



## Shelby Christian Church

FOLLOWING JESUS: BEING A GODLY MAN \* GENESIS 2:4-8, 15-25; 3:1-13  
4/19/2026

### MAIN POINT

Men are designed particularly male.

### UNDERSTANDING

HAVE A VOLUNTEER READ GENESIS 2:4-8, 15-25.

**God created everything else in creation by His word. What made the creation of mankind different? What does this tell us about the value and worth of humanity?**

**What are some ways that our culture undercuts the glory and purpose given to men in creation? How are men, fathers, and boyfriends portrayed in popular culture?**

While the rest of creation was created by God speaking it into existence, man was created by a direct and personal act from God. The Lord “formed” the man and “breathed” the breath of life into him. In the creation of man, we see that God is a sculptor and a molder. He formed His most prized creation with His hands with special attention and care, and gave man a purpose.

**In verse 5, we read that there was no man to work the garden. For what purpose was man created? Why does this purpose matter?**

**What does this purpose tell us about God?**

**Why is it important that work was part of God’s design prior to the fall? What does that tell us about the value of work? How might this realization change the way you approach your job?**

When we go to work, we are living out God’s design and exercising our God-given task of subduing the earth. Work is a God-given assignment, not a curse condition. God gave Adam an assignment to work and to keep. The word “keep” could be translated “protect.” Man was to work in the garden and be a leader. He named the animals and was given dominion over the garden. When we understand the purpose of man, we can see and clearly diagnose the way our culture has departed from God’s ideal which was created for our good and flourishing. The fall changed the way we understand what it means to be created with a specific purpose and role. When we get to decide what we are, everything descends into chaos.

**Why is it important for you to encourage men to live out the purpose God has given them? What are some healthy ways in which you can do this?**

**How have you been led, loved, protected and served by a husband, father, or other man? Can you think of a time when this leadership has led to your flourishing?**

HAVE A VOLUNTEER READ GENESIS 3:1-13.

**How did man fail to live into his calling during the fall?**

**Read Romans 5:12-15. How did Jesus reset what it means to be a man? How have you seen hard work, compassion, and gentleness modeled well by men? Where do you see Jesus model the same in Scripture?**

**All men face the temptation to abdicate their responsibility, embrace selfish passivity, and fail to lead at times. How has the gospel given men the strength to jump a “hurdle” unique to men?**

The fall shows a man who is out of step with his calling. Instead of embracing the call to sacrifice and lead his wife, he stood by while she walked into sin. Adam’s sin is all man’s sin. But praise be to God, through one man—Jesus Christ—all men can be made new and have their purpose redeemed by the gospel.

## APPLICATION

**Where have you believed the lies that culture tells us about what it means to be a man?**

**How can you support the men in your life and help them live into their calling as the men God created them to be?**

**What might your unbelieving friends say are the greatest problems men face? What solutions to these problems might they suggest? How could these conversations lead to gospel conversations?**

## PRAYER

## COMMENTARY

GENESIS 2:4-8, 15-25; 3:1-13

2:4. The Hebrew word *toledoth*, translated here as records, is used 11 times in the book of Genesis to introduce new units of material (5:1; 6:9; 10:1; 11:10,27; 25:12,19; 36:1,9; 37:2). Here it introduces a detailed elaboration of some key aspects of the creation account that opens the book of Genesis (Genesis 1:1-2:3). Special emphasis is placed on the events of day six. Verse 4 includes the first use of God’s personal name, rendered in English as the Lord, the most commonly used noun in the OT. The Hebrew spelling is transliterated as “YHWH,” a word Jews considered so sacred that they would not permit themselves to pronounce it. Its accurate pronunciation is thus unknown, though common suggestion is “Yahweh.”

2:6. This source of water, a bountiful blessing that provided moisture for the entire surface of the land in the time of human innocence, later became a source of judgment on humanity’s sin (7:11).

2:7. The Hebrew verb translated here as formed is used elsewhere in the Bible to describe the potter’s profession (Jer 18:4; Zech 11:13); God acts here as the divine potter, skillfully fashioning man out of the dust from the ground. But the Bible makes it very clear that people are more than just material beings. It was only when God breathed into the man’s nostrils the breath of life that Adam became

alive. God is Spirit (Jn 4:24); thus, when God breathed into him, Adam and all later human beings became a unique mix of the physical and the spiritual. The Hebrew phrase translated as living being is used elsewhere in Genesis to describe other types of living beings (1:20,24,30; 9:12,15-16). Nevertheless, humans are considered to be in a class by themselves since they alone are made in God's image.

2:8. The location of Eden is unknown; suggestions include Armenia, Iraq, Africa, and Arabia. Changes in geography caused by the flood in Noah's day (7:11) make it unlikely that Eden will ever be discovered. The Hebrew word "Eden" literally means "pleasantness."

2:15. The Hebrew word translated as placed literally means, "caused to rest"; this pre-sin state of rest anticipates the "rest" ("relief"; 5:29) that would again come to humanity because of righteous Noah, as well as the rest that God would again give Israel following its episode of calf worship (Ex 32:1-21; 33:14). As a being created in God's image, Adam, like God, was to be a worker. Without the taint of sin, work was an undiluted blessing. The verb translated here as "work" literally means "serve." Adam's second task in the garden was to watch over it. The verb is used elsewhere to refer to the action of God toward His people (Ps 121:3-4) or the work of a military guard (Sg 5:7).

2:16. The seriousness of God's order is reflected in the fact that it is introduced by a two-verb phrase in Hebrew, rendered simply as commanded. This formula was used frequently to express royal decrees (1Sam 18:22; 2Sam 18:5). God gave Adam both freedom and limits. The God-given freedoms vastly outnumbered the limitations. After all, Adam was free to eat from any tree of the garden except one.

2:17. The only limit God placed on Adam was eating from the tree of the knowledge of good and evil, which apparently imparted divine wisdom (3:22). Eating the forbidden fruit represented Adam's rejection of God as the source of divine wisdom and his choice to pursue wisdom apart from God. God's penalty for disobedience was stated especially forcefully in the original language, with a two-verb construction, "dying you shall die" (you will certainly die). Death would certainly come to Adam and all humanity after him; but the death that God warned about would be more than physical (3:19). Besides severing the cord of life, sin would shatter the harmonious relationship that existed between Adam and his environment (3:17-18), his wife (3:16), and God.

2:18. The theme of God providing for Adam's needs is picked up again here, as God declared that Adam's being alone is not good. God created the man with a need to relate to one as his complement, and now God will meet that need.

2:19. Like man, animals were formed out of the ground, but they did not receive the breath of life from God (v. 7) nor the image of God. By giving names to the animals, Adam showed that he ruled the animals and that he perceived the nature of each animal.

2:20. Adam's understanding of the nature of the animals he named only highlighted the differences that existed between him and the rest of God's creatures: no helper was found as his complement.

2:21. At what must have been a moment of loneliness in Adam's life, God stepped in to create one who would perfectly meet Adam's need. Because God took one of his ribs to use as His raw material, the woman would correspond perfectly—though not identically—to Adam. Like Adam, the woman possessed God's image. The fact that she was not taken either from the man's head or his foot may suggest that the woman was not to rule over the man (1Co 11:3), nor the man to oppress the woman (1Pe 3:7).

2:23. Adam's first recorded words express his delight with God's handiwork and his recognition of the unique suitability of God's last recorded creation in the creation accounts. As with no other piece of

divine craftsmanship, this one was singularly suited for the man, being bone of his bone and flesh of his flesh. Adam expresses dominion by choosing a name for God's final created being, but the name he chose suggests that he viewed her as his equal. The Hebrew term *'ishshah*, woman, identifies her as the feminine complement to *'ish*, the man.

2:24. God's timeless design for marriage is declared here. The one flesh relationship certainly involves sexual union, but also includes a husband and wife coming together in spiritual, mental, and emotional harmony.

2:25. Because the devastating effects of sin had not yet ravaged nature or humanity, there was no need for clothing. Adam and Eve could live without the barriers needed to shield them from their environment and each other without a sense of shame. Later, in the time of the patriarchs and kings, clothing was associated with dignity. Accordingly, prisoners of war were not permitted to wear any clothing, slaves wore very little clothing, and higher social classes wore more clothing than anyone else in society.

3:3 The woman's claim that God said, You must not... touch the tree, or you will die, goes beyond anything recorded in God's instructions to Adam. Therefore it seems that Adam had given his wife an additional command beyond what God said, or else Eve herself exaggerated the command as Satan tempted her to view God as selfish and overly restrictive. If Adam added to God's command, he almost certainly had a good motive—after all, if Eve never touched the tree, she certainly wouldn't eat its fruit. However, the sad truth is that when people add to the word of God, they create confusion and trouble.

3:4-5. The serpent, recognizing the woman's confusion, found a point of attack. Knowing that the woman would not die by merely touching the fruit, he boldly contradicted what she had reported to be God's command. He then skillfully lied (Jn 8:44) by distorting God's word (Mt 4:6), implying that God had prohibited people from eating the fruit only to keep them from becoming as knowledgeable as He. The woman was now fully deceived (1Tim 2:14).

3:7 As the serpent had indicated, the eyes of both of them were opened, and they knew, but instead of producing godlike power, the knowledge brought only a sense of human inadequacy, fear, and shame.

3:9 God took the initiative in reaching out to sinful humanity. This pattern—humanity sinning, then God seeking out sinners—becomes the primary theme of the rest of the Bible. Its ultimate expression is found in Jesus Christ, who came to seek and to save people alienated from God because of their sin (Lk 19:10); in Him God once again walked on the earth in search of sinners. The all-knowing God asked Adam, Where are you? for Adam's benefit, to encourage Adam to face his sin.

3:10. When Adam heard God, he was afraid. Rather than walking with God as righteous men of later generations would do (Enoch, 5:22; Noah, 6:9), Adam hid from Him.

3:11. Through the use of two direct questions God brought Adam to accountability for his sin. God does not overlook sin, but He can be gently firm in confronting it.

3:12. Adam answered neither of God's questions. Instead he sought to shift the blame for his sin first to the woman, and then to God.

3:13. The woman passed the blame to the serpent and admitted that prior to eating, she was deceived (1Tim 2:14).