Anthropos

A. The noun *anthropos* (ἀνθρώπος) has the following cognates:

1. *Anthropareskos* (ἀνθρωπάρεσκος) (adjective), “one who tries to please men.”

B. Classical

1. The background of *anthropos* is uncertain, but it is possible that it is a compound composed of the following:
   b. *Ops* (ὤπς), “face (of a man).”
2. *Aner* is attested from Mycenaean Greek onwards and is found in secular Greek from Homer in all the meanings which are also known in the LXX and NT.
3. *Anthropos* distinguishes man from the animals on one hand, and from gods on the other.
4. Occasionally, the term carries a very debasing connotation, namely, “a slave.”
5. The vocative use (“Man!”) conveyed a measure of reproach.
6. The basic concept behind the Greek word *anthropos* is that of generic man as opposed to the gods or animals, the human race, mankind.
7. In this general sense men and women, old men and children can all be categorized under the one overall heading.
8. *Anthropos*, within the genus man, also refers some specifically to men, occasionally also to attendents or slaves, as distinct from their Lord (*kurios*).
9. When *anthropos* refers to a particular man, its meaning impinges on that of the word *aner*, denoting man as opposed to a woman, whether he be husband, bridegroom, warrior, hero.
10. The fact that *aner* can take on the more general meaning of mankind, whereas no such similar usage is attested for woman (*gune*) is linked up with the ancient identification of man and mankind.
11. Greek philosophy perceived man or humanity as a duality.
12. The body belonged to the material realm and was viewed as mortal and evil.
13. But the soul was regarded as part of the superior “spiritual” realm, the heavenly world.
14. The common opinion was that a soul was preexistent but that it had been “imprisoned” in the material, based existence—the body (*soma*).
15. Therefore, they reasoned, the soul had to be delivered or it had to set itself free from the body.
16. This contributed to the paradox of Greek philosophy.
17. On one hand they developed the highest ideals of bodily perfection and development; the various athletic games are a classic example of this obsession.
18. On the other hand, Greek philosophy also produced a form of Hellenistic Judaism and fostered a disregard for and loathing of the body.
19. Thus “man” possessed a divided nature in Greek thought.
20. Some thought man to be dichotomous:
   a. Body (*soma*)
   b. Soul (*psuche*)
21. Others than man to be trichotomous:
   a. Body (*soma*)
   b. Soul (*psuche*)
   c. Mind (*nous*)
22. From either perspective the “body” was for all intents and purposes a “foreign body,” something that did not actually belong to the true nature of man.
23. When the soul was released from this confinement, it could assume its genuine spiritual existence.
24. Liddel and Scott lists the following (Greek-English New Edition, pages 141-142):
   a. Man, both as a generic term and of individuals
   b. Plural uses it both with and without the article to denote man generically
   c. In plural, mankind
   d. Joined with another substantive, like *aner*
e. Anthropos or ho anthropos alone, the man, the fellow, with slight irony, with a sense of pity
f. In the vocative frequently in a contemptuous sense as when addressed to slaves, sirrah, you sir!
g. Slave
h. Any one
i. Medic. Name of a plaster
j. As feminine, temptuously, of female slaves

C. LXX
1. Despite the differences between Greek and Hebrew anthropology, the writers of the LXX used anthropos to translate numerous Hebrew terms:
   a. `adham (אָדָם), “man” (Gn. 1:26; Jgs. 16:7; Ecc. 1:3).
   b. ‘ish (יִשָּׁהֶל), “man” (Gn. 2:24; 1 Sm. 1:1; Ez. 33:2).
   c. ‘enosh (עֵנֶשׁ), “man” (Gn. 6:4; 1 Kgs. 2:32; Jer. 48:14 [31:14]).
   d. ‘enash (עֵנֶשׁ), “person, human” (Dn. 2:43; 3:10; 5:5 – Aramaic).
   e. Ben (בֵּן), “man, son” (1 Kgs. 4:30).
   g. Basar (בָּשָׂר), “flesh, person” (Gn. 6:13; Jb. 12:10).
   h. Gever (גֶּרֶב), “man” (Nm. 24:3; 15; Jb. 14:14).
   i. Go’var (גֹּבֶר), “man” (Dn. 2:25; 3:12, 13 – Aramaic).
   j. Goy (גּוֹי), “people” (Is. 25:3).
   k. Hu’ (הוּ), “he” (1 Sm. 25:3).
   m. Chay (חי), “living thing, living man” (Jb. 28:21; Dn. 2:30).
   o. ’evedh (עבד), “servant” (2 Chr. 24:6).
   p. ’edh (類), “witness” (Is. 8:2).
   q. ’am (אָמ), “people” (Jb. 12:2; Ecc. 12:9; Is. 36:11).
   r. Shever (שֶׁבֶר), “scepter” (Nm. 24:17).
2. The Greek view of man emerged from philosophy, the Hebrew concept of man originated in divine revelation.
3. The Bible teaches that human life is composed of soul life and biological life.
4. Biological life initially was the result of God creating man from the dust of the ground.
5. After the Fall, it was the result of human copulation and is where the old sin nature resides.
6. The soul is created by God and thus immortal.
7. The soul is imputed by God to biological at physical birth.
8. Thus, human life is the joining of soul life to biological life.
9. The physical body without a psuche has no life.
10. Psuche refers to the immaterial essence of a person located in the brain of the physical body.
11. The psuche animates the physical body at physical birth and leaves the body at physical death.
12. It is imputed by God to the human fetus at physical birth.
13. The psuche is created by God.
14. The OT term nephesh (נפְשָׂה) is the Hebrew synonym for this word.
15. The psuche contains a right lobe called the kardia and a left lobe called the nous in the Greek.
16. Psuche is where the personality resides in a human being and is the function of man’s immaterial invisible attributes which are composed of the following:
   a. Volition
   b. Self-consciousness
   c. Conscience
   d. Mentality
   e. Emotion
17. The imputation of human life is a real imputation.
18. Human life which we call “soul life” and Adam’s original sin are imputed to every member of the human race.
19. Important: There is biological life and there is soul life.
20. Biological life begins at conception and is the means of passing on the old sin nature.
21. Your parents are responsible for biological life.
22. God was responsible for the biological life of only 2 people: Adam and the Woman.
23. Soul life is created by God and imputed at physical birth as the means of transmitting the human soul.
24. Biological life + soul life = a physically alive human being or biological life animated by the invisible immaterial attributes of the soul.
25. The developing body in the mother's womb is not a human being.
26. It is dependant on the mother's life and is a part of the woman's body, and that is why the body moves inside of her when she gets emotional such as when Elizabeth heard Mary's voice (Luke 1:41).
27. Principle: Only God has the power to create a human being.
28. You are not a biological accident.
29. God personally created you.
30. This 1st imputation occurs when the fetus emerges from the womb.
31. Human life begins when God imputes the breath or spark of life.
32. The word for "breath" in the Hebrew is neshamah, Genesis 2:7, "Then the Lord God formed man of dust from the ground (biological life) and breathed into his nostrils the breath (neshamah) of life (soul life); and man became a living being."
33. Human life comes directly from God whether to Adam as an adult or to Adam's descendants as infants.
34. Isaiah 57:16, "For I will not contend forever, nor will I always be angry, for the spirit should fail (would faint) before me, and the souls which I (God) have made."
   a. The word "souls" is the same Hebrew word used in Genesis 2:7, neshamah, "breath" or "soul life".
   b. It is used in the plural and shows that God gave the spark of life not to Adam only but individually to each human being.
   c. Notice the phrase, "I have made."
   d. Job 33:4, "The Spirit of God has made me, and the breath (neshamah) of the Almighty gives me life."
35. God always provides physical life by real imputation.
36. This occurred from Adam all the way up to us today and was performed by God for our happiness and blessing, but, where does the spark of life go?
37. What is the target for this real imputation? The Format Soul.
38. The Format Soul is inherited from the mentality genes of both parents.
39. The word nephesh, often translated "spirit" or "life," refers to this format soul prior to birth.
40. Following birth, nephesh refers to the soul's fully formed, immaterial essence which is provided at the moment the spark of life is given.
41. The breath of life turns the format soul into "a living soul" (Gen. 2:7).
42. The human soul is the target or home for the imputation of human life.
43. The spark of life is the soul's ignition.
44. Only upon ignition at the moment of birth does the fetus become a living human being.
45. Life can be imputed only where it has a home.
46. The giving of life is always a real imputation.
47. The 1st imputation at physical birth-like all imputations-is permanent.
48. The breath of life resides in the soul forever.
49. Your life is in your soul.
50. Your life is never separated from your soul.
51. Do not confuse the immaterial with the material.
52. You don't lose your life at physical birth because it stays with your soul.
53. Somatic death refers to physical death or the death of the human body.
54. Pneumatic or spiritual death precedes somatic or physical death.
55. Physical (somatic) death is a consequence of spiritual (pneumatic) death (Gen. 2:17).
56. Adam died physically or somatically 930 years after his spiritual or pneumatic death (Gen. 5:5).
57. Spiritual death is separation from God as a result of the imputation of Adam's original sin in the garden to our genetically formed old sin nature (Rom. 5:12).
58. Adam was created trichotomous but became dichotomous as a result of his disobedience in the garden.
59. Only believers are trichotomous meaning that they have a:
   a. Body (soma)
   b. Soul (psyche)
   c. Spirit (pneuma)
60. Unbelievers are dichotomous meaning that they have a:
   a. Body (soma)
   b. Soul (psyche)

61. Unbelievers don’t have a human spirit because they are spiritually dead and need to be regenerated.

62. Regeneration is the creation of a human spirit through faith alone in Christ alone (John 3:7, 16, 36).

63. Regeneration solves the problem of spiritual death.

64. The humanity of Christ died twice, spiritually and physically, so that we might be born twice, physical birth and spiritual birth.

65. Eternal life is imputed to the human spirit at the moment of salvation (John 3:16, 36; Titus 3:5).

66. At physical death, the unbeliever’s soul is separated from his physical body and goes to Torments, a compartment of Hades (Luke 16:19-31).

67. The ultimate destiny of the unbeliever is the Lake of Fire (Matt. 25:41; Rev. 20:12-15).

68. At physical death, the believer’s soul and human spirit go to be face to face with the Lord in an interim body (2 Cor. 5:8).

69. The believer’s physical body goes to the grave but is raised incorruptible at the Rapture (1 Cor. 15:51-54; Phil. 3:21).

70. The unbeliever’s physical body goes to the grave but is raised up at the Great White Throne Judgment (Dan. 12:2; Rev. 20:11-15).

D. NT

1. The Old Testament provides the backdrop of the New Testament’s view of man.

2. The Bible’s view of man is not philosophical like the Hellenistic one, but historical.

3. Vine's Expository Dictionary of Biblical Words, “anthropos” is used (a) generally, of "a human being, male or female," without reference to sex or nationality, e. g., (Matt. 4:4; 12:35; John 2:25); (b) in distinction from God, e. g., (Matt. 19:6; John 10:33; Gal. 1:11; Col. 3:23); (c) in distinction from animals, etc., e. g., (Luke 5:10); (d) sometimes, in the plural, of "men and women," people, e. g., (Matt. 5:13,16); in (Mark 11:2) and (1 Tim. 6:16), lit., "no one of men"; (e) in some instances with a suggestion of human frailty and imperfection e. g., (1 Cor. 2:5); Acts 14:15) (2nd part); (f) in the phrase translated "after man," "after the manner of men," "as a man" (KJV), lit. "according to (kata) man," is used only by the apostle Paul, of "(1) the practices of fallen humanity (1 Cor. 3:3); (2) anything of human origin, (Gal. 1:11); (3) the laws that govern the administration of justice among men, (Rom. 3:5); (4) the standard generally accepted among men, (Gal. 3:15); (5) an illustration not drawn from Scripture, (1 Cor. 9:8); (6) probably 'to use a figurative expression' (see KJV, marg.), i. e., to speak evil of men with whom he had contended at Ephesus as 'beasts' (cf. (1 Cor. 4:6)), (1 Cor. 15:32); Lightfoot prefers 'from worldly motives'; but the other interpretation, No. (4), seems to make better sense. See also (Rom. 6:19), where, however, the Greek is slightly different, anthropinos, 'pertaining to mankind'; the meaning is as Nos. (5) and (6). From Notes on Galatians, by Hogg and Vine, p. 139. (g) in the phrase "the inward man," the regenerate person's spiritual nature personified, the inner self of the believer, (Rom. 7:22), as approving of the law of God; in (Eph. 3:16), as the sphere of the renewing power of the Holy Spirit; in (2 Cor. 4:16) (where anthropos is not repeated), in contrast to "the outward man," the physical frame, the "man" as cognizable by the senses; the "inward" man is identical with "the hidden man of the heart," (1 Pet. 3:4). (h) in the expressions "the old man," "the new man," which are confined to Paul's epistles, the former standing for the unregenerate nature personified as the former self of a believer, which, having been crucified with Christ, (Rom. 6:6), is to be apprehended practically as such, and to be "put off," (Eph. 4:22; Col. 3:9), being the source and seat of sin; the latter, "the new man," standing for the new nature personified as the believer's regenerate self, a nature "created in righteousness and holiness of truth," (Eph. 4:24), and having been "put on" at regeneration, (Col. 3:10); being "renewed after the image of Him that created him," it is to be "put on" in practical apprehension of these facts. (i) often joined with another noun, e. g., (Matt. 11:19), lit., "a man, a glutton"; (13:52), lit., "a man, a householder"; (18:23), "a certain king," lit., "a man, a king." (j) as equivalent simply to "a person," or "one," whether "man" or woman, e. g., (Acts 19:16; Rom. 3:28; Gal. 2:16; Jas. 1:19; 2:24; 3:8) (like the pronoun tis, "someone"); tis is rendered "man" in (Matt. 8:28)); or, again (as tis sometimes signifies), "a man," e. g., (Matt. 17:14; Luke 13:19). (k) definitely, with the article, of some particular person, (Matt. 12:13; Mark 3:3,5); or with the demonstrative pronoun and the article, e. g., (Matt. 12:45; Luke 14:30). For the phrase "the Son of man" see SON OF MAN. For "the man of sin," (2 Thes. 2:3), see INIQUITY, No. 1. (1) in the phrase "the man of God," (2 Tim. 3:17), not used as an official designation, nor denoting a special class of believers, it specifies what every believer should be, namely, a person whose life and conduct represent the mind of God and fulfill His will; so in (1 Tim. 6:11), "O man of God." Some regard this in the
OT sense as of a prophet acting in a distinctive character, possessed of divine authority; but the context is of such a general character as to confirm the more extended designation here. Notes: (1) In (Gal. 3:28), the RV adds the italicized word "man" ("ye all are one man in Christ Jesus"), in accordance with (Eph. 2:15), which speaks of Jew and Gentile as becoming "one new man" in Christ. The figure is closely analogous to that of "the body." In these two passages "one" is masculine, i.e., "one person"; in (John 10:30; 11:52; 17:21,22,23), "one" is neuter, "one thing," as in (1 Cor. 3:8; 11:5). The first two, in (Gal. 3) and (Eph. 2), express vital union, present and eternal; in (John 17) the union is moral, a process in course of accomplishment. (2) For philanthropia, (Titus 3:4), "(His) love toward man," see KIND, C, No. 2. (3) In (Rev. 9:20), the RV translates the genitive plural of anthropos with the article, "mankind" (KJV, "the men"); it might have been rendered "(the rest) of men."

4. The New Thayers Greek-English Lexicon lists the following usages (page 46):
   a. Human; applied to things belonging to men
   b. Instituted by men
   c. Opposed to divine things, with the implied idea of defect or weakness

5. The Analytical Greek Lexicon Revised (page 30):
   a. A human being
   b. An individual
   c. Used pleonastically with other words
   d. Metaphorically, the spiritual frame of the inner man
   e. Human, belonging to man
   f. Suited to man

6. Bauer, Gingrich and Danker defines the word as “human” and lists the following usages (A Greek-English Lexicon of the New Testament and Other Early Christian Literature, pages 67-68):
   a. Generically, human
   b. In contrast to animal
   c. In contrast to the divine

7. Louw and Nida list the following (Greek-English Lexicon of the New Testament Based on Semantic Domains, volume 2):
   b. An adult male person or marriageable age – ‘man’ (page 107).
   c. A man who is married to a woman – ‘husband’ (page 119).