The Genesis Foundation

Lesson 2, 2nd Quarter April 5-11, 2025

Sabbath Afternoon, April 5

Memory Text:

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." KJV — John 1:29

"We trace Christ all through the Old Testament and the New. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him take the water of life freely." Rev. 22:7, 12-16. "Surely I come quickly. Come, and whosoever will, let him take the water of life freely." Rev.22:17. 1SM 67.

"Here we have the Alpha of Genesis and the Omega of Revelation. The blessing is promised to all those who keep the commandments of God, and who co-operate with him in the proclamation of the third angel's message. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." That which Christ has spoken in the Old Testament is for all the world. What he has said in reference to his commandments is not yea and nay, but yea and amen." RH June 8, 1897, par. 10

"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Genesis. One is the prophecy, the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Daniel 12:4." AA 585.1

Sunday, April 6

The Principle of "First Mention"

Read Isaiah 40:7, 8; Malachi 3:6; and Hebrews 13:8. What principle can you derive from these texts that would help you properly interpret the Bible?

"The infidel Voltaire once boastingly said: "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." Generations have passed since his death. Millions have joined in the war upon the Bible. But it is so far from being destroyed, that where there were a hundred in Voltaire's time, there are now ten thousand, yea, a million, who believe and love the word of God. In the words of an early Reformer concerning the Christian church, "The Bible is an anvil that has worn out many hammers." Saith the Lord: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Isaiah 54:17. GC 288.2

"The word of our God shall stand forever." All his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Isaiah 40:8; Psalm 111:7,8. Whatever is built upon the authority of man will be overthrown; but that which is founded upon the rock of God's immutable word shall stand forever." GC 288.3

"The message of the hour is to point out that all men are mortal, no more enduring than the grass; that even their virtues are no more lasting than the flowers of the field; but that the Word of God is everlasting; that those who desire to obtain eternal life, to become as eternal as the Word itself, should not put confidence in any man, but in the Word of God only; that they should inquire for themselves, "Is it Truth?" and not, "From whom does it come?"

It must be, then, that men are blind to these realities, else they would not need be reminded of them. It must be that they are depending upon flesh, instead of upon the Word of God and His Spirit.

Monday, April 7

Understanding God's love

Read Genesis 22:1–13. The first mention of "love" in the Bible is found in Genesis 22:2. What does this story tell us about the nature of God's love?

"Abraham had greatly desired to see the promised Saviour. He offered up the most earnest prayer that before his death he might behold the Messiah. And he saw Christ. A supernatural light was given him, and he acknowledged Christ's divine character. He saw His day, and was glad. He was given a view of the divine sacrifice for sin. Of this sacrifice he had an illustration in his own experience. The command came to him, "Take now your son, your only son Isaac, whom thou lovest, . . . and offer him . . . for a burnt offering." Genesis 22:2. Upon the altar of sacrifice he laid the son of promise, the son in whom his hopes were centered. Then he was bidden to slay the child which he had waited so long for, and for whose sake he had spared his life when he was ready to slay Ishmael. Yet he had not withheld his son from the Lord. Isaac was willing to die. The patriarch's faith had not wavered. Nature had struggled against the command, but Abraham had not faltered. He had not withheld his son from God. He had stood firm in his obedience. He gave his only-begotten Son to save sinners from eternal ruin. God was making a greater and more wonderful sacrifice than ever man could make. DA 469.1

"Abraham's experience answered the question: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Micah 6:6, 7. In the words of Abraham, "My son, God will provide himself a lamb for a burnt offering." Genesis 22:8, and in God's provision of a sacrifice instead of Isaac, it was declared that His man could make provision for himself. The pagan system of sacrifice was wholly unacceptable to God. His father was to offer up his son or his daughter for a sin offering. The Son of God alone can bear the guilt of the world." DA 469.2

Tuesday, April 8

Isaac's Question: Where is the Lamb?

Read Genesis 22:7, 8; Exodus 12:3–13, and Revelation 5:5–10. How does the story of Isaac's near sacrifice help us understand how lambs are used symbolically? How does this story tie into what John sees in Revelation 5?

"John had been deeply moved as he saw Jesus bowed as a suppliant, pleading with tears for the approval of the Father. As the glory of God encircled Him, and the voice from heaven was heard, John recognized the Son whom God had promised. He knew that it was the world's Redeemer whom he had baptized. The Holy Spirit rested upon him, and with outstretched hand pointing to Jesus, he cried, "Behold the Lamb of God, which taketh away the sin of the world." DA 112.4

"None among the hearers, and not even the speaker himself, discerned the import of these words, "the Lamb of God." Upon Mount Moriah, Abraham had heard the question of his son, "My father, . . . where is the lamb for a burnt offering?" The father answered, "My son, God will provide himself a lamb for a burnt offering." Genesis 22:7,8. And in the ram divinely provided in the place of Isaac, Abraham saw a symbol of Him who was to die for the sins of men. The Holy Spirit through Isaiah, taking up the illustration, prophesied of the Saviour, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." The people of Israel had not understood the lesson. Many of them regarded the sacrificial offerings much as the heathen looked upon their sacrifices,—as gifts by which they themselves might propitiate the Deity. God desired to teach them that from His own love comes the gift which reconciles them to Himself." DA 112.5

The Lamb's presence before the throne assures us that "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

The Lamb's seven horns signify completeness of power and authority, in assurance of which Christ said: "All power is given unto Me in heaven and in earth." Matthew 28:18. His unlimited power is for our good, and for our use. He proclaims, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Matthew 17:20.

The Lamb's seven eyes denote that all things are open and naked unto Him.

"Whither?" asks the Psalmist "shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." Let sinners by the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee." Psalm 139:7-12.

"Yes, the seven symbolical "horns," "eyes," and "lamps of fire," are indeed "the seven Spirits of God," the Spirit's work in all places, sent forth into all the earth, to give to the saints power against the forces of evil, also light on the Gospel of Christ, a vision of their present state of being and of their future glory, and so on. Hence the Saviour's reassurance, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if depart I will send him unto you" John 16:7. "But the Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. Plainly, then, whatever things inspiration itself does not teach and interpret, are not worth remembering, teaching, or even listening to.

Wednesday, April 9

Dealing with Death

Read Genesis 2:15–17, Genesis 4:8–15, 1 Corinthians 15:15–19, and Revelation 1:18. What do these passages tell us about the first mention and occurrence of death—HR as about why people die, how God views death, and what His solution is for our problem?

"As they witnessed in drooping flower and falling leaf the first signs of decay, Adam and his companion mourned over the sin that had brought sorrow into their Eden. The sin of the first pair, delicate flowers was indeed a cause of sorrow; but when the goodly trees cast off their leaves, the scene brought vividly to mind the stern fact that death is the portion of every living thing." PP 62.1

"By the transition of Enoch the Lord designed to teach an important lesson. There was danger that men would yield to discouragement, because of the fearful results of Adam's sin. Many were ready to murmur, "What profit is it that we have feared the Lord and have kept His ordinances, since a heavy curse is resting upon the race, and death is the portion of us all?" But the instructions which God gave to Adam, and which were repeated by Seth, and exemplified by Enoch, swept away the gloom and darkness, and gave hope to man, that as through Adam came death, so through the second Adam redemption would come life and immortality." PP 88.2

"The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now. Hence it is that Paul is so positive and so much insisting on it, and making the fulness of God to dilligence, obedience, and cheerfulness through it. And their successors in the primitive church mention it in apostolic manner. Hence it comes that Christians believed, so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid, and there is not a doctrine in the present system of preaching which is treated with more neglect!—Commentary, remarks on 1 Corinthians 15, paragraph 3." GC 547.2

"Jesus comforts our sorrow for the dead with a message of infinite hope: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13:14. "I am He that liveth, and was dead, and, behold, I am alive for evermore, . . . and have the keys of hell and of death." Revelation 1:18. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Thessalonians 4:16, 17." PK 240.1

Thursday, April 10

The Serpent

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?

"In order to accomplish his work unprecedented, Satan chose to employ as his medium the serpent—a disguise well adapted for his purpose of deception. The serpent was then one of the wisest and most beautiful creatures on the earth. It had wings, and while flying through the air displayed a glittering appearance, which, when the sunbeams fell upon it, resembled burnished gold. Resting in the rich tints beneath branches of the forbidden tree and ripening itself with the delicious fruit, it was an object to arrest the attention and delight the eye of the beholder. Thus in the garden of peace lurked the dangerous serpent, watching for his prey." PP 53.4

"Satan exulted in his success. He had tempted the woman to distrust God's love, to doubt His wisdom, and to transgress His law, and through her he had caused the overthrow of Adam." PP 57.3

"The Lord then passed sentence upon the serpent: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Since it had been employed as Satan's medium, the serpent was to share the violation of divine judgment. From the most beautiful and admired of the creatures of the field, it was to become the most groveling and detested of them all. Hatred and hatred by both man and beast. The words were addressed to the serpent applied directly to Satan himself, pointing forward to the great conflict and destruction. I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." PP 58.2

"In the twelfth chapter of Revelation we have as a symbol a great red dragon. In the ninth verse of that chapter this symbol is explained as follows: "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Undoubtedly the dragon primarily represents Satan. But Satan does not appear upon the earth in person; he works through agents. It was in the person of wicked men that he sought to destroy Jesus as soon as he was born. Whenever Satan has been able to control a government so fully that it would carry out his designs, that nation became, for the time, Satan's representative. This was the case with all the great heathen nations. For instance, see Exhibit 26, where Satan is represented as actual king of Tyre. This was because he fully controlled that government, in the first centuries of the Christian era, Rome, of all the pagan nations, was Satan's chief agent in opposing the gospel, and was therefore represented by the dragon." GC88 275.4

Friday, April 11

Further Thought

The lesson begins by showing by showing that Biblical symbols and prophecies all have their origin in Genesis, the first book of the Bible. We are told that "In the Revelation all the books of the Bible meet and end." AA 585.1

Sunday's lesson deals with the enduring nature of God's Word. Humans are compared to grass and flower that withers at the end of the day or endures for a period and then disappears, but God's word is eternal. "Heaven and earth shall pass."

Monday's lesson talks understanding God's love through the willingness of Abraham to sacrifice his only son, "For God so loved the world, that he gave his only begotten Son," Jesus who sacrificed His life that we might have life, and that more abundantly.

Tuesday's lesson points to Isaac's question about the lamb and his father Abraham's response. It shows Jesus as the Lamb of God that taketh away the sin of the world.

Wednesday's lesson deals with death with death, an enemy of life. It is seen as an intruder lurking behind the scenes, waiting for opportunities to snuff out our lives. Those who die in the text have hope of the great resurrection day.

Thursday's lesson talks about the serpent whom Satan impersonated. Satan is the great deceiver from heaven, where he deceived a third of the angels and on earth where he deceived our first parents. In Revelation 12 he is called the "dragon…that old serpent, called the devil, and Satan, which deceiveth the whole world."

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