

Genesis 3: Immense Sadness, but Hope

Text: Genesis 3: 8-24, also read Revelation 22: 1-5

The Crack in the Screen

Imagine this: you've just bought a brand-new phone and it gets delivered to your home.

It's flawless. Not a scratch on it. Still in that box. As you hold the box in your hand your dad says, "You really should keep this in the box until we can get a protective case for it. Protect it. Don't risk it. I will get a screen protector and a case on the way home from work."

And honestly, you know he's right.

But later that day, someone says, "Take it out of the box. Enjoy it properly. What's the point of having something beautiful if you keep it wrapped up?"

Now you have a choice.

You know what you were told. You know what's wise. But the temptation feels harmless. So you take it out of the box.

And for a moment, everything seems fine.

Then it happens.

Your grip slips. The phone falls.

Time slows down. Your stomach drops. The phone hits the ground.

You pick it up slowly, hoping somehow it escaped untouched.

But then you see it.

Cracks spreading across the screen like lightning.

What was whole is now broken.

And all you can think is: *What happens next?*

And where we are at in Genesis is a bit like this. Now I am not making a comment about what I think about phones. But Genesis 3 is the story of something so good, through rejection and disobedience, being broken.

It is the story of something beautiful becoming fractured.

But here is the good news before we go any further. Even though the story appears to be the story of humanity's failure. It is also the beginning of God's rescue mission.

Even in the middle of brokenness, God is already moving toward His people in mercy, grace, and hope.

And that matters because Genesis 3 sounds painfully familiar.

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We know what it is to feel fractured:

fractured relationships,
fractured hearts,
fractured families,
fractured trust,
fractured lives.

Yet the message of the Bible is not merely: “Look how broken humanity is.”

The message is: “Look how relentlessly loving God is.”

If you have just joined us in this series on Genesis, a quick recap.

Genesis 1 opens with beauty, order, and goodness. God creates the world by His word, and everything He makes is good. Light, land, oceans, stars, animals—all crafted perfectly by a wise and loving Creator. And at the centre of creation, God makes humanity in His image. Men and women are uniquely created to reflect God, to know Him, love Him, and represent Him in the world. To live in joyful dependence upon Him

And then, in Chapter 2, God says something remarkable:

“It is not good for the man to be alone.”

So God creates Eve—not inferior to Adam, not superior to Adam, but perfectly complementary.

And when Adam sees Eve, he bursts into poetry: (Gen 2: 23)

“This one, at last, is bone of my bone and flesh of my flesh;”

There is intimacy, unity, trust, and joy. No shame. No fear. Genesis 2 ends by saying:

Chapter 2 verse 25 - *“And the man and his wife were both naked and were not ashamed.”*

That is more than physical nakedness. It is relational openness. Fully known and fully loved.

Then Genesis 3 begins with a voice of deception.

“Did God really say...?”

Satan tempts and Adam and Eve eat. They rebel against God. They sin.

Then, at the end of last week’s passage, Genesis 3:7 says:

“Then the eyes of both of them were opened, and they realized they were naked...”

As soon as sin enters, shame immediately appears.

The first human response to sin is not freedom—it is fear.

Not joy—but hiding.

Not closeness—but separation.

And from that moment onward, every fractured relationship, every insecurity, every war, every natural disaster, every experience of guilt and brokenness traces back to this moment in the garden.

Which brings me to my first point:

1. Hiding Rather Than Being Known (Genesis 3:8-10)

Before sin entered the world, Adam and Eve lived in complete openness before God.

Remember, Genesis 2 says:

And the man and his wife were both naked and were not ashamed.”

No fear.

No pretending.

No insecurity.

No hiding.

But the moment sin enters the world, the very first thing they do is hide.

V 8b - *“the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.”*

The relationship is damaged instantly.

The God they once ran toward is now the God they run away from.

And yet even here, hope enters the story.

Because God comes looking for them.

“But the Lord God called to the man and said to him, “Where are you?”

That question is full of grace.

God is not gathering information. He already knows. The question is an invitation.

“Come out of hiding.”

And when we are talking about hiding, we aren’t always meaning physically hiding behind or under something.

Let me give you some examples:

Maybe you’ve broken something at home and hidden it under your bed.

Maybe you copied someone’s assignment

Maybe you sent a message you shouldn’t have.

Maybe you excluded someone.

Maybe you lied because you were afraid of the consequences

You see, sometimes hiding means pretending. That idea of putting on a mask.

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Pretending everything is okay.
Pretending we didn't do anything wrong.
Pretending we're not hurt.
Pretending we're not scared.

And what happens after we do something wrong?

Usually, we want to hide. Or continue to lie to hide the first lie. Or pretend nothing happened.

But here's the amazing thing: Adam and Eve tried to hide.
But God does not stop loving Adam and Eve when they fail.

And God does not stop loving you when you fail either. Not that we should continue to sin.

But, He wants us to come to Him honestly.

Not because He wants to shame us, to make us feel bad, but because He wants to help us.

Real healing begins when we stop hiding from God.

And that still is the invitation of God for us today.

Because ever since Genesis 3, humanity tries hiding from God rather than being known.

We hide behind achievements.

Behind humour.

Behind anger.

Behind religion.

Behind busyness.

Behind carefully crafted, manicured versions of ourselves.

We fear being truly known. The singer Josh Wilson, in his song "One Safe Soul" sings this:

*Man's greatest fear is being alone,
And his second greatest is being known.*

You see, deep down we wonder:

"If people saw the real me, would they still love me?"

But the gospel says something astonishing:

God already sees the real you— and still moves toward you in love. Just like He did with Adam and Eve.

That is the hope woven through Genesis 3.

Even after rebellion, God seeks sinners.

Adam hides. God seeks.

And from this moment onward, the entire Bible becomes the story of a God who keeps pursuing lost people.

You see - Eve Believed the Lie — But God Keeps Speaking Truth

The serpent's strategy was simple: make Eve doubt the goodness of God. (Gen 3:1)

*“Now the serpent was the most cunning of all the wild animals that the Lord God had made. He said to the woman, “**Did God really say, ‘You can’t eat from any tree in the garden’?**”*

We need to trust in the goodness of God and His authority as Creator and Lord of all.

Because when we reject God's authority, we place ourselves under the mastery of countless other things:

approval,
success,
desire,
fear,
comfort,
control.

Sin promises freedom but delivers chains.

Which brings me to my second point:

2. Blame Versus Trust (Genesis 3:11-13)

One of the consequences of sin is there is now a loss of trust. What was once such a trusting relationship - Gen 2 v25 it says - **Both the man and his wife were naked, yet felt no shame**

yet now, when God confronts Adam, Adam says:

(v 12) “The woman you gave to be with me—she gave me some fruit from the tree, and I ate.”

Notice what happens.

Blame enters.

Adam blames Eve. Then indirectly blames God.

“The woman *you* gave me...”

And Eve says:

“The serpent deceived me...”

Nobody wants responsibility.

Because sin makes us instinctively self-protective.

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Tim Keller helpfully described some of the effects of sin this way: “Sin is justifying yourself at the expense of others.”

I think ultimately sin attempts to justify ourselves at the expense of God. To try make ourselves god. To push God to the side and say we don’t need you.

And isn’t that true?

We pull others down to lift ourselves up.

- The attitude of being more important.

We defend ourselves. Excuse ourselves.

- Our actions are better or more important.

Protect our image. Shift responsibility.

- How we are seen is more important than how we treat others.

Relationships become places of competition instead of grace.

But, in today’s passage, notice something extraordinary:

God does not immediately destroy them. He could have, metaphorically, rolled up Adam and Eve like playdough and started again. But no. What does He do?

He questions them. He engages them. He speaks to them.

Even in their blame and failure, God continues the conversation. God continues with the relationship.

Why?

Because grace is already at work.

God is not only exposing sin. He is preparing redemption.

This part of Genesis sounds a lot like school sometimes.

Something happens and suddenly everybody says:

“It wasn’t me!”

“They did it first!”

“They made me do it!”

Blaming others is one of the oldest human habits.

But one of the bravest things a person can say is:

“I was wrong.”

That takes courage. It doesn’t stop consequences. But it is the start of something new.

And do you know something beautiful?

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When we confess honestly to God, we do not meet rejection.
We meet grace.

Jesus did not come for perfect people.
He came for honest people. People who recognise that they are sinful and want forgiveness.
And want to work at not sinning.

Which brings me to my third point:

3. Distance — But Love (Genesis 3:14–24)

If we look at Genesis 3, I think it is clear we have an issue. Distance from God.
Consequences for actions.

Before we consider the consequences for the serpent, the woman, and the man, notice what the text actually says. God points out their sin, their rebellion in a couple of rhetorical questions:

¹¹Then he asked, **“Who told you that you were naked? Did you eat from the tree that I commanded you not to eat from?”**

God knows the answer. Adam and Eve have sinned against God. They have disobeyed His clear command.

The consequences that follow are not random events or natural outcomes alone; they are God’s judicial response to human rebellion. Sin has entered God’s good creation, distance is created, and God addresses every participant involved. Now God speaks.

The first judgment falls upon the serpent. (v14)

¹⁴*So the Lord God said to the serpent:*

*Because you have done this,
you are cursed more than any livestock
and more than any wild animal.
You will move on your belly
and eat dust all the days of your life.*

The serpent is uniquely cursed. Unlike the man and woman, who experience consequences within a cursed world, the serpent itself is directly cursed by God.

The imagery of crawling on the belly and eating dust portrays humiliation and defeat. The one who sought to exalt himself against God is brought low. Sin promises elevation, but it leads to humiliation.

Yet verse 15 goes beyond just the animal itself. God speaks of ongoing hostility:

*“ will put hostility between you and the woman,
and between your offspring and her offspring.”*

A conflict is established between the kingdom of Satan and the people of God. Sin does not create peace; it creates warfare. Humanity will now live in a world marked by spiritual conflict.

So, the consequence for Satan is humiliation, ongoing conflict, and ultimately defeat.

God then speaks to the woman.

¹⁶ He said to the woman:

***I will intensify your labor pains;
you will bear children with painful effort.***

*Your desire will be for your husband,
yet he will rule over you.*

One of the most fundamental blessings given at creation was fruitfulness. Now that area of life will be marked by suffering. Sin reaches into the ordinary experiences of human life and introduces pain where there was originally blessing.

The second consequence concerns relationships: (v16b)

*“Your desire will be for your husband,
yet he will rule over you.”*

Whatever nuances we see in this difficult phrase, the picture is clear: sin damages the harmony of human relationships. The partnership established in Genesis 2 is now affected by tension, struggle, and domination.

This is important to notice. God is not prescribing an ideal relationship here; He is describing one of the tragic consequences of sin. The unity and mutual delight that characterized the original creation is now distorted.

The consequence for the woman is therefore pain in bringing life into the world and brokenness within one of the most important human relationships.

Finally, God addresses Adam.

¹⁷*And he said to the man, “Because you listened to your wife and ate from the tree about which I commanded you, ‘Do not eat from it’:*

*The ground is cursed because of you.
You will eat from it by means of painful labor
all the days of your life.*

¹⁸*It will produce thorns and thistles for you,
and you will eat the plants of the field.*

¹⁹*You will eat bread by the sweat of your brow
until you return to the ground,
since you were taken from it.*

*For you are dust,
and you will return to dust.”*

The issue is not that Adam listened to his wife in general. The problem is that he listened to a voice that contradicted God’s command. Adam chose human counsel over God’s authority.

The judgment is significant:

“The ground is cursed because of you.”

Notice that it is more than Adam who is directly cursed. The ground is cursed because of his sin. The very world over which he was meant to exercise dominion is now affected.

And work itself is not the curse. Adam worked before the fall. Part of the curse is that work becomes difficult, frustrating, and exhausting.

*“You will eat from it by means of painful labor
all the days of your life.
¹⁸ It will produce thorns and thistles for you,
and you will eat the plants of the field.”*

The creation no longer cooperates easily with humanity. Sin has fractured the relationship between mankind and the created order.

Then comes the ultimate consequence for humankind:

“For you are dust, and you will return to dust.”

Death enters the human story. The man formed from the dust will return to the dust. Sin does not merely create inconvenience or hardship; it brings death.

I’ll be honest. Genesis 3 is heartbreaking.

Pain enters the world.

Conflict enters relationships.

Death enters creation.

Humanity is exiled from Eden.

The relationship with God is fractured. I am sure you feel it. I feel it. Some might feel it a lot more than others, and for that, I am so sorry.

But astonishingly, as we look at these final verses, even in judgment, even in the evident distance that is happening - mercy and love shines through.

Because God does not abandon Adam and Eve.

If you look at verse 7, Adam and Eve tried to cover themselves with fig leaves.

“so they sewed fig leaves together and made coverings for themselves.”

Humanity’s first instinct after sin was self-salvation.

“We can fix this.”

“We can hide this.”

“We can cover ourselves.”

But fig leaves were never enough. And they still aren't. We can't manufacture something to cover our sin. Our rebellion.

No amount of success, morality, religion, performance, or image management can truly cover human shame. In the midst of all the reality that God gives Adam and Eve for their rejection of Him, God still shows love. Did you see it in verse 21-

“The Lord God made clothing from skins for the man and his wife, and he clothed them.”

God makes garments for them from animal skins. Even after complete rejection and rebellion against God, God shows compassion, kindness and grace.

And don't miss the importance of this - something dies so they can be covered.

Right there in Genesis 3, we begin to see the shadow of the gospel.

The shadow of sacrifice.

The shadow of grace.

The shadow of Jesus.

Because one day, God Himself would provide the final covering for sin.

And unlike our attempts at trying to cover over wrongs by using fig leaves, His covering would actually heal what was broken.

And in this passage, we also get the First Gospel Promise (Genesis 3:15)

God pronounces judgement on the devil.

“He will strike your head, and you will strike his heel.”

This is the first whisper of the gospel.

The first promise that evil will not win forever.

Imagine a venomous snake rushing toward a family.

A man steps forward and crushes the snake's head and kills it, but in the process, the snake bites him. He suffers while saving others.

That is the picture.

One day, a descendant of Eve would come and destroy sin, death, and Satan himself.

But He would suffer in the process.

That descendant is Jesus Christ.

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The first Adam stood passively while the serpent devastated humanity.

But the second Adam—Jesus—steps forward to rescue His people.

At the cross, the serpent struck His heel.

At the cross Jesus was wounded. Mocked. Crucified. And died.

But through His death and resurrection,
Christ crushed the serpent's head.

The cross looked like defeat. But it became the greatest victory in history.

Jesus dies so our sins can be covered.

Sometimes it can feel like bad things are winning.

Maybe you see hatred

Cruelty.

War.

Loneliness.

Fear.

Sometimes you might even wonder:

“Is goodness losing?”

Genesis 3 says:

No.

Jesus has already won the most important battle.

Sin does not win forever. Darkness does not win forever. Death does not win forever.

Jesus is stronger.

And because Jesus rose again, there is always hope.

And that hope can also be seen throughout the Bible.

We might see that the judgement of God on our open rebellion is death, but God, in His mercy offers hope and restoration to something better.

In verse 22 and 23 of today's passage God says

²² The Lord God said, “Since the man has become like one of us, knowing good and evil, he must not reach out, take from the tree of life, eat, and live forever.”²³ So the Lord God sent him away from the garden of Eden to work the ground from which he was taken.

You see, many of you might read this and think, Eden is gone. God has sealed away a world that could be so good. And yet, we see in the Bible that there is more to it than that. And something so much better.

If we look in Revelation 21 and 22 – some of which was read earlier - The Relationship is Restored

The Bible, Genesis - begins in a garden.

And it ends in a garden-city.

In Revelation, everything broken in Genesis 3 is restored.

No more curse.

No more death.

No more tears.

No more shame.

No more hiding.

And most importantly:

God dwells with His people again.

Let me read from Revelation 21: “Behold, the dwelling place^[a] of God is with man. He will dwell with them, and they will be his people,^[b] and God himself will be with them as their God.^[c] ⁴ He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.”

The separation caused by sin is undone by grace.

For those who put their faith and trust in Jesus, you have a new hope, a better Eden.

And in Revelation 22 John paints even more of the picture of the hope to come:

*Then the angel^[a] 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^[b] 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 3 shows us the problem with sin. But Jesus died to overcome sin. He sacrifices himself willingly to defeat sin. And not only does Jesus' death atone for our sin, but he also defeats death. He rises again. Sin can be forgiven. Death does not have to be the end.

And what does that mean, well Revelation tells us:

The tree of life appears again. Producing food with no labour, healing nations, and God has sealed His people with an unmissable mark that we are His. Forever.

Humanity is welcomed home.

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What Adam lost, Christ restores.

And notice the beautiful contrast:

In Genesis 3 humanity is driven out of God's presence.

But, in Revelation God says:

"Behold, the dwelling place of God is with humanity."

That is the destination of the gospel.

Not merely forgiveness. Not merely survival.

But restored relationship with God forever. Grace. Mercy. Hope

And that should be our hope. Our hope for every age

Genesis 3 sounds familiar because we still live in a fractured world. A world full of pain, disease, natural disasters and suffering.

Creation feels it

Adults feel it.

Teenagers feel it.

Children feel it.

We all know what it is to:

hide,

fear,

blame,

hurt,

fail,

and long for things to be made right.

But the good news of Christianity is not: "Try harder."

The good news is: God comes looking for broken people.

In a world full of pain and suffering and sin, God overcomes all that in and through Christ.

Jesus Christ entered our fractured world so that brokenness would not have the final word.

The One who was rejected brings us home.

The One who carried shame gives us grace.

The One who faced death gives us life.

And because of Jesus:

no person is too far gone,

no child is forgotten,

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no teenager is beyond hope,
no adult is beyond grace.
Every cracked screen tells a story.

Genesis 3 tells the story of humanity's fracture.

But the Bible is ultimately not a story about human failure.

It is a story about divine rescue. It is a story about God's mercy and grace.

A God who refuses to abandon His people.

A God who pursues the hiding.

A God who covers the shamed.

A God who defeats evil.

A God who restores what was broken.

And today the same God still asks:

"Where are you?"

Not because He does not know.

But because He wants you to come out of hiding and come home.

And through Jesus Christ, home, our true home, is open again.