

# **The Biblical Basis for Evangelism**

## **A Review Of The Great Commission With Special Emphasis On The Active Greek Verbs That Indicate A Speaking Of The Gospel Message: Essay Number I**

[WELS Evangelism Convocation, August 15-179 1975, Wisconsin Lutheran College, Milwaukee, Wisconsin]

*By David A. Witte*

There is no doubt in our minds that God wants His Word to spread around the world so that everyone may come to faith in Him and have everlasting life. Matthew 28 verses 18-20, fittingly has been called The Great Commission and the marching order of the Church. “Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.’”

There are many passages in both the old and New Testaments which speak of God’s saving will. “In thy seed shall all the nations of the earth be blessed” (Gen.22:18). “Make a joyful noise unto God, all ye lands: Sing forth the honour of his name: make his praise glorious. All the earth shall worship Thee, and shall sing unto thee; they shall sing to Thy name” (Ps. 66:1,2,4). “God be merciful unto us, and bless us; and cause his face to shine upon us; That Thy way may be known upon the earth, Thy saving health among all nations. Let the people praise Thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon earth” (PS.67:1-4), “Make a joyful noise unto the Lord, all ye lands” (Ps. 100:1). “Come, all you who are thirsty, come to the waters ....Give ear and come to me; hear me, that your soul may live. I will make an everlasting covenant with you, my unfailing kindness promised to David” (Is. 55:1,3).

“Go into all the world and preach the good news to all creation” (Mk. 16:15). “Then the master told his servant, ‘Go out to the roads and country lanes and make them come in, so that my house will be full’” (Lk 14:23). “Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God. Through Jesus and for his names’ sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith” (Rom.1:1,5). God our Savior “wants all men to be saved and to come to a knowledge of the truth” (2 Tim.2:4). “Peter, an apostle of Jesus Christ, To God’s elect...who have been chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, for obedience to Jesus Christ...” (1 Pet.1:1,2). “Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near” (Rev.1:3).

To go on citing passages would prove little. Suffice it to say, from Genesis to Revelation the theme is the same—“My Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day” (Jn.6:40).

### **General Words**

There are many verbs which axe used to describe the action of telling someone about Jesus so that by the Spirit he comes to faith. We might well begin with the simple word “to announce” (ἀγγέλλω) and its compounds:

ἀναγγέλλω - to announce on = report, disclose

The verb indicates the reporting that someone does after he's been gone and has returned home. When Paul and Barnabas returned to Antioch, "They gathered the church together and *reported* all that God had done through them and how he had opened the door of faith to the Gentiles" (Acts 14:27).

This reporting about past experiences and activities may involve also recounting the proclamation of the Gospel. For example, anxious to reach Jerusalem on his third missionary journey, Paul proceeds to Miletus and sends for the elders of the congregation at Ephesus to come to him. He reviews with them how he served the Lord with great humility and tears. "You know," he says, "that I have not hesitated to *preach* anything that would be helpful to you but have taught (διδάσκω) you publicly and from house... I have not hesitated to *proclaim* to you the whole will of God!" (Acts 20:20,27).

ἀπαγγέλλω - to announce off or away from = proclaim, tell openly or frankly, confess, declare

The verb indicates a frank declaration, confession and proclamation of something in the present or the future. The apostles heard, saw, looked at and touched Jesus, the eternal Life who was manifested to them in time. "The life appeared; we have seen it and testify (μαρτυρέω) to it, and we *proclaim* to you the eternal life, which was with the Father and has appeared to us. We *proclaim* to you what we have seen and heard (ἀκούω), so that you also may have fellowship with us..." (1 Jn. 1:2,3).

When John the Baptist was in prison he sent his disciples to question Jesus whether He was the Messiah. Jesus replied, "Go back and *report* to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached (εὐαγγελίζω) to the poor" (Mt. 11:4,5).

διαγγέλλω - to announce by twos = proclaim far and wide

The preposition in actual usage has the ground-meaning of interval, "between," "in twain." Then that of passing between two objects, thus "through." In compounds the meaning sometimes expresses the intensive idea, thus "clear through," "thorough."

When a man who needs some encouragement to follow Jesus asks for permission first to go and bury his father, Jesus replies, "Let the dead bury their own dead, but you go and *proclaim* the kingdom of God" (Lk. 9:60).

Explaining how God calls people on account of His mercy and not because of their desires or efforts, Paul cites how God turned the tyranny of Pharaoh into mercy, "For the scripture says to Pharaoh: 'I raised you up for this very purpose, that I might display my power in you and that my name might be *proclaimed* in all the earth'" (Rom. 9:17).

ἐξαγγέλλω - to announce out of or from within = proclaim, report

The preposition shows the idea of the verb is the opposite of holding something in. Peter's great passage about the universal priesthood of all believers is the only occasion in which the verb is used. "You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may *declare* the praises of him who called you out of darkness into his wonderful light" (1 Pet. 2:9).

Lenski says the preposition “in the verb gives it the meaning announce ‘out’ or ‘abroad.’ True believers cannot keep still, they simply must speak out with lip and life... This is the confessional and the missionary spirit and activity of God’s people; for the sake of this God lets us remain in the world” (*Interpretation of Peter, John and Jude*. p. 103).

ἐπαγγέλλομαι - to announce upon = promise, offer; profess, lay claim to

The first meaning is clear from the chief priests’ offer and/or promise to give Judas money to betray Jesus. (cf. Mk. 4:11)

Paul shows the second meaning in his verses about the place of women. “I also want women to dress modestly, with decency and propriety...with good deeds, appropriate for women who *profess* to worship God” (1 Tim. 2:10).

The opposite of professing faith is contained in Paul’s final words of advice to Timothy, “Guard what has been entrusted to your care, turn away from godless chatter and the opposition of what is falsely called knowledge, which some have *professed* and in doing so have wandered from the faith” (1 Tim. 6:20,21).

καταγγέλλω - to announce down = proclaim solemnly

The verb is used most often in the book of Acts and describes almost exclusively the actions of the apostles, particularly their well-documented and life-giving solemn proclamations in the various synagogues.

After Peter healed the cripple at the temple gate and was explaining inside about the God of miracles and salvation, the priests and Sadducees came up to him. “They were greatly disturbed because the apostles were teaching (διδάσκω) the people and *proclaiming* in Jesus the resurrection of the dead” (Acts 4:2).

“When they arrived at Salamis, they *proclaimed* the word of God in the Jewish synagogues” (Acts 13:5).

Paul has an interesting passage regarding faithful servants of the Lord.” ...the Lord has commanded that those who *preach* the gospel (εὐαγγέλιου) should receive their living from the gospel” (1 Cor. 9:14).

παραγγέλλω - to announce alongside = give orders, command, instruct

The verb is used of all kinds of persons in authority: worldly rulers, Jesus, the apostles.

“These twelve Jesus sent out with the following *instructions*: ‘Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel. As you go, *preach* (κηρύσσω) this message: “The kingdom of heaven is near”” (Mt. 10:5-7).

Incensed with Peter and John’s miracle of healing the crippled man at the temple gate and fearful of this information spreading further, along with the explanation of how it happened, the Sanhedrin “commanded them not to speak (φθέγγομαι) or teach (διδάσκω) at all in the name of Jesus” (Acts 4:18).

Acts 10:42 should be noted because of the various verbs which are used relating to our subject. Jesus “*commanded* us to *preach* (κηρύσσω) to the people and to *testify* (διαμαρτύρομαι) that he is the one God appointed as judge of the living and the dead.”

Going on to other verbs not formed from ἀγγέλλω, we take note of a word which at first glance does not seem to fit because it doesn't provide us with a speaker who announces salvation or professes his faith in Christ. ἀκούω means to hear, literally of sense perception. Then it comes to mean to listen to and to learn, be informed about. As we think about it, however, we realize that for someone to hear the message of salvation there must be a speaker.

Several short passages demonstrate the value of including the verb in our study. Jesus said, "My mother and brothers are those who *hear* God's word and put it into practice," and, "blessed are those who *hear* the word of God and obey it" (Lk. 8:21; 11:28).

A passage using the noun should not escape our notice. "Faith comes from hearing (ἀκοή) the message, and the message is heard (ibid) through the word (ῥῆμα) of Christ" (Rom. 10:17).

A longer reference with the verb is Jesus' explanation of the parable of the sower and the seed falling on four types of soil (cf. Mt. 13:19-23). In each case Jesus talks about the man who *hears* the Word—three times unprofitably and lastly as the motivating power for his fruitful Christian life.

ὑπακούω means to obey. It bears the same relation to ἀκούω as the German words *gehorehen* and *horchten* do—to hear and obey what you've heard. Jesus is "the source of eternal salvation for all who *obey* him" (Heb. 5:9). Unfortunately, "Not all the Israelites *responded* to the good news (εὐαγγέλιον). For Isaiah says, "'Lord, who has believed our message'" (Rom. 10:16)? So we have the warning, "He will punish those who do not know (οἶδα) God and do not *obey* the gospel (εὐαγγέλιον) of our Lord Jesus" (2 Thess. 1:8). However, there is another side. Luke gives the happy report, "The word (λόγος) of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests *became obedient* to the faith" (Acts 6:7),

διαλέγομαι means to discuss, conduct a discussion, converse. It often indicates lectures likely to end in a dispute, or controversies. It is the root of our English word dialog. "As his custom was, Paul went into the synagogue, and on three Sabbath days he *reasoned* with them from the Scriptures, explaining and proving that the Christ had to suffer and rise from the dead" (Acts 17:2f). "Paul entered the synagogue and spoke boldly there for three months, *arguing* persuasively about the kingdom of God. But some of them became obstinate; they refused to believe and publicly maligned the Way. So Paul left them. He took the disciples with him and *had discussions* daily in the lecture hall of Tyrannus" (Acts 19:8,9).

In its milder form the verb simply, means to speak, preach, "On the first day of the week we came together to break bread. Paul *preached* to the people and, because he intended to leave the next day, kept on talking until midnight. Seated in a window wag a young man named Eutychus, who was sinking into a deep sleep as Paul *talked* on and on..." (Acts 20:7,9).

διδάσκω is a fairly frequent verb, appearing in all four Gospels (some fifty times), sixteen times in Acts, and in another twenty passages. It simply means to teach. However, because it is used almost exclusively to describe the activity of the master Teacher and those who were uniquely taught by Him, the Apostles, we may infer that it means to teach God's Word.

The verb is found, in the Great Commission (“Teaching them to obey everything I have commanded you...”), and is sometimes coupled with *κηρύσσω* - to teach and preach. “Jesus went throughout Galilee *teaching* in the synagogues, *preaching* the good news (εὐαγγέλιον) of the kingdom, and healing every disease and sickness among the people” (Mt. 4:23). “After Jesus had finished instructing his twelve disciples, he went on from there to *teach* and *preach* in the towns of Galilee” (Mt. 11:1). “Boldly and without hindrance he *preached* the kingdom of God and *taught* about the Lord Jesus” (Acts 28:31). See also Mt. 9:35 and Rom. 2:21.

*κηρύσσω* - Announce, make known (by a herald), proclaim aloud, preach. “In those days John the Baptist came, *preaching* in the desert of Judea” (Mt. 3:1). We note the interesting statement of Jesus that “this gospel (εὐαγγέλιον) of the kingdom will be *preached* in the whole world as a testimony to all nations, and then will the end come” (Mt. 24:14). So He commanded his disciples, “Go into all the world and *preach* the good news (εὐαγγέλιον) to all creation” (Mk. 16:15).

Because of the context in which the verb is used (some fifty times, but never in John), with one exception (Rom. 2:21) referring to the true proclamation of God’s Word, one gets the impression that this was done not only publicly, but usually in a formal manner. The message of salvation is to be shared, that’s the command, however, properly and with dignity. “He appointed twelve—designating them apostles—that they might be with him and that he might send them out to *preach*” (Mk. 3:14). See also Romans 10:14,15, Paul’s great chain syllogism about not being able to hear or believe except someone be sent to preach.

The verb, however, does not necessarily mean “to announce salvation.” It is a *vox media* and means no more than to announce, to publish. In Mt. 3:1 (above), the Baptist’s preaching was obviously that of the Law. See also Acts 15:21; Rom. 2:21 and 1 Pet. 3:19. So the verb can be used of both Law—and Gospel—preaching.

This is the verb quoted on many a church sign, “We *preach* Christ crucified...” (1 Cor. 1:23), summing up and announcing to all what the church does. It is also the inspiration and encouragement of every WELS pastor, *κηρύξατε τὸ εὐαγγέλιον* (Mk. 16:15), being proudly and gloriously painted above the chancel in the seminary chapel.

Jesus began His public ministry *preaching*, “Repent, for the kingdom of heaven is near,” (Mt. 4:17) and when His work was finished, began His exaltation *preaching* “to the spirits in prison” (1 Pet. 3:19).

*λαλέω* - A very common verb, used of inanimate things which make sounds and of people, to speak (opposite of keeping silent or in contrast to listening or acting), to express oneself; transitively to say something, to assert, proclaim, communicate something to somebody.

Although this word is the most frequently used verb to describe the way the message of salvation was presented, we can learn several lessons about the process from the words used with it. The Apostles “spoke the Word (λόγος) of God” (Acts 4:31; see also 8:25; 11:19; 13:46; 14:25; 16:32). The prophets “spoke in the name of the Lord” (Js. 5:13, see also Acts 5:40). The Apostles prayed they might “speak with boldness” (Acts 4:29; see also 4:31). An angel told the Apostles “to speak all the words of this life” (Acts 5:20). The Apostles spoke in such a way that a “multitude believed” (Acts 4:32).

Thus we have the message, the authority, the manner, and the result of speaking.

μαθητεύω - become a disciple to someone; make a disciple of someone.

This verb only is used in four places. Matthew has three of them. Jesus speaks about scribes being discipled to the kingdom of heaven (Mt. 13:52). Arndt and Gingrich translate, “A scribe who has become a disciple of the kingdom of heaven or who has been trained for the kingdom” (p. 486).

The noun μαθητής provides the meaning. It is used in contradistinction to a teacher, thus pupil in Mt. 10:24. However, the majority of passages apply it to those who have already learned and are gathered around the Word in a congregation (Acts 6:1,2,7), and to those who are commissioned by Jesus to teach others, the twelve disciples. “Pupil” particularly no longer applies to the Twelve after Jesus’ ascension.

Lenski says of Mt. 13:52 that the passive form of the verb “means to become someone’s disciple, and the aorist participle one who has graduated as such a disciple, gone through the school of the kingdom and imbibed its full spirit” (p. 550).

In the other references we have Joseph of Arimathea who was made a disciple to Jesus (Mt. 27:57), and the Great Commission, “Go and make disciples of all nations...” (Mt. 28:19). In Acts Paul and Barnabas “preached the good news (εὐαγγελίζω) in” Derbe “and won a large number of *disciples*...” (14:21).

In the Great Commission we have the preface in which Jesus states the fact that the full ability to do as He wills in the two domains of heaven and earth was given to Him. He has all authority in both. Therefore, on the basis of such comprehensiveness, His disciples are commanded to turn all nations into disciples.

Only one main verb is employed by Jesus in the body of the commission. The disciples are to be going, that is true, but that is of secondary importance. Indeed, it is new, for formerly Gentiles had to come to God’s people if they wished to share in the blessings He provided. However, the chief feature is the imperative, to make disciples.

The commission is universal in scope, but no indication is provided in the verb as to how to turn all nations into disciples. The emphasis is on results, not methods.

Still, Jesus does not leave His Apostle or us without the mechanics. How to disciple is provided by two more participles, baptizing and teaching. Both activities are elucidated by Jesus as He states that the baptizing is to be in connection with the revelation of the Triune God, and that the teaching is for the purpose of having souls in mind and heart obey and preserve intact everything He ever said.

Then comes the conclusion. Jesus promises that He Himself will be at the side of His disciples, although invisibly, until the world ends.

The Great Commission to make everyone into a “graduate” of Jesus’ school is preceded by Jesus’ own ability to command, His omnipotence, and is followed by His promise of omnipresence. Not only continuous companionship but success is thereby assured, as is the answer for every fear, doubt, discouragement, and weakness. “If God is for us, who can be against us” (Rom. 8:31)?

μαρτυρέω - bear witness (to), be a witness; declare, confirm; testify favorably, speak well of, approve (of); be a witness unto death, be a martyr.

John makes the most use of this verb, employing it some thirty times, five times in the first chapter concerning the Baptist as a witness to Jesus (7,8,15,32,34) and seven times in

chapter five concerning Jesus Himself. There Jesus says He cannot witness about Himself and be believed according to common legal standards (v. 31). Someone else witnesses about Him (v. 32). John the Baptist witnessed about Him (v.33). However, better than any man is the fact of His works, they witness indirectly that the Father sent Him (v. 36). Directly, the Father is the “someone” who witnessed about Him (v. 37). Finally, the Scriptures witness about Him (v. 39).

This is the verb Jesus employed when He told His disciples about Pentecost and their commission. “When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will *testify* about me; but you also must *testify*, for you have been with me from the beginning” (Jn. 15:26,27). Acts 1:8 gives us the noun and shows us how the disciples understood their commission: “Witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Small wonder these unschooled, ordinary men were so fearless and could boldly proclaim to the Jewish high court, “we cannot help speaking (λαλέω) about what we have seen (εἶδον) and heard (ἀκούω)” (Acts 4:20).

διαμαρτύρομαι - Used ten times by Luke and only five other places the verb means to charge, warn, adjure; then to testify (of), bear witness (to) solemnly (originally under oath). If μαρτυρέω means to witness, this verb means to bear a thorough witness.

After Peter’s Pentecost sermon the people were conscience stricken and asked what they should do. He instructed them to repent and be baptized, and he reminded them of God’s all-encompassing promise. “With many other words he *warned* them; and pleaded (παρακαλέω) with them... And about three thousand souls were added to their number that day” (Acts 2:40f).

When Paul is speaking to the Ephesian elders at Miletus (cf. earlier in this paper), the verb is used often in succession. “I have *declared* to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus. I only know that in every city the Holy Spirit *warns* me that prison and hardships are facing me. However, I consider my life worth nothing to me, if only I finish the race and complete the task the Lord Jesus has given me—the task of *testifying* to the gospel (εὐαγγέλιον) of God’s grace” (Acts 20:21, 23, 24).

As you trace this word through the Book of Acts (2:40; 8:25; 10:42; 18:5; 20:21, 23, 24; 23:11; 28:23) it is obvious that in context it takes on a strong apologetic idea. Both Peter and John, the two apostles whose communication is described by this word, were attempting to demonstrate to their hearers that Jesus Christ of Nazareth was truly the Messiah promised in the Old Testament. They were not simply presenting the Gospel but were attesting and giving evidence from the Old Testament as well as from their own personal experience that Jesus was the Christ.

One more general word might be examined. παρρησιάζομαι means to speak freely, openly, fearlessly. Luke uses it in Acts to characterize the communications of the disciples. “Barnabas took Saul and brought him to the apostles. He told them how Saul on his journey had seen the Lord and that the Lord had spoken (λαλέω) to him, and how in Damascus he had *preached fearlessly* in the name of Jesus. So Saul stayed with them and moved about freely in Jerusalem, *speaking boldly* in the name of the Lord” (9:27,28). See also 13:46; 14:3; 18:26; 19:8; 26:26, and two references by Paul in Eph. 6:20 and 1 Thess. 2:2.

## To Evangelize

Let us turn our attention specifically to the verb which by itself means to announce good news, to proclaim the Gospel, *εὐαγγελίζω*. It is a compound, formed from *ἄγγελος*, a messenger, one who is sent by men or God with a specific task, thus also “angel;” and *εὖ*, an adverb meaning well, good. Thus *εὐαγγέλιον* is Gospel, God’s good news to men, and *εὐαγγελιστής* is an evangelist, a preacher of the Gospel.

*εὐαγγελίζω* is used in fifty passages, plus once in a variant reading (Lk. 1:28).<sup>\*</sup> Luke employs the verb 50% of the times, Matthew but once, and John twice in Revelation. Paul has it scattered throughout half of his epistles, and Peter uses it thrice.

Most often the verb appears as a middle (44 times), but is a deponent and thus has an active meaning. Twice it is active, both times in Revelation. As a passive it occurs seven times, “the good news is preached to someone.”

Among the subtle meanings of the verb three can be distinguished. It means to announce good news irrespective of what that good news actually is.

In Lk. 1:19 (#10)<sup>\*</sup> the angel Gabriel says to the aged Zachariah that he has been sent to tell him some good news—what it was, a son, was already revealed previously in the announcement.

In Lk. 2:10 (#12) the angel of the Lord, presumably Gabriel again, tells the shepherds on Bethlehem’s field that they should not be afraid and justifies this command by announcing that he has good news that will really make them and all people happy—then he says the Savior has been born.

We might refer also to Lk. 1:28 (#11); Acts 14:15 (#29); 1 Thess. 3:6 (#49); Rev. 10:7 (#1).

Secondly, the verb means to present both the Law and the Gospel, the entire Christian message, preaching good news in its broadest sense.

Lk. 3:18 (#13) furnishes a summary statement of John the Baptist’s work. He is said to have exhorted the Jewish people in various ways or about all sorts of biblical facts and continued (imperfect) to preach good news to them.

Lk. 9:6 (#17) summarizes the activities of the Twelve when Jesus sent them out two by two on their first independent preaching tour. They went evangelizing and healing from village to village.

Lk. 16:16 (#4); 20:1 (#18); Acts 8:25 (#22); 8:40 (#24); 14:21 (#30); 15:35 (#31); Rom. 1:15 (#34); 1 Pet. 1:25 (#8) likewise have the verb in its broad sense.

Thirdly, the verb means to preach the Gospel specifically, to announce the Gospel to the exclusion of the Law, to tell the good news of grace, pardon, and peace.

In Mt. 11:5 (#3) Jesus answers the question of John’s disciples about who He is by pointing out what is happening through Him. “The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised...” Jesus climaxes His reply by referring to Isaiah 61:1, “...and the good news is preached to the poor.”

Lk. 4:18,19 (#14) presents a similar situation. Jesus reads in the synagogue on the Sabbath from the Isaiah scroll (61:1,2) about what the prophet had written of Him. The Holy Spirit had annointed Him for His great office, namely, “to preach good news to the poor” in

---

\* See Appendix #2

\* See Appendix #3



spirit, the contrite. The rest of the verse is an exposition of this preaching, showing it to be pure Gospel.

Other references are: Lk. 4:43 (#15); 7:22 (#3a); 8:1 (#16); Acts 5:42 (#19); 8:12 (#21); 8:35 (#23); 10:36 (#25); 11:20 (#26); 17:18(#33); Rom. 10:15 (#35); 1 Cor. 9:16 (#38); 9:18 (#39); 15:1,2 (#40); Gal. 1:11 (#5); 1:23 (#45); Eph. 2:17 (#47); 3:8 (#48); Heb. 4:2 (#6); 4:6 (#7); 1 Pet. 1:12 (#50); 4:6 (#9); Rev. 14:6 (#2).

Besides the above mentioned passages which show a rather clear meaning of the verb, there are some which can be understood in multiple ways.

Acts 8:4 (#20) speaks of Jewish Christians who “preached the word wherever they went.” When Saul ravaged the Church, the dispersed Christians were forced to flee for their lives. Nevertheless, the Lord turned that into good, for everywhere they went they testified to their faith in Christ Jesus. This may have been the preaching of the Gospel pure and simple, or it may have been a combination of both Law and Gospel. At any rate, they were not preachers, so the verb merely indicates telling the good news of the Word of God as they knew it. Incidentally, these Jewish Christians were doing in a very natural way what every Christian should do through all the changing scenes of life.

Acts 13:32f (#27) might indicate the announcing of good news without specifically indicating in the verb what it was, or it might show by attraction from the next clause that the good news was the blessed Gospel. When Paul came to Pisidian Antioch on his first missionary journey, he went with Barnabas to the synagogue on the Sabbath. There they were invited to speak as guest preachers. Paul accepted, delivered the sermon, and made the pointed application that he and Barnabas were telling as good news to them that God had kept. His promise to His people by raising Jesus from the dead.

See also Acts 14:7 (#28); 16:10 (#32); Rom. 15:20 (#36); 1 Cor. 1:17 (#37); 2 Cor. 10:16 (#41); 11:7 (#42); Gal. 1:8,9 (#43); 1:16 (#44); 4:43 (#46).

According to my study, the predominate usage of the verb is that of announcing the good news of free salvation through Jesus, the presenting of the Gospel. What Jesus did, what the apostles preached, what the early Christians shared, and what angels desire to look into is the most glorious news of all, that Christ Jesus came into the world to save sinners. It is the one subject that can never be overlooked or slighted as we preach from our pulpits, teach in our classrooms, or share our faith with our friends and neighbors.

The verb is used both in the transitive (the majority of passages) and in the intransitive. Jesus went preaching as good news the kingdom (Lk. 8:1, #16), and He went preaching good news everywhere (Lk. 9:6,#17). When it has both person and thing as objects, usually the dative of person and accusative of thing are employed. See Lk. 2:10 (#12); 4:43 (#15); 2 Cor. 11:7 (#42); Eph. 2:17 (#47); 3:8 (#48); 1 Thess. 3:6 (#49). But one example of accusative of person and thing is in Acts 13:32 (#27), “We preach as good news to you the promise.”

The subjects of the verb are as varied as one might imagine from fifty passages. They range from God (Rev. 10:7, #1) to someone (Gal. 1:9, #43), from Jesus (Lk. 4:43, #13) to the Word (1 Pet. 1:25, #8), from an angel (Rev. 14:6, #2), to the feet (Rom. 10:15, #35). They include by name Peter, John, Philip the Apostle, Paul, Barnabas, Silas, Timothy, Philip the deacon, and John the Baptist. Even the men of Cyprus and Cyrene (Acts 11:20, #26) and the scattered Jewish Christians (Acts 8:40, #20) evangelized. Thus we are given to understand that all Christians may share their faith, as indeed God Himself did and His angels from heaven, as well as His trained servants the Apostles.

As far as the subject matter that was shared, the direct objects of the verb include the kingdom of God (Lk. 4:43, #15), Jesus Christ (Acts 5:42, #19), the Word (Acts 8:4, #20), peace (Acts 10:36, #25), the resurrection (Acts 17:18, #33), good things (Rom. 10:15, #35), the Gospel (2 Cor. 11:7, #42), the faith (Gal. 1:23, #45), the unsearchable riches of Christ (Eph. 3:8, #48), and love (1 Thess. 3:6, #49). Here we not only have some clues as to what we may say, but practical examples and inspired topics.

The Gospel was preached to the general Christian readership of Peter's Epistle (1 Pet. 1:25, #8), to the spiritually dead (1 Pet. 4:6, #9), to the Jewish people (Lk. 3:18, #13), to the poor in spirit (Lk. 4:18, #14), to the rulers of the synagogue (Acts 13:32, #27), to idol worshipers (Acts 14:15, #29), and to those in Macedonia (Acts 16:10, #32,) as well as in many Samaritan villages (Acts 8:25, #22), and in all the sea coast cities in Judea from Azotus to Caesarea (Acts 8:40, #24). To whom or where should we evangelize? The answer has been written!

### **Works**

What place would a Christian's good works have in this whole picture of evangelism? We are inclined to dismiss summarily the whole idea. As members of the Wisconsin Synod we hold firmly to the doctrine of sola gratia, and we teach even our small children to begin to recite such passages as Ephesians 2, verses 8 & 9, "By grace you have been saved, through faith..."

Good works do not save. "We maintain that a man is justified by faith apart from observing the law" (Rom. 3:28). Yet there is a healthy attitude toward good works in the Scriptures. We know how St. James wrote, "Faith by itself, if it is not accompanied by action, is dead. Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar? You see that his faith and his actions were working together, and his faith was made complete by what he did. And the scripture was fulfilled that says, 'Abraham believed God, and it was credited to him as righteousness,' and he was called God's friend. You see that a person is justified by what he does and not by faith alone" (2:17, 21-24). Good works naturally flow out of a Christian's heart of faith and demonstrate that he has faith. So it can be said, "No good works: no faith."

Good works, therefore, are very much a part of evangelism. Christians are speaking God's Word (which certainly is evidence of faith and thus a good work) and are doing so to bring other people to faith so they too may do good works and also be saved.

In addition, good works must be considered when discussing our topic because they provide a powerful witness to our testimony. To the Jews badgering Him about His divinity, Jesus replied, "...The miracles I do in my Father's name speak for me" (Jn. 10:25). Jesus' miracles—good works—spoke volumes. In answer to the Jews' persecution of Him on another occasion, Jesus built up a solid case regarding His truthfulness. He mentioned His own testimony, dismissed it as unacceptable to them, cited the Baptist's testimony, and before clinching the argument with His Father's own testimony of Him said, "I have testimony weightier than that of John. For the very work that the Father has given me to finish, and which I am doing, testifies that the Father has sent me" (Jn. 5:36,37). The work...testifies.

Let us never forget, however, the basic doctrine that it is the Holy Spirit working through His Word, in particular the Gospel, which brought us and brings others to faith. Good works may provide a favorable climate for publishing the Gospel in a periodical, preaching it from a pulpit, proclaiming it at a podium, or presenting it around a pool or on a patio, but "the Gospel of Christ is the power of God" to produce faith.

Yes, good works testify. They did in the life of Jesus and they do in ours. They testify to the Father's love toward us, the Son's life for us, and the Spirit's living in us. However, good works cannot and do not change unregenerate hearts into temples of the Holy Ghost. For them good works rather are a preaching of the Law. My personal life as a Christian pastor should be a reflection of my faith, but when observed by an unbeliever will prick his conscience and cause him to make comparisons with his lifestyle. My good works might motivate him to act in a more "Christian" manner, but that's civic righteousness. He is reacting to what is honorable among his peers, not responding to God's love in Christ Jesus. Therefore, while he may even gloat and boast how good he is, he is forced to weigh himself against a set of standards, and that's what the Law does. Conscience bears witness to it and accuses or defends (cf. Rom. 2:14, 15).

A somewhat crude story may illustrate that good works do not bring people to faith. A nonchristian for years observed his Christian neighbor diligently keep his property in good repair, faithfully drive off to church on Sundays, and lovingly care for his family. One day he called his Christian neighbor over and remarked about what he'd noticed. It had impressed him and he wanted to know why he acted as he did. "Tell me," he asked, "are you a vegetarian or something?"

Faith without works is dead, and a Christian's good works without a sharing of the Gospel leaves unbelievers spiritually dead.

Some passages may seem to speak to the contrary. "Let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Mt.5:16). "I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone" (Titus 3:8). "Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us" (1 Pet.1:12).

These verses do not contradict, but rather reinforce what was said above. Good works offer a healthy environment in which the Gospel may be presented. When people see our Christian light shining brightly we have not detracted from the Gospel and they are disposed to listen to what we have to say. Some will then come to faith and likewise glorify God.

Even a passage such as 1 Peter 3, verses 1 and 2 presupposes some prior or subsequent exposure to the Gospel. "Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without talk by the behavior of their wives, when they see the purity and reverence of your lives." Christian wives married to pagan husbands have a special goal, namely that their husbands be won over to Christ. Constant argument, pressure or nagging are not the answer, however. Purity and reverence in a Christian wife go a long way toward setting the stage for a sharing of the Word with her husband, either by herself or someone else. For, even though the husband is converted without her talk (*λόγος*), he cannot be converted without the Word (*ὁ λόγος*).

The good works of the believers thus may cause the unregenerate to praise our Father in heaven, but only in so far as the good works convict the unbelievers of their sin and force them to flee to God for help. For good works are not means of grace; the Gospel in Word and Sacrament is.

### **Conclusions**

This is not a how-to essay in the sense of discussing methods of evangelizing, the necessary doctrinal components of an evangelism presentation, or practical hints for sharing our faith and overcoming objections. Such subjects have been treated, and treated well, in other

productions, notably the “Handbook On Evangelism,” with two essays prepared for and read at the Forty-First Biennial Convention of our Synod, *The Theology Of Evangelism* by Professor Armin Schuetze, and *Evangelism In Practice* by Professor Daniel Malchow; the chapter entitled “The Shepherd Reaches Out To The Unchurched” in *The Shepherd Under Christ* by Professors Armin Schuetze and Irwin Habeck (NPH, 1974); and the Talk About The Savior manual by our commission.

I have endeavored to write a how-to essay by reviewing the verbs that holy men of God used as they spoke about evangelizing, moved by the Holy Ghost. Thus, by copying them (in the best usage of the word) we may stand on holy ground, give glory to God, and be instruments through which many are eternally saved.

From the general verbs which are included in our study (and by no means was every possible verb quoted, let alone verbal phrases), we know the Apostles reported on God’s will, frankly proclaimed Jesus, solemnly proclaimed the resurrection, were commanded to and did preach, conducted discussions, talked, testified formally and thoroughly, taught, spoke simply and boldly, witnessed, and made disciples. The kingdom of God was proclaimed far and wide, Christians were to announce abroad, and faith was to be professed. The Word of God was to be both heard and obeyed.

The study of the specific word meaning “to announce good news” offers not only an interesting field for research but the most glorious of messages. The predominate usage of the verb, the subjects, objects and indirect objects all join to take us on a journey that has its origins in heaven, almost wear us out as we retrace the busy steps of our spiritual ancestors, and finally beckon invitingly to guide us by the Light to our eternal home.

The Apostles speak the Gospel with boldness before the general populace of Jerusalem to win new believers, they preach it in synagogues and sitting rooms, and the Lord blesses their work as He promised, adding daily to the church both Jews and Gentiles. These in turn go everywhere and share their faith by “gospelizing.”

It is hard to detect any particular method in the verb itself or in the context that would tell us how the Gospel was proclaimed. Rather, aside from one sure-fire approach, the numerous verbs which describe the activities appear to indicate that the circumstances dictated how the Apostles should proceed. They may have been unschooled and ordinary men, but they were trained by the Master Teacher, were graduates of *His school*, and were given the right words at the proper time by the Spirit of Truth. Let us therefore not assume that because no one method stands out, there was a lack of any or all. The opposite would be more true—a God of order would have His chosen ambassadors follow His example. Robert E. Coleman in his little book, *The Master Plan Of Evangelism* (Fleming H. Revell, 1964), does an excellent job in examining and explaining this.

To offer a definition of evangelism at this point might seem a fairly easy task. After all, the passages have been examined exegetically. However, because of the variety of circumstances in which one verb is first used and then another by this person and that to awaken or to strengthen faith, coupled with the fact that there is no noun which means evangelism, it becomes complicated. No wonder so many definitions have been used (or misused!) over the years.

Our Synod Commission on Evangelism favors the following definition: Evangelism is the preaching from the pulpit and the teaching in the classroom of the Law and the Gospel as an inseparable unit, in particular the speaking of the Law and the Gospel by a Christian to his neighbor, specifically speaking that portion of Scripture which brings comfort to sin-sick hearts. After the fairly extensive study just completed, I see little reason to disagree with that definition.

It is as good as many and better than most. It avoids several pitfalls and presents a biblical and semi-exegetical presentation of evangelism.

Some years ago a well-known evangelist made a rather astute observation which struck home and made a lasting impression. He said that if the devil cannot squelch evangelism by getting us to stop talking about our Savior, he will do the next best thing, which is equally effective, he will make everything evangelism. Thus, whether we are speaking, studying or sleeping, or whatever, we will be deluded into assuming we are engaged in evangelism, and very little that is real will be done.

Put very simply, evangelism is communicating the good news of salvation in Jesus to another individual. Whether we engage in it formally and well trained, or whether we do it informally as best we can, may we always maintain its biblical basis.

## Appendix #1

*[Appendix #1 was an Index of Passages which were referenced in this paper with the corresponding page number. Since the page format and the page numbering have both been altered for use on the internet and since the page numbers no longer corresponded, that appendix has not been added here. –WLS Library staff.]*

## Appendix #2

### εὐαγγελίζω References and Forms

Reference	#	Form
Matthew 11:5	3	3 plu. pres. pass. ind.
Luke 1:19	10	aor. mid. inf.
1:28	11	3 sing. aor. mid. ind.
2:10	12	1 sing. pres. mid. ind.
3:18	13	3 sing. imperf. mid. ind.
4:18,19	14	aor. mid. inf.
4:4	15	aor. mid. inf.
7:22	3a	3 plu. pres. pass. ind.
8:1	16	nom. sing. masc. pres. mid. part.
9:6	17	nom. plu. masc. pres. mid. part.
16:16	4	3 sing. pres. pass. ind.
20:1	18	gen. sing. masc. pres. mid. part.
Acts 5:42	19	nom. plu. masc. pres. mid. part.
8:4	20	nom. plu. masc. pres. mid. part.
8:12	21	dat. sing. masc. pres. mid. part.
8:25	22	3 sing. imperf. mid. ind.
8:35	23	3 sing. aor. mid. ind.
8:40	24	3 sing. imperf. mid. ind.
10:36	25	nom. sing. masc. pres. mid. part.
11:20	26	nom. plu. masc. pres. mid. part.
13:32	27	1 plu. pres. mid. ind.
14:7	28	nom. plu. masc. pres. mid. part.
14:15	29	nom. plu. masc. pres. mid. part.
14:21	30	nom. plu. masc. pres. mid. part.
15:35	31	nom. plu. masc. pres. mid. part.
16:10	32	aor. mid. inf.
17:18	33	3 sing. imperf. mid. ind.
Romans 1:15	34	aor. mid. inf.
10:15	35	gen. plu. pres. mid. part.
15:20	36	pres. mid. inf.
1 Corinthians 1:17	37	pres. mid. inf.
9:16	38	1 sing. pres. mid. subj.; 1 sing. aor. mid. subj
9:18	39	nom. sing. masc. pres. mid. part.
15:1,2	40	1 sing. aor. mid. ind.
2 Corinthians 10:16	41	aor. mid. inf.
11:7	42	1 sing. aor. mid. ind.

Galatians 1:8,9	43	3 sing. aor. mid. subj.; 1 plu. aor. mid. ind.; 3 sing. pres. mid. ind.
1:11	5	act. sing. neut. aor. pass. part.
1:16	44	1 sing. pres. mid. subj.
1:23	45	3 sing. pres. mid. ind.
4:13	46	1 sing. aor. mid. ind.
Ephesians 2:17	47	3 sing. aor. mid. ind.
3:18	48	aor. mid. inf.
1 Thessalonians 3:6	49	gen. sing. masc. aor. mid. part.
Hebrews 4:2	6	nom. plu. masc. perf. pass. part.
4:6	7	nom. plu. masc. aor. pass part.
1 Peter 1:12	50	gen. plu. aor. mid. part.
1:25	8	nom. sing. neut. aor. pass part.
4:6	9	3 sing. aor. pass. ind.
Revelation 10:7	1	3 sing. aor. act. ind.
14:6	2	aor. act. inf.

### Appendix # 3

#### εὐαγγελίζω Passages

##### A) Active

- 1) ὡς εὐαγγέλισεν τούς ἑαυτοῦ δούλους τούς προφήτας (Rev.10:7)  
But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, *just as he announced to his servants the prophets.* (NIV)
- 2) ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσει ἐπί τούς καθημένους ἐπί τῆς γῆς (Rev.14:6)  
Then I saw another angel flying in midair, and *he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people.*

##### B) Passive

- 3) πτωχοί εὐαγγελίζονται (Mt.11:5)  
The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and *the good news is preached to the poor.*
- 3a) πτωχοί εὐαγγελίζονται (Lk.7:22)  
So he replied to the messengers, “Go back and report to John what you have seen and heard: The blind receive sight, the lame walk; those who have leprosy are cured, the deaf hear, the dead are raised, and *the good news is preached to the poor.*
- 4) ἀπό τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται (Lk.16:16)  
The law and the prophets were until John: *since that time the kingdom of God is preached*, and every man presseth into it.
- 5) τό εὐαγγέλιον τό εὐαγγελισθέν ὑπ’ ἐμοῦ (Ga1.1:11)  
I want you to know, brothers, that *the gospel I preached* is not some thing that man made up.
- 6) καί γάρ ἐσμέν εὐηγγελισμένοι καθάπερ κάκεῖνοι, ἀλλ’ οὐκ ὠφέλησεν ὁ λόγος (Heb.4:2)

*For we also have had the gospel preached to us, just as they did; but the message they heard was of no value to them, because those who heard did not combine it with faith.*

7) οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθειαν (Heb.4:6f)

*It still remains that some will enter that rest, and those who formerly had the gospel preached to them did not go in, because of their disobedience. Therefore God again set a certain day...*

8) τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς (1 Pet.1:25)

*But the word of the Lord stands forever. And this is the word that was preached to you.*

9) εἰς τοῦτο γὰρ νεκροῖς εὐηγγελίσθη (1Pet.4:6)

*For this is the reason the gospel was preached even to those who are dead, so that they might be judged according to men in regard to the body, but live according to God in regard to the spirit.*

### C) Middle

10) ἀπεστάλην λαλῆσαι πρὸς σέ καὶ εὐαγγελίσασθαί σοι ταῦτα (Lk.1:19)

*The angel answered, “I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news.”*

11) εἰσελθὼν πρὸς αὐτήν [εὐηγγελίσατο αὐτήν καί] εἶπεν (Lk.1:28)

*The angel went to her [announced the good news to her] and said, “Greetings, you who are highly favored! The Lord is with you.”*

*N.B. The words inside the brackets in the Greek are from the Critical Apparatus. The translation is mine.*

12) ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην (Lk.2:10)

*But the angel said to them, “Do not be afraid. I bring you good news of great joy that will be for all the people.”*

13) πολλά μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν (Lk.3:18)

*And with many other words John exhorted the people and preached the good news to them.*

14) ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με κηρῦξαι αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, κηρῦξαι ἐνιαυτὸν κυρίου δεκτόν. (Lk.4:18,19)

*The Spirit of the Lord is on me; therefore he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.*

15) καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ (Lk.4:43)

*But he said, “I must preach the good news of the kingdom of God to other towns also, because that is why I was sent.”*

16) κηρῦσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ (Lk.8:1)

*After this, Jesus traveled about from one city and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him.*



- 17) εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ (Lk.9:6)  
So they set out and went from village to village, *preaching the gospel and healing people everywhere.*
- 18) διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζόμενου (Lk.20:1)  
One day *as he was teaching the people in the temple courts and preaching the gospel*, the chief priests and the teachers of the law, together with the elders, came up to him.
- 19) διδάσκοντες καὶ εὐαγγελιζόμενοι τὸν Χριστὸν Ἰησοῦν (Acts 5:42)  
Day after day, in the temple courts and from house to house, they never stopped *teaching and proclaiming the good news that Jesus is the Christ.*
- 20) διήλθον εὐαγγελιζόμενοι τὸν λόγον (Acts 8:4)  
Those who had been scattered *preached the word wherever they went.*
- 21) εὐαγγελιζόμενοι περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ (Acts 8:12)  
But when they believed Philip *as he preached the good news of the kingdom of God and the name of Jesus Christ*, they were baptized, both men and women.
- 22) οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου ὑπέστρεφον εἰς Ἱεροσόλυμα, πολλὰς τε κώμας τῶν Σαμαριτῶν εὐαγγελίζοντο (Acts 8:2.5)  
When they had testified and proclaimed the word of the Lord, Peter and John returned to Jerusalem, *preaching the gospel in many Samaritan villages.*
- 23) εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν (Acts 8:35)  
Then Philip began with that very passage of Scripture and *told him the good news about Jesus.*
- 24) διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας (Acts 8:40)  
Philip, however, appeared at Azotus and *traveled about, preaching the gospel in all the towns* until he reached Caesarea.
- 25) εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ (Acts 10:36)  
This is the message God sent to the people of Israel, *telling the good news of peace through Jesus Christ*, who is Lord of all.
- 26) εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν (Acts 11:20)  
Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, *telling them the good news about the Lord Jesus.*
- 27) ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην (Acts 13:32f)  
*We tell you the good news: What God promised our fathers* he has fulfilled for us, their children, by raising Jesus from the dead.
- 28) κακεῖ εὐαγγελιζόμενοι ἦσαν (Acts 14:7)  
Where they continued to preach the good news.
- 29) εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεόν ζῶντα (Acts 14:15)  
Men, why are you doing this? We too are only men, human like you. *We are bringing you good news, telling you to turn from these worthless things to the living God*, who made heaven and earth and sea and everything in them.
- 30) εὐαγγελιζόμενοι τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς (Acts 14:21)

*They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch.*

- 31) διδάσκοντες καὶ εὐαγγελιζόμενοι τὸν λόγον τοῦ κυρίου (Acts 15:35)  
Paul and Barnabas remained in Antioch, where they and many others *taught and preached the word of the Lord.*
- 32) προσκέκληται ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς (Acts 16:10)  
After Paul had seen the vision, we got ready at once to leave far Macedonia, concluding that *God had called us to preach the Gospel to them.*
- 33) ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐηγγελίζετο (Acts 17:18)  
A group of Epicurean and Stoic philosophers began to dispute with him. Some of them asked, “What is this babbling trying to say?” Others remarked, “He seems to be advocating foreign gods.” They said this *because Paul was preaching about Jesus and the resurrection.*
- 34) πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι (Rom. 1:15)  
That is why *I am so eager to preach the gospel also to you who are at Rome.*
- 35) πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶμαι; καθάπερ γέγραπται, ὡς ὠραῖοι οἱ πόδες [τῶν εὐαγγελιζομένων εἰρήνην] τῶν εὐαγγελιζομένων ἀγαθὰ (Rom. 10:15)  
And how can they preach unless they are sent? As it is written, “How beautiful are the feet [of those who announce the good news of peace,] of those who bring good news!”  
N.B. The words inside the brackets in the Greek are from the Critical Apparatus. King James included them in the text. The NIV didn't, so the translation there is my own.
- 36) φιλοτιμούμενον εὐαγγελίσεσθαι οὐχ ὅπου ὠνομάσθη Χριστός (Rom. 15:20)  
*It has always been my ambition to preach the gospel where Christ was known, so that I would not be building on someone else's foundation.*
- 37) οὐ... βαπτίζειν ἀλλὰ εὐαγγελίσεσθαι (1 Cor. 1:17)  
For Christ did *not* send me *to baptize, but to preach the gospel*—not with words of human wisdom, lest the cross of Christ be emptied of its power.
- 38) ἐὰν γάρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ γάρ μοι ἔστιν ἐὰν μὴ εὐαγγελίσωμαι (1 Cor. 9:16)  
Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel!
- 39) τίς οὖν μοῦ ἔστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τό εὐαγγέλιον, εἰς τό μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ (1 Cor. 9:18)  
What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make use of my rights in preaching it.
- 40) Γνωρίζω δὲ ὑμῖν, ἀδελφοί, το εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἐκτός εἰ μὴ εἰκὴ ἐπιστεύσατε (1 Cor. 15:1,2)

Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

- 41) εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι (2 Cor.10:16)  
*so that we can preach the gospel in the regions beyond you.* For we do not want to boast about work already done in another man's territory.
- 42) ὅτι δωρεάν τό τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν (2 Cor.11:7)  
Was it a sin for me to lower myself in order to elevate you *by preaching the gospel of God to you free of charge?*
- 43) ἀλλὰ καί ἐάν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελισῆται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω... εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε (Gal.1:8,9)  
*But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!* As we have already said, so now I say again: *If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!*
- 44) ἵνα εὐαγγελίζωμαι αὐτόν ἐν τοῖς ἔθνεσιν (Gal.1:16)  
to reveal his Son in me *so that I might preach him among the Gentiles*, I did not consult any man.
- 45) νῦν εὐαγγελίζωμαι αὐτόν ἐν τοῖς ἔθνεσιν (Gal.1:23)  
They only heard the report "The man who formerly persecuted us *is now preaching the faith* he once tried to destroy."
- 46) δι' ἀσθένειαν τῆς σαρκός εὐηγγελισάμην ὑμῖν (Gal.4:13)  
As you know, *it was because of an illness that I first preached the gospel to you.*
- 47) καί ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν (Eph.2:17)  
*He came and preached peace to you* who were far away and peace to those who were near.
- 48) τοῖς ἔθνεσιν εὐαγγελίσασθαι το ἀνεξίχνιστον πλοῦτος τοῦ Χριστοῦ (Eph.3:8)  
Although I am less than the least of all God's people, this grace was given to me: *to preach to the Gentiles the unsearchable riches of Christ.*
- 49) καί εὐαγγελισαμένου ἡμῖν τήν πίστιν καί τήν ἀγάπην ὑμῶν (1 Thess.3:6)  
But Timothy has just now come to us from you *and has brought good news about your faith and love.* He has told us that you always have pleasant memories of us and that you long to see us, just as we also long to see you.
- 50) νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς (1 Pet.1:12)  
It was revealed to them that they were not serving themselves but you, when they spoke of the things that *have now been told you by those who have preached the gospel to you* by the Holy Spirit sent from heaven. Even angels long to look into these things.