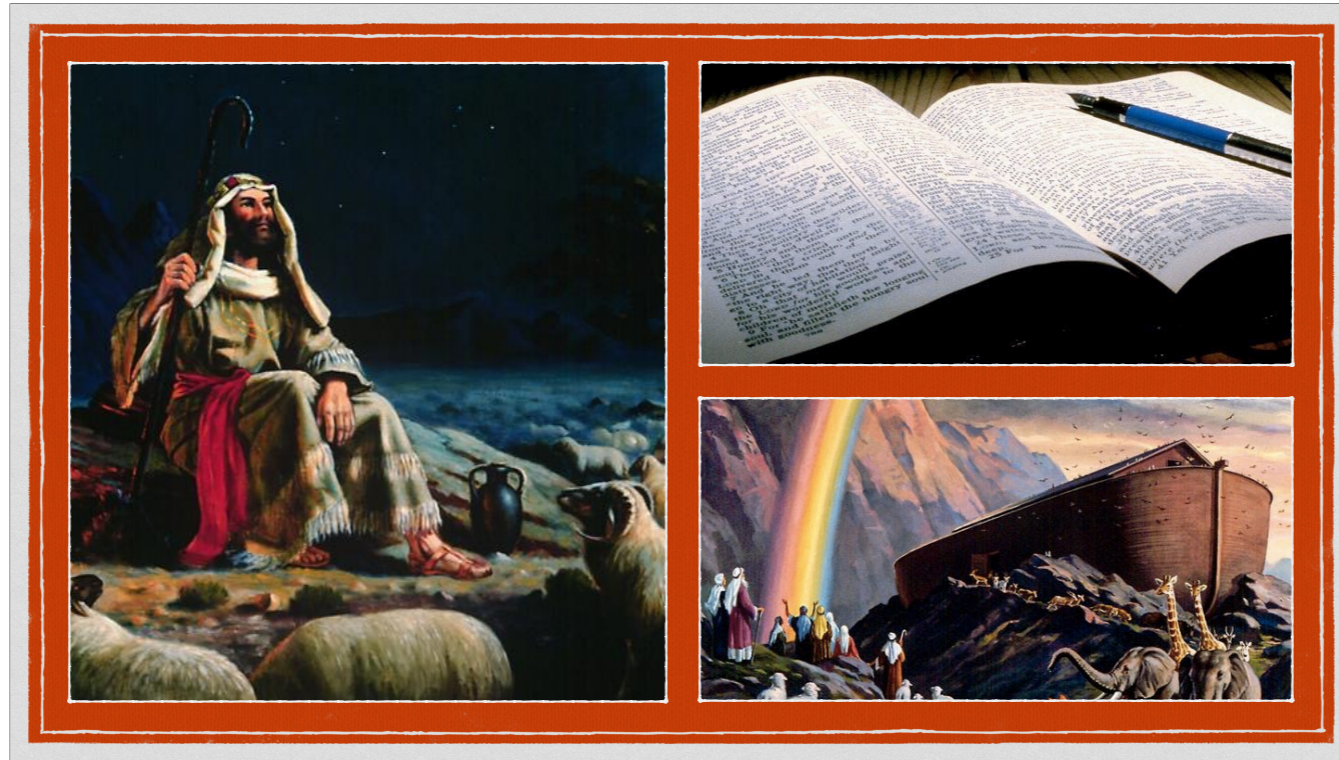
Lament Over Jerusalem - Pre-Exilic Prophets

God's Word to Rebuild - Nehemiah Ezra & Zerubabbel

What Happened Between Malachi & Matthew?

Dawn of the Covenant - John The Baptist as the Bridge between Testaments





From the perspective of the Old Testament, we see the gospel through the lens of the characters in scripture. And we learn that “Love and force are alien operations. Love does not take, it gives. It does not subjugate, it liberates. It does not rise to triumph, it stoops to serve. The terminology of conquest seems ill-suited to express the central feature of God’s character.” - Chartier pg. 19

**The Future of Adventism edited by Gary Chartier**

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**“In view of the fact that everything owes its existence to God, what are we to make of the enormous stature the devil enjoys in the great controversy scheme? Here we encounter a personality so powerful it can evidently present itself as a plausible rival to God for the allegiance of intelligent creatures. How is this possible when the devil is just as dependent on God for existence as everything else in the universe, and when presumably perceptive beings like angels would have no difficulty recognizing this fact? ...” - Richard Rice  
*God in The Future of Adventism* pg. 16**

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**“...What could an intelligent being hope to gain from contesting God’s supremacy, knowing all the while that God could instantly annihilate him?..What is at stake, then, is not God’s supremacy, but the kind of supremacy God seeks... if God’s government is based on the loving response of God’s creature, then a serious misconception of who and what God is can pose a threat.” - Richard Rice *God in The Future of Adventism* pg. 16**

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## The Six Books of Moses

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Pentateuch plus Job



“There remains much to support the tradition that ascribes the book to Moses. Moses spent 40 years in Midian, which would give him ample background for the strong Arabic flavor that is evident throughout the book. Moses’ Egyptian background also explains the allusions to Egyptian life and practice that occur in the book. The picture of God as creator and sustainer fits well with the creation narrative preserved in another book written by Moses (see Ed 159).

...There were worshipers of God outside the confines of Abraham’s descendants. The setting is not political, military, or ecclesiastical. Rather, Job emerges from a domestic background, common to his age. He was a wealthy landowner, honored and loved by his countrymen. He can be identified with no dynasty or ruling clan. He stands out, a lone, majestic figure in history, important because of his personal experience rather than because of his relationship to his time or to his contemporaries.”

Nichol, F. D. (1978). *The Seventh-day Adventist Bible Commentary : The Holy Bible with exegetical and expository comment. Commentary Reference Series (Job 1:1)*. Washington, D.C.: Review and Herald Publishing Association.



## Gospel in the story of Job

- ““Though He slay me, I will hope in Him. Nevertheless I will argue my ways before Him.” (Job 13:15 NAS95)
- “As for me, I know that my Redeemer (Goel) lives, And at the last He will take His stand on the earth.” (Job 19:25 NAS95)
- “I know that You can do all things, And that no purpose of Yours can be thwarted. ‘Who is this that hides counsel without knowledge?’ “Therefore I have declared that which I did not understand, Things too wonderful for me, which I did not know.” ‘Hear, now, and I will speak; I will ask You, and You instruct me.’ “I have heard of You by the hearing of the ear; But now my eye sees You; Therefore I retract, And I repent in dust and ashes.” (Job 42:2–6 NAS95)

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**The book of Genesis was written about 1,500 years before Christ (GC v), while the Hebrews were in bondage in Egypt.** It contains a sketch of this world's history covering many centuries. The early chapters of Genesis cannot be placed in a historical setting, as we ordinarily think of history. We have no history of the antediluvian world, except that written by Moses. We have no archeological records, only the mute and often obscure testimony of the fossils.

Nichol, F. D. (1978). *The Seventh-day Adventist Bible Commentary : The Holy Bible with exegetical and expository comment. Commentary Reference Series (Ge 1:1)*. Washington, D.C.: Review and Herald Publishing Association.

## **Exodus Historical Setting**

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**“Moses’ first book, Genesis, presents a brief outline of the history of God’s chosen ones from the creation of the world to the close of the patriarchal age, a period of many centuries. In its first two chapters, however, Exodus, the continuation of Genesis, covers only about 80 years, and in the remainder of the book but a year or so.” - SDABC**

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While Moses was in Midian where he had written the books of Genesis & Job, the LORD appeared to Him in Exodus 3:6-8 - “He said also, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Then Moses hid his face, for he was afraid to look at God.

The LORD said, “I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. “So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.” (Exodus 3:6-8 NAS95)

**“The chief purpose of Moses in writing Exodus was to describe God’s marvelous intervention on behalf of His chosen people, in delivering them from slavery, and His gracious condescension in entering into covenant relation with them.”**

**- SDABC Introduction to Exodus**

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“Hence God led the people around by the way of the wilderness to the Red Sea; and the sons of Israel went up in martial array from the land of Egypt.” (Exodus 13:18 NAS95)

“Then they set out from Succoth and camped in Etham on the edge of the wilderness. The LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night. He did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people.” (Exodus 13:20–22 NAS95)



“Then Moses stretched out his hand over the sea; and the LORD swept the sea back by a strong east wind all night and turned the sea into dry land, so the waters were divided. The sons of Israel went through the midst of the sea on the dry land, and the waters were like a wall to them on their right hand and on their left.” (Exodus 14:21–22 NAS95)





## Mt. Sinai

AKA Mt. Horeb or Mountain of God



“In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai.” (Exodus 19:1 NAS95)

After the people all hear the full ten commandments and agree in covenant assent, God repeats to Moses - “Then the LORD said to Moses, “Thus you shall say to the sons of Israel, ‘You yourselves have seen that I have spoken to you from heaven. ‘You shall not make other gods besides Me; gods of silver or gods of gold, you shall not make for yourselves.’” (Exodus 20:22–23 NAS95)

## **Book of the Covenant - Theocracy**

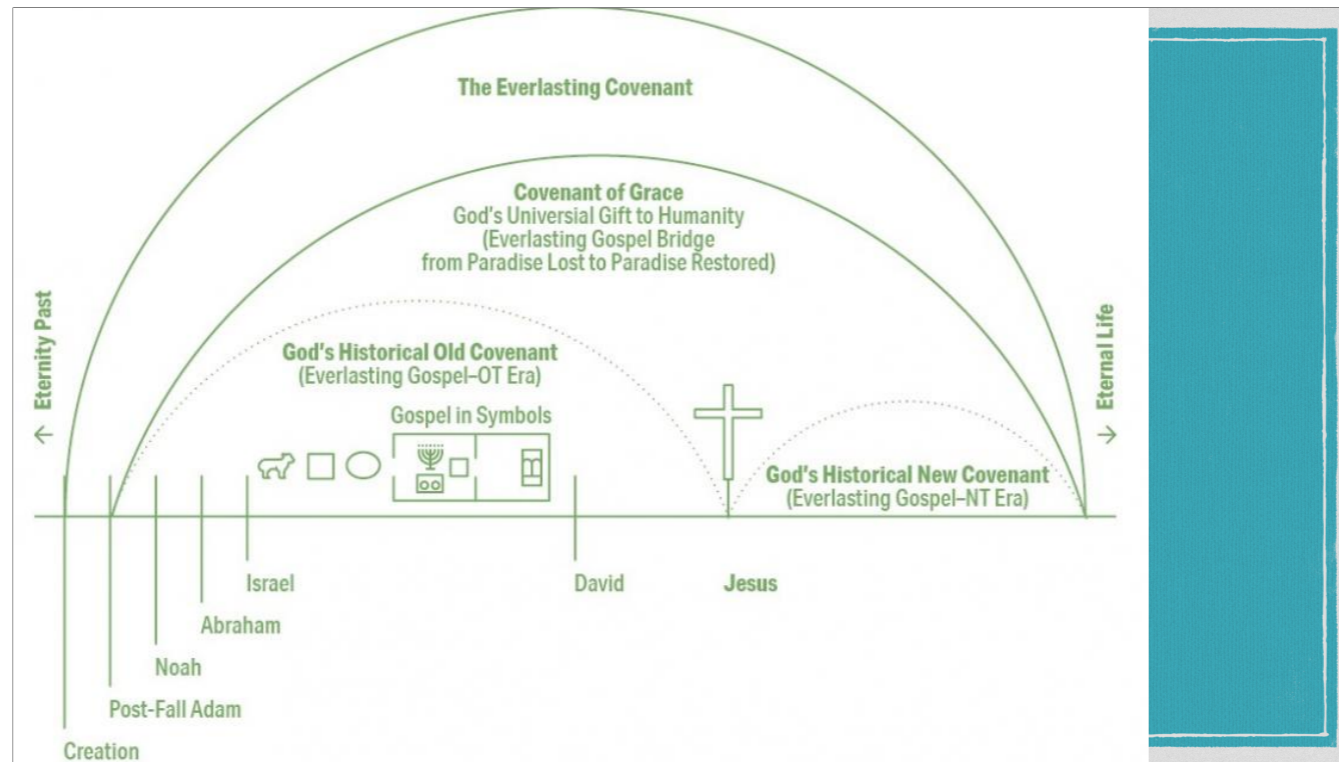
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- Decalogue - Ten Commandments (20:2-17)**
- Laws regarding worship of God (20:23-26)**
- Laws respecting rights of persons (Ch. 21;1-32)**
- Rights of Property (21:22-22:15)**
- Miscellaneous laws & Civil Organization of State**

Exodus 20:22ff - "With this verse begins the "book of the covenant" (ch. 24:7), which closes with ch. 23. It is a detailed enlargement upon the principles contained in the Decalogue, and is composed of various civil, social, and religious laws. From ch. 24:4, 7 we are led to believe that these laws, received by Moses at Sinai immediately after the delivery of the Ten Commandments, were put in writing and collected into a book, known as "the book of the covenant," which was considered especially holy. Following the order of the Decalogue, the first and foremost laws are those having to do with the worship of God (vs. 23-26). Next come laws respecting the rights of persons (ch. 21:1-32), beginning with the rights of slaves and ending with the compensation to be made for injuries to persons caused by cattle. The third section has to do with rights of property (ch. 21:33 to 22:15). The remaining part of the "book" gives miscellaneous laws, some concerned with divine affairs, some with human affairs generally related to the civil organization of the state. This code contains some 70 distinct laws." - SDABC



“Then he took the book of the covenant and read it in the hearing of the people; and they said, “All that the LORD has spoken we will do, and we will be obedient!” So Moses took the blood and sprinkled it on the people, and said, “Behold the blood of the covenant, which the LORD has made with you in accordance with all these words.”” (Exodus 24:7–8 NAS95)



Covenant made with Israel at Sinai - Key part of the Everlasting Covenant of God. - Chart from Skip McCarty - In Granite or Ingrained? -

“For finding fault with them, He says, “BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH; NOT LIKE THE COVENANT WHICH I MADE WITH THEIR FATHERS ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; FOR THEY DID NOT CONTINUE IN MY COVENANT, AND I DID NOT CARE FOR THEM, SAYS THE LORD. “FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. “AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, ‘KNOW THE LORD,’ FOR ALL WILL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM. “FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE.””

(Hebrews 8:8–12 NAS95)



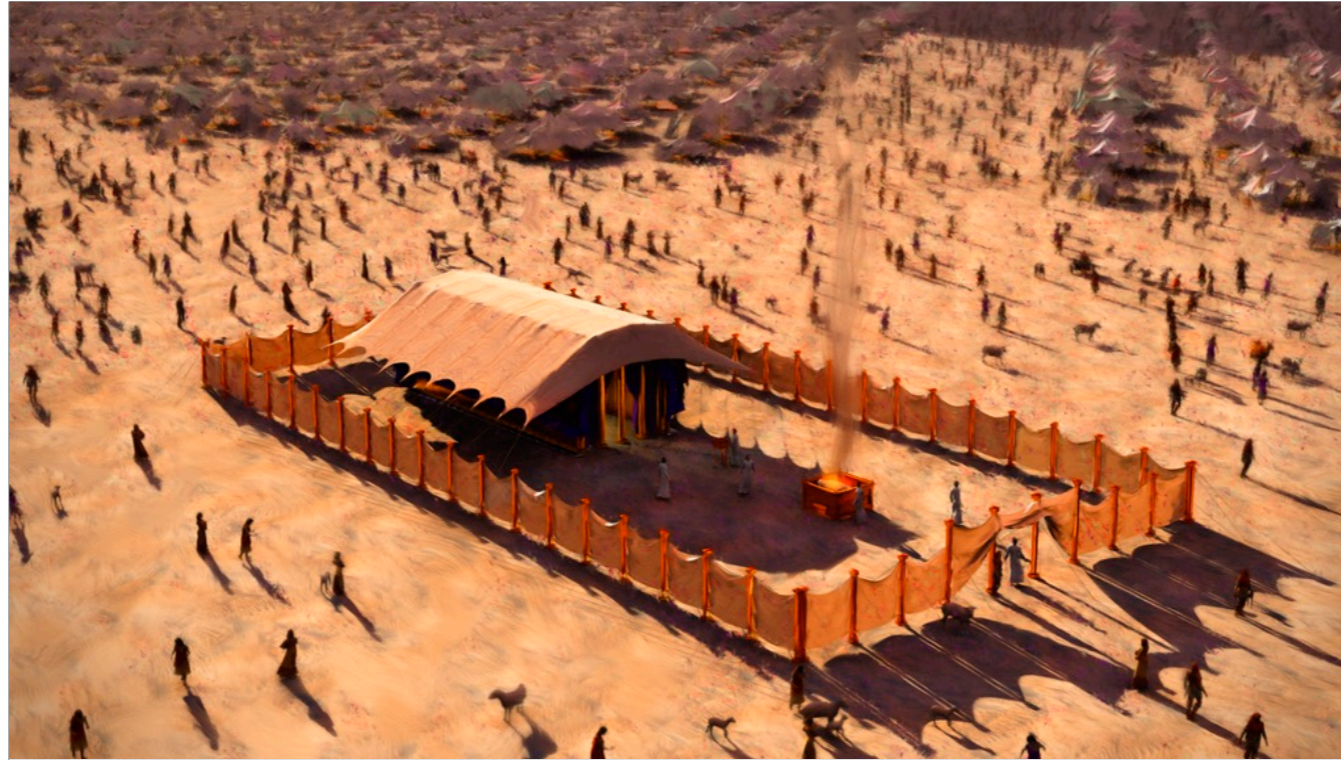
“The LORD said to Moses, “I have seen this people, and behold, they are an obstinate people. “Now then let Me alone, that My anger may burn against them and that I may destroy them; and I will make of you a great nation.”

Then Moses entreated the LORD his God, and said, “O LORD, why does Your anger burn against Your people whom You have brought out from the land of Egypt with great power and with a mighty hand? “Why should the Egyptians speak, saying, ‘With evil intent He brought them out to kill them in the mountains and to destroy them from the face of the earth’? Turn from Your burning anger and change Your mind about doing harm to Your people. “Remember Abraham, Isaac, and Israel, Your servants to whom You swore by Yourself, and said to them, ‘I will multiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants, and they shall inherit it forever.’” So the LORD changed His mind about the harm which He said He would do to His people.” (Exodus 32:9–14 NAS95)

**“In interceding as he did for Israel, Moses typified the intercession of Christ for sinners. But he could not, as did our Lord, bear the guilt of the transgressors.” - SDABC**



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In Israel, God hoped to make a nation of priests, but their sin led to a sub-set of the priesthood and ironically, Aaron is chosen as it's head intercessor.

## Christ in The Writings of Moses

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- Job - He is the trusted Redeemer
- Genesis - Lamb Slain from the Foundation of the World
- Exodus - He is the Pillar, Priest, and Protector
- Leviticus - He is the Sanctuary
- Numbers - He is the Star & Scepter of Israel
- Deuteronomy - He is the Lawgiver & Prophet Like Moses

Job - He is the Trusted Redeemer

Genesis - Lamb Slain from the Foundation of the World

Exodus - He is the Pillar, Priest, and Protector

Leviticus - He is the Sanctuary

Numbers - He is the Star & Scepter of Israel (Balaam's Prophecy Num. 24:17)

Deuteronomy - He is the One who is to Come (Deut. 18:15, 18)



## Types of Christ in Moses' Writings

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**Job**

**Adam**

**Abel**

**Seth**

**Noah**

**Abraham, Isaac,**

**Jacob**

**Joseph**

**Moses**

**Aaron**

Types of Christ in Moses' Writings

Adam

Abel

Seth

Noah

Abraham, Isaac, Jacob

Joseph

Moses

Aaron

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That changeless aspect of God's character is revealed in it's entirety in the face of Jesus Christ who Moses typified by interceding for the sinful Israelites.

“As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life.

“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.“For God did not send the Son into the world to judge the world, but that the world might be saved through Him.” (John 3:14–17 NAS95)



“As historian, poet, philosopher, general of armies, and legislator, he (Moses) stands without a peer. Yet with the world before him, he had the moral strength to refuse the flattering prospects of wealth and greatness and fame, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." {PP 245.4}