

“MAN IS NO ANIMAL!”

GENESIS 2:18-20

Pastor Keith E. Gephart

INTRODUCTION

We likely have all seen the pictures given of man’s evolution from the apes in various stages. The reality could not be farther removed from those pictures!

Every creature created by God had its companion; man did not. In this passage we see the necessity for and the accomplishment of the creation of woman—the final act and crown of God’s creation!

Gen. 1:27 states that God created man both male and female; at this point only the male had been created. Now God is about to “finish the job”!

It is not exactly correct to say that in order to be “entirely in the image of God, both male and female are necessary” as I said at one time. Rather, both male and female were created in God’s image. The woman was not created in the image of man, her husband; both were created in the image of God. There is no male/female distinction in God, for He does not “reproduce” in the natural sense; “there is no marrying or giving in marriage” in Heaven as Jesus told us. However, both the man and the woman are made in God’s image, and each has qualities reflecting His nature and person. The issue is that man is not “complete” as man without the woman—both are necessary in order to be fully man and to be able to reproduce the species.

YOU MUST BE THANKFUL FOR THE WAY GOD MADE YOU IN HIS IMAGE, AND MUST BE GRATEFUL FOR THE FACT THAT YOU ARE SO DIFFERENT FROM THE ANIMALS.

I. PROBLEM: MAN’S LONELINESS AND INCOMPLETENESS (18-20)

A. God’s Recognition of the Problem (18)

- The creation of man was introduced with a divine decree (v. 18); here the creation of the woman is preceded by the divine declaration: “It is not good...I will make him a helper suitable for him.”
- “Not good”—in the sense that the creation was still incomplete—the 6th day was still not finished (1:31).
- God needed to supply the deficiency according to his original purpose.

1. The Loneliness of Man

- God intended man to be a social being; he needs companionship.
- Marriage is the normal condition for man.

2. The Incompleteness of Man

a. The Woman is a “help”—i.e. a helper

- To enable man to achieve his objectives and divinely given responsibilities.
- That involves multiplying and ruling over creation.
- A wife must be a support to her husband—I Tim. 2:13 (Adam 1st created, then Eve)
- I Cor. 11:7—the woman is “the glory of the man”—not the image of the man; she is the image of God.

b. The woman is man’s counterpart—i.e. “like him,” “agreeing to him.”

- c. Man needs her for completeness: physically, mentally, emotionally, spiritually. They are like two pieces of a puzzle which interlock.

B. Man’s Recognition of the Problem (19-20)

- The verb of v. 19 could be pluperfect: “Had formed.”

- Creation is mentioned simply to introduce these animals into the situation about to be described.
 - The time of creation is not emphasized.
 - Hebrew literature often had statements out of chronological order because of some logical order of the author—as in this instance.
 - “Formed” out of the ground—same substance as man v. 7—thus explaining their many similarities! “Formed” is the same verb used for man in v. 7: “molded.”
 - Closeness of origin, yet no closeness of **type or kind** as Adam now discovered.
 - “Brought them”—if He has the power to form them, He has the power to “bring them.”
1. Purpose of the Experience
 - a. Acquaint man with his responsibilities over the animal kingdom (1:28).
 - b. Make man aware of the true nature of animals and of his **fundamental difference** from them.
 - c. Therefore, the Need of man for a mate of his own!
 - God was not experimenting with animals to find a mate! He knew better!!
 - The Gilgamesh Epic perverts Genesis: the hero consorts with the beasts first, then is beguiled by a fair being to renounce the companionship of beasts.
 2. Fulfillment of the Experience—naming of the animals.
 - Notice that God did not command Adam to name the animals; He brings them to Adam, which automatically calls forth man’s intelligent response.
 - Adam’s “naming of the animals” shows his **superiority** to them [He is no animal!] and **lordship** over them.
 - Moreover, man’s use of language expresses his intelligent thought—the expression of his soul.
 - a. Creatures named
 - (1) Beasts of the field [undomesticated animals]
 - Here a more comprehensive term than the “beasts” mentioned in 1:24 and includes the domestic cattle mentioned there and here in v. 20.
 - At the same time, the term is more limited than “the beasts of the earth” of v. 24; “of the field” seems to include only those associated with areas domesticated by man—those near or in the garden.
 - (2) Birds of the sky—only the birds associated with the garden need be included here—in or near this garden.
 - (3) “Fish of the sea” are omitted here.
 - (4) “Creeping things” are omitted here
 - How diversified were the species at this point? Not as much as now!
 - The garden would not have been a paradise if animals unimpededly had overrun it!

Therefore, there is no force to the objection that man could not have named all the animals in one day.
 - b. The meaning of the names
 - (1) Not mere abstractions as names often are today; the names are often based on some outward peculiarity.
 - (2) Adam had a deep and direct mental insight into the nature of the animals.
 - (3) The names were actually expressive of the nature of the animals; just as the word “name” signifies in Hebrew.
 - (4) This fact is proved by “whatever the man called a living creature, that was its name.”
 3. Possibility of the Experience
 - a. Limited number of animals—as noted above
 - b. God’s secret influence upon the animals’ nature in assembling them—cf. Noah and the ark.
 - Not that the angels assembled them—no mention of such.

- Not that the animals came themselves and passed by one by one as Adam sat on some high rock!
 - Not that Adam's eyes saw them where they were by divine illumination.
4. Result of the experience
- Man recognized no peer among the animals and found no companionship.
 - A sense of loneliness was aroused.
 - Not "for Adam"—for man—man alone finds none of his kind. All animals had their mates.
 - He found no helper—worthy of a man, "corresponding to a man."

CONCLUSION

What a tragedy! No companion! This was not a good situation; God's work was yet unfinished!

Cf. Jn. 14:23—Jesus and the Father do not leave the one who loves Him without proper companionship.

Cf. Heb. 13:5—"I will never desert you, nor will I ever forsake you."

Next week we get to see the **Wedding!**