

ἄνθρωπος

I. Introduction: The title for this lesson is a Greek word that is pronounced “anthrōpos”.

A. Sometimes people take the Scriptures and they run to Hell by the false conclusions they draw from them (**II Timothy 2:14-18** and **II Peter 3:15-18**).

1. In the first century there were “many” which had corrupted the word of God (**II Corinthians 2:17**).

2. This does not mean they taught things not at all in the Scriptures, but rather perverted the Scriptures (**Galatians 1:6-9**).

3. The fact that there were many then, what does **II Timothy 3:13** tell us?

B. Our best defense against false Scriptural reasoning is to use the Scriptures in context and in whole as a dictionary, commentary, etc. (**John 5:18; 30-39**).

1. We cannot learn just by defining a term. Meaning is found in more than just a definition (**Matthew 9:1-13**).

2. We have to take more than immediate context into consideration as well. Example: Where could you conclude if you only read **Ephesians 2:5; 8-9** without understanding who it was written to (**Ephesians 1:1**) and what they had already done to become Christians (**Acts 19:1-7**)?

3. As we approach this lesson, let us understand that when I am talking about an evangelist, I am talking about the vocation; office of a man as stated in the New Testament (**Acts 21:8, Ephesians 4:11, and II Timothy 4:5**).

II. Body: The Same Commit Thou To Faithful Men (**II Timothy 2:1-2**).

A. In **II Timothy 2:2** the word translated “men” is what we are studying today. That Greek word [ἄνθρωπος] appears 559 times in the New Testament. Dictionaries say this word means: “...a human being, whether male or female” (Strong’s # 444). Some take this to authorize training men and women as evangelists. They do so from part of this definition while ignoring the whole definition which includes: “with reference to sex, a male”. Does it always mean “men and women”? Could it here? Let’s use the Scriptures as our dictionary.

1. Can the word mean “men and women” in some Scriptures? Yes, (**Matthew 4:19** and **I Timothy 2:4**; cf. **Mark 16:15-16, Acts 5:14, and Acts 8:12**).

2. Does the word always mean “men and women”? No, (**Matthew 8:5-9** [vs. 9], **Matthew 9:9, Matthew 11:7-10, Matthew 19:3; 5, John 1:6, Acts 10:25-26, Acts 21:39, Galatians 5:3, etc.**).

B. Reasoning this out as training women evangelists would contradict other Scriptures and that makes it all wrong (**Matthew 22:41-46**).

1. An evangelist must teach with all authority (**Titus 2:15**). Can a woman do that (**I Timothy 2:11-12**)?

2. What would a female evangelist be able to do when the congregation assembles for worship (**I Corinthians 14:34-35**) and how would that fit into **II Timothy 4:2**?

C. Other tests to consider...

1. Jesus taught by example (**I Peter 2:21** and **I John 2:3-6**), why didn't He train up women to go and teach (**Matthew 10:1-7**)?

2. Paul, who penned the verse of our study, also taught by being an example (**I Corinthians 4:16**, **I Corinthians 11:1**, and **Philippians 4:9**). Why didn't he train up women to go and evangelize (**Acts 15:40**, **Acts 16:1-5**, **II Corinthians 1:19**, **Colossians 4:7-8**, and **Titus 1:4-5**)?

3. Why, since the same word is used [vs. 26 of following reference], didn't they send women with Paul and Barnabas (**Acts 15:24-33**)?

4. Some of the work an evangelist often includes actions (i.e. **Acts 9:29**, **I Timothy 4:11**, and **Titus 1:10-14**) that are contrary to what a godly woman is supposed to be like (**I Peter 3:1-4**).

III. Conclusion: Defining "άνθρωπος" in **II Timothy 2:2** to mean "men and women" is clearly false. Therefore, it is sinful to hold to it (**I Thessalonians 5:21**).