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## “Good News”

Genesis 3:15

Sunday | November 20th, 2016 | Pastor Patrick Bowler

### CONSULT THE SCRIPTURES

**Genesis 3:15** “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”

(See also Rom. 5:12-21; Rom. 3:10-12, 23; 6:23, Heb. 9:1-15, 10:1-4, 11-14; John 3:14-16; Rev. 22:1-5; Matt. 27:45-51; Gal. 3:10-13; 2 Pet. 3:9)

### CONSULT THE SCHOLARS

[R. Kent Hughes] “The exile itself was a grace, because the only way future generations could get access into the presence of God was through shed blood and the offices of the priest. Access to the presence of God was lost in the garden and then was only possible for the priest who entered the Holy of Holies in the tabernacle and the temple. But now it is possible through the person of Jesus Christ—who is at once priest, sacrifice, and temple.

If you want to have your sins forgiven and receive the robe of righteousness, the only way is through the blood of Jesus. This great gospel was announced in the beginning in Genesis and is consummated in the end in Revelation. All of Scripture points to the gospel in Christ. If you are apart from Christ, you are lost; if you are in Christ, you have life. Indeed, if you are a believer, Christ—the priest, sacrifice, and temple—is in you. And ultimately you are going to see the garden and the tree of life and the face of God and live forever in his presence. If you want the gift of eternal life, there is only thing to do. You must say in your heart, ‘Not what these hands have done / Can save this guilty soul’ (Horatius Bonar). You must simply believe the great, ravishing reality that ‘Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures’ (1 Corinthians 15:3, 4).

This is the gospel. Do you believe it? Are you just now believing it? If you are, congratulations because you have received access to the holy presence of God! In fact, in an instant you were seated in heaven and in heavenly places in him. He is your priest, your temple, and your savior.”<sup>1</sup>

### DISCUSS

1. Dr. Bruce Waltke states that all of Scripture is about “*God irrupting into chaos to establish his rule over everything.*”<sup>2</sup> What do you think about that summary?

2. Pastor Patrick mentioned that there is a helpful distinction between the words “*irrupting*” and “*erupting*,” what was that distinction?<sup>3</sup> How does it apply to *Genesis 1-3*?

3. Discuss the biblical rhythm of man persistent rebellion toward God throughout Scripture, seeking to establish his own rule over God’s, and God’s consistent faithfulness regardless. How does this rhythm work out in your own life?

4. Read Genesis 3:15. This passage is referred to as the “*proto-evangelium*” (i.e. “*first gospel*”) by theologians. Why? What or whom is the text referring to? Why is it important that this promise appear here? What does it have to tell us?

5. What is the significance of *Matt. 27:51*? How does it relate to both the garden in Gen. 3 and the tabernacle?<sup>4</sup>

6. Read *2 Peter 3:9*. Discuss in light of the time span between *Gen. 3* and *Rev. 22* (*yet to come to pass*).

7. Does the “gospel” of Jesus truly sound like “good news” to you? Why or why not?

8. What immediate applications can be made in light of this text?

<sup>1</sup>R. Kent Hughes, *Preaching the Word: Genesis* (Wheaton, IL: Crossway, 2004), p. 99.

<sup>2</sup>Dr. Bruce Waltke, *An Old Testament Theology* (Grand Rapids, MI: Zondervan, 2007), p. 173.

<sup>3</sup>*Irruption* starts with a variant of Latin ‘in’, and means bursting or breaking in; *eruption* starts with a variant of Latin ‘ex’, and means bursting or breaking out.

<sup>4</sup>Access. In the garden Adam and Eve lost access to the “tree of Life” following their sin. They were barred from the tree by cherubim. The tabernacle as well barred access to the Holy of Holies (cherubim embroidered in the veil separating the Holy Place from the Holy of Holies). Jesus’ death grants access again, demonstrated by the tearing of the veil upon His death.