

## WHEN THE FAMILY GETS A FLAT

### I. How the family experienced a flat!

- A. They took the bait of temptation!

2:16-17

YHWH Elohim  
Any tree, eat freely  
Tree of good & evil  
You shall not eat  
You will surely die

depersonalization of God  
de-emphasis of freedom  
desiring the forbidden  
distortion of restrictions  
doubting the consequences

3:1-5

Elohim  
we may eat from trees  
tree in the middle  
not eat or touch  
lest we die

- B. They stepped out from under the rule of God.

Shame (they covered themselves out of guilt)



Fear (hid themselves from each other and God)



Blame (blame others, project problems)



Evasion (we avoid conflict, deflect, shirk responsibilities)



Devastation (relationships are stained with manipulation, distrust, malice, control, hiding, criticism)<sup>1</sup>

### II. What effect did this have on the family? (Genesis 3:8-4:26)

- A. Sin turns the covenant relationship into a competition for control!
- B. Sin has a ripple effect that spreads to our children!

### III. Is there any hope for reversing the curse in the family?

- A. Yes! God offers grace in the face of our failures!!
- B. Yes! God offers Jesus to give us the power to overcome our enemy!!
- C. Yes! God's New Covenant offers power to the family to bring about...
1. ...Reconciliation!!
  2. ...Reversal!!
  3. ...Replacement!!

### Questions for July 26

1. Read through 1 Peter chapters 1-3 five times this week.
2. How many times does Peter bring up the issue of suffering in the first three chapters?
3. In 1 Peter 1:15, what does Peter call to us to through these trials?
4. In 1 Peter 3:1 and 7, what is Peter referring to when he writes, "In the same way..." when addressing husbands and wives (hint: read the prior couple of paragraphs)?
5. What is 1 Peter 3:1-9 addressing in your life and what principles is he offering to relationships in general?

<sup>1</sup> Averbeck, Richard E., "Creation and corruption, redemption and wisdom: a biblical theology foundation for counseling psychology", *Journal of Psychology and Christianity* 25:2 [2006] 111-126