

The Broken Relationship

Cornerstone 1131 Sunday School • Lesson 2

From Creation to Restoration

A 50-minute teaching guide for adults or older teenagers. The full KJV readings follow the teaching notes. A separate student worksheet with the same readings accompanies this guide.

The central truth

Sin fractures our relationship with God, affects our relationships with one another, and changes how we experience ourselves and the world. God confronts human disobedience, holds people accountable, and continues to show care. The biblical story moves toward restoration through Christ.

What students should learn

- Trace the movement from questioning God's word to disobedience, hiding, and blame.
- Identify consequences in Genesis 3 without assuming that every hardship or fear is punishment for a person's wrongdoing.
- Distinguish acknowledging our own choices from taking responsibility for someone else's harmful actions.
- Choose an honest and appropriate step toward repairing a damaged relationship.

Readings and preparation

Read Genesis 2:15–17 and all of Genesis 3 before class. Read Genesis 3:1–13, 16–24 together; include verse 15 in the final teaching movement. Romans 5:12–19 provides a supporting connection to Christ. Scripture quotations use the King James Version.

Companion reading: Fear and the creation and resurrection sections of A Living Soul in the Cornerstone Journal. Have the included Scripture readings, pens, and copies of the student handout ready. No special materials are required.

Class plan

Welcome, review, and prayer — 5 minutes

Opening question — 5 minutes

Scripture and teaching — 20 minutes

Discussion — 10 minutes

Personal response — 7 minutes

Closing prayer — 3 minutes

Opening the class

Recall Lesson One: God gives life, humanity bears His image, and the garden includes provision, work, companionship, and a command. Ask: "What happens to a relationship when trust begins to weaken?" Invite ordinary examples without asking anyone to disclose a private conflict.

Pray: "Father, God bless the reading of the Word. Give us courage to hear You honestly. Help us recognize our own choices and receive Your correction with humility. Lead us toward truth and reconciliation through Jesus Christ. Amen."

Distrust and the movement into hiding

Allow about 10 minutes for these two teaching movements. Read the passages aloud and invite students to observe what changes before drawing applications.

1 The temptation challenges trust

Read Genesis 2:16–17 and 3:1–7. Ask: “How does the serpent’s message differ from the command God gave?”

Suggested teaching: “God’s command stands within a garden full of provision. The serpent begins by questioning what God has said. He then denies the consequence God warned about and presents the forbidden fruit as a path to becoming like gods, knowing good and evil. The temptation invites distrust of God’s word and intention.”

“The woman sees the fruit as good for food, pleasant to the eyes, and desirable for wisdom. She eats and gives to her husband with her, and he eats. Each participates in the disobedience. The story asks us to consider how something appealing can become an occasion for refusing the One who gave us life.”

Ask: “How can an attractive promise make us dismiss a boundary we previously understood?” Listen for the difference between a thing’s appeal and whether the action is faithful or right.

Teacher note: Honest questions about Scripture belong in the class. The issue here is the movement toward denying God’s warning and acting against His command. Do not equate thoughtful inquiry with disobedience.

2 Fear and concealment follow

Read Genesis 3:7–10. Notice the coverings, hiding, and Adam’s explanation when God calls.

“And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.” — Genesis 3:10, KJV

Suggested teaching: “The man and woman become aware of their nakedness and make coverings. They then hide from God’s presence. The relationship described through provision and companionship now includes fear and concealment. Adam’s words reveal the change: I was afraid, and I hid myself.”

“We may recognize a similar pattern when we avoid an honest conversation because we do not want our choices examined. Concealment can deepen the distance that wrongdoing has already created. The question God asks brings that distance into the open.”

Connect with Fear: Ask how fear can influence what we are willing to face or acknowledge. Keep attention on the fear described in this passage. Fear can also arise from danger, trauma, illness, and uncertainty; its presence does not establish that someone has sinned.

A question to carry forward

What has changed between receiving God’s command in Genesis 2 and hiding from Him in Genesis 3? Invite answers about trust, obedience, vulnerability, and fellowship.

Accountability and continuing care

Allow about 10 minutes for these two movements. Let the seriousness of the consequences remain visible while noticing God's actions toward the man and woman.

3 Blame does not remove responsibility

Read Genesis 3:11–13, 16–19, 22–24. Ask students to identify the explanations given and the consequences that follow.

Suggested teaching: “God’s questions move from where Adam is to what he has done. Adam points toward the woman and mentions God’s part in giving her to him. The woman points toward the serpent. Their explanations identify other participants, yet God addresses each of them.”

“Other people can influence, tempt, and harm us. Their actions matter. Acknowledging that influence does not remove responsibility for our own choices. We can tell the truth about what another person has done while also telling the truth about our part.”

“The consequences reach into the life described in Lesson One. Human companionship becomes troubled. Work on the ground becomes painful toil. The body formed from dust will return to dust. The man and woman leave the garden, and access to the tree of life is guarded. The fracture touches fellowship, daily work, and mortal life.”

Teacher note: This passage describes brokenness; it does not authorize coercion, abuse, or domination. Accountability means owning our actions. A person who has been harmed is not responsible for another person’s abuse and need not enter an unsafe encounter to complete this lesson.

4 God confronts and still provides

Read Genesis 3:15, 20–21. Notice what God supplies even as the chapter describes judgment and departure from the garden.

Suggested teaching: “God makes clothing for the man and woman and clothes them. Their disobedience has consequences, but He still attends to their vulnerability. Accountability and care appear together. We should allow that provision to speak with its own weight.”

“Genesis 3:15 introduces enmity between the serpent and the woman and between their offspring. Christians have traditionally understood this as an early anticipation of Christ’s victory over evil. The verse opens a doorway toward the larger story that we will follow through Scripture.”

“Romans 5:12–19 later places Adam’s disobedience beside Christ’s obedience. Our hope for restoration rests in what Christ accomplishes. Today’s lesson helps us understand why that restoration is needed.”

Bridge to the next lesson

Say: “The story does not stop at humanity’s failure. Next we will consider Promise, Covenant, and Return: how God calls people to trust Him, live in obedience, and return to Him as His purpose unfolds.”

Discussion and an honest response

Discuss together for 10 minutes

Choose two or three questions. Begin with observations from Genesis 3, then invite practical reflection. Suggested responses guide the teacher; students may express the ideas in their own words.

1. How does the temptation challenge trust in God?

Suggested response: The serpent questions God's word, denies the warning, and presents disobedience as a way to gain something God is withholding.

2. What changes after the man and woman eat?

Suggested response: They become conscious of their nakedness, make coverings, hide, and express fear. Blame enters the conversation when God asks about their actions.

3. How can we acknowledge another person's influence while accepting our responsibility?

Suggested response: Name what happened truthfully, then identify our own choices without excuses. We do not accept blame for another person's wrongdoing.

4. What do God's provision of clothing and the chapter's consequences show together?

Suggested response: God takes disobedience seriously and continues to show care. Care does not erase accountability, and accountability need not exclude compassion.

Personal response for 7 minutes

Invite students to reflect privately: "Is there a place where I have been hiding, making excuses, or shifting blame? What part is mine to acknowledge?" Personal disclosures are voluntary.

Choose one appropriate step: confess honestly to God, offer an apology without an excuse, correct an untruth, return something owed, or seek wise help before addressing a difficult conflict. Ask before approaching someone for a conversation. Respect their boundaries and do not demand forgiveness or immediate restored trust.

An apology might begin: "I did _____. It affected you by _____. I take responsibility for that. I would like to make it right by _____." Use this only where it truthfully fits the situation. Repair may require time and changed conduct.

Check understanding

Ask students to complete: "An explanation becomes an excuse when..." and "One honest step I can take is..." Listen for a distinction between understanding what happened and denying responsibility.

Closing prayer for 3 minutes

"Father, You see us clearly. Help us stop hiding from the truth. Give us humility to acknowledge our choices, compassion for those we have hurt, and wisdom to pursue repair. Thank You for continuing to care for humanity and for the hope of restoration through Jesus Christ. Amen."

Preparation for next week

Read Genesis 12:1–3 and Deuteronomy 30:1–10. Ask: What does God promise, and what response does He call for? Sources for this lesson: Genesis 2–3; Romans 5:12–19. Companion essays support reflection; Scripture supplies the teaching foundation.

Scripture readings

Lesson 2 • The Broken Relationship

King James Version. These complete passages are included for class study, supporting reading, and preparation for the next lesson. No separate Bible or internet connection is needed to read them in this document.

Words to know: Subtil means crafty; beguiled means deceived; seed can mean offspring. Thou and thee mean you; unto means to.

Review reading

Genesis 2:15–17 • KJV

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Class reading

Genesis 3:1–24 • KJV

1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto 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:

15 And 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.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

Supporting reading

Romans 5:12-19 • KJV

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Before the next lesson

Genesis 12:1-3 • KJV

1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Deuteronomy 30:1-10 • KJV

1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

Scripture text: King James Version, reproduced from the KJV collection at bible-api.com. Verse numbering and translation were checked against the source data. Teaching notes and word explanations are separate from the Bible text.