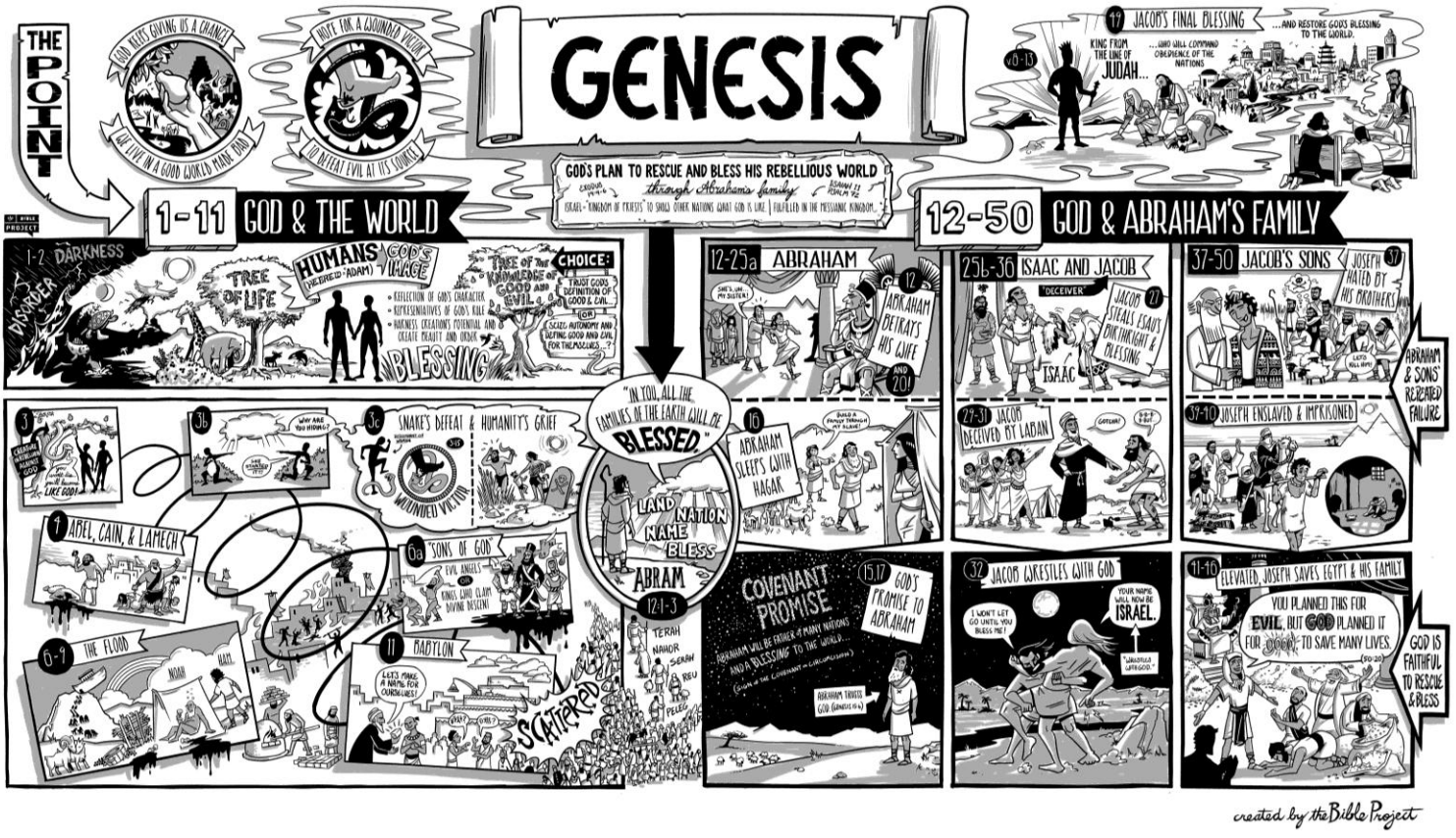
"Where Are You?"

The Gospel in Creation — October 11, 2026

But the Lord God called to the man and said to him, "Where are you?"
And [Adam] said, "I heard the sound of you in the garden,
and I was afraid because I was naked, and I hid myself."
[The Lord God] said, "Who told you . . . ?"
Genesis 3:9-11

A tale of two questioners

1. In the "spiral" of Genesis 3-11 we find ourselves in the story of two lines: one headed by the deceiver and one headed by Adam.
2. This is the moment to review the Creation-Fall-Redemption-Recreation paradigm – and the trees that help us remember this picture.
3. Listen in this text for two things:
   -- who is asking the question (yes, the question is going to reveal the character!)
   -- distant echoes of the gospel



Genesis 3:1-24

15 The Now the serpent was more crafty than any other beast of the field that the Lord God had
made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?"
2 And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, 3 but God
said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch
it, lest you die.' " 4 But the serpent said to the woman, "You will not surely die. 5 For God knows that
when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and
that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some
to her husband who was with her, and he ate. 7 Then the eyes of both were opened, and they knew that
they were naked. And they sewed fig leaves together and made themselves loincloths.

8 And they heard the sound of the Lord God walking in the garden in the cool of the day, and the
man and his wife hid themselves from the presence of the Lord God among the trees of the garden.
9 But the Lord God called to the man and said to him, "Where are you?" 10 And he said, "I heard the
sound of you in the garden, and I was afraid, because I was naked, and I hid myself." 11 He said,
"Who told you that you were naked? Have you eaten of the tree of which I commanded you not to
eat?" 12 The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I
ate."

13 Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The
serpent deceived me, and I ate."

14 The Lord God said to the serpent,
"Because you have done this, cursed are you above all livestock
and above all beasts of the field; on your belly you shall go,
and dust you shall eat all the days of your life.
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."

16 To the woman he said,
"I will surely multiply your pain in childbearing; in pain you shall bring forth children.
Your desire shall be for your husband, and he shall rule over you."

17 And to Adam he said,
"Because you have listened to the voice of your wife
and have eaten of the tree of which I commanded you, 'You shall not eat of it,'
cursed is the ground because of you;
in pain you shall eat of it all the days of your life;
18 thorns and thistles it shall bring forth for you;
and you shall eat the plants of the field.
19 By the sweat of your face you shall eat bread, till you return to the ground,
for out of it you were taken; for you are dust, and to dust you shall return."

20 The man called his wife's name Eve, because she was the mother of all living. 21 And the Lord
God made for Adam and for his wife garments of skins and clothed them.

22 Then the Lord God said, "Behold, the man has become like one of us in knowing good and evil.
Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—"
23 therefore the Lord God sent him out from the garden of Eden to work the ground from which he was
taken. 24 He drove out the man, and at the east of the garden of Eden he placed the cherubim and a
flaming sword that turned every way to guard the way to the tree of life.

Key lessons from the text

1. About sin. This text illustrates that sin is more than a rejection of God's law. Sin breaks covenant between the humans, between the humans and creation, and between the humans and their Creator. But more importantly, it is a break of trust in God's good provision. The humans will now decide what is good.

2. About the human condition. Humanity now stands in judgment before God. "Not ashamed" has turned to shame; perfect provision has turned to fear; and being known has turned to hiding.

   [10] And [the man] said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself."

   Genesis 3

3. About the intentions of God. Though God comes in judgment – "wind" of judgement is better than "cool" – and grief, the story reveals that God is not going to leave his people alone in their sinful condition.

   [10] For the Son of Man came to seek and to save the lost.

   Luke 19

   You who are lost, perishing sinners, hear the voice of God, for it speaks to you, "Where art thou?" for I am come to seek you. "Lord, I am in such a place that I cannot do anything for myself." "Then I am come to seek you and do all for you." "Lord, I am in such a place that the law threatens me and justice frowns upon me." "I am come to answer the threatenings of the law and to bear all the wrath of justice." "But Lord, I am in such a place that I cannot repent as I would." "I am come to seek you, and I am exalted on high to give repentance and remission of sins."

   "But Lord, I cannot believe in You, I cannot believe as I would." "A bruised reed I will not break, and a smoking flax will I not quench, I am come to give you faith." "But Lord, I am in such a state that my prayers can never be acceptable." "I am come to pray for you, and then to grant you your desires." "But Lord, You do not know what a wretch I am." "Yes, I know you. Though I asked you the question, 'Where art thou?' it was that you might know where you are, for I knew well enough."

   "But Lord, I have been the chief of sinners—none can have so aggravated their guilt as I have." "But wherever you may be, I have come to save you." "But I am an outcast from society." "But I am come to gather together the outcasts of Israel." "Oh, but I have sinned beyond all hope." "Yes, but I have come to give hope to hopeless sinners." "Ay, but then I deserve to be lost." "Yes, but I have come to magnify the law and make it honorable, and so to give you your deserts in the person of Christ, and then to give you My mercy because of His merits."

   There is not a sinner here conscious of his lost estate who can be in a position out of which he cannot be brought.

   Spurgeon, "God's First Words to the First Sinner"

4. About the angelic realm. While Scripture isn't explicit, we can be sure that somewhere after the "very good" Satan fell in rebellion against God. This begins the great conflict between the line of the woman and the line of Satan.

> *12 "How you are fallen from heaven,*
> *O Day Star, son of Dawn!*
> *How you are cut down to the ground,*
> *you who laid the nations low!*
> *13 You said in your heart,*
> *'I will ascend to heaven;*
> *above the stars of God*
> *I will set my throne on high;*
> *I will sit on the mount of assembly*
> *in the far reaches of the north;*
> *14 I will ascend above the heights of the clouds;*
> *I will make myself like the Most High.'*
>
> Isaiah 14 (See also Ezekiel 28:12ff.)

5. About the future of God's covenant people. We are still created for covenant with God!

> 20 But that is not the way you learned Christ!— 21 assuming that you have heard about him and were taught in him, as the truth is in Jesus, 22 to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, 23 and to be renewed in the spirit of your minds, 24 and to put on the new self, created after the likeness of God in true righteousness and holiness.
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> Ephesians 4

A text for today

1. Marriage and family still tell us something important about God's plan even after the fall.

> *25 Husbands, love your wives, as Christ loved the church and gave himself up for her, 26 that he might sanctify her, having cleansed her by the washing of water with the word, 27 so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. 28 In the same way husbands should love their wives as their own bodies.*
>
> Ephesians 5

When over the years someone has seen you at your worst, and knows you with all your strengths and flaws, yet commits him- or herself to you wholly, it is a consummate experience. To be loved but not known is comforting but superficial. To be known and not loved is our greatest fear. But to be fully known and truly loved is, well, a lot like being loved by God. It is what we need more than anything. It liberates us from pretense, humbles us out of our self-righteousness, and fortifies us for any difficulty life can throw at us.

Timothy Keller, *The Meaning of Marriage*

What if **God** designed **marriage to make us holy** more than to make us happy?

Gary Thomas, *Sacred Marriage*

2. God's provision points to Jesus and establishing the Tree of Life in the garden of the New Heavens and New Earth.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb [2] *through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations.* [3] *No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him.* [4] *They will see his face, and his name will be on their foreheads.* [5] *And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.*

Genesis 22

3. The reality of headship is necessary for my salvation!

The gospel is this: We are more sinful and flawed in ourselves than we ever dared believe, yet at the very same time we are more loved and accepted in Jesus Christ than we ever dared hope.

Timothy Keller, *The Meaning of Marriage*

[17] *For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.*

Romans 5