

October 2, 2005 AM

THE DAY OF THE LORD: THE TIME OF JUDGMENT
GENESIS 3:8-13

3:1-7 - *Temptation, Distortion and Sin.* **3:8-21**- *Confrontation, Condemnation and Grace.* 1. *The Time of Judgment (8-13);* 2. *The Words of Judgment (14-19);* 3. *The Acts of Judgment (20-21).*

1. THE JUDGE APPROACHES (8)

A. THE PRESENCE OF GOD IS HEARD (8A)

They heard - both of them know this sound.

The sound of YHWH - not “voice” (although possible translation); a very distinctive sound (e.g., “the sound of YHWH God;” “I heard your sound.”) They are obviously familiar with this sound.

What was this sound? - the presence of God’s throne-chariot that is accompanied by sounds. Cf. **Ex 19:16, 19; 20:18** - the sound of YHWH at Mt. Sinai; **Ezek 11:24** - Ezekiel’s vision of the throne-chariot; **Ps 29** - description of the power of God’s “sound.” But also see **1Ki 19:12** - God is heard in the quiet whisper.

YHWH God’s sound is “walking in the garden.” God’s presence among his people; cf. **Lev 26:12; Deut 23:14; 2Sam 7:6-7.** God’s walking among his people demands holiness.

This garden/tabernacle/temple imagery in Revelation - Judge Jesus walking in the midst of the seven golden lampstands, the trees of the new garden (cf. **Rev 1:12-13**).

Ruach hayom - provides the context of the time of day. *Ruach* = Hebrew for “wind, breath, spirit.” What does *ruach* mean here?

The Greek translation of the OT (LXX) translates “in the afternoon.” Modern translations follow this somewhat with “cool of the day.” This would be the time of the evening breeze. Thus, *ruach* = wind.

But, could also have much deeper significance. 2nd time word is used in **Gn.** 1st time is in **1:2**, “Spirit of God brooding over the waters. Time of creation, forming and filling the earth. Time of separation.

Seems to be a reference to an appointed time of the Spirit meeting with the people of God. But this does not mean that it is completely unassociated with wind or the sound of wind; cf. e.g., **Ac 2:2**. The context is being set for what is about to take place between God and the man, the woman and the serpent.

I believe this is the seventh day of the week, the Sabbath. This is the day on which man fell and, thus, died. The Sabbath is a time of evaluation of the six days of labor that is presented to God. God approves and blesses or disapproves and condemns (cf. **Gn 4**).

That which is acceptable to God is that which is done in faith. That is, labor that is formed and shaped by the word of God (cf. **Hb 11:6**)

This time of judgment is not something to be feared by those who live by faith. Cf. **Pss** This is the time of vindication for righteous. The time of judgment is “the day of the Lord.”

Cf. **Rev 1:10** - “I was in the Spirit on the Lord’s day.” What happens? Jesus is clothed with his royal vestments, walks in the midst of the seven golden lampstands (the churches), and holds the seven stars in his right hand (the “angels” to those churches).

He gives messages to each of the churches in which he praises them for what they have done well and promises reward. But he also condemns them for where they have been unfaithful and promises punishment. So in the original garden.

Application: (1) This is the day of the Lord.

B. THE COUPLE RESPONDS IN FEAR (8B)

They hid themselves - should have been a time of joy, but now a time of fear because of sin. “Hiding” from God is sign of rebellion (cf. **Jon 1:3**). But also cf. **Psa 139:7ff**

among the trees of the garden - trees that God had provided for them for food now become, not a means of nourishment as a gift from their Father, but the place where they hide from the One who provided.

Trees are the place of judgment. Trees (and the wood from them) become the place where God executes justice, condemning sin and vindicating the righteous. Note the cross of Christ.

Application: (2) God's judgment is something that can be welcomed or feared.

3. THE JUDGE INQUIRES (9-13)

A. GOD INQUIRES OF THE MAN (9-12)

YHWH's question (9) - note the order of his inquiry. God addresses the man first, the woman second and the serpent last. This is exactly the opposite of the order of characters in the fall scene (but in line with his ordained structure).

The abdication of his responsibility previously does not mean that man has ceased being in his God given position as head of his wife and representative of the rest of creation. And now he must give account of his abdication.

Note: YHWH God calls to *the man* and says to *him*, "Where are *you*?" (2nd person singular). The one put in charge, the one to whom the command was given (cf. 3:11), is the one who must primarily give an account at this point.

God is not seeking Adam's geographical locale. We don't hear the man saying, "Over here." He responds, "I heard your sound..." indicating that God is speaking directly to him when he poses the question. He is soliciting a confession of sin.

Man's response (10) - he is afraid because he is naked.

Note what Adam does *not* say. Adam does not confess his sin, but the shame of the consequence of his sin.

Nakedness to clothing is the movement of history. They weren't to remain naked forever. Cf. e.g., the resurrection of Jesus.

The man and woman had, through sin, obtained this office for which they were not yet prepared. They now know that they are to be clothed, but they have not waited to be vested or clothed by God.

YHWH's question (11) - But how does the man know that he is naked? Has he had the time to develop and realize that he needs to be clothed? Or has he eaten of the tree?

Man's response (12) - notice the order of the response to the question: indictment of the woman, indictment of God, then "I ate."

Adam has taken on the character of the serpent. God's character as represented in his gift is viewed with suspicion. Certainly, the sin cannot be his fault. It must be someone else's fault.

Application: (1) Regretting the consequence of your sin is not the same thing as confession.

B. GOD INQUIRES OF THE WOMAN (13)

YHWH's question - the woman has some liability in this matter. She is responsible for what she has done.

Woman's response - Notice the order in which she answers the question: blame the serpent for deceiving, then "I ate."

The woman's reason for eating seems to be much more plausible than the man's. The man was not deceived. He walked into this with eyes wide open. But the woman was deceived. How can she be held liable for being deceived?

Hers is a culpable deception. She was disregarding the word of God in conversing with the serpent about these matters. She was deceived, to be sure (cf. 2Cor 11:3). But she put herself in the position to be deceived.

Application: (2) Being deceived is not always as innocent as it may first appear.

Sometimes we put ourselves in the position to be deceived. This is being culpably deceived.