



YOU: Connect. Grow. Serve. Go!
Summer 2018 Leader Commentary

Unit 1: The Truth Starts Here
Session 1: I'm No Accident (see pp. 102-105)

The Question: Why am I here?
The Point: God has a purpose for my life.
Background Passage: Genesis 1–2
Focal Passage: Genesis 1:1,26-28; 2:7,9,18,22-24

This commentary is designed to help you think about the question, “Why am I here?” and drive home this one truth: God has a purpose for my life.

Focus on These Points

Created on Purpose
(Gen. 1:1,26-27)

Israel's God, the Creator and one true God, was the only God involved in the creation story documented in Genesis—from beginning to end. He created by speaking things into existence. The Hebrew term *bara'* meaning “created” (v. 1) always has God as its subject, signifying that creating was a function only God could perform. Human beings were no accidental creation. Though people were the last in the sequence of creatures and objects God made in Genesis, they can't be considered an afterthought. God was intentional and considered humankind the highlight of His creation. He planned for humankind to be responsible trustees of His creation while populating the earth (v. 26).

Aside from detailing the beginning of the world, Genesis is a revelation of God—His existence prior to creation, His dominion, and His power. In Hebrew, the word translated *God* in verse 1 is followed by a singular verb form, possibly alluding to His Trinitarian nature. In essence, verse 1 unpacks enormous truth and a bit of mystery; there, God reveals who He is. In so doing, His message encouraged folks who were hopeless.

“In the beginning” (v. 1) refers to the time when God began to create. The special Hebrew term that was translated *created* in verse 1 appears three times in verse 27 regarding God's creation of man, and thus, connotes man's significance. God further emphasized human beings' significance by giving them a special relationship and purpose.

Because people are made in God's “image” and “likeness” (v. 26), we have special attributes that set us apart for relationship with others and a connection to God. For example, we have the ability to use our intellect, make choices, experience emotions, and be morally aware.

Created for a Purpose
(Gen. 1:28; 2:7,9)

When God created the first human, Genesis 2:7 states that God “formed” him. The words *created* (1:27) and *formed* (2:7) are similar in that they can both indicate divine activity.

The imagery in verse 7 is especially appropriate for God's work in that God made the first

person “out of the dust from the ground” (v. 7). Interestingly, the Hebrew word for *ground* is *adamah*, with striking similarity to the Hebrew word for *man* (*adam*). One important, additional detail is underscored in the creation of human beings: God breathed His own breath into the man’s nostrils, enabling him to become a living being, a person who would have elevated status over everything else God created because human beings were made with God’s own breath. In chapter 1, the prominent status of humans was also evident in that humanity was made in God’s image and according to His likeness (v. 26). Both chapters accentuate the close connection God establishes between Himself and humankind.

Verse 9 describes two specific trees in a central location in the garden that were pleasing to the eyes and good for food. One was the tree of life. The fruit of this tree was life-sustaining. Consequently, we can assume the first humans were not created immortal because of their dependence on this fruit for life. However, God ensured the tree was easily accessible.

The other named tree in the garden was the tree of the knowledge of good and evil. God forbade the first humans to eat from this tree. Doing so would bring about their death (2:17). This tree would serve as a test of the first humans’ loyalty to God.

Created with Purpose

(Gen. 2:18,22-24)

Although God repeatedly declared His work good in chapter 1, by chapter 2 He had declared something “not good” (v. 18). The part that wasn’t yet good included man living in solitude. True, man had a relationship with his Creator, but that wasn’t sufficient. God made humans to desire relationship with other compatible human beings. For Adam that meant marriage was necessary. Although God made a “helper” (v. 18) for him, we mustn’t assume that marriage is a universal solution or that single people are incomplete.

God had some criteria in mind when He sought out to make a helper that corresponded to Adam. However, the word “corresponding” (v. 18) is ambiguous, and we can only infer that it means the companion must be suitable in some way. To end Adam’s dilemma, God fashioned a woman from one of Adam’s ribs (v. 22). This pointed to the relationship and unity the two—man and woman—would share. Adam’s description, “Bone of my bone and flesh of my flesh” (v. 23), underscored this fact. The man called his helper “woman.” It wasn’t until later (Gen. 3:20), that Adam would give his helper the name Eve.

The words in verse 24 confirm the application of truth that intimacy is designed for a man and woman. The word “bonds” (v. 24) or “cleaves” (KJV) gives the idea of melding together. The idea of becoming one flesh (v. 24) refers to intimacy, revealing what naturally occurs in a marriage relationship between husband and wife. God’s plan for intimacy between the first man and first woman models what should happen in a marriage. Surprisingly, verse 24 has no literal mention of the word *marriage* and the Hebrew text has no word for wife. (The Hebrew phrase translated wife is “his woman.”) Still, we can be sure the relationship depicted is a marriage because Scripture denounces sexual intimacy outside such a union. God’s search for and creation of a helper for Adam brings attention to the need for human companionship. We all need friends, family, and other Christians with whom we can interact, share, encourage, and help. The key is prioritization, balance, and respect.