

Session 5

LGBTQ+ & THE BIBLE



Genesis 1 & 2 -The Creation Account —“Adam and Eve” not “Adam and Steve”



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LGBTQ+ AND THE BIBLE

Session 5: Genesis 1 & 2 — The Creation Account

“Adam and Eve, Not Adam and Steve”

Primary Scriptures: Genesis 1:26–28; Genesis 2:18–24; Matthew 19:4–6

Additional Scriptures for Study: Ezekiel 16:49–50; Romans 1:21–32; Romans 3:23; Romans 6:23

INTRODUCTION: WHAT DOES CREATION TEACH US ABOUT MARRIAGE?

One of the most familiar arguments against same-sex marriage is summarized in the phrase, “God created Adam and Eve, not Adam and Steve.” The argument begins with the creation account in Genesis, where God creates the first man and woman and brings them together in marriage.

For many Christians, this account is understood as establishing not only the origin of marriage but also an exclusive definition of every marriage that may follow. Because the first marriage involved a man and a woman, it is assumed that every marriage must follow that same pattern.

But does Genesis actually make that claim?

To answer this question, we need to examine why God creates a partner for the first human being, what the narrative emphasizes about their relationship, and how the account describes the origin of marriage.

We also need to distinguish between a biblical narrative describing what happened and a biblical command prescribing what must happen in every future circumstance.

The creation account certainly describes a man and a woman. We should not attempt to make the text say otherwise. But recognizing that fact does not settle every question about the meaning and purpose of marriage.

The central issue is whether Genesis presents gender difference as the defining purpose of marriage or whether the account emphasizes something deeper: God's recognition that human beings need companionship and the creation of a partner who is genuinely suitable for that relationship.

This session examines the creation narrative, Jesus' teaching about marriage, and the enduring biblical principles that guide Christians in relationships today.

1. WAS MARRIAGE CREATED PRIMARILY FOR PROCREATION?

Read Genesis 1:26–28

Genesis 1 describes God's creation of humanity and includes the command to be fruitful, multiply, and fill the earth.

Because this command appears in the creation account, some Christians conclude that procreation is the primary purpose of marriage. From that perspective, the relationship between a man and a woman is considered essential because it provides the biological possibility of producing children.

There is no question that procreation is part of the biblical account. Genesis explicitly connects humanity's creation with the responsibility to multiply and fill the earth.

However, acknowledging the importance of procreation does not establish that it is the principal reason marriage was created.

The creation narrative itself provides a more direct explanation for why God creates a partner for the first human being.

That explanation appears in Genesis 2, where God identifies a problem within creation and takes action to address it.

The problem is not that the man has failed to produce children. It is that he is alone.

This distinction is important because it directs our attention away from reproduction as the sole defining purpose of marriage and toward the relational need that God Himself identifies.

2. THE FIRST THING GOD DECLARES “NOT GOOD”

Read Genesis 2:18

Throughout Genesis 1, the creation account repeatedly emphasizes the goodness of what God has made.

God creates light, the earth, vegetation, the heavenly bodies, living creatures, and humanity. The narrative describes creation as good and ultimately very good.

But in Genesis 2, God identifies something that is not good.

The man is alone.

This statement is remarkable because it comes before the account of human disobedience. The problem of loneliness is not presented as a consequence of sin or a failure of human obedience.

It is a condition God recognizes within the created order.

God responds by declaring His intention to make a helper who is suitable for the man.

The focus is therefore relational. God recognizes that the human being needs companionship and that this need cannot be adequately met through solitary existence.

This is the starting point for understanding marriage in Genesis 2.

The narrative presents the creation of a partner as God's answer to human loneliness.

3. A HELPER WHO IS “JUST RIGHT”

The language used in Genesis 2:18 is particularly important.

God promises to make a helper who is suitable for the man, sometimes translated as a helper corresponding to him or a helper who is just right for him.

The Hebrew expression is *ezer kenegdo*.

The word *ezer* means helper, but it does not imply that the person providing help is inferior. Elsewhere in Scripture, the term is used in descriptions of God as the helper of His people.

The expression *kenegdo* communicates the idea of someone corresponding to, facing, or appropriately matching another person.

Together, the words describe a companion who is suitable for the relationship God intends.

The emphasis is not merely that another human being exists. The partner must be appropriate for the person who needs companionship.

This is why the language of suitability matters.

A relationship cannot fulfill its intended purpose simply because two people satisfy an external category. Genuine companionship requires a partner with whom a person can share life, establish a meaningful bond, and experience mutual belonging.

Genesis identifies the need for a partner who is genuinely right for the person.

That principle is central to the affirming understanding of marriage developed in this study.

4. SUITABILITY MATTERS MORE THAN SIMPLY MATCHING A CATEGORY

When the creation account is applied to contemporary questions about marriage, the idea of a suitable partner deserves careful consideration.

A woman is not a suitable romantic partner for a gay man simply because she is female. Likewise, a man is not a suitable romantic partner for a lesbian woman simply because he is male.

If a person's enduring capacity for romantic love and attraction is directed toward people of the same sex, requiring that person to enter a heterosexual marriage does not necessarily fulfill the purpose of companionship described in Genesis.

The relationship may satisfy an external expectation about gender while failing to provide the kind of intimate partnership the creation account identifies as the answer to human loneliness.

The biblical principle of suitability directs us toward the actual relationship between the people involved.

Are they able to share life together? Can they establish a faithful and enduring covenant? Does their relationship provide mutual care, support, companionship, and commitment?

These are meaningful questions because they concern the purpose of marriage rather than simply the gender of the participants.

The creation account does not describe modern sexual orientation, but its emphasis upon a partner who is genuinely suitable provides an important principle for considering relationships in circumstances the ancient writer did not directly address.

5. WHY DOES GOD BRING THE ANIMALS TO ADAM?

Read Genesis 2:19–20

The next part of the narrative is sometimes overlooked in discussions about marriage.

After declaring that it is not good for the man to be alone, God forms the animals and brings them to the man, who gives them names.

Yet the narrative explains that no suitable helper is found among them.

This sequence is important because it reinforces the idea that companionship requires more than simply the presence of another living creature.

The animals are part of God's good creation. They can provide companionship in a general sense, and human beings can develop meaningful attachments to them.

But none corresponds to the man in the way required for the relationship God intends.

The problem of human loneliness remains unresolved.

The narrative is therefore concerned with finding a partner who is appropriate to the human being's nature and relational needs.

The point is not that any companion will do. The partner must be genuinely suitable.

This is why the account moves from the animals to the creation of another human being.

God's answer to human loneliness is not merely the presence of life nearby, but the possibility of a relationship grounded in shared humanity.

6. ADAM RECOGNIZES HIS PARTNER

Read Genesis 2:21–23

God causes the man to fall into a deep sleep and creates the woman from his side.

When the man sees her, his response is immediate recognition.

He identifies her as bone of his bones and flesh of his flesh.

The language expresses a profound sense of shared humanity and belonging.

After the account of the animals, the man finally encounters someone who corresponds to him.

The emphasis is upon recognition, connection, and the discovery of a suitable companion.

This is not merely the introduction of another biological category. It is the resolution of the problem God identified earlier in the chapter.

The man was alone, and now he has encountered someone with whom he can share life.

The relationship is rooted in the recognition of another person as a genuine counterpart.

That is why the narrative places such emphasis upon the man's response. He recognizes the woman as the partner who fulfills the need that no other creature could meet.

The creation account presents this relationship as the beginning of human marriage.

7. THE PROBLEM GOD SOLVES IS HUMAN LONELINESS

When Genesis 2 is read as a complete narrative, the central progression becomes clear.

God identifies that the man is alone. God determines to provide a suitable helper. The animals do not meet that need. God creates another human being, and the man recognizes her as the companion who corresponds to him.

The story moves from loneliness to companionship.

This is the relational foundation of marriage presented in the passage.

Procreation remains part of the broader creation account, but the immediate reason given for the creation of the partner is the need for human companionship.

That distinction is particularly important when discussing same-sex marriage.

If the principal concern of Genesis 2 is that a human being should have a suitable companion, then the relational purpose of marriage cannot be reduced to reproductive capacity.

Marriage involves the formation of a shared life in which two people belong to one another through a committed relationship.

For Christians, that relationship should be shaped by faithfulness, holiness, and love.

The question of whether a partnership fulfills those purposes deserves more attention than the assumption that the first marriage must function as an exhaustive description of every marriage that follows.

8. GENESIS 2:24 AND THE ORIGIN OF MARRIAGE

Read Genesis 2:24

After describing the creation of the woman and the man's recognition of her, Genesis explains that a man leaves his father and mother and is joined to his wife, and the two become one flesh.

This verse connects the creation account to the institution of marriage.

It explains how the relationship between the first man and woman becomes the foundation for the marriage relationship known to the biblical writer.

However, we must distinguish between a narrative explaining the origin of a practice and a legal command intended to regulate every possible expression of that practice.

Genesis 2:24 describes the formation of the first marriage and explains the familiar pattern of a man and woman leaving their families to establish a new household.

It does not explicitly discuss every circumstance under which marriage might occur in later human history.

The verse does not address sexual orientation or the possibility of a committed relationship between two people of the same sex.

To conclude that every marriage not matching the first couple's circumstances is therefore forbidden requires an additional interpretive step that the passage itself does not explicitly make.

We should allow Genesis to describe what it actually describes without assuming that its silence concerning other possibilities constitutes a prohibition.

9. DESCRIPTION IS NOT ALWAYS PRESCRIPTION

One of the essential principles of biblical interpretation is recognizing the difference between descriptive and prescriptive passages.

A descriptive passage tells us what happened. A prescriptive passage gives a command or establishes a requirement.

The Bible contains both kinds of writing, and sometimes a single passage includes elements of each.

The creation account describes the first human beings and the origin of marriage. It presents the relationship between Adam and Eve as part of God's good creation.

But the fact that the first marriage involved a man and a woman does not automatically mean that every detail of their circumstances must be repeated in every future marriage.

Adam and Eve had no human parents from whom to separate, even though Genesis 2:24 describes later marriages in terms of leaving father and mother.

Their circumstances were unique because they were the first human beings in the biblical narrative.

The account therefore explains the origin and purpose of marriage without functioning as a comprehensive legal manual for every marriage that might exist.

This distinction is especially important when the narrative is used to address questions that were not part of the ancient writer's discussion.

We should not require Genesis to provide an answer to a question it does not explicitly address.

10. WHAT DOES JESUS SAY ABOUT THE CREATION ACCOUNT?

Read Matthew 19:3–6

Jesus refers to Genesis 1 and 2 during a discussion with religious leaders about marriage.

The Pharisees ask Him whether a man may divorce his wife for any reason.

This question reflects an existing debate about the circumstances under which divorce was permissible.

Jesus responds by directing His listeners back to the creation account.

He refers to the creation of male and female and the description of a man leaving his parents and becoming united with his wife.

He then emphasizes that the two become one flesh and that human beings should not separate what God has joined together.

The context is essential.

Jesus is answering a question about divorce.

He is not responding to a question about homosexuality, sexual orientation, or same-sex marriage.

His concern is the seriousness of the marriage covenant and the danger of treating that covenant as something that may be dissolved casually.

The creation account becomes the foundation for His teaching about faithfulness and the enduring nature of marriage.

11. JESUS EMPHASIZES COVENANT UNITY

The central emphasis of Jesus' response in Matthew 19 is that marriage creates a profound union between two people.

Jesus teaches that the marriage relationship is not simply a temporary arrangement based upon personal convenience.

It is a covenant that joins two lives together.

The religious leaders are asking about the circumstances under which a husband may end that relationship. Jesus responds by directing their attention toward God's intention for unity and commitment.

The focus is therefore upon the sacredness of the marriage bond.

This matters when the passage is used in discussions about same-sex marriage.

Jesus does not introduce the subject of sexual orientation. He does not describe or evaluate a committed same-sex relationship.

He addresses the responsibilities of people who have entered marriage and emphasizes that their covenant should not be treated lightly.

For affirming Christians, the principle of covenant faithfulness remains central.

A same-sex marriage should not be understood as an exception to the Christian expectation of commitment. It should be held to the same standards of fidelity, responsibility, and enduring love expected within any Christian marriage.

12. WHAT JESUS DOES NOT SAY

When interpreting Matthew 19, it is important to distinguish between the words Jesus speaks and conclusions later readers draw from them.

Jesus refers to the creation account because it provides the biblical foundation for His response to a question about divorce.

He affirms the seriousness of marriage and the unity created through the marriage covenant.

But He does not address whether two people of the same sex may enter a faithful covenant relationship.

That question is not presented to Him in the passage.

Consequently, Matthew 19 should not be treated as though Jesus were directly answering a modern debate about same-sex marriage.

The passage teaches the importance of covenant unity and faithfulness. Those principles remain relevant to every Christian discussion of marriage.

However, using the passage to establish a prohibition that Jesus does not explicitly state requires us to go beyond the immediate subject of His teaching.

Responsible interpretation requires us to acknowledge both what a passage says and what it does not say.

13. THE BIBLE DOES NOT DESCRIBE A SAME-SEX MARRIAGE

An important point must be acknowledged clearly.

The Bible does not provide an example of a marriage between two people of the same sex.

Its descriptions of marriage ordinarily involve men and women, husbands and wives.

Christians who oppose same-sex marriage are correct when they make that observation.

Affirming Christians should not attempt to force the biblical text to say something it does not say.

The purpose of this study is not to manufacture biblical examples of same-sex marriage or to reinterpret every reference to a husband and wife as though it secretly describes something else.

Instead, we need to recognize the difference between the relationships explicitly described in Scripture and the principles Scripture provides for understanding relationships.

The absence of a particular example does not automatically establish that the example would be forbidden.

That distinction is especially important when considering circumstances and categories that were not understood in the same way within the ancient world.

14. BIBLICAL SILENCE IS NOT AUTOMATICALLY CONDEMNATION

The Bible does not address every circumstance that Christians will encounter.

Its writers lived within particular historical periods and wrote about the people, practices, and questions relevant to their communities.

They did not possess modern scientific knowledge, medical technology, or the contemporary understanding of human sexuality.

The Bible does not discuss DNA, organ transplantation, modern reproductive medicine, or countless technological developments that have become part of contemporary life.

We do not ordinarily conclude that these things are forbidden simply because the biblical writers did not mention them.

Instead, Christians seek to apply biblical principles to circumstances that were not directly addressed in the ancient text.

The same interpretive responsibility applies when considering modern understandings of sexual orientation and committed same-sex relationships.

The absence of a biblical example of same-sex marriage must be acknowledged honestly.

But silence alone does not constitute a prohibition.

We must ask whether the enduring principles Scripture teaches about marriage, faithfulness, holiness, companionship, and love can guide us in evaluating relationships that the biblical writers did not explicitly discuss.

15. HOW DO CHRISTIANS APPLY SCRIPTURE TO NEW SITUATIONS?

The Bible remains authoritative even when it does not directly address a modern circumstance.

Christians regularly encounter questions that require the application of biblical principles rather than the repetition of a specific ancient command.

In such situations, we examine what Scripture teaches about the character of God, human relationships, moral responsibility, and faithful discipleship.

We then consider how those teachings apply to the circumstances before us.

This process requires humility because it involves distinguishing between the timeless principles of Scripture and the cultural settings in which those principles were originally expressed.

It also requires seriousness because Christian freedom does not mean that every choice or relationship is automatically consistent with God's will.

The question is not whether contemporary Christians may disregard biblical teaching.

The question is how to apply that teaching faithfully when the circumstances differ from those directly addressed in Scripture.

For affirming Christians, this means examining same-sex relationships according to the biblical expectations of love, faithfulness, holiness, responsibility, and covenant commitment.

Those principles remain central even when the specific relationship was not described in the ancient biblical narrative.

16. AFFIRMING SAME-SEX MARRIAGE DOES NOT MEAN ABANDONING SEXUAL HOLINESS

One of the misunderstandings surrounding affirming Christianity is the assumption that accepting same-sex marriage requires abandoning biblical standards concerning sexual conduct.

That is not the position presented in this study.

Christian sexual ethics continue to matter.

The biblical call to holiness, fidelity, self-control, and responsible relationships does not disappear because a congregation recognizes that LGBTQ+ people may form faithful and loving partnerships.

Affirming Christians can continue to uphold the value of singleness and celibacy for those who are called to those paths.

They can also affirm faithful monogamy and the importance of covenant commitment within marriage.

The Christian expectation of faithfulness does not become less important when the spouses are of the same sex.

Instead, the same moral responsibilities apply.

Relationships should be characterized by mutual respect, honesty, fidelity, care, and a commitment to the well-being of the other person.

Sexual behavior that exploits, deceives, coerces, or harms another person remains inconsistent with Christian holiness regardless of the genders involved.

The question is not whether LGBTQ+ Christians are exempt from biblical standards.

It is whether those standards should be understood through the enduring principles of Scripture rather than through assumptions about sexual orientation.

17. CHRIST MUST REMAIN FIRST IN OUR RELATIONSHIPS

For Christians, marriage is not the ultimate purpose of life.

Our relationship with Jesus Christ remains central.

Whether a person is single, celibate, dating, or married, Christian discipleship requires a commitment to follow Christ and allow His teaching to shape every area of life.

That includes our relationships.

A marriage should not become an excuse for selfishness, possessiveness, dishonesty, or the neglect of spiritual responsibilities.

Instead, it should provide an opportunity to practice the love, patience, forgiveness, humility, and faithfulness that characterize life in Christ.

This principle applies equally to heterosexual and same-sex relationships.

The gender of the people involved does not eliminate the need for spiritual maturity.

A relationship that is centered upon Christ should encourage both people to grow in faith, practice mutual responsibility, and treat one another with dignity.

Affirming same-sex marriage therefore does not require a different standard of Christian discipleship.

It calls for the consistent application of the same principles of holiness and covenant faithfulness.

18. WHAT IS THE ROOT OF SIN?

The final part of this session turns from the question of marriage toward the deeper issue of sin.

A useful teaching illustration observes that the word *sin* contains the letter “I” at its center.

This is not a linguistic definition of sin, but it points toward an important spiritual reality: much human wrongdoing begins when the self becomes more important than God and other people.

Sin is not merely a matter of violating an isolated religious rule.

It is also expressed whenever personal desire, power, comfort, or control becomes more important than the dignity and well-being of others.

Throughout Scripture, some of the most serious forms of wickedness involve the abuse of power, the exploitation of vulnerable people, arrogance, injustice, and the refusal to care for those in need.

These themes have appeared repeatedly throughout our study.

The inhabitants of Sodom threatened and abused strangers. The prophets condemned communities that neglected the poor and practiced injustice. Paul described the consequences of idolatry through a broad range of destructive behaviors.

In each case, sin is revealed not simply through a violation of an external expectation but through a failure to love God and treat others according to His character.

This provides an important framework for Christian moral reflection.

19. SIN AS SELF-CENTEREDNESS AND THE ABUSE OF OTHERS

Read Ezekiel 16:49–50 and Romans 1:21–32

Ezekiel's description of Sodom identifies pride, complacency, and neglect of the poor and needy.

Paul's discussion in Romans describes greed, envy, hatred, arrogance, deception, and the absence of mercy.

These passages reveal a consistent biblical concern with the way human beings use their freedom, power, and resources.

When people place their own desires above the needs and dignity of others, relationships become distorted.

Power can become domination. Desire can become exploitation. Prosperity can produce indifference. Religious confidence can become arrogance.

These are serious expressions of sin because they violate the love and righteousness God expects from His people.

This perspective is especially important when discussing sexuality.

The moral quality of a relationship cannot be evaluated merely by identifying the genders of the people involved.

We must also consider whether the relationship is characterized by faithfulness or betrayal, mutual care or exploitation, honesty or deception, and love or domination.

A relationship that harms or exploits another person violates fundamental Christian principles regardless of whether it is heterosexual or same-sex.

Conversely, the existence of a committed same-sex relationship does not automatically establish the presence of exploitation, selfishness, or rebellion against God.

Christian moral discernment requires more than assumptions about identity.

20. ALL HAVE SINNED

Read Romans 3:23

Paul's teaching in Romans leads to a universal conclusion: all people have sinned and fallen short of God's glory.

This includes every human being, regardless of sexual orientation, marital status, religious background, or personal history.

No group possesses an exclusive claim to righteousness.

Heterosexual people are not automatically righteous because of their sexual orientation, and LGBTQ+ people are not automatically sinful because of theirs.

Every person stands in need of God's grace.

This is an essential part of the Christian understanding of sin.

The gospel does not divide humanity into one category of people who need forgiveness and another category who do not.

It declares that all have fallen short and that salvation comes through Jesus Christ.

That truth should produce humility rather than superiority.

When Christians discuss the moral lives of others, they must remember that they themselves depend upon the same grace they proclaim.

21. THE GOOD NEWS OF GRACE

Read Romans 6:23

Paul teaches that sin leads to death, but God's gift is eternal life through Jesus Christ our Lord.

This is the good news at the heart of the Christian faith.

Our hope is not found in the claim that we have perfectly fulfilled every religious requirement or avoided every possible moral failure.

Our hope is found in the grace of God revealed through Jesus Christ.

That grace does not make holiness unnecessary. It makes a transformed life possible.

Through Christ, believers are invited into a relationship with God in which they can grow in love, faithfulness, integrity, and spiritual maturity.

The purpose of studying Scripture is therefore not to identify groups of people whom we may condemn.

It is to understand God's will more faithfully and allow that understanding to shape our lives.

The creation account reminds us that human beings were made for meaningful relationships. The teaching of Jesus reminds us that marriage involves covenant faithfulness. The gospel reminds us that every person needs grace and that eternal life is God's gift through Christ.

These truths belong together.

22. WHAT GENESIS 1 AND 2 TEACH US ABOUT MARRIAGE

When we examine the creation account carefully, several important conclusions emerge.

Genesis 1 includes the responsibility of procreation, but Genesis 2 identifies human loneliness as the immediate problem God addresses by creating a partner.

The partner must be suitable, corresponding to the person who needs companionship.

The narrative emphasizes recognition, shared humanity, and the formation of a meaningful relationship.

Genesis 2:24 explains the origin of marriage through the first man and woman. It describes the beginning of marriage without explicitly addressing every form a marriage might take in later human history.

Jesus refers to this account when answering a question about divorce, emphasizing covenant unity and faithfulness.

The Bible does not provide an example of same-sex marriage, and affirming Christians should acknowledge that fact without attempting to manufacture one.

However, the absence of such an example does not automatically establish a prohibition.

Christians must apply the enduring principles of Scripture to circumstances the biblical writers did not directly address.

Those principles include companionship, suitability, covenant commitment, holiness, fidelity, mutual care, and the centrality of Christ.

The Christian understanding of marriage should therefore be shaped by more than a slogan about the genders of the first human couple.

It should be shaped by the purposes and responsibilities that Scripture associates with faithful relationships.

QUESTIONS FOR PERSONAL REFLECTION

1. Before this study, how did you understand the argument that God created “Adam and Eve, not Adam and Steve”?
2. What does Genesis 1:28 teach about procreation, and why is it important not to assume that procreation is the only purpose of marriage?
3. What is the first thing God identifies as not good in Genesis 2?
4. Why is the statement that the man is alone so important to understanding the creation of a partner?
5. What does the Hebrew expression *ezer kenegdo* communicate about the kind of companion God intends?
6. Why does the word *helper* not necessarily imply inferiority or subordination?

7. What does it mean for a partner to be genuinely suitable or corresponding to another person?
8. How might the concept of suitability apply to a gay or lesbian person considering marriage?
9. Why does the narrative describe the animals being brought to Adam before the creation of the woman?
10. What does Adam's response in Genesis 2:23 reveal about recognition, shared humanity, and companionship?
11. How does Genesis 2 present marriage as an answer to human loneliness?
12. What is the difference between a biblical passage describing the origin of marriage and a passage prescribing rules for every possible marriage?
13. Why should Genesis 2:24 not automatically be treated as a comprehensive legal definition of every future marriage?
14. What question was Jesus answering in Matthew 19:3–6?
15. What does Jesus emphasize about marriage in His response to the Pharisees?
16. Why is the context of divorce important when interpreting Jesus' reference to Genesis?
17. Does the Bible provide an explicit example of same-sex marriage? Why is it important to acknowledge that honestly?
18. What is the difference between biblical silence and biblical condemnation?
19. How do Christians apply biblical principles to modern circumstances that were not directly addressed by the biblical writers?
20. Why does affirming same-sex marriage not require abandoning the biblical call to holiness?
21. What responsibilities should characterize every Christian marriage, regardless of the genders of the spouses?
22. How can a relationship demonstrate covenant faithfulness, mutual care, and Christ-centered love?
23. What does the illustration about the letter “I” in the word *sin* teach about selfishness and the misuse of power?
24. How do Ezekiel 16:49–50 and Romans 1:21–32 describe the consequences of pride, injustice, and disregard for others?
25. Why is it important to remember that all people have sinned and need God's grace?
26. How does Romans 6:23 direct our attention toward the central message of the gospel?
27. How has this session changed or deepened your understanding of the purpose of marriage?

KEY TAKEAWAY

The creation account in Genesis 1 and 2 is often used to argue that marriage must always involve a man and a woman because the first marriage was between Adam and Eve.

However, a careful reading reveals that Genesis identifies human loneliness as the immediate problem God addresses by creating a partner.

Procreation is included in the broader creation account, but Genesis 2 emphasizes the need for companionship and the importance of a helper who is genuinely suitable for the person.

The Hebrew expression *ezer kenegdo* describes a corresponding partner who can share life with the human being. The narrative moves from loneliness to companionship, culminating in Adam's recognition of someone who shares his humanity.

Genesis 2:24 describes the origin of marriage through the first man and woman. It does not explicitly address every possible marriage that might exist in later history.

Jesus refers to the creation account in Matthew 19 while answering a question about divorce. His emphasis is upon covenant unity and faithfulness rather than sexual orientation.

The Bible does not provide an example of same-sex marriage, and affirming Christians should not attempt to make it say otherwise. But biblical silence is not automatically biblical condemnation.

Christians are called to apply the enduring principles of Scripture to circumstances the biblical writers did not directly address.

Those principles include companionship, suitability, holiness, covenant commitment, faithful monogamy, mutual care, and Christ-centered love.

Affirming same-sex marriage does not require abandoning Christian sexual ethics. It requires applying those ethics consistently to relationships regardless of the genders of the people involved.

Finally, Scripture reminds us that sin is not confined to one category of people. Selfishness, exploitation, domination, pride, and disregard for others are serious expressions of human wrongdoing, and all people stand in need of God's grace.

The central lesson of Genesis 1 and 2 is that God recognizes the human need for companionship and provides a suitable partner. The Christian responsibility is to understand marriage through that purpose and through the enduring principles of covenant faithfulness, holiness, and love.

CLOSING PRAYER

God of creation and love, thank You for making us in Your image and for recognizing our need for meaningful relationships. Thank You for the gift of companionship and for the ways human beings can share life through love, faithfulness, and commitment.

Help us understand Your Word carefully and faithfully. Give us wisdom to distinguish between what Scripture explicitly teaches and what we may have assumed it teaches. Teach us to recognize the

difference between the historical circumstances described in the Bible and the enduring principles that guide our lives today.

As we reflect upon the creation account, remind us that relationships are not simply about fulfilling external expectations. They are opportunities to practice mutual care, responsibility, faithfulness, and love.

Guide those who are married to honor their covenants with integrity. Strengthen those who are single or celibate in their commitment to You, and help every person recognize that their value and belonging are found first in their relationship with Christ.

Protect us from selfishness, pride, exploitation, and the misuse of power. Teach us to place the well-being of others above our own desire for control and to recognize the dignity of every person created in Your image.

Thank You that all of us can come before You through the grace of Jesus Christ. May our relationships reflect His love, our choices demonstrate the fruit of Your Spirit, and our lives bear witness to the transforming power of Your grace.

In Jesus' name, Amen.