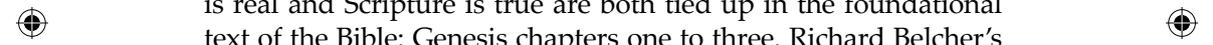




Richard Belcher walks us through the familiar pages of Genesis in ways that go beyond what we often find in commentaries. His firm belief in the authority of Scripture and in the relevance of its teaching sets this commentary apart from others. He offers timely insights into recent scholarly challenges to traditional Christian approaches to the book. He devotes himself to pointing out how Genesis should be applied to modern Christian living. This commentary will serve pastors well as they preach and teach. It will serve lay people well as they seek to understand the implications of Genesis for their lives.

Richard Pratt,
President,

Third Millennium Ministries, Orlando, Florida



The meaning of creation (and/or evolution) has taken its place at the front of the intellectual/cultural stage for over a century and a half, and shows no sign of moving from the center of discussion and debate. Secularists and Christians – both liberal and conservative – instinctively understand the high significance of the issue, and hence, the intensity of the continuing debate. Whether God is real and Scripture is true are both tied up in the foundational text of the Bible: Genesis chapters one to three. Richard Belcher's *Genesis* is a clearly written and judiciously researched guide to the entire question of the meaning of the book of Genesis (not just to its first three chapters, pivotal though these are). I found his discussion of such issues as the meaning of 'Day' in Genesis one and two; whether these early chapters are poetry or prose, and other related questions, calmly discussed, in a fair and charitable manner, but also with incisive critique, where called for. His interaction with recent works of C. John Collins and John Sailhamer was perceptive, and makes a real contribution to current discussions of the early chapters of Genesis. His summarization of the world view that is provided us by a believing reading of Genesis is most helpful, without being long and tedious. His survey of the lives of the Patriarchs with their virtues and vices is a guide to God's people in all ages, and constantly brings to the fore the victorious grace of God in the lives of sinners who believe.

Douglas F. Kelly,

Richard Jordan Professor of Theology,

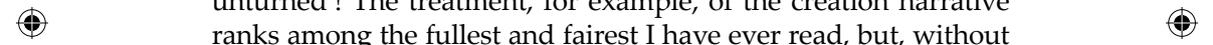
Reformed Theological Seminary, Charlotte, North Carolina

Richard Belcher's commentary focuses on the big picture of Genesis, tracing God's story of redemption through the biblical



narrative. His careful exposition shows how Genesis reveals God's intentions for his creation and his unstoppable purpose to bless his people and redeem them out of slavery, bringing good out of evil. God's people can live with confidence that God will be faithful to his promises to redeem and restore the broken and the suffering. He is able to take what people mean for evil and turn it into good. This commentary deserves a wide appreciation, as it will help pastors, leaders, and Christians see how Genesis proclaims the deepest message of the Bible: the grace of God for sinners and those who suffer.

Justin Holcomb,
Executive director of the Resurgence,
Lead Pastor of Mars Hill Church, U-District, Seattle, Washington,
& adjunct professor at Reformed Theological Seminary



It is hard to think that more material was ever packed into a brief compass, or with greater clarity, helpfulness and ease of reading than Dr. Belcher has managed in this commentary. The words 'thoroughness', 'fairness' and 'lucidity' spring to mind to describe the whole work. Indeed, I cannot think of an important 'stone left unturned'! The treatment, for example, of the creation narrative ranks among the fullest and fairest I have ever read, but, without exaggeration every page has its quota of good things, problems solved, and truths illuminated. In a word, I enjoyed this book from beginning to end and warmly commend it. I would have been personally helped by tying the comment more clearly down with verse references, but, within Belcher's chosen method of working, his excellent analysis of Genesis is followed through by accurate subdivision, and helpful study questions Ten out of ten!

Alec Motyer,
Well-known Bible expositor and commentary writer,
Former principal of Trinity College, Bristol

It is not often that the Christian community is provided a commentary which is both scholarly and practical. Richard Belcher's commentary on Genesis is rigorously faithful to the content of the book, thoughtfully responsive to the issues of the day and easily as well as enjoyably navigated by any and all who have the privilege of opening its pages. It is my privilege to commend it to you without reservation.

Harry L. Reeder, III ,
Pastor Teacher,
Briarwood Presbyterian Church, Birmingham, Alabama



GENESIS

The Beginning of God's Plan of Salvation



Richard P. Belcher, Jr.

CHRISTIAN
FOCUS





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Preface

There are many good commentaries on Genesis available today. In fact, the reader will notice that this commentary references several other commentaries quite frequently. I have found Matthews, Waltke, Currid, and Hamilton to be good companions and guides as I have progressed through the book of Genesis. The focus of this commentary is to help the reader get the big picture in the book of Genesis. This approach is accomplished by seeing the development of the progress of redemptive history through the flow of the narrative. God is clearly at work in history to accomplish His purposes. Genesis lays out the purposes of God for His creation and how He is at work to accomplish those purposes. The fascinating thing is that the purposes of God have not changed and that He is still at work today fulfilling those purposes. Thus the book of Genesis is not just an ancient document that has no relevance to modern-day life, but it is the Word of God which speaks a message that is important for God's people today. Genesis is the book of beginnings that lays a foundation for understanding the rest of Scripture. Keep the Bible open as you read through this commentary, for it is the Word of God that is living and active, sharper than any two-edged sword. May God use His Word to enrich your life.

The Introduction to this commentary covers certain questions that arise when one studies the book of Genesis. Although many of these questions are important questions which have significant implications for the interpretation of the Bible, one could skip the Introduction and begin with the Commentary section. Or one could read sections of the Introduction that are of interest. If the authorship of Genesis does not excite you, then maybe a review of the different approaches to the



meaning of 'day' in Genesis 1 would be more interesting. There are study questions for the Introduction which could lead to some spirited discussions if this commentary is used for a group Bible study.

I would like to thank Christian Focus for the opportunity to write this commentary on Genesis. I would also like to thank Reformed Theological Seminary for the opportunity to teach there and for the wonderful working environment they provide for professors. I am especially grateful for my colleagues in Biblical Studies at the Charlotte campus (Drs. Robert C. Cara, Michael J. Kruger, and John C. Currid), who are more than colleagues but are truly friends and brothers in the Lord. I have been blessed by three excellent teaching assistants in the last several years who have helped me directly or indirectly to write this commentary. Thanks to Mark James, William Hunter, and Brent Horan. I am very thankful for my wife Lu whose daily assistance is such a blessing. I dedicate this book to my three daughters Nicole, Danielle, and Alisha. Your lives have always been affected by your father's calling, from pastoral ministry in urban Rochester, New York, to doctoral studies in Philadelphia, Pennsylvania, to teaching at RTS Charlotte. Thank you for your flexibility. We are grateful for God's work of grace in each of your lives.

Richard P. Belcher, Jr.
September 2011



Abbreviations

<i>AUSS</i>	<i>Andrews University Seminary Studies</i>
<i>BibSac</i>	<i>Bibliotheca Sacra</i>
<i>CT</i>	<i>Christianity Today</i>
<i>CTM</i>	<i>Concordia Theological Monthly</i>
<i>ESV</i>	English Standard Version
<i>EQ</i>	<i>Evangelical Quarterly</i>
<i>GKC</i>	Gesenius, Kautzsch, Cowley Hebrew Grammar
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JSOT</i>	<i>Journal for the Society of the Old Testament</i>
<i>NASB</i>	New American Standard Version
<i>NIV</i>	New International Version, 1984
<i>NJPS</i>	A New Translation of the Holy Scriptures according to the Traditional Hebrew Text (1985)
<i>NIDOTTE</i>	<i>New International Dictionary of Old Testament Theology and Exegesis</i>
<i>NRSV</i>	New Revised Standard Version
<i>PTR</i>	<i>Princeton Theological Review</i>
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>TWOT</i>	<i>Theological Wordbook of the Old Testament</i>
<i>WCF</i>	Westminster Confession of Faith
<i>WTJ</i>	<i>Westminster Theological Journal</i>



2

God Provides Everything for Adam and Eve (Genesis 2)

The first section of Genesis to be introduced by the word 'toledot' is 2:4–4:26 (The Account [Toledot] of the Heavens and the Earth). This section of Genesis is part of the larger unit of Genesis 2:4–11:9, which describes the fall and its results. In Genesis 2:4 the word 'toledot' is followed by a narrative account of what happened to the heavens and the earth. After the broad, sweeping, majestic view of creation in Genesis 1 and its emphasis on the sovereignty of God, Genesis 2 takes a closer look at God's preparation of a place for Adam and Eve to live, the creation of Adam and Eve, and the role they have in the garden.

Genesis 2 no longer describes God in His majesty as the creator but it gives a much more personal account of His care for and interaction with His creation. This explains why Elohim alone is not used for God in Genesis 2 but LORD God (Yahweh Elohim) is used. At this point in the narrative the name Yahweh (LORD) is not fully understood, but this name becomes significant as the covenant name of God in the Exodus from Egypt. Yahweh remembers His covenant with Abraham and fights to deliver His people from the bondage of Egypt. In Genesis 2 Yahweh demonstrates His close relationship with Adam and Eve in the way they are created and in His concern for their welfare by providing for them all that they need.

Everything in Genesis 2 is geared toward the benefit of human beings, who are God's highest creation. God provides life to Adam by breathing into him the breath of life so that he becomes a living being. God Himself fashions the first man from the dust of the ground. This act of God demonstrates His close involvement with the creation of man in that He gives personal attention to the formation of both Adam and Eve. Also, the word play between 'man' (*'ādām*) and 'ground' (*'ādāmāh*) shows that mankind is related to the ground by his very constitution so that when sin enters the world mankind will return to the ground in death. But on the positive side, mankind will also be perfectly suited to work the ground in the fulfillment of his divinely given task of caring for the garden.¹

God not only provides life for man but He also provides work. The man is placed in the garden 'to work it and to keep it' (Gen. 2:15). It is significant that work is part of man's original vocation given to him by God. Work is something that is beneficial to human beings in fulfilling the calling God has given to them. The two words used for the work in the garden are *'ābad* ('to work') and *sāmar* ('to keep'). The former word can have the meaning 'to serve' and the latter the meaning 'to guard'. These terms stress that work is not just something that is beneficial to the one doing the work but that work also includes various responsibilities. Thus work includes service to others and the obligation to use appropriately whatever property God has entrusted to us (Gen. 30:31).² Work also includes responsibility to God. The two terms used in Genesis 2:15 for human work are also used to describe the work of the priests and Levites at the tabernacle (Num. 3:7-8). There is a spiritual dimension to human work because it is done as service to God and has the purpose of faithfully keeping the instructions of God (Lev. 8:35). The implication is that the purpose of work is more than an activity that allows a person to provide for his needs but that work is a vocation which enables a person to fulfill a calling of service to others and to God.³

1. Matthews, *Genesis 1–11:26*, p. 196.
2. Matthews, *Genesis 1–11:26*, p. 210.
3. See Gene Edward Veith, *God at Work: Your Christian Vocation in All of*

The aspect of work as service to God is enhanced by the presentation of the garden as a special place of God's presence. The fact that it is a garden stresses that it is a special place, an enclosed protected area associated with the blessings of God. Those blessings include fellowship with God and the abundant provision of Adam's every need. The fact that there is a river that flows out of the garden (Gen. 2:10) is significant not only because water is an important source of physical life, but also because water flowing from the place of God's presence becomes a picture in later Scripture of the abundant blessing of God that flows from the place of God's dwelling. This picture is found in Psalm 46, Ezekiel 47, and Revelation 22. In John 7, rivers of living water flow from the Holy Spirit in the one who believes (v. 38). Thus spiritual blessings flow abundantly from the presence of God. The tree of life also shows up in Revelation 22 in the new heavens and the new earth. It is also interesting that there are cherubim that guard the garden when Adam and Eve are expelled from the garden. Thus, there is clear evidence that the garden is a special place of God's presence, that it foreshadows the later tabernacle and temple,⁴ and that what is lost through the fall is ultimately restored in the new heavens and the new earth.

In Genesis 2, Adam's special role in the garden is not only seen in the description of his work in the garden (Gen. 2:15), but also in the exercise of dominion in naming the animals (Gen. 2:18-20). The naming of the animals fulfills the God-ordained role given to mankind in Genesis 1:26-28 and demonstrates Adam's authority over the animals. It is also clear, however, that the purpose for naming the animals includes a search for a companion for Adam. For the first time something has been declared 'not good' by God; it is not good that Adam is alone (Gen. 2:18). It becomes evident that the right match was not found for Adam in the animal world. Thus God forms 'a woman' not from the ground but from Adam himself. The woman that God forms for Adam is

Life (Wheaton: Crossway Books, 2002) and Stephen J. Nichols, *What is Vocation?* (Phillipsburg, NJ: P & R, 2010).

4. See G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God* (Downers Grove, IL: Inter-Varsity Press, 2004), pp. 66-80.

the right 'helper fit for him' (Gen. 2:20). This is demonstrated in Adam's response when the woman is brought to him (Gen. 2:23). Adam, in essence, declares 'finally' ('this at last') because there is someone of his own kind who is of his own flesh. He then names her 'Woman' (*'iššāh*) because she was taken out of 'Man' (*'iš*). There follows a statement in Genesis 2:24 that is a commentary on the creation of woman, which is the foundational statement for marriage in Scripture. The marriage relationship entails a leaving behind of all other loyalties, including family loyalties, the establishment of a new relationship by the couple's sole commitment to each other, and the demonstration of the union of that relationship by becoming one flesh. The beauty and transparency of marriage are demonstrated in the final statement of verse 25: 'the man and his wife were both naked and were not ashamed.' The man and his wife live together in complete harmony.

It is appropriate to draw some conclusions based on what has been presented so far concerning the role of mankind in his various relationships. First of all, human beings imitate God in carrying out their proper role in creation. In Genesis 1 God is presented as the majestic, sovereign creator of the heavens and the earth who rules over His creation by forming and fashioning it. The role of mankind in Genesis 1:26-28 in having dominion over creation parallels the presentation of God as mankind imitates God's rule over creation under His authority. In Genesis 2 God is presented as more intimately involved with His creation as He cares for mankind by providing all that is needed to live a fruitful life. The role of mankind in Genesis 2 imitates God with the emphasis on caring for and keeping the garden. Thus Genesis 1-2 presents a complete picture and a proper balance of the role of human beings within God's creation. Both dominion over creation and care for creation are important for understanding mankind's role in creation.⁵ Dominion apart from care for creation can lead to exploitation and the abuse of creation. Care for creation

5. For a view that seeks to treat the environment properly but also rejects global alarmist views and views that focus on major government intervention, see 'The Cornwell Declaration' in *Environmental Stewardship in the Judeo-Christian tradition: Jewish, Catholic, and Protestant Wisdom on the Environment*, ed. Michael B. Barkey (Grand Rapids: Acton Institute, 2000).

separated from dominion can lead to a distorted view of the proper relationship of human beings to creation and to the animal world. Dominion means that human beings are able to use creation for their benefit but they are to do so within the proper limits of caring for creation. There may be differences of opinion among Christians on specific issues related to the proper use of the environment, but it is important to keep both dominion and care for creation as the proper framework for discussing these issues.

A second issue that arises from Genesis 2 is the relationship between the man and the woman in marriage. It is important to keep a proper balance between the leadership role of the man and the equality of the woman in the relationship. It is clear that the man is created first and that the woman has her origin from the man. The authority of the man in the relationship is seen in the fact that Adam has a representative role in Genesis. The name *'ādām* not only refers to a particular individual named Adam but it also has the generic sense of 'mankind'. The actions of Adam affect those he represents so that when he fails it affects his descendants. In Genesis 3, God holds Adam responsible for the sin of eating from the tree by addressing him first, even though it was Eve who first partook of the fruit. This coincides with Paul's understanding of the representative role of Adam in Romans 5:12-21 and 1 Corinthians 15:21-22. The authority of Adam is also seen in his naming of the one brought to him as 'Woman' (Gen. 2:23) and in giving her the name 'Eve' (Gen. 3:20). On the other hand, Eve's full equality with Adam is also demonstrated in that she is also created in the image of God. One implication of this is that she will have full access to a relationship with God, which is demonstrated in the fact that she is held responsible for her actions in the sin of eating from the tree. Also, Eve is given to Adam to assist him in his work in the garden. The word 'helper' (*'ēzer*), used for Eve in Genesis 2:20, is a very strong word used for the help that God gives to people, which demonstrates the woman's essential role in aiding the man to fulfill his calling.⁶ One way in which the woman will help in the fulfillment of the divine mandate to be fruitful and multiply is to be the one who will

6. Waltke, *Genesis*, p. 88.

bear children. The importance of this role is seen when God specifically mentions it in giving the consequences of the curse of sin (Gen. 3:16). Thus, the woman does not occupy an inferior position in the marriage relationship but she fully assists her husband in fulfilling the divine mandate.

Third, the fact that the first couple is male and female and that the marriage relationship is highlighted has important implications for issues the church is facing today. There are segments of the church that argue for the legitimacy of monogamous homosexuality as a proper expression of love between two men or two women.⁷ This is a very difficult position to argue on the basis of Scripture. The fact that the first couple are male and female and that this is necessary to carry out the divine mandate to be fruitful and multiply automatically sets homosexual relationships outside the bounds of what is normative for marriage, partly because such a relationship is not able to produce children in a natural way. Plus, all the references to homosexual relationships in Scripture are negative, which makes it difficult to argue from Scripture the legitimacy or the positive benefits of that relationship.⁸ Many who argue for homosexuality have abandoned Scripture as their ultimate authority and have substituted something else, such as human experience and/or their definition of human love, as their highest authority.

The importance of marriage in fulfilling the divine mandate also raises questions concerning the subject of singleness. In the cultural context of the Old Testament there was a high expectation that a person would marry and have children because marriage and children were so important for the ongoing legacy of the name of the family and for inheritance issues. However, as with other practices in the Old Testament, there is an important redemptive historical shift that takes place at the coming of Christ. Jesus Himself affirms God's original design of marriage in Matthew 19:4-6 and affirms the importance of that relationship by stating that a divorce

7. Letha Scanzoni with Virginia Mollenkott, *Is the Homosexual My Neighbor?* (New York: Harper, 1994) and Rollan McCleary, *A Special Illumination: Authority, Inspiration, and Heresy in Gay Spirituality* (London: Equinox Publishing, 2004). See also Guenther Haas, 'Perspectives on Homosexuality,' *JETS* 45.3 (2002): 497-512.

8. Robert Gagnon, *The Bible and Homosexual Practice: Texts and Hermeneutics* (Nashville: Abingdon Press, 2001).

should not be granted except for sexual immorality (19:9). The disciples are surprised by the strictness of Jesus' words and assert that if that is the case it is better not to marry (19:10). Jesus uses their response to teach further on the fact that 'not marrying' may now be an option for those who do not marry for the sake of the kingdom of heaven (19:11-12). In other words, there may be situations where singleness is better because it enables a person to focus all his or her energy on serving Christ without worrying about the responsibilities that come with marriage (see 1 Cor. 7:32-35).⁹ Jesus Himself never married. Although marriage is still important, singleness is an option and those who are single should not be made to feel like second-class citizens in the kingdom of God.

Genesis 2 lays out all the wonderful provisions that God grants to Adam in the garden. In addition to the ones listed above, there is also the provision of limits in the command that God gave to Adam. The command has a positive aspect to it in that God grants to Adam the freedom to eat from every tree of the garden; however, there is also a prohibition with a penalty attached to it. The prohibition is that Adam is not to eat from the tree of the knowledge of good and evil (for further discussion of this tree, see Genesis 3). The penalty for disobeying this command is death: 'in the day that you eat of it you shall surely die' (2:17). The purpose of this prohibition is not explicitly stated but it becomes clear from the events of Genesis 3 that this tree is a test of Adam and Eve's loyalty to God through obedience to His command. The result from eating this tree is death, first spiritual and then physical. The fact that God prohibits Adam and Eve from eating from the tree of life after they have disobeyed God's command implies that if they had obeyed the command of God they would have been allowed to eat from the tree of life. Thus it is appropriate to see the command in Genesis 2:16-17 as a probationary test for Adam. He failed the test and so Adam himself and his descendants became subject to death. The implication is that if Adam had passed this test, not only would he have been

9. See Christine A. Colón and Bonnie E. Field, *Singled Out: Why Celibacy Must be Reinvented in Today's Church* (Grand Rapids: Brazos Press, 2009) which seeks to develop a positive view of singleness in the context of the concept of celibacy.

able to enjoy life in all its fullness, his descendants would have enjoyed such life as well. This fullness of life which was lost can be compared to the life that will be restored in the new heavens and the new earth. Although the two may not be completely identical, the life that Adam would have received would have been on a glorified level of existence as a permanent possession.¹⁰

Although the term 'covenant' is not used in Genesis 1–3, the relationship between God and Adam is best understood as a covenant relationship. The term 'covenant' is not used in 2 Samuel 7 for the relationship that God established with David, but Psalm 89 does refer to it as a covenant. The same is true for Genesis 1–3. The term 'covenant' is not used, yet Hosea 6:7 refers to God's relationship with Adam as a covenant.¹¹ Plus, elements of a covenant relationship are present in Genesis 1–3. As with all covenants, God takes the initiative as the authoritative member of the relationship. There are stipulations to the relationship between God and Adam as laid out in the prohibition that God gives to Adam, which also has the penalty of death attached to it. If disobedience to God's command brings the curse of death, it is implied that obedience to the command will bring the blessings of life.¹²

Covenants operate on the representative principle and include descendants, which is true of Adam's role in Genesis. He is a representative for his descendants and what he does impacts his descendants. Adam's sin is charged against his descendants, that is, it is imputed to them, a point Paul makes in Romans 5. Certainly the effects of Adam's sin on his descendants are evident in Genesis 4 with the triumph of sin.

The type of covenant relationship between God and Adam best fits what comes to be known as a treaty covenant where the blessings of the covenant are given in response to obedience and the curses of the covenant fall on the covenant-breaker. This is the same type of covenant as the Mosaic covenant, where in some sense there is a works principle

10. Kline, *Kingdom Prologue* (Overland Park, KS: Two Age Press, 2000), p. 21, and L. Berkhof, *Systematic Theology* (Grand Rapids: Eerdmans, 1941), pp. 211-18.

11. For different views on Hosea 6:7, see Byron Curtis, 'Hosea 6:7 and Covenant Breaking like/at Adam,' in *The Law is Not of Faith*, eds. Bryan D. Estelle, J. V. Fesko, and David VanDrunen (Phillipsburg, NJ: P & R, 2009), pp. 170-209.

12. Berkhof, *Systematic Theology*, pp. 211-218.

operative in relationship to whether Israel keeps the land (Lev. 18:5, Deut. 26–27). The Mosaic covenant is a part of the covenant of grace so that the law is given in the context of redemption and is a guide for how Israel is to live in a way that is pleasing to God (third use of the law). However, Paul also recognizes in Romans 10:5 a principle of righteousness based on the law that a person who does the commandments shall live by them.¹³ Thus the law also functions to condemn us of our sin and show us our need of a Savior (the second use of the law). Paul also speaks of a righteousness based on faith that trusts in the finished work of Christ (Rom. 10:6–13). This righteousness based on faith is at the heart of the covenant of grace.

The covenant arrangement with Adam has traditionally been called the covenant of works (WCF 7.2) and it is absolutely necessary for a proper view of justification by faith because imputation is at the heart of the covenant of works. Just as Adam's sin was imputed to his descendants, so the righteousness of Christ is imputed to those who believe in Him. Many who have denied the covenant of works have also denied the imputation of Christ's active obedience in fulfilling the demands of the law.¹⁴ Such a denial can affect how one understands justification by faith, which can affect how one understands the gospel itself.

STUDY QUESTIONS

1. Consider your view of work in light of Genesis 2. Do you see it as an act of service to God? Do you see it as a blessing given to you by God? How can you fulfill God's calling of service to others and to God in your workplace?

13. Guy Waters, 'Romans 10:5 and the Covenant of Works,' in *The Law is Not of Faith*, pp. 210–39.

14. N. T. Wright, *What Saint Paul Really Said: Was Paul of Tarsus the Real Founder of Christianity?* (Grand Rapids: Eerdmans, 1996), p. 110; Norman Shepherd, *The Call of Grace* (Phillipsburg, NJ: P & R, 2000); and Rich Lusk, 'A Response to the Biblical Plan of Salvation,' in *The Auburn Avenue Theology, Pros and Cons: Debating the Federal Vision*, ed. Calvin Beisner (Fort Lauderdale, FL: Knox Theological Seminary, 2004), p. 120.



2. In light of human dominion over creation and the responsibility to care for creation, is it appropriate to cut down trees for the wood to make baseball bats and to build houses? How can humans use creation for their benefit but also be good stewards?

Reflections on marriage and other relationships based on Genesis 2:

3. How do you view your role and the role of your spouse in your marriage? How are those roles practically lived out in your marriage? How can you encourage your spouse in their role?
4. Why is Genesis 2 so important in the discussions of homosexuality?
5. How are discussions of singleness different from discussions of homosexuality? How should the church view singleness in light of Genesis 2 and New Testament teaching?





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