

# 25-1228p - Detailed Summary

## 25-1228p - Beginnings: Genesis 3:8-13, Scott Reynolds

**Bible Reader:** John Nousek This detailed summary by Grok, xAI, (Transcription by TurboScribe.ai)

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## Beginnings: Aftermath of the Fall-Genesis 3:8-13

### Scripture Reading

<p><b>Scripture Reader:</b> (0:04 - 1:56) John Nousek,</p> <p><i><b>Psalm 139:1-12 (NASB):</b> The service begins with the scripture reading from Psalm 139, verses 1 through 6, read by John. The psalmist declares that the Lord has searched and known him completely. God knows when he sits down and rises up, discerning his thoughts from afar. He scrutinizes the psalmist's path and lying down, being intimately acquainted with all his ways. Even before a word is on the psalmist's tongue, the Lord knows it entirely. God has enclosed him behind and before, laying His hand upon him. The psalmist</i></p>	<p><b>Scripture continued</b></p> <p><i>responds that such knowledge is too wonderful, too high for him to attain. The psalmist asks where he can go from God's Spirit or flee from His presence. Whether ascending to heaven or making his bed in Sheol, God is there. If he takes the wings of the dawn or dwells in the remotest part of the sea, God's hand will lead him and His right hand will hold him. Even if he says the darkness will overwhelm him and the light becomes night, darkness is not dark to God; the night shines as bright as the day, for darkness and light are alike to Him.</i></p>
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## Summary of Transcript (0:04 - 34:42), Preacher: Scott Reynolds

### (1:55 - 6:43) Introduction and Context from Genesis 3

Following the reading, the preacher, Scott greets the congregation and connects the evening message to the morning sermon on the encounter between Satan and Eve in Genesis 3. Adam and Eve faced competing truth claims: God's command not to eat from the tree of the knowledge of good and evil, with the warning of death, versus Satan's assertions that they would not die, that the fruit was good for food, pleasant to the eyes, and desirable to make one wise. Satan implied God was lying out of jealousy, stating that God knew their eyes would be opened and they would be like God, knowing good and evil.

They believed Satan, ate the fruit, gained knowledge, realized their nakedness, and felt shame for the first time. Scott introduces the evening focus on the aftermath of their sin before the formal punishment, examining Genesis 3:8-13. The text describes Adam and Eve hearing the Lord God walking in the garden in the cool of the day, hiding themselves among the trees, God's call to the man asking "Where are you?", Adam's admission of fear and hiding due to nakedness, God's questions about who told him he was naked and whether he ate from the forbidden tree, Adam's blame of the woman God gave him, and Eve's blame of the serpent's deception.

Just moments before, Adam and Eve enjoyed perfect fellowship with God, naked and unashamed. Now sin introduces shame, fear, hiding, and blame. The message explores the discovery of their sin, God's pursuit, their response, and lessons about human nature and God.

The sound of God walking in the garden, once the most welcome sound signaling intimate fellowship, now fills them with terror. Scott references the song "My God and I" to evoke the pre-fall intimacy of walking and talking with God as close friends.

### **(6:44 - 11:55) Hiding from God and the Effects of Sin**

After eating, Adam and Eve felt shame over their nakedness, attempted to cover themselves inadequately with fig leaves, and now hide from God's presence. Sin drives humans away from God, prompting hiding rather than seeking Him. Scott invites the congregation to imagine the pounding heart, sweaty palms, and racing mind as the first experience of fear crashes over them like a wave, a completely new emotion with no prior reference.

Importantly, God does not hide or withdraw; it is Adam and Eve who separate themselves through sin. This illustrates Isaiah 59:1-2, where sin creates separation, hiding God's face not because He turns away, but because sinners hide from Him. Yet even after rebellion, God continues pursuing, coming to walk in the garden as the seeking God.

In verse 9, God calls to the man, "Where are you?" This is not a question of location, since God knows exactly where Adam is, but a heartbroken father's inquiry into the broken relationship and spiritual state. It echoes through generations to every sinner: Where are you in relation to Me?

Adam initially answers honestly in verse 10, admitting he heard God, became afraid because of nakedness, and hid. This progression shows fear and shame replacing love and openness in relating to God. Sin transforms innocence into guilt, introducing yet another new emotion.

### **(11:56 - 14:10) God's Questions and the Opportunity for Confession**

God asks two questions in verse 11: "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" Before the fall, nakedness carried no shame or embarrassment. Now, with the knowledge of good and evil, their painful awareness of guilt and exposure arises. God probes the source of this new knowledge, which they could not have discovered alone—either someone told them or the forbidden fruit imparted it.

These questions are not for God's information but to give Adam opportunity to confess. God teaches creation—angels and humans—about His holiness, justice, and grace. He cannot overlook sin but confronts it gently with questions inviting confession rather than immediate condemnation.

Tragically, Adam deflects responsibility in verse 12, blaming the woman God gave him: she gave him the fruit, and he ate. This marks the first recorded blame-shifting, pointing at Eve and astonishingly at God Himself for providing her to him. Sin leads not only to separation but to accusing God.

### **(14:12 - 17:04) Blame-Shifting, Human Nature, and God's Pursuing Grace**

Eve follows suit in verse 13 when God asks, "What is this you have done?" She replies that the serpent deceived her, and she ate, implicitly shifting blame to the creature God placed in the garden. Neither confesses wrongdoing or seeks mercy; both hide, deflect, and blame.

This remains the universal human response to confronted sin—from the garden to the present—instinctively blaming spouses, parents, upbringing, society, or the devil rather than repenting. The fruit ultimately imparts knowledge primarily of evil, not worth gaining.

Yet the good news is God's persistent pursuit. The God asking "Where are you?" sends His Son to seek and save the lost, lays sin upon Him on the cross, and reconciles rebels through Christ's blood. Adam and Eve's inadequate leaf coverings foreshadow God clothing them with skins, pointing to covering shame with Christ's righteousness.

Scott applies this personally: Are you hiding, deflecting, or blaming? God gently calls through the world, "Where are you?" not to condemn prematurely but to draw to repentance. Come out, stop blaming, confess sin, and seek mercy. The God who walked in the garden walked earth as Jesus and still seeks sinners to trust Him.

### **(17:05 - 17:15) Invitation**

Scott concludes by extending the invitation to anyone in need, encouraging them to come forward as the congregation stands and sings.