Choice & Consequence — Delivery Transcript

Genesis 3:14–19 (ESV) · Wes Terry · Sunday, March 26, 2023 · *The Fall*

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All right, thanks Taylor for leading us in worship this morning. If you have your Bible, we're going to be in the book of Genesis. You can turn to Genesis chapter 3. If you're new to Broadview, we preach through books of the Bible in our church and we've been preaching through the book of Genesis really since the first of this year and before that we were preaching through the book of Revelation for about two years. And every now and then we'll take breaks here and there. But generally speaking we let the Bible choose the topic of the sermon and every sermon's main point is hopefully the main point of that sermon text.

And so today we're in Genesis chapter 3, looking at verses 14 to 19. And as you're turning there, have you ever, living your many long years of life, however long that's been, wondered, why are things so difficult? Why can't we all just get along, as Rodney King said? Or why is there so many marriage problems? Or maybe in your marriage, why are we always fighting? Why is there so much divorce? Why is there so few marriages that thrive like we want them to or according to God's design? I think these are questions that everybody asks.

You don't have to be a Christian person to ask these questions. These are foundational questions like what is man, what is woman, what is marriage, what is wrong. And these are questions that the book of Genesis, I think, provides answers to and has been providing answers to, but when you get to our text this morning, you really get a solid, comprehensive answer for what's wrong with the world today. And it's really the unintended consequences of a singular choice made by our first parents, Adam and Eve. There's a story told in Erwin Lutzer's book.

He called the book *God's Devil*. I love that title, *God's Devil*. And I'm pretty sure it's an apocryphal story, but in the story there's a general contractor who's trying to get a bid for a project. It was a multimillion dollar project and most times in those kind of deals the lowest bid wins the project. And so he wanted to get as competitive a bid as he could get and so he

gets up to the 30th floor of the Enterprise Building. He's going into the CEO's office to lay down his bid on his big, large mahogany desk.

He goes into the office and no one's there. And he goes to lay the bid on the desk and he sees the bid of one of his greatest competitors. And he thought to himself, "Wow, if I could find out what he's bidding, I could bid right under it and secure the job." And so he was going to do that. The problem was is he went to look at the final amount of the project, it was covered by a Coke can of all things. And he thought about picking up the can and he's like, "Well, I don't know.

What if there's cameras? What if someone's watching?" And so he starts pacing the floor, he's looking in the corners, he's looking for cameras. He finally figures out there's no one coming, there's no one here. "It's probably safe for me to take a glance." And so he goes and he picks up the Coca-Cola can, and as he picks it up, hundreds of thousands of BB pellets scatter all over the table, all over the carpet, to the degree that there was no way for him to pick it up without someone noticing. It had been a trap.

And so that contractor learned the story of how one choice can result in some disastrous unintended consequences and as I said that's really the story of Genesis chapter three. If you want to know what is the origin of all of our problems in this world, you could sum it up with that individual choice. And theologians call that choice original sin. And so original sin really is the ultimate origin of everything wrong in our world today. It's the ultimate origin of your marriage problems, it's the ultimate origin of your parenting problems, it's the ultimate origin of financial problems—everything that you struggle with, every kind of thing that you complain about, you should be able to trace it back and find its ultimate origin right here in Genesis chapter 3.

And if you're just joining us, essentially Genesis 3—or our text—is a continuation of a story that has been building where God creates heavens and earth, He creates everything. He places a man and a woman in the garden. He calls them Adam and Eve. They are to be fruitful, multiply, fill the earth, and subdue it. They are wonderfully enjoying that opportunity. They were naked and not ashamed. Everything was great until in Genesis 3 the serpent comes along, tempts Eve to disobey God, to do the one thing he said don't do, which was to not eat of a particular tree, the tree of the knowledge of good and evil.

He said, "The day you eat of that tree you will surely die." Well, the serpent comes along, says, "You won't surely die. Did God really mean?" And Eve eventually compromises. She takes and eats of the fruit, and then she gives some to her husband Adam, who was with her and they both ate and they realized they were naked. And so they run from God, they hide from God. And God finds them and says, "What have you done?" They halfway confess to the Lord. You can look at that from last week's message, and then he gives them the consequences of their actions in our text this morning.

So let's pick it up in verse 14. The Lord God is going to do three things. He's going to curse the ground and the serpent. He is going to show the implications of that curse on the man and the woman. And then he's going to give a promise of an ultimate deliverance in verse 15. So "the Lord God said to the serpent, 'Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life.

I will put enmity'"—or hostility and anger—"'between you and the woman, and between your'" seed or your "'offspring and her offspring; he shall bruise your head, and you shall bruise his heel.' To the woman he said, 'I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you.' And to Adam he said, 'Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, "You shall not eat of it," cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.

By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.'" And so our text has a series of curses and consequences. A lot of people read Genesis 3 and they think it's curses all the way around. It's actually not. There are curses that are inflicted on the serpent and the ground. The curses are not inflicted on the man and the woman. The man and the woman have consequences inflicted on them.

So there's curses on the serpent and the ground, consequences on the man and the woman. What I want us to do with our time this morning is to look at those curses, to look at the implications of that curse on the man and the woman. And then how God's people ought to respond to the reality of our situation. We'll start with the curse on the serpent. It's the first one in the text. And it says, God says to the serpent, "Because you have done this, cursed are you above all livestock."

Notice how he uses livestock to talk about tame animals. And then beasts to talk about untamed animals. I think this is just a Hebrew way of saying all of the animals are now going to be affected because of what you've done. And so you're going to bear the curse. Some people think that the animals were cursed and that the serpent was cursed above all the other animals. It doesn't actually say that. It just says that the serpent is cursed. The way I would phrase it is all the animals feel the effect of the curse, but the serpent alone bears the badge.

And as Romans 8 talks about the creation is groaning, waiting for the adoption of God's sons. They're under this penalty of the curse, the ground being cursed and the serpent being cursed. What's, I think, more important to note is this phrase, "on your belly" and "dust you shall eat." This is essentially God's way of symbolizing the serpent's destiny or the serpent

really becomes an eternal symbol through this curse of humiliation and defeat. And it was the very opposite really of what Satan aspired to be. If you look back—I think it's the book of Isaiah, and you can look a little bit in the book of Job—Satan's original fall from heaven.

He fell from heaven because he wanted to be like God. He wanted the glory that belonged to God alone for himself. He thought to himself, "I'll be a better standard of truth, goodness, and beauty than God ever was." And really that's what he's doing with Adam and Eve. He's trying to tempt them away from that. His consequence for that or his curse is to basically receive the opposite of what he wanted. Instead of being a symbol of glory, he becomes a symbol of humiliation. That's what that phrase "on your belly" is symbolizing: absolute humiliation.

You cannot get lower than a snake on his belly. It's a sign of humiliation. And then this right here, "dust you shall eat"—"eat my dust"—that's a sign of defeat. And we actually, oddly enough, still use this language today. We'll say things like, "Eat my dust." What do we mean by that? We mean, "You're a loser, and I'm a winner. And I'm going to win and you're going to lose." So Satan wanted to be the victor. He wanted to have the glory. And instead he's receiving humiliation and defeat. And I just think it's God's way of saying, through the curse on the serpent, "Evil will never win.

I will always be victorious over evil." And where evil tries to puff up its chest and make much of itself, its end, its demise will always be humiliation and defeat. That's the curse on the serpent. Then the curse on the woman. This is where it gets more interesting. To the woman, he says, "I'm going to multiply your pain in childbearing. In pain, you're going to bring forth children." I think it's important to note the woman doesn't get cursed. Some people say, "Well, the woman's cursed and the man's cursed." No, they're not.

There is no curse on the woman or the man. But there are implications of the curse at two levels. There's the level of motherhood—"I'm going to multiply your pain in childbearing"—and then the second is in relationship to her husband. So the domains of motherhood and marriage are both afflicted by this sin, this original sin. When it talks about childbearing, I think our immediate mind or our mind immediately goes to the pain of delivering a baby. I can take it on good authority that it is in fact a painful experience.

I did watch it firsthand happen three times and it did not look pleasant. And I'll just leave it at that. But I don't think that's all that's in view here. I think it actually includes more than just giving birth. I think it includes all of the hardships associated with bringing children into this world. And of course there's hardships carrying the baby. You can even go before that with the whole deal about menstruation and barrenness, miscarriages—I think 15 percent of pregnancies end in miscarriage, at least today—there's stillbirths, morning sickness, cramps, discomfort, lack of sleep, back pain, headaches, hot flashes.

These are things that are associated with a woman's ability to give birth, really a superpower, but it's been plagued with all of this hardship and brokenness. The very act of giving birth is a very dangerous thing. I know there's people who do home births and stuff like that, but you know, more power to you. It's fraught with dangers and difficulties. But it's even beyond that, right? It's moms when the baby comes into the world. It's the terrible twos and the terrible threes and the terrible fours and the terrible fives. And then after that it's that little me monster that never goes away.

It's all about them all the time. And then they become teenagers and you become the dumbest person on the planet and they become the smartest person on the planet and they begin to say things and do things and think things you thought they would never say, think or do, and your heart begins to break and you wash your dishes with your tears because your son or your daughter is running from the Lord. They're a prodigal. And the emotional pain that's associated with motherhood is incredibly difficult. It's not what God intended.

What God intended to be a pure blessing is now tainted with sin and sorrow. But it's not just the hardships related to motherhood, it's also the hardships related to marriage. It says that your desire will be contrary to your husband. And that word desire is actually used three other times in the Old Testament. I'm sorry—two other times in the Old Testament. One is right here in Genesis 3:16, the other is in Song of Solomon, chapter 7, verse 10. In Song of Solomon it's a reference to sexual desire, so I don't think sexual desire is what is in view in Genesis 3:16, because it's a judgment, all right.

The sexual desire was a good thing. That's "be fruitful and multiply." That's prior to the fall. The only other time that the word is used is actually interestingly used a few verses later in Genesis 4 in relation to Cain and Abel. If you don't know the story of Cain and Abel, Cain and Abel are to bring an offering to the Lord. Abel's offering is accepted by God, but Cain's offering is rejected by God because Cain did not bring his best. And so Cain in Genesis chapter 4 is seething in anger.

His offering wasn't accepted by God, so he was angry and his face fell. And "the Lord said to Cain, 'Why are you angry, and why has your face fallen? If you do well, will you not be accepted?'" In other words, it's not too late for you to do right here. "'But if you do not do well'"—in other words, if you continue on this path—"'sin is crouching at the door. Its desire'"—here's the word—"'is contrary to you'"—same exact language as Genesis 3:16—"'but you must rule over it.'" So what's going on in Genesis 4 is sin was trying to control Cain, trying to subdue him, to get him to do things that he probably should not have done, to get him to disobey God's original design for his life of giving that good offering.

And that's essentially the same idea I think that's being used in Genesis chapter 3, verse 16, which is why the New Living Translation, if you go back to that slide, when it translates Genesis chapter 3:16, it actually says, "You will try to control your husband, but he will rule

over you." In other words, there's going to be an inclination, the Lord says, because of sin, an inclination in the heart of every wife to try and control, supplant, thwart the leadership or headship of her husband. Prior to the fall, there was relational harmony between a man and a woman.

They joyfully embraced each of their roles to work together for the glory of God and cultivating the creation, and now it's the opposite. So whether it's the attack on motherhood or the attack on marriage, the consequences of sin affect the very core of God's design for womanhood. And then when it comes to the curse on the man, it's the— Go back just one. It says, "He will rule over you." So that's also very negative. That word "rule" is not a positive word "rule." This is a very negative idea. The original plan of God is that Adam would lovingly, sacrificially lead his family, lead his life in the will of God through this cooperative effort of providing and protecting and leading and loving.

Instead of that, now Adam is going to have a sinful inclination to dominate, to become harsh with his wife, to even be abusive. This word has within its range the idea of abuse physically or emotionally or otherwise. And you see this in the world today. There's an inclination in the heart of many men either to become passive, the opposite of that, to just kind of check out and disengage, or to become domineering and mean spirited and abusive in their response to their spouse. And so for wives due to sin, they resist the headship of their husband, and husbands due to sin become harsh with their wives.

And there are people who read Genesis chapter 3, verse 16, and they say, "See, that's where gender roles come from. The whole idea of a man has to be the leader, they have to be the head of the home—that comes from Genesis 3:16. It comes from the fall." And they would say that when you reverse the curse, when you get back to God's original design, you get to a more egalitarian view which says there are no differences between men and women and there is no complementary roles that they fulfill in the home.

And they use Genesis 3:16 as their proof text to say that. I respectfully disagree with that point of view because the idea of Adam being the head of his home does not come from Genesis 3:16. It comes from way before that. If you're taking notes, the way I see it is the gender roles originate in God's design, but they are damaged by the fall—drastically damaged by the fall. So much so that there would be people who see the way that men relate to women and that women relate to men and say, "That's messed up."

Let me be more specific: see the way that wives relate to husbands and husbands relate to wives and say, "That's messed up." It comes from the fall. Why do I think that they existed prior to the fall? Well, if you just go back— One of the things that Paul appeals to in the New Testament to talk about male headship is that Adam was created first and then Eve. Eve was created from Adam. She was created as Adam's helpmate. If you go back to the very curse in Genesis chapter 3, verse 17, how does God rebuke Adam?

What does he say? He says, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat'"—that's why the judgment's coming. I had one guy, he had a lot of marriage problems. He said, "Well, Genesis 3 says I shouldn't listen to my wife." And he's not wrong. It does say, "Because you have listened to the voice of your wife." However, he was being a dum-dum. The problem wasn't that he listened to the voice of his wife. The problem is that he listened to the voice of his wife instead of the voice of the Lord.

See, the Lord's saying, "I commanded you, don't do this, and you listened to her." Otherwise, I'm sure her advice was perfectly sound, and a man should listen to his wife. That's, I think, a good biblical principle, but not in disobedience or defiance to the Lord. What's God saying? "You were the leader. You were supposed to lead. You were supposed to protect her. You were supposed to lead your family in the will of God for the spiritual flourishing of your home, and you dropped the ball." You know where else it's found?

Genesis chapter 3, verse 6. When Eve takes and eats of the apple, it's not like she's on her own with the snake, and Adam's at home doing his serious Bible study, loving Jesus. That's not what's going on. He's with her. She took and gave some to her husband who was with her. Failure of leadership. I think Genesis points this out as a way of saying, "Hello, he messed up. He's the head of his home. He was supposed to lead his family." Who did God give the moral prohibition in the first place?

Was it Eve or was it Adam? It was Adam. Eve wasn't even in the picture yet. "Don't eat of this tree, Adam. It's your responsibility to take this and communicate it to your family." He failed on that responsibility. He failed to throw a red flag and say, "Here and no more." And then when God punishes them, or when God, I'm sorry, when he begins to seek after them after they sin, He's wanting to hold someone accountable. Who's the first person he reaches out to? Is it Eve or is it Adam?

It's Adam. Look at this. Genesis chapter 3, verse 8: the man and the wife, they hide from the Lord amongst the trees, "but the Lord God called to"—who?—"to the man and said to him, 'Where are you?'" You see the same thing in the New Testament when the Apostle Paul talks about sin entering into the world. He doesn't say it entered in through the woman. He said death entered in through Adam. Because he's the what? He's the head, which means he is responsible. He takes responsibility for the spiritual flourishing of his family and he dropped the ball.

And as a result of this, the consequence for him is now to become abusive or to abdicate leadership altogether. And you see this in a man, a tendency, a sinful inclination to just check out, disengage—"That's her world"— or to become domineering and abusive and it's a result of the fall. And the second result is that the ground is cursed. Verse 17: "cursed is the

ground because of you; in pain you shall eat of it all the days of your life." I think it's important to note it's the ground that's cursed, not the work.

The work is fine. The work existed prior to the fall. The work is a wonderful thing, a gift from God. I think we'll work in heaven. The thing about heaven that makes heaven so great is that our work actually accomplishes something— You know, thank you, Siri, not today. When you work today, like imagine if you were an artist and you're trying to create this beautiful piece of art. The frustration is you can't take what's in your concept in your mind and get it onto the page. There's something about the creation itself that frustrates the efforts of your industry and work.

Same thing with the gardening. I want to have a beautiful, well-manicured yard, and instead I get dead patches and weeds. I want to have this nice looking garden and instead I get, you know, I don't have a garden. It's just a black sheet of paper with no things coming up out of it. The ground itself is cursed, not the work. The work is a good gift from the Lord, but now it's cursed, and so it's by the sweat of his brow. So because of sin, it strikes at the very core of manhood.

Just like it strikes at the core of womanhood, now it's striking at the core of manhood, and men are now inclined towards passivity and/or abuse instead of leadership and love and work becomes a burden instead of a joyful worship. Now people can disagree with this and they can say that's not true, but if you are honest with yourself and you just look at our world today and you look at the vast majority of marriages, you will see these inclinations in the heart of both men and women. When I have people come in for marriage counseling, the vast majority of times the marriage counseling revolves around these two sinful inclinations.

And so how should God's people respond? Well, sometimes we just respond by complaining. And I don't know that that's necessarily a bad response. It's okay for you to lament before the Lord: "God, I know this is not what you want for us. I know this is not what you want for my children. I know this is not what you want from my work. I know that I'm meant for more than this. And I lament and I grieve and it's not right and I'm angry about it and I'm sad." That's a perfectly fine response.

Lament is a biblical idea. I think we've probably lost that art as Americans. We just like to pretend that everything's okay when it's not okay. Lament is fine. But we've got to go beyond lament to actually recognizing these sinful inclinations in our heart. I think there's a tendency, especially when you become a believer, to think, "Well, Jesus is in my heart now. I don't have an inclination to sin." Your sin nature is still there. You're redeemed from your sin nature, but the body, the flesh, is still the flesh. There's an inclination still in you, men, to become abusive or to become passive.

There's an inclination in you wives to want to try to control your husbands and there's certainly the reality of brokenness when it comes to bringing children into this world and raising them up into who God wants them to be. You've got to recognize that inclination in your spirit and resist it. Resist that pull of the fall. Resist the devil so that he will flee from you. And then finally recover and pursue God's original design. So I don't think, you know, there's nothing wrong with an epidural every now and then when you're having a baby.

That's a consequence of the fall. If you can shoot yourself full of whatever that is and make it go away, that's—you know, more power to you. Beware of the inclination to try and control your husband. I never forget that line. Anybody remember that show, *My Big Fat Greek Wedding*? Pretty good show. I can't remember exactly how it goes now, but the man's basically like, "The man is the head of the home," but then the woman says, "But I'm the neck, and I turn the head wherever I want it to go."

And I really think that's funny, but there is a inclination, I think, to do that. And there's spiritually positive influence of your husband, which I think is great. And then there's negative control of your husband, which is sin. And you probably know the difference, which is which. And there's an encouragement here to resist that sinful inclination to manipulate control through the various mechanisms that wives can sometimes use. I'm not going to get into those or I'll get myself in trouble. But resist and recover God's design. For men, I will be a little more specific.

Men, recognize your sinful inclination to try to check out. Adam passively abdicated his role as spiritual leader. A lot of men do the same: "I don't know the Bible. I'm not a very spiritual person. I'm new to all of this." And so you just don't play the game because you can't win. There's a lot of men who, if they can't win the game, they don't want to play. It doesn't alleviate you of your God-given responsibility to lead. You're either going to lead well or you're not going to lead well, but you're going to lead.

Because it's hardwired into the cosmos for men to be the head, spiritual head of their home. And so how should you respond? Reject passivity and accept responsibility and lovingly lead your family with sacrificial acts of love. We have a men's ministry in our church and we just started a partnership, if I can get our pastoral team to sign the dadgum form, We're going to start a partnership with a organization called Kingsmen. By the way, Jace, I've got a copy of that form right up here. Don't let me forget before we leave to do that.

And I think you're the only one in here— Very unprofessional, but it was on my mind. So we started this partnership with Kingsmen and they boil down biblical manhood to four pillars. I think it's really pretty good. The four pillars are lead, love, provide, protect. So let me just give you a couple of examples of what this looks like, men—to acknowledge, recognize your sinful inclination, resist the devil, and to recover God's design. When it comes to leadership, repent of your sin and kill it at the root. Lead yourself well first.

A lot of men are not effective leaders in their home because they're not leading themselves. They're addicted to porn or alcohol or drugs. They spend all their time on their hobbies, whether it's Nintendo or deer hunting or whatever the case may be, and they communicate to their families, "You are second, you're not first." "I'm a leader," but I'm a joke. When there's a discrepancy between your life and what you say with your words and how you live with your life, and there's an intentional discrepancy, something you know is wrong, and you do nothing to try to remedy it, your leadership is flawed and you're going to be largely ineffective in leading your family.

So find your sin and kill it at the root. Even if it takes getting counseling and talking with a pastor or confessing something out loud, do whatever it takes to kill your sin at the root. Invest in your families more than your hobbies. Be a man worth following and embrace leadership in the home. Number two, when it comes to leadership, listen to your wife. I know Adam listened to his wife and it got him in trouble because he did the opposite of what God wanted him to do. Oftentimes, your wife has insight you don't have, spiritual insight even, into what is good and what is not good.

You bear the ultimate responsibility of making the decision and living with the decision that is made, but you would be an absolute fool to not bring her in on the process. Listen to her. Get feedback. Let her help you see the world that you oftentimes are not able to see, and then make a decision that glorifies the Lord and live with the outcomes, take responsibility. When it comes to loving, a lot of men struggle with this. There's probably two different kinds of failures. Some men need to say the words, some men need to show the words.

So for those of you who are good at saying the words, you need to start showing that you actually mean what you say. Actually show up at the recital or the ball game. Actually get home early from work. Communicate with your actions that your family actually means more to you than your work or your hobbies. Those of you who are good at showing the words, you need to say them. You need to speak regularly words, life-giving words of affirmation and affection. Let your spouse, let your wife know you adore her, that you could not live without her, that you find her as the most beautiful, meaningful treasure in your life.

And your kids, never let your kids feel average around you. He said, "Well, they are average." I don't care. It doesn't matter if they're average. They shouldn't feel average in front of you. You are their dad. Just like your heavenly father doesn't come at you and say, "Well, you're a sad sack." He doesn't come with that kind of condemnation. He loves you, he encourages you, he gives you kindness and grace. Why? Because he knows who you are going to become. He knows who you can be in Christ and he fans that into flame through gentleness and encouragement.

And if that's how your heavenly father responds to you, then how much more so should you as an earthly father affirm that in your children. They need somebody to believe in them.

And you are their father. You have power with your words when you say things. They create life, they create honor, they create virtue because God's given you that superpower as their dad. The same with your spouse, date her, pursue her, romance her, adore her, show your daughter how a man is to properly treat a woman. If you don't want your daughter sitting in the lap of some loser when she's sixteen years old, put her in your lap and you show her how a man's to treat a woman so that when someone else is trying to win her heart, they've got a difficult time doing so because you've already won it.

Spend time with your family, quality time, even if it cannot be quantity time. Oftentimes this just means creating space intentionally saying no to other things so that you can create the space to tell your family, "You're the most important thing to me. I love you." And love is spelled T-I-M-E. When it comes to providing, the word provide is a compound of the Latin word *pro* and *videre*. It means to see beforehand. So a lot of men get tripped up when it comes to providing, especially in our dual income world where most homes have to work two jobs just to make it and some men can feel insecure because they're not the primary breadwinner or whatever the case may be.

But providing for your family is so much more than just financial provision. Now there is a sense in which if you're not providing for your family and your family cannot eat and you're unwilling to work, that is sin. Get up off the couch, go get a job, and provide for your family. But just because you're not the primary breadwinner doesn't mean you're not able to provide for your family. You can use dual incomes. The most important thing is that you *pro-vide*. You're looking ahead and you're seeing what's coming down the pipe.

What in culture do I need to be aware of? What kind of threats are potentially bringing harm to my family. What kinds of opportunities do we have in front of us that we can act upon? That's what it means to provide for your family. You're proactively, intentionally looking for ways to maximize your family's effectiveness for the kingdom of God. And then finally protect them. Protect your wife, protect your children before yourself, even at your own detriment. You protect them physically, spiritually, and in every other way. Adam should have never let the snake in the garden.

They should have had a rattlesnake roundup right there, Genesis chapter 2, right at the end, before Genesis 3 gets to going—chop the snake's head off, you know, get him out of the garden. And yet, how many of you men are totally oblivious to the spiritual dangers in your home right now, the spiritual dangers that's on the tablets and the phones of your sons and your daughters, the spiritual dangers that are going right through your internet service provider and are stealing the soul of your children, some of you your own soul or the soul of your spouse.

Wake up. You're supposed to protect them. It's your responsibility. And there's a tendency because it's hard and I don't know and everything and maybe it's a failure in your family, so

it's just easier for you to say, "It's not my fault." But God will hold us accountable as men. Now I know that there are situations that are messy. I know there's single parent households. I know there's dads who you want to be part of your family and they pushed you out and you're like, "What can I do?" I get all of those things.

I know that sin makes a mess of things and the greater the sin, the messier it gets. And so don't hear me coming down on you saying it's irreparable or you're somehow ineffective as a dad because you're not able to get to this original design. The design is the design. The design is very difficult to get to. So what I would encourage you to do is to get as close as you can possibly get to God's original design, given your unique situation, and trust in the grace of God to cover you where you cannot cover yourself.

God's— The presence of deviations, the presence of counterfeits does not undo the reality of God's design. We need to embrace God's design for what it is. Finally, the curse has a cure. Verse 15, he says, "I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel." This is ultimately where our hope comes from. You'll never recover God's design in and of your own power and strength. It has to come from outside of you. God knows that.

That's why he's telling Adam and Eve right here, "I'm going to do something that only I can do to fix this problem. You need to resist it, you need to do what you can do, but I'm going to do what only I can do." And this promise is a promise of grace of the Lord to say, "I'm going to bring someone who is going to crush the head of the serpent. I'm going to put enmity between you and the woman." That person is the Lord Jesus Christ. That enmity isn't hatred between the snake and the woman.

The snake already hates the woman, otherwise he wouldn't have done what he did. The enmity is between the woman and the serpent. He's saying, "I'm going to create in this woman, and I'm going to create in her offspring, a holy hatred for sin and evil. You tried to use sin and evil to win them over to your side, to get them to love sin and love evil. And maybe you succeeded in the battle, but you will not win the war. I will bring someone that is going to create a holy discontent towards sin, and he's going to hate sin so much that he's going to destroy it."

And that person is the Lord Jesus Christ. And when we repent of sin and put our faith in the Lord Jesus Christ, what happens is the Holy Spirit puts a little seed of enmity in us so that we can say, "I don't like my sin. It may be enjoyable, but it's produced death in my family, and I'm tired of seeing death and brokenness, and I want to recover and pursue God's design." God will give you that gift as an act of his amazing grace if you'll just receive it. So what does that look like?

It looks like recognizing my sinful inclinations, resisting the devil, and pursuing God's design through repentance and faith in the Lord Jesus Christ. And I know there's brokenness in our homes. And you may be here and you've never committed to Christ as your personal Lord and Savior. And this morning the Holy Spirit, He's already planted the seed through His Word. Today's the day to say no to sin and to say yes to Jesus. And if that's the case and God's calling you to Himself, I would encourage you to repent of sin, trust in Jesus for salvation, and publicly declare your faith in Jesus Christ.

And you can do that. You can come to the front if you want. You can scan the QR code if you want. Those of you who are Christians, I think the application is the same. Repentance and faith. We are born into a world with a sinful inclination. The only way for that sinful inclination to be abolished is by looking to the cross, repenting of sin, and putting our faith in Jesus to do for us what we cannot do for ourselves. And so you may just want to come and lay down your burdens at the altar and say, "Lord Jesus, I can't, but you can.

My children are running from the Lord. I'm hopeless in my marriage. And my husband is— or my wife is— I'm at my wit's end. And so would you do for me what I can't do for myself? Will you change my heart? Will you help change his heart? Will you help change their heart so that we can recover and pursue your original design?" Let's pray together. Father, we thank you for this time in your word, and we thank you that you've not left us hopeless without any resource, but that you've given us everything that we need in the person of the Lord Jesus Christ.

We thank you that you made good on that promise of bringing someone from the seed of the woman who would crush the head of the serpent. We thank you that we can be dead to sin and alive to Christ. That it's not just an encouraging phrase in a book, but it's a living reality through the Holy Spirit when we repent and believe. And so give us that faith now as we respond and we pray it in Jesus' name. Amen.