

Program: SS Panel 2025 2Q

Quarterly title: Allusions, Images, Symbols: How to Study Bible Prophecy

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Lesson Title: #2 The Genesis Foundation

For Lesson Dates: April 5-11, 2025

Section title: Thursday - The Serpent

Record date: Monday January 27, 2025

Note: This color and font = quarterly text

Note: This color and font = John Dinzey notes

]]> Emphasize this

Question:

>[=] Story:

REF:>>

>> Note: this lesson deals with first mention principle in
prophecy

Lesson 2

*April 5–11

The Genesis Foundation

SABBATH AFTERNOON

Read for This Week's Study: Isa. 40:7, 8; Gen. 22:1–13; John 3:16; Rev. 5:5–10; 1
Cor. 15:15–19; Rev. 12:1–9.

Memory Text: "The next day John saw Jesus coming toward him, and said,
'Behold! The Lamb of God who takes away the sin of the world!' " (John
1:29, NKJV).

>>> REDO approach to deal with the deceptive nature of the first introduction of "the serpent"

THURSDAY

April 10

The Serpent

READ

The issue of worship is a key subject in the book of Revelation. The perpetrator and enabler of false systems of worship is identified as the "dragon" (Rev. 13:2–4), and the serpentine description of this fallen cherub is no accident. It clearly points us back to the Garden of Eden, where a serpent entered paradise and persuaded Adam and Eve to follow him into rebellion against the Creator.

Compare Genesis 3:1–5 with Revelation 12:1–9. What are some of the common themes in each account? How do the details found in the introduction of the serpent in Genesis help us to understand some of the issues that had previously led to the war in heaven mentioned in Revelation?

> the old and new testament complement one another. The old testament helps you understand the New Testament and vice versa. In order to get a better understanding of God's word, that is, God's message we must study both.

> we should understand the genesis chapter 3 is presented to us after Genesis, chapter 1, and chapter 2. What do we see in chapter 1 that God created a perfect world were there was no evil, and in reading Genesis, chapter 1 verse 31 we understand that God looked at everything that he had made, and it was very good, this means that there was no evil in it.

Genesis 1:31 31 Then God saw everything that He had made, and indeed *it was very good*. So the evening and the morning were the sixth day.

very; H3966 ([Brown-Driver-Briggs](#)) מְאֹד me'ôd

BDB Definition:

- 1) **exceedingly, much** (adverb)
- 2) might, force, abundance (substantive)
- 3) **muchness**, force, abundance, exceedingly (noun masculine)

good: H2896 ([Brown-Driver-Briggs](#)) טוֹב ṭôb

BDB Definition:

- 1) **good, pleasant, agreeable** (adjective)
 - 1a) pleasant, agreeable (to the senses)
 - 1b) pleasant (to the higher nature)
 - 1c) good, excellent (of its kind)
 - 1d) good, rich, valuable in estimation

>> in essence, Genesis 1:31 is saying **GOD LOOKED over everything He Had made and it was “very good” or “exceedingly good” or “exceedingly excellent. There was absolutely no evil whatsoever.** So we have to ask ourselves some questions when we get to Genesis chapter 3. What's going on with the serpent? Is it not acting according to the way God created it, it is not acting very good or exceedingly excellent. Let's go back to:

Genesis 3:1–5 1 Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’”

>> as we go back to the lesson, we can see that to the question the devil through the serpent presented, “indeed, said you should not eat every tree of the garden,”

>>> the way the serpent presented the question was within insinuation of doubt and this trust in what God has said.

Question: What does this cause Eve to do?

Answer: Eve comes to God's defense.

> based on this we can safely come to the conclusion that this was the approach he used with the heavenly angels.

We may eat the fruit of the trees

Genesis 3:2 And the woman said to the serpent, “We may eat the fruit of the trees of the garden;

3 but of the fruit of the tree which *is* in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’ ”

>> Eve loved God and she came to God’s defense and tried to set the record straight as to what God had said. Now we must understand that Eve had perfect recollection she remembered exactly what God had said.

The serpent’s deception: “You will not surely die.

Genesis 3:4 Then the serpent said to the woman, “You will not surely die.

Genesis 3:5 For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

> The serpent implied, I know God. In fact, I know Him better than you.

>> considering what we have just read about how the devil approached Adam and eve, we can see if he conclude that he is following something that he knows could work. He had tried the same thing on the Angels in heaven, to some degree.

John 8:44 44 You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it.

Revelation 12:1–9 Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.

2 Then being with child, she cried out in labor and in pain to give birth.

3 And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads.

4 His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.

Revelation 12:4

drew — *Greek, present tense*, “draweth,” “drags down.” His *dragging down the stars* with *his tail* (lashed back and forward in his fury) **implies his persuading to apostatize**, like himself, and to become earthy, those angels and also once eminent human teachers who had formerly been heavenly (compare [Rev 12:1](#); [Rev 1:20](#); [Isa 14:12](#)).” Jamieson-Fausset-Brown

Revelation 12:5 She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne.

6 Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.

7 And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought,

8 but they did not prevail, nor was a place found for them in heaven any longer.

9 So the great dragon was cast out, **that serpent of old, called the Devil and Satan, who deceives the whole world;** he was cast to the earth, and his angels were cast out with him.

READ

There are two accounts in the Scriptures where Satan leads the whole world astray. In Genesis, at a moment when there were only two people in existence; and then in the account given in Revelation 12 and 13, where Satan is identified as the one who “deceives the whole world” (Rev. 12:9) and as the one who enables the beast power and leads “all the world” to worship it (Rev. 13:2, 3). **One of the themes found in Bible prophecy is the unchanging nature of the great controversy.** God’s character and Word do not change, and neither do the ambitions of the devil.

READ

Fortunately, because the nature of the great controversy does not change, and because we have clear reference points in the prophetic Scriptures, Christians are able to sift through trends and begin to recognize where spiritual pitfalls might lie. **God will always be who He is, and the same is true of the devil. Satan may wear a thousand disguises, but millennia of fallen human history, coupled with the prophetic**

7 For let not that man suppose that he will receive anything from the Lord;

Consider how culture changes over time. Societal norms shift; things that were once acceptable become unacceptable, and vice versa. Given that the underlying issues and actors in the great controversy do not change, what things should a Christian consider in examining the shifting cultural landscape? For example, the original lies that the devil told, such as you shall not die, and you shall be as gods—where can you find them being told in your culture today?

[illegible]

>> he is know as one who kills, steals, and destroys — He stole their happiness & peace

The creation of man and his installation as ruler on the earth brought the creation of all earthly beings to a close ([Gen 1:31](#)). God saw His work, and *behold it was all very good*; i.e., everything perfect in its kind, so that every creature might reach the goal appointed by the Creator, and accomplish the purpose of its existence. By the application of the term “good” to

everything that God made, and the repetition of the word with the emphasis “very” at the close of the whole creation, the existence of anything evil in the creation of God is absolutely denied, and the hypothesis entirely refuted, that the six days' work merely subdued and fettered an ungodly, evil principle, which had already forced its way into it. The sixth day, as being the last, is distinguished above all the rest by the article - הַשְּׁשִׁי יוֹם “a day, the sixth” (Gesenius, §111, 2a).

How artfully had Satan approached Eve in Eden! “Yea hath God said, Ye shall not eat of every tree of the garden?” [Genesis 3:1.] Thus far every word that Satan spoke was truth; but his manner of saying them was a disguised contempt for the words of God. There was in his words of truth a covert negative, a denial, a doubt of the divine truthfulness. **He sought to instill into her mind the thought that God would not do as He had said; that the withholding of such beautiful fruit was a contradiction of His love and compassion for them.** 12LtMs, Lt 3, 1897, par. 21