

CHAPTER 7

Defining Evangelizing

Introduction:

- A. To what does the following list refer?
 1. Mass meetings
 2. Decisional speaking
 3. Door-to-door

- B. No, it is not old-fashioned evangelism! Rather it was the 2012 (or 2016) presidential elections in the United States:³²⁹
 1. *Contra* the constant drone against New Testament evangelism (for cultural and/or psychological reasons): when the political parties are urgent to get out votes, they use urgent methods!³³⁰
 2. However, these terms also describe methods used for urgent evangelism in the church
 3. When the urgency of salvation and conversion is lost among second generation Christians, then urgent evangelism becomes a thing of the past, to be replaced with non-urgent methods that are much more oriented to lifestyle or relationship.³³¹

- C. On a definition of evangelizing:
 1. Note the words of noted missiologist Gustav Warneck [1904, 1906] as to what he considered was a *lack of clarity* in defining of the word “evangelize”:

In view of the ambiguous definitions which have been and are still given of the watchword “evangelisation,” [referring to John R. Mott’s] it is difficult to say exactly what is to be understood by it. [John R.] Mott in his book, *The Evangelization of the World in this Generation* (London, 1900), written with a burning enthusiasm, explains that it means “that a sufficient opportunity shall be offered to all men to become acquainted with Jesus Christ as their Redeemer, and to become His disciples,” but not “Christianisation in the sense of interpenetration of the world with Christian ideas,” although educational, literary, and medical work are not excluded, and the proclamation of the Gospel is not to be of a superficial character. Dr. [A. T.] Pierson understands the word as only “preaching and testimony. These two words embrace all that is meant by evangelisation.” What the definitions lack in clearness is supplied by the principles laid down as to methods of practical action. ...

This last task is the task of missions [the solid founding of the Christian church]; the limitation of this task to mere* evangelisation confounds means and goal. Mere* preaching does not suffice; it is to be the

³²⁹“He needs you to keep making those calls, doing that hard work. Knocking on those doors. Treacherous work, right? Tiring work. He needs you to keep registering those voters. You know, the ones, you know, that aren’t registered and you gotta get ‘em and shake ‘em. Find them, get them registered,” Michelle Obama said at the campaign event” (“Michel Obama: Find Unregistered Voters and Shake ‘em” [10 July 2012]; available at: http://realclearpolitics.com/video/2012/07/10/michelle_obama_you_have_to_find_unregistered_voters_and_shake_em.html [online]; accessed 11 July 2012; Internet).

³³⁰“Less than four years after Obama won Wisconsin, Democrats lost in an election of their own making. That’s because the GOP excelled at our ground game, now giving us a significant advantage for the presidential race,” Priebus argues. ‘Working with the Wisconsin GOP, the RNC ran joint voter contact Victory operations and opened 26 statewide offices. Since January, our volunteers made over 4 million voter contacts, more than the GOP did in the entire 2008 campaign and substantially more than Democrats and their union allies in this election. ... In the process, more than 3,400 Wisconsin volunteers have signed up to help the party. And the data collected by door-to-door volunteers for Governor Walker was all promptly added to the RNC’s data center, thanks to the use of iPads, iPhones, and iPods’” (Alexander Burns, “Priebus memo claims Wis. boost”; available at: <http://www.politico.com/blogs/burns-haberman/2012/06/priebus-memo-claims-wisconsin-boost-125399.html> (online); accessed: 6 June 2012; Internet).

³³¹“I reminded them that door-to-door is just about the least effective method out there, and encouraged them to take what they learned to share with people they already knew” (Alvin Reid, *Sharing Jesus {without Freaking Out}—Evangelism the Way You Were Born to Do It* [Nashville: B & H Academic, 2017], 98). Interestingly, Jesus did not evangelize according to Reid’s advice in Mark 6—where his hometown people rejected Him:

“...And they were offended at Him. But Jesus said to them, ‘A prophet is not without honor except in his own country, among his own relatives, and in his own house.’ Now He could do no mighty work there, except that He laid His hands on a few sick people and healed *them*. And He marveled because of their unbelief. Then He went about the villages in a circuit, teaching” (Mark 6:3-6, NKJ).

means of laying the foundation of the Church. ...mere* announcement of the Gospel is not sufficient for this.³³²

*Warneck used a very emotive German term “bloß” three times, which root meaning is naked or bare; hence, “naked evangelism,” “naked preaching,” and “naked announcement.”

2. The late David Bosch in 1991 telegraphed the same view of a lack of clarity in defining the concept of evangelize as his predecessor Warneck:

It remains difficult, however, to determine precisely what authors mean by evangelism or evangelization. Barrett lists seventy-five definitions, to which many more could be added. Broadly speaking, controversy prevails in two areas: the differences (if any) between “evangelism” and “mission”, and the scope or range of evangelism. These issues are, moreover, intimately interrelated. ...

[Arthur P.] Johnston, for instance, claims, “Historically the mission of the church is evangelism alone.” The more “inclusive” understanding of the enterprise, Johnston says actually began with the Edinburgh Conference of 1910. ...

1. *I perceive mission to be wider than evangelism.* “Evangelization is mission, but mission is not merely evangelization (Moltmann). ...

[additional definitional points 2-17] ...

18. *Evangelism is not only verbal proclamation.* ... There is no single way to witness to Christ, however.³³³

3. In sharp contradistinction to the definitional quandary and quagmire of Warneck and Bosch, note the 1944 words of Samuel Zwemer:

“It is time that protest be made against the misuse of the word evangelism. It has only one etymological, New Testament, historical and theological connotation, namely, to tell the good news of One who came to earth to die on the cross for us: who rose again and who ever lives to intercede for those who repent and believe the Gospel. To evangelize is to win disciples, to become fishers of men, to carry the Gospel message directly to all nations.”³³⁴

³³²Gustav Warneck, *Outline of the History of Protestant Missions*, 3rd English edition [translated from 8th German edition of 1904] (New York: Revell, 1906), 406-07. These words are the full exposition of what Warneck had said in the 1900 New York Ecumenical Missionary Conference:

“It is a hopeful sign of the increase in missionary interest that a growing enthusiasm for the work is spreading among young men and students. Very energetically are the watchwords promulgated nowadays, ‘expansion,’ ‘diffusion,’ ‘evangelization of the world in this generation.’ I will not deny that in view of the present openings all the world over, such mottoes are entitled to consideration, and so far as this is the case, I certainly have no wish to weaken their force. But without due limitation and completion, I consider them dangerous. The mission command bids us ‘go’ into all the world, not ‘fly.’ *Festina lente* applies also to missionary undertakings. The kingdom of heaven is like a field in which a crop is healthily growing at a normal rate, not like a hothouse” (Gustav Warneck, “Special Principles” in *Ecumenical Missionary Conference, New York, 1900* [New York: American Tract Society, 1900]: 1:289-90).

³³³David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis, 1991), 409, 410, 411-12, 420. All 18 of his points are as follows: “1. I perceive mission to be wider than evangelism. ... 2. Evangelism should therefore not be equated with mission. ... 3. Evangelism may be viewed as an essential ‘dimension of the total activity of the Church.’ ... 4. Evangelism involves witnessing to what God has done, is doing, and will do. ... 5. Even so, evangelism does aim at a response. ... 6. Evangelism is always invitation. ... 7. The one who evangelizes is a witness not a judge. ... 8. Even though we ought to be modest about the character and effectiveness of our witness, evangelism remains an indispensable ministry. ... 9. Evangelism is only possible when the community that evangelizes-the church-is a radiant manifestation of the Christian faith and exhibits an attractive lifestyle. ... 10. Evangelism offers people salvation as a present gift and with it assurance of eternal bliss. ... 11. Evangelism is not proselytism. ... 12. Evangelism is not the same as church extension. ... 13. To distinguish between evangelism and membership recruitment is not to suggest, though, that they are disconnected. ... 14. In evangelism, only people can be addressed and only people can respond. ... 15. Authentic evangelism is always contextual. ... 16. Because of this, evangelism cannot be divorced from the preaching and practicing of justice. ... 17. Evangelism is not a mechanism to hasten the return of Christ, as some suggest. ... 18. Evangelism is not only verbal proclamation” (ibid., 412-20).

³³⁴Samuel Zwemer, *Evangelism Today: Message not Method*, 4th ed. (New York: Revell, 1944), 17.

4. Repeating the uncertainty of his predecessors, Emergent Church guru, Brian McLaren, felt the need to provide a disclaimer for using the word “evangelism” in the title of his book:

“However ironic as it may sound in a book with ‘evangelism’ in its title, I believe *evangelism* may be a less and less useful term in the future. I find myself replacing it with the term *disciple-making*.”³³⁵

Therefore, it must be that McLaren used the word “evangelism” (1) to please his publisher, (2) to sell books, and/or (3) to influence those who do believe in evangelism to move in his direction.

D. Notice also some other contemporary changes in terminology:

1. Now we do not speak about the “lost souls”, we speak about:
 - a. The un-churched or pre-churched
 - b. Seekers or “doubters welcome”
 - c. Pre-Christian, and therefore “pre-evangelism”
2. Instead of speaking about the Gospel, we speak about:
 - a. Christian worldview
 - b. Sacraments
 - c. God (e.g. “do you know God?” “Would you like to receive God?”)
3. Instead of the power of the Word of God, we speak of:
 - a. The power of drama
 - b. The power of story
4. Instead of “Evangelize” or “preach the Gospel,” its:
 - a. Share the love of God
 - b. Show the love of Jesus
 - c. Engage lostness or engage culture
 - d. Be relevant to people’s needs
5. Instead of speaking about repentance and faith in Jesus Christ, we say:
 - a. Try Jesus
 - b. Believe in God
 - c. Connect with God; “Come connect with God and others”
 - d. Experience God; in some churches the Lord’s Supper is seen as an opportunity for unbelievers to “experience God”!

Food for Thought:

- a. Notice, by the way, that all of these changes impact how one views the Gospel, salvation, and evangelism
- b. Does terminology matter? Is it no big deal?
- c. Is not the subtle change in terminology possibly due to the desire to remove the reproach of the cross from terminology?
Galatians 5:11, “But I, brethren, if I still preach circumcision [lifestyle], why am I still persecuted? Then the stumbling block of the cross has been abolished.”
- d. Or how about how the word “evangelism” is leverage to unsuspecting Christians?
 - 1) We need a new building: “Give to the building program, it’s for ‘evangelism’!”
 - 2) We want to start a weekly Saturday evening service: “Come to church on Saturday night, it’s for ‘evangelism’!”
 - 3) We need to start a segmented midweek outreach service: “Come to the church within a church: It’s for ‘evangelism’!”
 - 4) We need to preach more “relevant” messages: “It’s for ‘evangelism’!”
 - 5) We cannot preach expository sermons: “It’s for ‘evangelism’!”
 - 6) We need more aggressive music: “It’s for ‘evangelism’!”
 - 7) We need to improve the public relations of our church: “It’s for ‘evangelism’!”
 - 8) We need to do disaster relief: “It’s for ‘evangelism’!”
 - 9) We need to feed the hungry: “It’s for ‘evangelism’!”

³³⁵Brian McLaren, *More Ready than You Realize: Evangelism as Dance in the Postmodern Matrix* (Grand Rapids: Zondervan, 2002), 161.

- e. While these ideas are not wrong in and of themselves, it is amazing how the word “evangelism” can be leveraged to get Christians to give to or to do a whole variety of things:
- 1) Are these points valid or not?
 - 2) What actually is evangelism?
 - 3) The answers to the legitimacy of these issues is often dependent on one’s definition of evangelism, thus the reason that a definition of evangelism is often hotly debated!
- E. As far as evangelizing, is it possible to develop a **normative definition of evangelizing**? Has God clouded this verb used 54/55/56 times in the New Testament,³³⁶ or is knowledge of a “Regulative Principle” for evangelizing achievable?³³⁷ It is my thesis that it is very possible to approach an authoritative definition:
1. Of the Protestant Reformers’ use of the “Regulative Principle”:
 - a. If one compares the Three or Five Solas of the Protestant Reformation, while one could easily add “the blood alone” (1 Pet 1:17-19) or “the cross of Christ alone” (1 Cor 2:2), it appears that three solas are conspicuously missing...
 - b. **Verbal Alone** [or perhaps *Solum Verbale*] as found in Acts 15:7, “that by my mouth”:
 - 1) Luther did acknowledge this as the need for the “Outward Word” or for preaching;
 - 2) However, in the State-Church model where it was assumed that everyone goes to the state church, this “preaching” was limited to preaching within the local church;
 - 3) Hence, the non-use of the verb “evangelizing” in German and English Bible translations lost the emphasis of proclamation in contexts that are non-receptive or positive;
 - 4) Balthasar Hubmaier seemed to pick up on the need for preaching in contexts that are non-receptive with his emphasis on Mark 8:38 in his “Conclusions.”
 - c. **Hearing Alone** [or perhaps *Per Solum Audire*], as found in Acts 15:7, “the Gentiles should hear the word of the gospel”:
 - 1) The need to “hear” to “believe” is found throughout the NT;
 - 2) However, in a system wherein salvation is Sacramentally-wrought through Infant Baptism, hearing is subjugated beneath the Christological nature of the species of the water of baptism, whereby the recipient of salvation, the infant is uninvolved and ignorant of the salvation that it is presumably receiving, further this salvation is received without: (1) any repentance on its part; (2) any faith on its part; or (3) any verbal response or affirmation on its part.
 - d. **Believers Baptism Alone** [*Credobaptism* (versus *Pedobaptism*)], as found in Acts 18:8, “And many of the Corinthians, hearing, believed and were baptized”:
 - 1) Baptism is always listed after repentance, believing, and/or receiving the word, here as in Mark 16:16; Acts 2:38, 41; 8:12, 13, 36-38; 16:14-15; 31-33...
 - 2) Only already “made disciples” are to be baptized according to Matt 28:19, following the use of the word “them” [αὐτούς in the masculine plural accusative, αὐτοῦς] in that important text.
 2. Further:
 - a. While the New Testament has far more to say about evangelizing than it does local church leadership, some conservative theologians will parse every passage on church leadership (in books on theology for example), while seemingly overlooking the more plentiful terminology and issues in evangelism
 - b. Similarly, sparks fly when divorce and remarriage are discussed. Verses on this issue are also quite sparse in the New Testament, while every verse on any issue is important and

³³⁶The use of three numbers is due to variant readings. Of the 55 uses in the Byzantine text tradition, the critical edition Greek removes the second use of εὐαγγελίζω from Rom 10:15. Hence, 54. Further, the Codex Bezae uses εὐαγγελίζω instead of καταγγέλλω in Acts 16:17, leading to 56 total possible uses of καταγγέλλω in the Greek NT.

³³⁷Chad Owen Brand and David E. Hankins explain the “Regulative Principle”: “Some Baptists hold, somewhat strictly, that the New Testament lays out a very clear guideline for virtually everything related to church order, that this guideline is inflexible, and that we are duty bound to imitate it. Historically, this idea is known as the Regulative Principle of Church Order” (Chad Owen Brand and David E. Hankins, *One Sacred Effort: The Cooperative Program of Southern Baptists* [Nashville: Broadman, 2005], 54-55).

authoritative. Yet there seems to be more time spent exegeting verses on divorce and remarriage or gender roles, than to discuss what God says about evangelism...

- c. Isn't it time to get back to the Bible in the area of evangelism?

MAIN IDEA: The main idea of this chapter is therefore to determine where and how to find a normative definition of evangelizing!

CHAPTER BREAKDOWN:

[For the benefit of teachers and students: begin with Point J, "Toward a Working Definition" followed by a brief overview of Point A., "Some Historical Definitions of Evangelism." Points D-E-F-G all follow in a sequence, seeking to show the benefits of using the word 'evangelize' in English language translations. The main 'meat' of this chapter is Point I, "Five Categories of New Testament Terms for Evangelism"]

- A. Select Historic Definitions of Evangelism
- B. A Long Historic Look at Terms for Evangelism
- C. Toward Translating Proclamational Words in the Old Testament
- D. A History of the Translation of εὐαγγελίζω in the English New Testament
- E. A Look at "Evangelize" in Several Translation Histories: Latin, English, French, and German
- F. On the Translation of Proclamational Terms in English Bibles
- G. Turning the Tide—Unleashing the Word Evangelize!
- H. Arguments for and against Translating εὐαγγελίζω as "Evangelize"
- I. Five Categories of New Testament Terms for Evangelizing
- J. Toward a Working Definition
- K. Concluding Considerations

A. Select Historic Definitions of Evangelism:³³⁸

1. Archbishop's Third Committee of Inquiry (1918):³³⁹

"To evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as Saviour, and serve Him as their King in the fellowship of His Church."³⁴⁰

2. D. T. Niles (1951):

Evangelism is "one beggar telling another beggar where to get food."³⁴¹

3. Michael Green (1970):

"Evangelism in the strict sense is proclaiming the good news of salvation to men and women with a view of their conversion to Christ and incorporation in his church (1970:7)."

4. C. Peter Wagner (1971):

"The mission of the church is to so incarnate itself in the world that the gospel of Christ is effectively communicated by word and deed toward the end that all men and women become faithful disciples of Christ, and responsible members of His church."

5. J. I. Packer (1966):

"According to the New Testament, evangelism is just preaching the Gospel, the evangel. It is a work of communication in which Christians make themselves mouthpieces of God's message of mercy to sinners.... The way to tell whether in fact you are evangelizing is not to ask whether conversions are known to have resulted from your witness. It is to ask whether you are faithfully making known the Gospel message."

6. World Congress on Evangelism, Berlin, 1966:

"Evangelism is the proclamation of the Gospel of the crucified and risen Christ, the only Redeemer of men, according to the Scriptures, with the purpose of persuading condemned and lost sinners to put their trust in God by receiving and accepting Christ as Savior through the power of the Holy Spirit, and to serve Christ as Lord in every calling of life and in the fellowship of his church, looking toward the day of his coming in glory (1967:1:6)."

7. Ronan Hoffman, from Catholic University of America (1972):

"The Church is missionary by its very nature and must strive to carry out the work of evangelization, namely, of presenting Jesus Christ so that as many men as possible may come to know Him, and to accept Him as their Savior, and serve Him and their fellowmen in Him."³⁴²

8. The Lausanne Covenant—The Nature of Evangelism (1974):³⁴³

"To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the

³³⁸Uncited quotes are from C. Peter Wagner, *Frontiers in Missionary Strategy* (Chicago: Moody, 1971).

³³⁹*The Evangelistic Work of the Church, Being the Report of the Archbishops' Third Committee of Inquiry* (London: Society for the Promoting Christian Knowledge for the National Mission, 1918), 18.

³⁴⁰This definition was used by Billy Graham (Billy Graham, "The Work of an Evangelist," in Frank Colquhoun, ed., *Introducing Billy Graham: The Work of an Evangelist. An Address Given in the Assembly Hall of the Church House, Westminster, on 20th March, 1952* [London: World Evangelical Alliance, 1953, 1961], 15). Templeton, the first full-time evangelist hired by the National Council of Churches, wrote, "The Archbishop's Committee of the Church of England framed a definition of evangelism which later became a part of the 'Report of the Archbishop's Commission' (popularly known as 'Towards the Conversion of England') and has, with some minor changes, been adopted as a definition of evangelism by the Madras Foreign Missions Council [1938], the National Council of the Churches of Christ in the U.S.A., the Commission on Evangelism of the Presbyterian Church, U.S.A., and other bodies" (Charles B. Templeton, *Evangelism for Tomorrow* [New York: Harper and Brothers, 1957], 41-42). Later Templeton authored his convictions in *Farewell to God: My Reasons for Rejecting the Christian Faith* (Toronto: McClelland and Stewart, 1996).

³⁴¹Norman E. Thomas, *Classic Texts in Mission and World Christianity* (Maryknoll, NY: Orbis, 1995), 156.

³⁴²Ronan Hoffman, [in response to: 1967: Are Conversion Missions Outmoded?] "Yes! Conversion and the Mission of the Church," in Donald McGavran, ed., *Eye of the Storm: The Great Debate in Mission* (Waco, TX: Word, 1972), 83.

³⁴³From John R. W. Stott, *Making Christ Known: Historic Mission Documents from the Lausanne Movement* (Grand Rapids: Eerdmans, 1996), 20.

liberating gift of the Holy Spirit to all who repent and believe. Our Christian presence³⁴⁴ in the world is indispensable to evangelism, and so is that kind of dialogue³⁴⁵ whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the Gospel invitation we have no liberty to conceal the cost of discipleship.³⁴⁶ Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community.³⁴⁷ The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world.”³⁴⁸

9. Paul VI’s *Evangelii Nuntiandi*:

“Thus it has been possible to define evangelization in terms of proclaiming Christ to those who do not know Him, of preaching, of catechesis, of conferring Baptism and the other sacraments.”³⁴⁹

“To live the sacraments in this way, bringing their celebration to a true fullness, is not, as some would claim, to impede or to accept a distortion of evangelization: it is rather to complete it.”³⁵⁰

“In a certain sense it is a mistake to make a contrast between evangelization and sacramentalization, as is sometimes done.”³⁵¹

10. Baptist Faith and Message (2000):

“It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by *verbal* witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ. Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2;

³⁴⁴Bassham located the origin of the concept of “Christian presence” to the “worker-priest movement” in France from 1944-1945. This then led to the “Christian Presence Series” of M. A. C. Warren, used by the World Student Christian Federation in the 1960s (Rodger C. Bassham, *Mission Theology: 1948-1975 Years of Worldwide Creative Tension Ecumenical, Evangelical, and Roman Catholic* [Pasadena: William Carey Library, 1979], 70). Bassham added, “Through its adoption of *The Church of Others*, the term [Christian presence] became practically a slogan for ecumenical mission strategy and was obvious in the preparatory documentation for the Fourth Assembly at Upsalla” (ibid., 71). “Presence” then appeared in Johannes Blauw’s *The Missionary nature of the Church*, and “became a central component in later ecumenical mission theology” (ibid., 72).

³⁴⁵Bassham also traced the concept of dialogue to the report on evangelism by D. T. Niles at the Second Assembly of the WCC in Evanston, Illinois, in 1954. He recommended a “new approach in our evangelizing task” (ibid., 84). According to Bassham, dialogue was encouraged at the Third General Assembly of the WCC in New Delhi, 1961. “Dialogue” was then picked up by Paul VI in his 1964 encyclical “*Ecclesiam Suam*,” where he introduced the concentric circles, encouraging dialogue with those in “the circle of Christianity” (“But we must add that it is not in our power to compromise [in dialogue] with the integrity of the faith [Catholic doctrine] or the requirements of charity [the sacraments]” (Paul VI, *Ecclesiam Suam*, 6 August 1964, sec. 109). This encyclical came out four months prior to Vatican II’s *Lumen Gentium*, 21 November 1964).

³⁴⁶Likewise, Reinhold Niebuhr decried the individualism of Billy Graham’s message: “But whatever the church may do to spread the gospel, it must resist the temptation of simplifying it in either literalistic or individualistic terms, thus playing truant to positions hard-won in the course of history. We cannot afford to retrogress in regard to the truth for the sake of seeming to advance or in order to catch the public eye” (Reinhold Niebuhr [editorial], “Literalism, Individualism, and Billy Graham,” *Christian Century*, 23 May 1956, 642).

³⁴⁷Niebuhr also decried the longevity of conversions at a Graham crusade: “The new life which should begin at conversion cannot endure very long in isolation; yet isolation is almost inevitable under the circumstances of a Graham crusade” (Reinhold Niebuhr [editorial], “Mass Conversions” *Christian Century*, 29 May 1957, 678).

³⁴⁸“Both ‘Presence’ and ‘Dialogue’, which had a history of usage in ecumenical and Roman Catholic mission theology, were imported into the Lausanne 1974 definition of evangelism, as was also the ‘cost of discipleship,’ the ‘new community,’ and ‘responsible service.’ Each of these concepts served to blunt the cutting edge of the universal affirmative of the proclamation of the gospel as the only mission of the church” (Thomas P. Johnston, *Examining Billy Graham’s Theology of Evangelism* [Eugene, OR: Wipf & Stock, 2003], 130).

³⁴⁹Paul VI, *Evangelii Nuntiandi: On Evangelization in the Modern World* (Rome, 8 Dec 1975), §17; available at: <http://listserv.american.edu/catholic/church/papal/paul.vi/p6evang.txt> (online); accessed: 8 Sept 2004; Internet.

³⁵⁰Ibid., sec. 28.

³⁵¹Ibid., sec. 47.

8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.”³⁵²

11. Seeker-Sensitive Example Definition of Evangelism (2003):

- “a. To communicate the gospel in a relevant manner to seekers who live in our church field;
- “b. To provide opportunities to seekers [outreach events] to respond to the gospel in a manner that both satisfies the demands of scripture and is culturally-relevant;
- “c. Focus on family units whenever possible.”³⁵³

12. From *Charta Oecumenica—Guidelines for Growing Cooperation among the Churches of Europe* (2006):

“2. Proclaiming the Gospel together:

“The most important task of the churches in Europe is the common proclamation of the Gospel, in both word and deed, for the salvation of all. The widespread lack of corporate and individual orientation and falling away from Christian values challenge Christians to testify to their faith, particularly in response to the quest for meaning which is being pursued in so many forms. This witness will require increased dedication to Christian education (e.g. catechism classes) and pastoral care in local congregations, with a sharing of experiences in these fields. It is equally important for the whole people of God together to communicate the Gospel in the public domain, which also means responsible commitments to social and political issues.

“We commit ourselves:

- “to discuss our plans for evangelisation with other churches, entering into agreements with them and thus avoiding harmful competition and the risk of fresh divisions;
- “to recognise that every person can freely choose his or her religious and church affiliation as a matter of conscience, which means not inducing anyone to convert through moral pressure or material incentive, but also not hindering anyone from entering into conversion of his or her own free will [the reader will note that this commitment corresponds to the 1994 Colson-Neuhaus Declaration quoted below].”³⁵⁴

13. T4G: “Together for the Gospel, “Affirmations and Denials, Article IX (2006):

“Article IX

“We affirm that the Gospel of Jesus Christ is God’s means of bringing salvation to His people, that sinners are commanded to believe the Gospel, and that the Church is commissioned to preach and teach the Gospel to all nations.

“We deny that evangelism can be reduced to any program, technique, or marketing approach. We further deny that salvation can be separated from repentance toward God and faith in our Lord Jesus Christ.”³⁵⁵

14. “Evangelistic Effectiveness” in “Vision for Ministry” from *Foundational Documents*; Gospel Coalition (2007, 2011):

“2. Evangelistic Effectiveness: Because the gospel (unlike religious moralism) produces people who do not disdain those who disagree with them, a truly gospel-centered church should be filled with members who winsomely address people’s hopes and aspirations with Christ and his saving work. We have a vision for a church that sees conversions of rich and poor, highly educated and less educated, men and women, old and young, married and single, and all races. We hope to draw highly secular and postmodern people, as well as reaching religious and traditional people. Because of the attractiveness of its community and the humility of its people, a gospel-centered church should find people in its midst who are exploring and trying to understand Christianity. It must welcome them in hundreds of ways. It will do little to make them “comfortable” but will do much to make its message understandable. In addition to all this, gospel-centered churches will have a bias toward church planting as one of the most effective means of evangelism there is.”³⁵⁶

³⁵²“XI. Evangelism and Missions” in *The Baptist Faith and Message* [2000]; accessed 14 August 2002; available from: <http://www.sbc.net/bfm/default.asp>; Internet. The word “verbal” is italicized as it was added to the 1963 Baptist Faith and Message.

³⁵³From a WillowCreek Association local church handout. Notice the importance of the word “relevance” in this definition. By the way, if culture frames the question, then the Bible no longer does!

³⁵⁴From *Charta Oecumenica—Guidelines for Growing Cooperation among the Churches of Europe*; accessed 10 Aug 2006; available from <http://www.cec-kek.org/English/ChartaFinE.htm>; Internet.

³⁵⁵“Affirmations and Denials, Article IX”; available at: <http://t4g.org/about/affirmations-and-denials-2/> (online); accessed: 19 Mar 2014; Internet.

³⁵⁶“Foundational Documents”; available at: <http://thegospelcoalition.org/about/foundation-documents/vision/> (online); accessed 19 Mar 2014; Internet.

Conclusion: These historic definitions are helpful, in that they provide a history of the understanding of the evangelism mandate. However, they may be less helpful in that the variety of views expressed leaves the Christian with uncertainty as to what is evangelism. Our goal is a normative definition of evangelism. Therefore, with a certain measure of uncertainty (although this author fully ascribes to the *Baptist Faith and Message 2000*) we delve into historical terms for evangelism.

B. A Long Historic Look at Terms for Evangelism:

1. On the Demise of Evangelizing and Conversion Theology during the Patristic Era and Early Middle Ages:

Introduction: It would seem that evangelism, evangelizing, and conversion suffer from a lack of sources. Ronan Hoffman formed an *a priori* argument based on this lack of source information.³⁵⁷ It would seem more likely, however, that the lack of sources is primarily due to the lack of necessary transmission of the evangelistic or missional texts by the monks of the Church of Rome.

- a. Jerome (340-420) and absolution—Jerome interpreted Daniel 4 to record Daniel’s promise of an indulgence to Nebuchadnezzar for absolution of his sin based on corresponding good works.

“‘*It may be that God will forgive thy sins.*’ In view of the fact that the blessed Daniel, foreknowing the future as he did, had doubts concerning God’s decision, it is very rash on the part of those who boldly promise pardon to sinners. And yet it should be recognized that indulgence was promised to Nebuchadnezzar in return, as long as he wrought good works.”³⁵⁸

- b. Augustine (354-430): His *Confessions*, Evangelism, and Philosophical Theology:

Introduction: Augustine’s *Confessions*, hugely important in the development of Western Church theology, provides fertile ground for the development of philosophical theology, particularly in the areas of evangelism and conversion. Today, it may be that some conservative Evangelicals have similarly adopted a type of Philosophical Calvinism which mirrors Augustine’s surprising silence on proclamational evangelism. Augustine begins with an ode to predestination and election, and continues without anywhere mentioning even a breath about the human side of evangelism.

1) Augustine’s Two Part Conversion Experience:

- a) As explained by his translator: “We can observe two separate stages in Augustine’s “conversion.” The first was the dramatic striking off of the slavery of incontinence and pride which had so long held him from decisive commitment to the Christian faith. The second was the development of an adequate understanding of the Christian faith itself and his baptismal confession of Jesus Christ as Lord and Saviour.”³⁵⁹
- b) Augustine explained his first mysterious conversion.³⁶⁰

³⁵⁷“For, in repudiating the deeply rooted notion that the Church is to seek the general conversion of the human race, it is important to understand that this is not a repudiation of any former teaching which might be found in the Scriptures, in Patristic sources, or in the teachings of theology or the general councils. There is no such teaching; it has been merely an assumption, though admittedly widespread. Consequently, it is necessary to note carefully the absence of teaching on this point” (Ronan Hoffman, [A Catholic response to: 1967: Are Conversion Missions Outmoded?] “Yes! Conversion and the Mission of the Church,” in Donald McGavran, ed., *Eye of the Storm: The Great Debate in Mission* [Waco, TX: Word, 1972], 71).

³⁵⁸*Jerome’s Commentary on Daniel*, trans. by Gleason L. Archer, Jr. (Grand Rapids: Baker, 1958), 52.

³⁵⁹Augustine, *Confessions* [Book 3, Part 6], ed. and trans. Albert C. Oulter; from http://www.ccel.org/a/augustine/confessions/confessions_enchiridion.txt; accessed 11 September 2002; Internet; Preface.

³⁶⁰“I was saying these things and weeping in the most bitter contrition of my heart, when suddenly I heard the voice of a boy or a girl I know not which—coming from the neighboring house, chanting over and over again, “Pick it up, read it; pick it up, read it.” [This is the famous *Tolle, lege; tolle, lege*] Immediately I ceased weeping and began most earnestly to think whether it was usual for children in some kind of game to sing such a song, but I could not remember ever having heard the like. So, damming the torrent of my tears, I got to my feet, for I could not but think that this was a divine command to open the Bible and read the first passage I should light upon. For I had heard [Doubtless from Ponticianus, in their earlier conversation] how Anthony, accidentally coming into church while the gospel was being read, received the admonition as if what was read had been addressed to him: “Go and sell what you have and give it to the poor, and you shall have treasure in heaven; and come and follow me” [Matt. 19:21]. By such an oracle he was forthwith converted to thee” (ibid., Book 8, Chap 12).

- c) The passage that he read [Matt 19:21] was more befitting of accepting monastic vows (a Greek asceticism), rather than verbally repenting for the forgiveness of sins and verbally placing his faith in the atoning work of Christ alone.³⁶¹
 Matt 19:21 (NKJ), “Jesus said to him, ‘If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.’”
- d) For Augustine, the forgiveness of his sins was not yet bestowed until baptism.³⁶²
- 2) Elements related to evangelism:
- a) The personification of “faith” as praying to God, “My faith prays to you, Lord, this faith which you gave me and with which you inspired me through the Incarnation of your Son and through the ministry of the Preacher.”³⁶³
- (1) What of the cross? Is it the incarnation that saves? Is that a part of the 1 Corinthians 15 Gospel?
- (2) What of repentance for the forgiveness of sins?
- b) Augustine described a God-shaped vacuum in man’s heart (cf. Eccl 3:11),³⁶⁴
- (1) Is this God-shaped vacuum a part of the Gospel? Where or how is it a part of the order of salvation?
- (2) Is this not a witness of God through creation, which is either awakened or deadened through the ministry of evangelizing (cf. Acts 14:17, “yet He did not leave Himself without a witness”)
- c) Evangelism as an action of God in giving the soul a yearning for Him.³⁶⁵
- d) An emphasis on another person’s prayer [or goodness] in evangelism, “Yet, though he did not believe in Christ, he did not break the hold over me of my mother’s goodness and did not stop me believing”³⁶⁶
- e) A clue that the “Manicheans” did emphasize speaking the Gospel [evangelizing], “O Truth, Truth, how inwardly even then did the marrow of my soul sigh for thee when, frequently and in manifold ways, in numerous and vast books, [the Manicheans] sounded out thy name though it was only a sound!”³⁶⁷
- (1) Another clue as to the nature of “Augustine’s Manichean Dilemma” is found in a book review for a book by the same title.³⁶⁸

³⁶¹“So I quickly returned to the bench where Alypius was sitting, for there I had put down the apostle’s book when I had left there. I snatched it up, opened it, and in silence read the paragraph on which my eyes first fell: “Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof” [Rom. 13:13]. I wanted to read no further, nor did I need to. For instantly, as the sentence ended, there was infused in my heart something like the light of full certainty and all the gloom of doubt vanished away [Note the parallels here to the conversion of Anthony and the *agentes in rebus*]” (ibid.).

³⁶²“But that faith allowed me no rest in respect of my past sins, which were not yet forgiven me through thy baptism” (ibid., Book 9, Chap 4)

³⁶³*The Confessions of St. Augustine*, trans. by Rex Warner (New York: Mentor, 1963), 17.

³⁶⁴“And man desires to praise thee, for he is a part of thy creation; he bears his mortality about with him and carries the evidence of his sin and the proof that thou dost resist the proud. Still he desires to praise thee, this man who is only a small part of thy creation. Thou hast prompted him, that he should delight to praise thee, for thou hast made us for thyself and restless is our heart until it comes to rest in thee” (*Confessions*, ed. and trans. Albert C. Oulter; Book 1, Chap 1).

³⁶⁵“But as for the souls that thirst after thee and who appear before thee—separated from ‘the society of the [bitter] sea’ by reason of their different ends--thou waterest them by a secret and sweet spring, so that ‘the earth’ may bring forth her fruit and--thou, O Lord, commanding it--our souls may bud forth in works of mercy after their kind [Gen 1:10f.]” (ibid., Book 13, Chap 17).

³⁶⁶*Confessions*, trans. by Rex Warner, 29.

³⁶⁷*Confessions*, ed. and trans. Albert C. Oulter; Book 3, Chap 6.

³⁶⁸“BeDuhn identifies the Manichean subtext to be found in nearly every work written by Augustine between 388 and 401, and demonstrates Augustine’s concern with refuting his former beliefs without alienating the Manichaeans he wished to win over. To achieve these ends, Augustine modified and developed his received Nicene Christian faith, strengthening it where it was vulnerable to Manichean critique and taking it in new directions where he found room within the an orthodox frame of reference to accommodate Manichean perspectives and concerns. Against this

- f) Not surprisingly, baptism became the main message of the Great Commission for Augustine.³⁶⁹
- 3) Clues to philosophical Christianity:
- a) An emphasis on sin a negation (a lack of love), “And not to love you, is this not itself misery enough?”³⁷⁰ “Not weeping at his own death, caused by lack of love for you.”³⁷¹
- b) An emphasis on truth rather than the Pauline Gospel.³⁷²
- 4) Augustine’s *Contra Manichean*:
- a) Was not this document an example of the “Fallacy of Irrelevant Proof,” “the “Fallacy of Negative Proof,” the “Fallacy of False Analogy,” or the “Fallacy of Proof by Analogy”?³⁷³ In which case, as Augustine was developing his argumentation against the non-sacramental theology of the more evangelically-oriented Donatists, he found that they resembled in some [tangential] ways the teachings of Mani. Augustine, therefore, painted the Donatists as Manicheans, easily undermining the teachings of Mani, and further giving the Church of Rome an easy label and a weapon against Evangelicals after that time.
- b) Likewise, 20th Century U.S. Evangelicals are considered Manichean by scholars such as George Marsden³⁷⁴ and Mark Noll.³⁷⁵

background, Beduhn is able to shed new light on the complex circumstances and purposes of Augustine’s most famous work, *The Confessions*, as well as his distinctive reading of Paul and his revolutionary concept of grace, *Augustine’s Manichaeon Dilemma*, 2 demonstrates the close interplay between Augustine’s efforts to work out his own “Catholic” persona and the theological positions associated with his name, between the sometimes dramatic twists and turns of his own personal life and his theoretical thinking” (From the publisher, Review of Jason D. BeDuhn, *Augustine’s Manichaeon Dilemma, 2: Making a “Catholic” Self, 388-401 C.E.*; University of Pennsylvania Press, Spring 2013 Catalog, 38).

³⁶⁹“For, by the ministry of thy holy ones, thy mysteries have made their way amid the buffeting billows of the world, to instruct the nations in thy name, in thy Baptism” (*Confessions*, ed. and trans. Albert C. Oulter, Book 13, Chap 20).

³⁷⁰ *Confessions*, trans. by Rex Warner, 20.

³⁷¹ *Ibid.*, 31.

³⁷²“O Truth, Truth, how inwardly even then did the marrow of my soul sigh for thee when, frequently and in manifold ways, in numerous and vast books, [the Manicheans] sounded out thy name though it was only a sound! And in these dishes—while I starved for thee—they served up to me, in thy stead, the sun and moon thy beauteous works—but still only thy works and not thyself; indeed, not even thy first work. For thy spiritual works came before these material creations, celestial and shining though they are. But I was hungering and thirsting, not even after those first works of thine, but after thyself the Truth, ‘with whom is no variableness, neither shadow of turning’ [James 1:17]” (*Confessions*, ed. and trans. Albert C. Oulter; Book 3, Chap 6).

³⁷³David H. Fischer, *Historians’ Fallacies: Toward a Logic of Historical Thought* (New York: Harper Colophon, 1970).

³⁷⁴“Even though the political attitudes of most fundamentalists were much like those of their non-fundamentalist Republican neighbors, the development of hyper-American patriotic anti-communism is a puzzle and an irony in the history of fundamentalism. How could premillennialists, whose attention was supposed to be directed away from politics while waiting for the coming King, embrace this highly politicized view? It is difficult to account for a phenomenon on simply rational grounds. Perhaps the puzzle can be solved by understanding a type of mentality, or disposition of thought, sometimes associated with fundamentalism. Richard Hofstadter aptly described this mentality as ‘essentially Manichean.’ The world, in this view, is ‘an arena of conflict between absolute good and evil....’ This outlook lies behind a view of history that has often appeared on the American political scene. ‘History is a conspiracy, set in motion by demonic forces of almost transcendent power....’ This view, says Hofstadter, led to ‘the paranoid style’ often seen in American political thought [footnote: Richard Hofstadter, *Anti-Intellectualism in American Life* (New York, 1962), 135; *The Paranoid Style in American Politics, and Other Essays* (New York, 1963), 29].

“This syndrome has a near affinity to the view of history central to the fundamentalists’ outlook. They held, as other Christians often had, that history involved a basic struggle between God and Satan. This premise in itself was not particularly conducive to conspiracy theories. The fundamentalists, however, were disposed to divide *all* reality into neat antitheses: the saved and the lost, the holy and the unsanctified, the true and the false. Moreover, their common sense philosophical assumptions added the assurance that they could clearly distinguish these contrasting factors when they appeared in everyday life. Add to these predispositions the fundamentalist experience in social displacement (which Hofstadter makes much of) and the ‘Manichean mentality’ becomes comprehensible” (George Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism, 1870-1925* [Oxford: University Press, 1980], 210-211).

- c) Note some of the issues:
 - 1) As noted in the footnote above, the categories “saved and lost” are essentially Manichean; just that statement right there includes everyone who believes in conversion as “essentially Manichean”!
 - 2) Likewise, is not the belief in Total Depravity Manichean?
 - 3) Is not the belief that there is no holiness in the bread of the altar of the Lord Manichean?
 - 4) Is not the belief that there is no sacredness in a Crucifix, or in the statues of the Blessed Virgin, or the saints, essentially considered being Manichean?
 - 5) Or holy water, or holy relics, or holy pilgrimage places...
 - 6) Where not Genesis 6:5, Psalms 14 and 53, Jeremiah 17:9, Romans 3:9-20, or Ephesians 2:1-3 in the Bible of Augustine? Certainly they were!
- d) It would seem his line of reasoning in *Contra Manichean* would and should give Evangelical scholars a more guarded view of Augustine than is often noted, not to mention his clear antagonism of Evangelicalism as noted in his *Contra Donatisten* (against the self-governing Donatist Puritan-type churches in North Africa).
- 5) Some comments on the use of Augustine:
 - a) Perhaps an important study of Augustine is the study of how Thomas Aquinas cited him in his *Summa Theologica*. Aquinas portrayed Augustine as a Medieval philosophical scholar.
 - b) However, it would seem that Calvin cited Augustine to counter the charge that his reading of Scripture (particularly in the area of Predestination) was novel and new (a typical charge brought by Rome against anyone who disagrees with them).
 - c) Note also the sharp words of Catholic Medieval historian Léon-E. Halkin as regards Augustine’ contribution to Medieval theology, and especially Inquisition!³⁷⁶

³⁷⁵“To make room for Christian thought, evangelicals must also abandon the false disjunctions that their distinctives have historically encouraged. The cultivation of the mind for Christian reasons does not deny the appropriateness of activism, for example, but it does require activism to make room for study. Similarly, it is conversionism along with a consideration of lifelong spiritual development and trust in the Bible along with a critical use of wisdom from other sources (especially from the world that God made) that will lead to a better day. Modifying the evangelical tendency to Manichaeism may cost some of the single-minded enthusiasm of activism, but it will be worth it in order to be able to worship God with the mind” (Mark Noll, *The Scandal of the Evangelical Mind* [Grand Rapids: Eerdmans, 1994], 245).

³⁷⁶“One must turn to Saint Augustine to understand how the New Testament could be exploited by an acrobatic exegesis during all the Middle Ages, and beyond, for Saint Augustine inspired successively Saint Thomas and Calvin.

“Saint Augustine shared the indulgence of the ancient Fathers when he composed his first writings. His evolution was only more noticeable. Exaggerate the excesses of the African dissidents and conquer by the political violence of Christian emperors, he concluded that the repression of error was a legitimate defense.

“Ceding to the temptation of efficiency, Saint Augustine accepted recourse from the secular arm, the use of violence against the heretics, but nonetheless not to the point of the death penalty. His conclusions, carefully founded upon psychology as upon history, could do nothing but gain ground with [the march of] time, with the progresses and reversals of evangelization.

“The time was ripe for Inquisition. For sure, heresy is illegal there where reigns a state religion; error, for a theologian, has no place, it is a serious sin. The simplicity of these principles will always lead to the most dire extremes among spirits of systematians who are incapable of distinguishing, in daily realities rather than only in theory, between thesis and hypothesis. Contemporary and colleague of the first Inquisitors, Saint Thomas Aquinas interpreted the Parable of the [Wheat and the] Tares in an unpredictable sense. If one is to believe it, the Lord diminished his prohibition to cut out the tares by saying precisely, ‘for fear that in pulling the tares, you may likewise pull out the wheat.’ Where there is no fear of this result, concluded the Angelic Doctor, citing Augustine, the persecution of heretics is legitimate. [footnote: *Summa*, SS: Q10, A8; Q11, A3]

“The celebrated canonist Hostiensis made further efforts to justify punishment by [burning at] the stake by citing the example of the branch that is thrown into the fire: *si quis in me non manserit, mittetur foras sicut palmas, et arescet, et colligent eum et in ignem mittent, et ardet*. [footnote: John 15:6]

“Such misunderstanding of the eschatological emphasis of the parables cannot but astonish us. Already Saint Augustin had interpreted in his own way the parable of the banquet [Luke 19:23] to promote the harshness of his religious politicization” (Léon-E. Halkin, *Initiation à la critique historique* [Paris: Armand Colin, 1963], 203-04; translation mine).

Conclusion: It is important to remember that Augustine read the same Bible that we read today—in other words, he had the same access to all five Great Commission passages, the verbal elements of the Book of Acts, the Pauline Gospel in 1 Corinthians 15, other elements of evangelism as found in 2 Corinthians 3-6 and the Book of Philippians. Rather, it would seem that he chose to deemphasize evangelism in his *Confessions* and to lead or follow the Church of Rome into philosophical theology.

c. The “Evangelism” methodologies of Pope Gregory I (590-604):

Introduction: The impact of Gregory I was enormous. He centralized the hierarchy of the Roman Catholic church, beginning to gather the entire Latin-speaking church under his control. The first monk to become a pope, his “evangelism” methodologies, still used in the Roman church, displayed a growing non-biblical shift in the Roman church.

1. Syncretism with other religious systems³⁷⁷
2. Continued redefinition of sin:
 - a. Providing the final number of “Cardinal Sins” as being seven³⁷⁸
 - b. Thereby changing Rome’s Gospel message to syncretize with Greek philosophy, and its Cardinal virtues—the Cardinal sins being their antithesis!
 - c. Those who believed in total depravity were deemed Manichean, using Augustine as described above.
3. Gradual conversion (versus instantaneous conversion):³⁷⁹
 - a. As sin became philosophical, so salvation became gradual self-improvement, whereby the Roman church provided Christianized tools through which this salvation was confirmed.

³⁷⁷“Therefore, when by God’s help you reached our most reverend brother, Bishop Augustine, we wish you to inform him that we have been giving careful thought to the affairs of the English, and have come to the conclusion that the temples of the idols among that people should on no account be destroyed, but the temples themselves are to be aspersed with holy water, altars set up in them, and relics deposited there. For if these temples are well-built, they must be purified from the worship of demons and dedicated to the service of the true God. In this way, we hope that the people, seeing that their temples are not destroyed, may abandon their error and, flocking more readily to their accustomed resorts, may come to know and adore the true God. In this way, we hope that the people, seeing that their temples are not destroyed, may abandon their error and, flocking more readily to their accustomed resorts, may come to know and adore the true God. And since they have a custom of sacrificing many oxen to demons, let some other solemnity be substituted in its place, such as a day of Dedication or the festivals of the holy martyrs whose relics are enshrined there. On such occasions they might well construct shelters of boughs for themselves around the churches that were once temples, and celebrate the solemnity with devout feasting. They are no longer to sacrifice beasts to the Devil, but they may kill them for food to the praise of God, and give thanks to the Giver of all gifts for the plenty they enjoy. If the people are allowed some worldly pleasures in this way, they will more readily come to desire they joys of the spirit.” (Gregory I, “Pope Gregory’s Letter to the Abbot Mellitus,” in Bede, *A History of the English Church and People*, trans. by L. Sherley-Price, rev. R. E. Latham [Harmondsworth, Middlesex, England: Penguin Books, 1979], 86-87).

³⁷⁸“According to St. Thomas (II-II:153:4) ‘a capital vice is that which has an exceedingly desirable end so that in his desire for it a man goes on to the commission of many sins all of which are said to originate in that vice as their chief source.’ It is not then the gravity of the vice in itself that makes it capital but rather the fact that it gives rise to many other sins. These are enumerated by St. Thomas (I-II:84:4) as vainglory (pride), avarice, gluttony, lust, sloth, envy, anger. St. Bonaventure (Brevil., III, ix) gives the same enumeration. Earlier writers had distinguished eight capital sins: so St. Cyprian (De mort., iv); Cassian (De instit. cænob., v, coll. 5, de octo principalibus vitiis); Columbanus (‘Instr. de octo vitiis princip.’ in ‘Bibl. max. vet. patr.’, XII, 23); Alcuin (De virtut. et vitiis, xxvii sqq.). The number seven, however, had been given by St. Gregory the Great (Lib. mor. in Job. XXXI, xvii), and it was retained by the foremost theologians of the Middle Ages” (“Sin,” *Catholic Encyclopedia* (1911); available from <http://www.newadvent.org/cathen/14004b.htm#III>; accessed 16 Jan 2003; Internet).

³⁷⁹“For it is certainly impossible to eradicate all errors from obstinate minds at one stroke, and whoever wishes to climb a mountain top climbs gradually step by step, and not in one leap. It was in this way that the Lord revealed Himself to the Israelite people in Egypt, permitting the sacrifices formerly offered to the Devil to be offered thenceforward to Himself instead. So He bade them sacrifice beasts to Him, so that, once they became enlightened, they might abandon one element of the sacrifice and retain another. For, while they were to offer the same beasts as before, they were to offer to God instead of to idols, so that they would no longer be offering the same sacrifices. Of your kindness, you are to inform our brother Augustine of this policy, so that he may conduct consider how he may best implement it on the spot” (Bede, *A History of the English Church and People*, 87).

- b. Gradual conversion was a necessity in the sacramental system Gregory further established; those who disagreed with Rome's sacramental system were persecuted as Manichean.
- 4. Political manipulation for ecclesial control:
 - a. Sending bishops to influence the king, the queen, or a prince³⁸⁰
 - b. Leading to mass politically-motivated conversions³⁸¹
- 5. Formalism:
 - a. Through the sending of bishops in order to absorb non-Catholic Christian churches³⁸²
 - b. Which led to the squelching of Celtic Christianity, and their absorption into the Roman rite³⁸³

Result: Gregory I's theology of evangelism continued the process of displacing evangelists and those with an Evangelical theology away from mainstream Roman Catholicism, resulting in persecution and much bloodshed following the 11th Century.

- e. Peter the Lombard (Archbishop of Paris, d. 1161/1164) on salvation:
 - 1. The Roman Pope and Peter the Venerable (of Cluny) had taken a strong stand against the evangelist Henry the Monk (aka. Henry of Lausanne; see below); In their time, Peter the Lombard's *Sentences* did not help the cause of New Testament evangelism!
 - 2. Salvation was not just a product of faith alone, but of outward signs, called sacraments³⁸⁴
 - 3. Again, he affirmed the Greek idea of virtues³⁸⁵

³⁸⁰In 579, it seems Visigoth King Leovigild's son, Hermenigild, married the daughter of the King of Austrasia, Ingunthis, who was devoutly orthodox. "Under the joint influence of his wife and of Leander [the orthodox (aka. Roman Catholic) bishop], Hermenigild himself was converted to orthodoxy and given the name John" (Sir Henry H. Howorth, *Gregory the Great* [London: John Murray, 1912], 131). This led to family infighting over the faith. Leovigild feared that his son might revolt and began to patronize the orthodox (or Roman Catholic), though he himself was Arian.

³⁸¹In regards to the state imposing religion on its people, Clovis, when he converted to Christianity in 496 AD, "used no force to induce the Franks to conform to his behavior" (Kenneth S. Latourette, *A History of the Expansion of Christianity* [Grand Rapids: Zondervan, 1970], 1:207). By contrast, Reccared, King of the Visigoths, "summoned a synod at Toledo, in which he deliberately abjured Arianism, and induced many of the Bishops to follow his example" (Frederick H. Dudden, *Gregory the Great* [London: Longmans, Green, 1905; New York: Russell and Russell, 1967], 1:408. It must be stated that "It was probably a political motive that induced Reccared to accept the orthodox creed" [ibid., 1:407]). While no clear statements of Gregory I seem to encourage the imposing of a religion on its people, his theology did not discourage it. "Like Augustine, Gregory taught that the State must be in alliance with the Kingdom of God, and must use its power for the furtherance of Divine law and worship" (Dudden, 2:413). Latourette confirms the use of this approach, "Conversions were often en masse and engineered by the recognized rulers" (Latourette, 2:17)."

³⁸²"Of the eight kingdoms of the Anglo-Saxon Confederation, that of Kent alone was exclusively won and retained by the Roman monks whose first attempts among the East Saxons and Northumbrians ended in failure. In Wessex and East Anglia the Saxons of the West and the Angles of the East were converted by the combined action of continental missionaries and Celtic monks. As to the two Northumbrian kingdoms and those of Essex and Mercia, which comprehended in themselves more than two-thirds of the territory occupied by the German (Saxon) conquerors, those four countries owed their final conversion exclusively to the peaceful invasion of the Celtic monks, who not only rivaled the zeal of the Roman monks, the first obstacles surmounted, showed much more perseverance and gained much more success" (Count of Montalembert, *Monks of the West from St. Benedict to St. Bernard* [London: William Blackwood, 1867]), 3:369).

³⁸³"Wilfrid appeared: by a fifty years' struggle, and at the cost of his peace, safety, and even his personal freedom, he first neutralised, and finally annihilated, the Celtic spirit, without at any time being guilty of persecution, coercion, or violence towards the vanquished. He did more than check the Celtic movement; he sent it back into chaos; he extirpated all the ritual and liturgic differences which served as a veil and pretext for the prejudices of race and opinion; he extirpated them not only in his immense diocese, the vast region of Northumbria, but throughout all of England; and not in England only, but, by the contagion of his example and influence, in Ireland, in Scotland, and finally in the very sanctuary of Celtic Christianity, at Iona" (Montalembert, 4:116-117).

³⁸⁴"For as Augustine, the egregious Doctor, says in the book on *Christian Doctrine* [notation: 'Chapter 2, n. 2; here and in the next passage, but with many words omitted by Master (Peter) and not a few added or changed'], 'Every doctrine is of things, and/or signs. But even things are learned through signs. But here (those) are properly named things, which are not employed to signify anything; but signs, those whose use is in signifying'" (Peter the Lombard, *Sentences*, Book 1, Distinction 1, Chap 1, "Every doctrine concerns things and/or signs"; available from: <http://www.franciscan-archive.org/lombardus/opera/lsl-01.html>; accessed: 16 May 2006; Internet).

4. He moved the focus of the center of the Christian life from the Gospel and its proclamation to God and His glory:
 - a) “The things, therefore, which one is to enjoy, are the Father and the Son and the Holy Spirit”³⁸⁶
 - b) “It is therefore established, because⁴ we ought to enjoy God, not use (Him)”³⁸⁷
 - c) “Of which all, before we treat of signs, must be dealt with, and first of the things, which are to be enjoyed, namely, the Holy and Undivided Trinity”³⁸⁸
 - d) For example, note the chapter titles of Peter the Lombard, *Sentences*, Book 1, Distinction 44, “Chapter I: Whether God can make something better, than He has made it, and/or in another and/or better manner, than He has. Chapter II: Whether God can always do everything which He could do”³⁸⁹

Summary: Peter the Lombard provided the Roman church “the most commented on book of the 13-16th Centuries”, shifting doctrine toward a philosophical and non-Evangelical emphasis; his efforts were advanced by the Dominican Thomas Aquinas (1225-1274) and his *Summa theologiae*.³⁹⁰

- f. [Pope] Innocent III squelched Evangelicalism in Metz, Lorraine, France, as noted in his apostolic letter “Cum ex Iniuncto” (12 July 1199):

“Our venerable brother, the Bishop of Metz [Lorraine, France], We have come to know from his letter that in his diocese as well as in the town of Metz a rather important number of lay people and of women, drawn in some way by a desire for the Scriptures, made for themselves translations into the French language of the Gospels, the epistles of Paul, the Psalter, the Moralia of Job, and many other books; ... (with the result being) that in the secret gatherings lay people and woman dare to belch forth to each other and to mutually preach, and they equally despise the company of those who are not mixed up in such things ... Some of them also despise the simplicity of their priests, and when a word of salvation is proposed to these latter, they whisper in secret that they have better in their writings and that they are capable of express them more judiciously.

“Even if a desire to understand the divine Scriptures and the care to exhort in conformity with them is not to blame but quite the opposite commendable, these people deserve nevertheless to be reprimanded that they hold secret conventicles, and that they usurp the office of preaching, that they scoff at the simplicity of the priests and that they disdain the company of those that do not attach themselves to such practices. God in fact ... hates to this point the works of darkness that he commanded and said (to the apostles): “What I tell you in the dark, say it in the daylight; that which you hear in the deep of your ear proclaim it from the rooftops” (Matt 10:27); by this it is clearly manifest that the preaching of the Gospel ought to be proposed not in secret conventicles, as is done by the heretics, but publicly in the Church, in conformity with Catholic custom. ...

“But the hidden mysteries of the faith ought not to be exhibited everywhere by all, because they cannot be understood by all, but only unto them that are seized by a believing intelligence; this is why the apostle said of the simple: “As unto little children in Christ, it is milk that I made you drink, not solid food” (1 Cor 3:2) ...

“Such is the depth of the holy Scriptures that not only simple and uncultivated people, but even those who are wise and learned are not able to scrutinize the meaning. This is why the Scripture says: “For many of those who sought failed in their search”(Psa 64:7). Also was it correct that it was established in the divine Law that if an animal touches the Mountain (of Sinai) he should be stoned (cf. Heb 12:20; Ex 19:12ff), in order that in fact no simple or uncultivated man should have the presumption to touch upon the sublimities of the holy Scripture or to preach it to others. It is written in fact: “Do not seek that which is too high for you” (Sir 3:22). This is why the apostle said: “Do not seek more than what is necessary to seek, but seek with sobriety” (Rom 12:3).

“Similarly just as the body numbers many members, but not all the members have the same activity, likewise, the Church counts many levels, but not all have the same duty, for according to the Apostle “The

³⁸⁵“One is to use, therefore, the virtues and through them to enjoy the most high Good; thus we speak and from a good will” (ibid., Book 1, Distinction 1, Chap 3, “What is it ‘to enjoy’ and ‘to use’?”).

³⁸⁶Ibid., Book 1, Distinction 1, Chap 2, “On the things which one is to enjoy, and/or to use, and on those which enjoy and use”. Noting Augustine, *On Christian Doctrine*, ch. 4.

³⁸⁷Ibid., Book 1, Distinction 1, Chap 3.

³⁸⁸Ibid., Book 1, Distinction 1, Chap 3.

³⁸⁹“Writings”; available at <http://www.franciscan-archive.org/lombardus>; accessed 25 Jan 2007.

³⁹⁰My paper, “The Holy Spirit’s Work according to Peter the Lombard’s *Four Books of Sentences*” (available at: <http://www.evangelismunlimited.com/documents/The-Holy-Spirit's-Work-According-to-Peter-the-Lombard's-Four-Books-of-Sentences.pdf?v=29> [Online]; accessed 25 Nov 2018; Internet), documents Lombard’s preparatory arguments for the seven Sacraments in Books 1-3, and his detail on those Sacraments in Book 4.

Lord has given some as apostles, others as prophets, but others as doctors, etc.” (Eph 4:11). Therefore the doctor is in some ways the principal in the church and this is why no one ought to usurp without deference the office of preacher.”³⁹¹

2. Evangelizing during the 13th Century in Southern France:

Introduction:

With the repression of Manicheans, Donatists, and Paulicians in the early Dark Ages, we move to 12th Century Southern France, which was a center for the Gospel and evangelism. It was during this century that “evangelizing” became *the sign* of being a heretic for Roman Catholicism.

Medieval Evangelistic *Sitz im Leben*:

Jacques Dalarun, former director of Medieval Studies at the French School of Rome and director of the Institute for Research and History of Texts (I.R.H.T.), wrote:

“In the middle of the 12th Century, it was under the fire of the cross of Bernard of Clairvaux and Peter the Venerable that the South [of France] was assigned its heresy.”³⁹²

Dominique Iogna-Prat, professor at the University of Bourgogne, France, translated the summary of the 1135-1140 treatise of Peter the Venerable (of the Cluny “Reform movement”) as to the five heretical propositions of Henry of Lausanne, who had evangelized throughout Southern France:

- “1. Refusal to baptize infants, under the pretext that it is faith that saves and that a young infant could not have sufficient conscience to believe.
- “2. Rejection of holy places; the Church of God does not consist of an assemblage of stones but of a spiritual reality, the communion of the faithful.
- “3. The cross is not an object of adoration; it is on the contrary a detestable object, as the instrument of the torture and suffering of Christ.
- “4. Priests and bishops dispense a lying teaching as to the matter of the Eucharist. The body of Christ was consumed only one time and only by the disciples, during the communion that preceded the Passion. All other later consumption is only vain fiction.
- “5. The funeral liturgy in its whole (offerings, prayers, Masses, and alms) is useless; the dead can hope in nothing more than what they received when they were alive.”³⁹³

Similarly, Reinerius Sacho, inquisitor of the Waldensians stated that they believed “all the articles and symbols of the apostles” (e.g. Apostle’s, Nicene, Chalcedonian, and Athanasian Creeds):

“Of all the sects that have been or that are still, there has never been one more pernicious for the church as that of the Waldenses, and this for three reasons. First she is the oldest of all, some find her to go back to the pope Sylvester [Note: “Sylvester, bishop of Rome, contemporary of Emperor Constantine (4th Century)], and others back to the time of the Apostles. Next, she is more extended than any other, for there is barely a place on earth that she has not penetrated. Finally, quite different from the other sects, who inspire at first horror among those who hear their pernicious doctrines, by the horrible blasphemes that they vomit, this one seduces the world *by the appearance of great piety*. The Waldenses lead a *righteous life* before men, and believe as regards God all that there is to believe. They accept *all the articles and symbols of the apostles*, only they blaspheme against the Roman Church and the clergy”³⁹⁴

³⁹¹Innocent III, “Cum ex iniuncto: On the Necessity for the Magisterium of the Church for the [proper] Interpretation Scripture” [12 July 1199] (online); from *1996 Denzinger* online (DS 770-771); accessed: 8 Nov 2008; available at: <http://www.catho.org/9.php?d=bwh>; Internet; translation mine.

³⁹²Jacques Dalarun, “Conclusion,” in *Évangile et évangélisme (XIIe-XIIIe siècle)*, Cahiers de Fanjeaux 34 (Toulouse, France: Éditions Privat, 1999), 336; translation mine.

³⁹³Dominique Iogna-Prat, “L’argumentation défensive: de la Polémique grégorienne au ‘Contra Petrobrusianos’ de Pierre le Vénérable,” in *Inventer l’hérésie: Discours polémiques et pouvoirs avant l’inquisition*, Monique Zerner, ed., Collection du centre d’études médiévales de Nice, vol. 2 (Paris: C.I.D., 1998), 88; translation mine.

³⁹⁴Reinerius Sacho, “Témoignage rendu aux vaudois par un inquisiteur” [testimony given of the Waldenses by an inquisitor], in Franck Puaux, *Histoire de la Réformation Française* (Paris: Michel Lévy Frères, 1859), 1:424-25; taken from Bossuet, *Histoire des variations*, 11:55-54 [sic]; translation into English mine.

Even present days scholars believe that the Waldensians were not-at-all heretics, such as Jean-Louis Biget, professor emeritus, École Normale Supérieure, Fontenay/St. Cloud, France:

“He [Michel Rubellin] showed that at their origin they [the Waldenses] were not-at-all heretical [*nullement hérétiques*]. During the six years, between 1173 and 1179, Waldo and his own were utilized by the Archbishop, Guichard of Pontigny, a Cistercian, to wrestle against the Cathedral Chapter of Lyons. After John of Bellesmains ascended to the Episcopal seat, the Waldenses were defined as heretical because they refused to obey the rule that prohibited preaching by the laity.”³⁹⁵

As far as the Albigenses, Jacques Dalarun explained that rulers would accuse one another of heresy for political reasons beginning in the 12th Century. Those that wanted to listen to these accusations listened.³⁹⁶ He explained a political motive was the desire to gain territory, as was the case for the territory of the Albigenses. Dalarun continued:

“It had to be that the land tempting the appetite of the *Capétien* [King of France] become heretical in order to be conquered. ‘Albigensian’ became synonymous to heretical and a crusade followed, legitimizing the conquest. Today the preferred nomenclature for this country is ‘Country of the Cathars,’ which is nothing more than the latent but zealous echo of the propaganda for crusade. Thus the identity constructs itself by looking at the other.”³⁹⁷

Similarly and interestingly, the Anglican Archbishop’s Third Committee of Inquiry on Evangelization (1918) dismissed medieval revivalism as *passé*:

“In mediæval times there was deep in the consciousness of those revival preachers a terror of God the Avenger and the fear of hell. The overwhelming reaction when men were convinced that God had forgiven them and that they were redeemed was the most characteristic feature of many movements of revival. Safety was what men wanted: The Gospel that offered them that came as glorious news and was accepted with enthusiasm. To-day it is otherwise.”³⁹⁸

³⁹⁵“Il [Michel Rubellin] a montré qu’à l’origine ils [les vaudois] ne sont nullement hérétiques. Durant six ans, entre 1173 et 1179, Valdo et les siens sont utilisés par l’archevêque, Guichard de Pontigny, un cistercien, pour lutter contre le chapitre cathédral de Lyon. Après que Jean de Bellesmains a succédé au siège épiscopal, les vaudois sont définis hérétiques parce qu’ils refusent d’obéir à la règle faisant aux laïcs interdiction de prêcher” (Jean-Louis Biget, Round Table Discussion, *Évangile et évangélisme*, 246). Ian Forrest admitted, “inquisitors often pursued people who were essentially orthodox but not easily accommodated within the structures of the church” (Ian Forrest, *The Detection of Heresy in Late Medieval England* [Oxford: Clarendon, 2005], 13).

³⁹⁶“Les prince locaux avaient commencé à jouer avec le feu dès le XIIe siècle, en s’accusant réciproquement d’hérésie comme on se passe le mistigri: le Trencavel l’eurent plus souvent en main que les autres” (Jacques Dalarun, “Conclusion,” in *Évangile et évangélisme (XIIe-XIIIe siècle)*, 335).

³⁹⁷“Il fallait que ce pays tenant les appétits du Capétien soit hérétique pour être conquis. « Albigeois » devint synonyme d’hérétique et la Croisade s’ensuivit, légitimant la conquête. On préfère dire aujourd’hui ce pays « Pays cathares », ce qui n’est jamais que l’écho tardif mais zélé d’une propagande de croisade. Ainsi l’identité se construit-elle au regard de l’autre” (*ibid.*, 336).

³⁹⁸*The Evangelistic Work of the Church, Being the Report of the Archbishops’ Third Committee of Inquiry* (London: Society for the Promoting Christian Knowledge for the National Mission, 1918), 13.

Unfortunately for the Christianity planted by Henry of Lausanne and for the Waldenses,³⁹⁹ Roman Catholics called their evangelism “hereticking”!

From the 12th Century and following, the Roman Catholic Popes and clergy sought to control evangelism by prohibiting “lay preaching” or what is contemporaneously called “lay visitation”, which often involved (1) house-to-house or door-to-door evangelism; they also prohibited (2) street, open-air, or outdoor evangelism. In subsequent centuries Rome prohibited the translation of the Bible into the vernacular language, as well as printing, selling, owning, or reading a vernacular Bible (and even some Latin Bibles), or even gathering in homes to read the Bible.⁴⁰⁰

According to the various Roman Catholic decrees of 1179, 1184, 1199, and 1215, New Testament itinerant evangelists were the pests of society. They were to be hated by all and shunned by all. No business was to be transacted with them, they were not to be given food or lodging, nor were they to be listened to at all. Thus was the lot of the “wandering preachers” (German *wanderprediger*). Yet the “poor men of Lyons” and the Albigenses continued to flourish, despite the harsh measures against them. It was then that Pope Innocent III called for even harsher treatment, by conspiring with the King of France to pronounce war against the region of Toulouse—it was called a “crusade” or holy war.

Once any hope of political asylum was shattered by the Fall of Toulouse, numerous inquisitors hunted the “poor men of Lyons” and the Albigenses throughout Southern France.

Gallagher explained the purpose of the harsh Inquisition legislation:

“Most of the legislation that has just been discussed was certainly intended to frighten the faithful against the danger of being led into heresy and also to compel the heretics to come to their senses and repent.”⁴⁰¹

The following is a list of the inquisition records transcribed by Jean Duvernoy, with some minor additions (in parentheses are the name of the inquisitors, the towns where they inquired, and the document names if not identified with an inquisitor or town):⁴⁰²

- a) Inquisition records with known dates:
 - a) 1241-1242 (Pierre Cellan)
 - b) 1243-1247 (Bernard de Caux; ms XXII, Bibliothèque Nationale, Paris)
 - c) 1245-1246, 1253 (Ferrer and Pons de Parnac, Toulouse; manuscript 609, Bibliothèque Municipale, Toulouse)
 - d) 1254, 1256 (Jean de Saint-Pierre and Réginald de Chartres)
 - e) 1262-1309 (Pierre de Fenouillet and Hugue de Saissac)

³⁹⁹“3. Finally, the history of Waldo in Lyons appears exemplary as regards the invention of the heresy and the establishment of the ‘Society of Persecution’ that Robert Ian Moore described. Waldensianism as a heresy is not born in Lyon with Waldo, as the same, if my hypothesis is correct, collaborates with the Archbishop. It is outside of Lyon that it is born from the moment where this collaboration is rejected, and that Waldo and his followers have become not only useless but more so dangerous, and as a consequence they are condemned and chased out of Lyon” [3. Enfin, l’histoire lyonnaise de Valdès apparaît exemplaire quant à l’invention de l’hérésie et à la mise en place de la “société de persécution” que décrit Robert Ian Moore (*La persécution: Sa formation en Europe [Xe-XIIIe siècle]* [Paris, 1991]). Le valdéisme en tant qu’hérésie ne naît pas à Lyon avec Valdès, puisque celui-ci, si mon hypothèse est la bonne, collabore alors avec l’archevêque. Il naît hors de Lyon à partir du moment où cette collaboration est rejetée, et que Valdès et ses partisans sont devenus non seulement inutiles mais encore dangereux, et qu’en conséquence on les condamne et on les chasse de Lyon”] (Michel Rubellin, “Au temps où Valdès n’étais pas hérétique: hypothèses sur le rôle de Valdès à Lyon,” in Monique Zerner, ed., *Inventer l’hérésie? Discours polémiques et pouvoirs avant l’inquisition*, Collection du centre d’études médiévales de Nice, vol. 2 [Paris: C.I.D., 1998], 217).

⁴⁰⁰Decrees, councils, and apostolic letters were promulgated against reading the Bible in the vernacular and against the other mentioned concerns in the years: 1179, 1184, 1199, 1211, 1215, 1229, 1234, 1246, 1408, 1414-1416, 1545-1565, 1559, 1564, 1590, 1664, 1836, 1864, 1897 (see *Histoire du Livre Saint en France*; available at <http://perso.wanadoo.fr/hlybk/bible/france.htm>; accessed 2 February 2005; Internet; as well as Daniel Lortsch, *Histoire de la Bible en France*; available at: http://www.bibliquest.org/Lortsch/Lortsch-Histoire_Bible_France-1.htm; accessed 5 March 2005; Internet).

⁴⁰¹Clarence Gallagher, *Canon Law and the Christian Community: The Role of Law in the Church according to the Summa Aurea of Cardinal Hostiensis* (Roma: Universita Gregoriana, 1978), 193.

⁴⁰²Manuscripts and dates reconstructed primarily from the writings and translations of Jean Duvernoy, as found on his website: <http://jean.duvernoy.free.fr>.

- f) 1266-1275 (ms 161, Bibliothèque Municipale, Carcassonne)
 - g) 1273-1280 (Toulouse: Ranuphle de Plassac, Pons de Parnac, Pierre Arsieu, Hugues Amiel, and Hugues Bouniols; ms Fonds Doat t. XXV and XXVI, Bibliothèque Nationale, Paris)
 - h) 1284-1289 (Jean Galand and Guillaume de Sainte-Seine; ms XXVI, Bibliothèque Nationale, Paris)
 - i) 1308-1309 (Carcassonne, Geoffroy d'Albis; ms 4269, Bibliothèque Nationale, Paris)
 - j) 1318-1325 (Jacques Fournier, who later became Pope Benedict XII; ms J 127, departmental archives, Ariège)
 - k) 1319 (trial of Fr. Bernard Delicieux)
 - l) 1319 (Carcassonne: Jean de Beaune; ms J 127, departmental archives, Ariège)
 - m) 1323 (Lodève), 1324 (Pamiers), 1325-1327 (Carcassonne; registre DDD; ms Doat 28, Bibliothèque Nationale, Paris)
 - n) 1328-1329 (Carcassonne, Prouille, Narbonne, Pamiers, Béziers, Carcassonne; registre GGG; ms Doat XXVII, Bibliothèque Nationale, Paris)
- b) Dates so far unknown to me of the records of other inquisitors:
- (1) Arnaud de Gouzens et Arnaud de Brassac, inquisitors of the Bishop of Toulouse (mentioned as inquisitors in ms 609, Toulouse)
 - (2) Bernard Gui
 - (3) Bertrand de Tays (ms 4030, Vatican Library)
 - (4) Ferrier et Pons Gary (Fragment of ms 3 J 596, departmental archives of Aude)
 - (5) Guillaume Pelhisson
 - (6) Guillaume de Puylaurens
- c) Dates so far unknown to me of other sites inquisited:
- (1) Monségur
 - (2) Carcassonne (ms 124 and 202, departmental archives, Haute-Garonne)
 - (3) "Registre du greffier épiscopal de Carcassonne" (Bibliothèque Municipale, Clermont-Ferrand)
- d) Books to assist with inquisitions:
- (1) Bernard Gui, *Practica Inquisitionis*
 - (2) Raynier Sacconi, O.P., *Summula contra hereticos* (ms Doat XXXVI, Bibliothèque Nationale, Paris; ms 379, Bibliothèque Municipale, Toulouse)
- e) These documents represent a mere fraction of all the available records in various archives and municipal, departmental, and national libraries, as well as a mere fragment of the inquisitions that actually took place (predominantly) in Southern France, as many inquisition records were burned by Jesuits when Napoleon lost power in France. Likewise the Vatican library has not released the Inquisition records for study even after 350 years, so noted Léon-E. Halkin.⁴⁰³
- f) It is clear that from the founding of the inquisition as a policy under Pope Lucius III in 1184, in which he instituted organized searches to ferret out heretics, the Roman Catholic church developed a very complex structure for this "Holy Office". In 1184, bishops were assigned this task, that of busying themselves with the task of searching out heretics, arresting them, and turning them over to the secular arm for appropriate punishment [usually burning at the stake]. This specific role of the bishops was reaffirmed in the Fourth Lateran Council of 1215. The entire inquisition complex in every diocese across the Europe [and now the world] engendered a massive amount of records which are stored in Rome.
- a. *Sitz im Leben*—Canons of the Third Lateran Council (aka. 11th Ecumenical Council; 1179).

"4. Since the apostle decided that he ought to support himself and those accompanying him by his own hands, so that he might remove the opportunity of preaching from false apostles and might not be

⁴⁰³"It is impossible for the historian to describe and to judge the activity employed by the inquisition as organized by Paul III [1534-1549], because not one document bears witness of it. The archives of the Holy Office in Rome must contain a certain number, but they are not entirely permitted to be visited. If the present congregation of the Holy Office persists in its system that is being almost everywhere abandoned of keeping its historical acts as an absolute secret, old as they are by three and a half centuries, not only is she doing a disservice to historical studies, but also to herself, as innumerable are the people who continue to hold as true the worst accusations held against the institution of the Roman inquisition" (Léon-E. Halkin, *Initiation à la critique historique* [Paris: Armand Colin, 1963], 212, n.1; quote of L. Pastor, *Histoire des Papes*, trans. from the German by A. Poizat [Paris, 1930], 12:916; translation mine).

burdensome to those to whom he was preaching, it is recognized that it is a very serious matter and calls for correction that some of our brethren and fellow bishops are so burdensome to their subjects in the procurations demanded that sometimes, for this reason, subjects are forced to sell church ornaments and a short hour consumes the food of many days.”

“27. ... For this reason, since in Gascony and the regions of Albi and Toulouse and in other places the loathsome heresy of those whom some call the Cathars, others the Patarenes, others the Publicani, and others by different names, has grown so strong that they no longer practise their wickedness in secret, as others do, but proclaim their error publicly and draw the simple and weak to join them, we declare that they and their defenders and those who receive them are under anathema, and we forbid under pain of anathema that anyone should keep or support them in their houses or lands or should trade with them. ...we likewise decree that those who hire, keep or support them, in the districts where they rage around, should be denounced publicly on Sundays and other solemn days in the churches, that they should be subject in every way to the same sentence and penalty as the above-mentioned heretics and that they should not be received into the communion of the church, unless they abjure their pernicious society and heresy. As long as such people persist in their wickedness, let all who are bound to them by any pact know that they are free from all obligations of loyalty, homage or any obedience. On these {18, “princes”} and on all the faithful we enjoin, for the remission of sins, that they oppose this scourge with all their might and by arms protect the christian people against them. Their goods are to be confiscated and princes free to subject them to slavery”⁴⁰⁴

1) Please note the highlighted descriptions of evangelism (above and below).

b. *Sitz im Leben*—Third Canon of the Fourth Lateran Council (aka. 12th Ecumenical Council; 1215):

“3. on Heretics. We excommunicate and anathematize every heresy raising itself up against this holy, orthodox and catholic faith which we have expounded above. *We condemn all heretics, whatever names they may go under.* They have different faces indeed but their tails are tied together inasmuch as they are alike in their pride. Let those condemned be handed over to the secular authorities present, or to their bailiffs, for due punishment. Clerics are first to be degraded from their orders. The goods of the condemned are to be confiscated, if they are lay persons, and if clerics they are to be applied to the churches from which they received their stipends. Those who are only found suspect of heresy are to be struck with the sword of anathema, unless they prove their innocence by an appropriate purgation, having regard to the reasons for suspicion and the character of the person. Let such persons be avoided by all until they have made adequate satisfaction. If they persist in the excommunication for a year, they are to be condemned as heretics. Let secular authorities, whatever offices they may be discharging, be advised and urged and if necessary be compelled by ecclesiastical censure, if they wish to be reputed and held to be faithful, to take publicly an oath for the defence of the faith to the effect that they will seek, in so far as they can, to expel from the lands subject to their jurisdiction all heretics designated by the church in good faith. Thus whenever anyone is promoted to spiritual or temporal authority, he shall be obliged to confirm this article with an oath. If however a temporal lord, required and instructed by the church, neglects *to cleanse his territory of this heretical filth*, he shall be bound with the bond of excommunication by the metropolitan and other bishops of the province. If he refuses to give satisfaction within a year, this shall be reported to the supreme pontiff so that he may then declare his vassals absolved from their fealty to him and make the land available for occupation by Catholics so that these may, after they have expelled the heretics, possess it unopposed and preserve it in the purity of the faith—saving the right of the suzerain provided that he makes no difficulty in the matter and puts no impediment in the way. The same law is to be observed no less as regards those who do not have a suzerain.”

“Catholics who take the cross and gird themselves up for the expulsion of heretics shall enjoy the same indulgence, and be strengthened by the same holy privilege, as is granted to those who go to the aid of the holy Land. *Moreover, we determine to subject to excommunication believers who receive, defend or support heretics...*”

“Let therefore all those who have been forbidden or not sent to preach, and yet dare publicly or privately to usurp the office of preaching without having received the authority of the apostolic see or the catholic bishop of the place’, be bound with the bond of excommunication and, unless they repent very quickly, be punished by another suitable penalty.”⁴⁰⁵

⁴⁰⁴“Third Lateran Council [A.D. 1179],” accessed 28 June 2003; from <http://www.dailycatholic.org/history/11ecumel.htm>; Internet.

⁴⁰⁵“Fourth Lateran Council [A.D. 1215],” accessed 28 June 2003; from <http://www.dailycatholic.org/history/12ecumel.htm>; Internet.

- c. From 1243-1247 Inquisition records: *Cahiers de Bernard de Caux* [O.P.]:⁴⁰⁶

Evangelism was called “hereticking” from to heretic (from French *hérétique*; from Latin *hereticare*).⁴⁰⁷

Heretic (from French *hérétique*; from Latin *hereticari*): “Item I never saw them heretic anybody” (Lat *Item dixit quod nunquam vidit aliquem hereticari*) (op. cit., 43). For another use of this form see (op. cit., 75, 117, 133, 135, 146, 147).

Heretication (from French *hérétiquation*; from Latin *hereticationi*): “Item when my uncle Raymond de Grimoard went to Corbarieu to be hereticked there, me myself, William Faure of Peche-Hernier, Bertrand of Saint-Andrew, Hugo and John of Cavalsaut and Peter Beraut accompanied this Raymond up to Corbarieu in order that he might be hereticked there. But I did not attend the heretication. It was about twenty years ago” (op. cit., 59)

Hereticked (from French *hérétiquèrent*; from Latin *hereticaverunt*) (op. cit., 29). Other uses of this form see (op. cit., 59, 137, 146, 151)

Hereticking (from French *hérétiquant*; from Latin *hereticantes*): “I saw in the house of Stephen Sans, the “perfects” [Lat *hereticos*; Fr *parfaits*] Pons and Semy hereticking this Stephen Sans at Castelsarrasin” (first apparent use as a verb in *Cahiers de Bernard de Caux*, 21). For other uses see (op. cit., 77, 79, 118).

Was hereticked (from French *fut hérétiqué*; from Latin *fuit hereticatus*): “Item I heard it said to the heretics that Stephen Geraud, father of Bernard Geraud, cousin of the actual Stephen Geraud and of Pons, was hereticked at Moissac. Where he assisted the burning (?) of Vital Grimoard, father of Peter Grimoard ... twenty years ago” (op. cit., 23).⁴⁰⁸ Other use of this form (op. cit., 35). For other forms see (op. cit., 97, 117, 126, 127, 131, 133, 134, 135, 145, 151, 155, 164).

Four heretics **who were hereticking** [him] (from French *quatre parfaits qui l’hérétiquaient*; from Latin *quatuor hereticos hereticantes*) (op. cit., 78-79).

Total of at least 31 uses of “hereticking” as a verb in this 1243-1247 document.

On Methodology: The major methodology used by the “Albigenses” was door-to-door evangelism two-by-two and street evangelism. This methodology was recorded throughout the inquisition interrogations, as well as in histories of the Dominicans as they described the methods of their “enemies,” the Albigenses:

“Bishop Diego, borrowing from the enemy, recommended to the legates a new type of apostolate. They should give up their other business and devote themselves zealously to preaching. They should send away their followers, travel on foot without money and beg their bread from door to door, imitating the way of life and preaching of the apostles. This was a startling suggestion and the legates were unwilling to accept it. But if someone in authority, a bishop, would go before them, they would gladly follow. Diego was as good as his word. He dismissed his servants, sending them with his horses and baggage back to Osma. He kept at his side only Dominic, his subprior.

⁴⁰⁶“Cahiers de Bernard de Caux: Bas-Quercy, Toulousain” Jean Duvernoy, text and trans (Ms Doat XXII, bibliothèque nationale de Paris, 1243; 1988); accessed 8 Sept 2004; from <http://jean.duvernoy.free.fr/sources/sinquisit.htm>; Internet; translated into English, Thomas P. Johnston.

⁴⁰⁷“I was a heretic by covering for three and a half years thirty years ago” (Bernard de Caux; Duvernoy, 9). (“Heretic by covering” from Fr *hérétique revêtu*; Lat *heretica induta*). “Item in the other house of Toulouse I saw Guilhabert de Castre, Bishop of the Heretics, and four others perfect [Lat *hereticos*] companions with him. I saw with them Pons Grimoard and John Pagan. It was about twelve years ago” (*ibid.*, 17). “I saw several times William Faure of Peche-Hermier give praise to the sect of the heretics” (*ibid.*, 69). (see also p 127).

⁴⁰⁸Notice the recording of William Faure’s abjuration before the inquisitors: “He recognized that he had done wrongly, after having abjured heresy before his inquisitors at Castelsarrasin, to receive the heretics and to adore them [?] as was said. Item he recognized that he had done wrongly yesterday, having sworn by oath and having been required, to hide skillfully the truth on that which precedes against his own oath. He swore, upon this fact, to hold to the orders of the Church and of the words of the inquisitors *to receive the punishment of perpetual prison or of exile*, all heresy abjured” (*Cahier de Bernard de Caux*, trans. by Duvernoy into French and by Johnston into English, 23).

“...Catholic itinerant missionaries, beginning with Robert of Arbissel at the opening of the twelfth century and ending with Fulk of Neuilly at its close, preached apostolic poverty. Diego’s merit lies in seizing upon it now as a method in the Catholic campaign against the Albigenses.”⁴⁰⁹

It must be noted, however, that the “Albigensian” evangelists in Southern France did *not* beg for food, as did the Dominicans and Franciscans.⁴¹⁰

Vaudoisie—to Waldensize (also from *Cahiers de Bernard de Caux*):

Link between hereticking and the Waldenses:

“Also I never saw nor believed heretics, nor did I ever hear the preaching of the Waldenses (Interrogated as to the period of these Waldenses): It is not twenty years, but it may be fifteen to sixteen years ago” (op. cit., 47)

“I saw the Waldenses strolling [*déambulant*] in public on the streets of Montauban, but I never said anything to them. About twenty-years ago [speaking of about 1224]” (op. cit., 115).

“In the year of our Lord 1246, the fourth of the kalendes of July (28 June 1246) the horseman William-Raymond of Castlar, requisitioned to tell the truth on himself and on others dead or alive on the crime of heresy and Waldensizing [*vaudoisie*] testifying under oath said” (op. cit., 121).

Other use of Waldensize in this way (op. cit., 145).

- d. From 1245-1246, 1253, more inquisition depositions from Bernard de Caux:⁴¹¹

Waldensize became a part of the interrogation of the inquisitors: “Have you seen the heretics or heard Waldensize in public”

Lat *valdenses* (Bibliothèque Municipale de Toulouse, Manuscript 609A [1245-1246, 1253], Duvernoy [1994-1997], section 163, p 31; section 165, p 31; section 168, p 32; sec 199, p 46; sec 201, p 46; sec 212, p 46; Man 609B, sec 243, p 54; sec 243, p 244; sec 39-43, p 345; sec 98, p 349; sec 1, p 373)

Lat *valdensibus* (Man 609A sec 408, p 105; Man 609B, sec 66-68, p 211; sec 243, 244; sec 98, p 349; sec 5, p 443)

Lat *valdensem* (Man 609B, sec 75, p 424)

- e. From [St.] Thomas Aquinas, O.P., *Summa Theologica* (circa 1275):

Remembering that Aquinas was and is *THE* teacher of the Roman Church, being called the “Angelic Doctor” by at least five of the last ten popes.⁴¹² By the way, notice that this title is found on both sides of Vatican II, showing that Vatican II did not change the status of Aquinas as the “Angelic Doctor,” and confirming that Vatican II did not change the essence of the teaching of the Church of Rome.

- 1) Evangelism as the sin of sowing discord against Charity (SS, Q[37], A[1]):

“I answer that, Discord is opposed to concord. Now, as stated above (Q[29], AA[1],3) concord results from charity, in as much as charity directs many hearts together to one thing, which is chiefly

⁴⁰⁹William A. Hinnebusch, O.P., *The History of the Dominican Order: Origins and Growth to 1500* (Staten Island, NY: Alba House, 1965), 1:23.

⁴¹⁰The Albigenses believed in hard work, and were not allowed to beg individually, as Duvernoy has made clear (Jean Duvernoy, *Le Catharisme: la religion des Cathares* [Toulouse, France: Privat, 1976], 248-49).

⁴¹¹“Le Manuscrit 609 [Lauragais],” Bibliothèque Municipale de Toulouse; transcribed by Duvernoy (1994-1997); (online) accessed 8 Sept 2004; from <http://jean.duvernoy.free.fr/sources/sinquisit.htm>; Internet; translated into English, Thomas P. Johnston.

⁴¹²“Although he made much of the supernatural character of faith, the Angelic Doctor did not overlook the importance of its reasonableness; indeed he was able to plumb the depths and explain the meaning of this reasonableness” (John Paul II, *Fides et Ratio* [14 Sept 1998], 43; the title referring to Thomas Aquinas is found six times in this encyclical, 43, 43, 44, 57, 58, 61). Pius XII, *Mystici Corporis* (29 June 1943), 62; Pius XII, *Divino Afflante Spiritu* (30 Sept 1943), 3, 37; Pius XII, *Mediator Dei* (20 Nov 1947), 32; Pius XII, *Ad Caeli Reginam* (11 Oct 1954), 44; Pius XI, *Casti Connubii* (31 Sept 1930), 6, 94; Pius XI, *Ad Catholici Sacerdotii* (20 Dec 1935), 35, 73, 76; “And let it be clearly understood above all things that when We prescribe scholastic philosophy We understand chiefly that which the Angelic Doctor has bequeathed to us, and We, therefore, declare that all the ordinances of Our predecessor on this subject continue fully in force, and, as far as may be necessary, We do decree anew, and confirm, and order that they shall be strictly observed by all” (Pius X, *Pascendi Dominici Gregis* [8 Sept 1907], 54); Leo XIII, *Providentissimus Deus* (18 Nov 1893), 18.

the Divine good, secondarily, the good of our neighbor. Wherefore discord is a sin, in so far as it is opposed to this concord.”⁴¹³

2) The Evangelism of Schismatics (and Evangelicals) as scandalizing (SS, Q[43], A[1]):

“On the contrary, Jerome in expounding Mat. 15:12, ‘Dost thou know that the Pharisees, when they heard this word,’ etc. says: ‘When we read “Whosoever shall scandalize,” the sense is “Whosoever shall, by deed or word, occasion another's spiritual downfall.”’

“I answer that, As Jerome observes the Greek {skandalon} may be rendered offense, downfall, or a stumbling against something. For when a body, while moving along a path, meets with an obstacle, it may happen to stumble against it, and be disposed to fall down: such an obstacle is a {skandalon}.

“In like manner, while going along the spiritual way, a man may be disposed to a spiritual downfall by another's word or deed, in so far, to wit, as one man by his injunction, inducement or example, moves another to sin; and this is scandal properly so called.

“Now nothing by its very nature disposes a man to spiritual downfall, except that which has some lack of rectitude, since what is perfectly right, secures man against a fall, instead of conducing to his downfall. Scandal is, therefore, fittingly defined as ‘something less rightly done or said, that occasions another's spiritual downfall.’”⁴¹⁴

3) SS, Q[10], A[7], “Whether one ought to dispute with unbelievers in public?”

“Objection 1: It would seem that one ought not to dispute with unbelievers in public. For the Apostle says (2 Tim. 2:14): ‘Contend not in words, for it is to no profit, but to the subverting of the hearers.’ But it is impossible to dispute with unbelievers publicly without contending in words. Therefore one ought not to dispute publicly with unbelievers [Whereas the Dominican Order, of which Thomas Aquinas was a member, did dispute heretics in public at certain times].

“...On the other hand, in the second case it is dangerous to dispute in public about the faith, in the presence of simple people, whose faith for this very reason is more firm, that they have never heard anything differing from what they believe. Hence it is not expedient for them to hear what unbelievers have to say against the faith.”⁴¹⁵

⁴¹³Thomas Aquinas, *Summa Theologica*, SS, Q[37], A[1], “Whether discord is a sin?” This section later reads: “On the other hand, to arouse a discord whereby an evil concord (i.e. concord in an evil will) is destroyed, is praiseworthy. In this way Paul was to be commended for sowing discord among those who concorded together in evil, because Our Lord also said of Himself (Mat. 10:34): ‘I came not to send peace, but the sword.’”

⁴¹⁴Thomas Aquinas, *Summa Theologica*, SS, Q[43], A[1], “Whether scandal is fittingly defined as being something less rightly said or done that occasions spiritual downfall?”

⁴¹⁵Thomas Aquinas, *Summa Theologica*, SS, Q[10], A[7], from: <http://www.ccel.org/ccel/aquinas/summa.html>; accessed: 19 June 2008; Internet. Because this entire section is devoted to evangelism from a Roman Catholic point-of-view, I will insert it into this footnote:

“Objection 1: It would seem that one ought not to dispute with unbelievers in public. For the Apostle says (2 Tim. 2:14): “Contend not in words, for it is to no profit, but to the subverting of the hearers.” But it is impossible to dispute with unbelievers publicly without contending in words. Therefore one ought not to dispute publicly with unbelievers.

“Objection 2: Further, the law of Martianus Augustus confirmed by the canons [*De Sum. Trin. Cod. lib. i, leg. Nemo] expresses itself thus: “It is an insult to the judgment of the most religious synod, if anyone ventures to debate or dispute in public about matters which have once been judged and disposed of.” Now all matters of faith have been decided by the holy councils. Therefore it is an insult to the councils, and consequently a grave sin to presume to dispute in public about matters of faith.

“Objection 3: Further, disputations are conducted by means of arguments. But an argument is a reason in settlement of a dubious matter: whereas things that are of faith, being most certain, ought not to be a matter of doubt. Therefore one ought not to dispute in public about matters of faith.

“On the contrary, It is written (Acts 9:22, 29) that ‘Saul increased much more in strength, and confounded the Jews,’ and that “he spoke . . . to the gentiles and disputed with the Greeks.’

“I answer that, In disputing about the faith, two things must be observed: one on the part of the disputant; the other on the part of his hearers. On the part of the disputant, we must consider his intention. For if he were to dispute as though he had doubts about the faith, and did not hold the truth of faith for certain, and as though he intended to probe it with arguments, without doubt he would sin, as being doubtful of the faith and an unbeliever. On the other hand, it is praiseworthy to dispute about the faith in order to confute errors, or for practice.

“On the part of the hearers we must consider whether those who hear the disputation are instructed and firm in the faith, or simple and wavering. As to those who are well instructed and firm in the faith, there can be no danger in disputing about the faith in their presence. But as to simple-minded people, we must make a distinction; because either

4) SS, Q[10], A[8], “Whether unbelievers ought to be compelled to the faith?”

“On the contrary, It is written (Lk. 14:23): ‘Go out into the highways and hedges; and compel them to come in.’ Now men enter into the house of God, i.e. into Holy Church, by faith. Therefore some ought to be compelled to the faith. ...

“On the other hand, there are unbelievers who at some time have accepted the faith, and professed it, such as heretics and all apostates: such should be submitted even to bodily compulsion, that they may fulfil what they have promised, and hold what they, at one time, received.

“...Accordingly the meaning of Our Lord’s words, ‘Suffer both to grow until the harvest,’ must be gathered from those which precede, ‘lest perhaps gathering up the cockle, you root the wheat also together with it.’ For, Augustine says (Contra Ep. Parmen. iii, 2) ‘these words show that when this is not to be feared, that is to say, when a man’s crime is so publicly known, and so hateful to all, that he has no defenders, or none such as might cause a schism, the severity of discipline should not slacken.’⁴¹⁶

[In this article Aquinas provided an explanation for the Dominican Order’s use of force (i.e. torture) to persuade the Albigenses and Waldenses to recant of their heresy, prior to excommunicating them and turning them over to the secular sword for extirpation (publicly being burned alive, strangled, stretched on a wheel, drowned, or buried alive)].

5) SS, Q[10], A[9] Whether it is lawful to communicate with unbelievers?

“Communication with a particular person is forbidden to the faithful, in two ways: first, as a punishment of the person with whom they are forbidden to communicate; secondly, for the safety of those who are forbidden to communicate with others.”⁴¹⁷

they are provoked and molested by unbelievers, for instance, Jews or heretics, or pagans who strive to corrupt the faith in them, or else they are not subject to provocation in this matter, as in those countries where there are not unbelievers. In the first case it is necessary to dispute in public about the faith, provided there be those who are equal and adapted to the task of confuting errors; since in this way simple people are strengthened in the faith, and unbelievers are deprived of the opportunity to deceive, while if those who ought to withstand the perverters of the truth of faith were silent, this would tend to strengthen error. Hence Gregory says (Pastor. ii, 4): ‘Even as a thoughtless speech gives rise to error, so does an indiscreet silence leave those in error who might have been instructed.’ On the other hand, in the second case it is dangerous to dispute in public about the faith, in the presence of simple people, whose faith for this very reason is more firm, that they have never heard anything differing from what they believe. Hence it is not expedient for them to hear what unbelievers have to say against the faith.

“Reply to Objection 1: The Apostle does not entirely forbid disputations, but such as are inordinate, and consist of contentious words rather than of sound speeches.

“Reply to Objection 2: That law forbade those public disputations about the faith, which arise from doubting the faith, but not those which are for the safeguarding thereof.

“Reply to Objection 3: One ought to dispute about matters of faith, not as though one doubted about them, but in order to make the truth known, and to confute errors. For, in order to confirm the faith, it is necessary sometimes to dispute with unbelievers, sometimes by defending the faith, according to 1 Pet. 3:15: ‘Being ready always to satisfy everyone that asketh you a reason of that hope and faith which is in you [*Vulg.: “Of that hope which is in you” St. Thomas’ reading is apparently taken from Bede].’ Sometimes again, it is necessary, in order to convince those who are in error, according to Titus 1:9: ‘That he may be able to exhort in sound doctrine and to convince the gainsayers.’”

⁴¹⁶Thomas Aquinas, *Summa Theologica*, SS, Q[10], A[8], from:

<http://www.ccel.org/ccel/aquinas/summa.html>; accessed: 19 June 2008; Internet.

⁴¹⁷“I answer that, Communication with a particular person is forbidden to the faithful, in two ways: first, as a punishment of the person with whom they are forbidden to communicate; secondly, for the safety of those who are forbidden to communicate with others. Both motives can be gathered from the Apostle’s words (1 Cor. 5:6). For after he had pronounced sentence of excommunication, he adds as his reason: ‘Know you not that a little leaven corrupts the whole lump?’ and afterwards he adds the reason on the part of the punishment inflicted by the sentence of the Church when he says (1 Cor. 5:12): ‘Do not you judge them that are within?’

“Accordingly, in the first way the Church does not forbid the faithful to communicate with unbelievers, who have not in any way received the Christian faith, viz. with pagans and Jews, because she has not the right to exercise spiritual judgment over them, but only temporal judgment, in the case when, while dwelling among Christians they are guilty of some misdemeanor, and are condemned by the faithful to some temporal punishment. On the other hand, in this way, i.e. as a punishment, the Church forbids the faithful to communicate with those unbelievers who have forsaken the faith they once received, either by corrupting the faith, as heretics, or by entirely renouncing the faith, as apostates, because the Church pronounces sentence of excommunication on both.

“With regard to the second way, it seems that one ought to distinguish according to the various conditions of persons, circumstances and time. For some are firm in the faith; and so it is to be hoped that their communicating with unbelievers will lead to the conversion of the latter rather than to the aversion of the faithful from the faith. These are

- 6) SS, Q[10], A[10] Whether unbelievers may have authority or dominion over the faithful?⁴¹⁸
- 7) SS, Q[10], A[11] Whether the rites of unbelievers ought to be tolerated?⁴¹⁹
- 8) SS, Q[10], A[12] Whether the children of Jews and other unbelievers ought to be baptized against their parents' will?
- 9) SS, Q[11], A[3] Whether heretics ought to be tolerated?

“For it is a much graver matter to corrupt the faith which quickens the soul, than to forge money, which supports temporal life. Wherefore if forgers of money and other evil-doers are forthwith condemned to death by the secular authority, much more reason is there for heretics, as soon as they are convicted of heresy, to be not only excommunicated but even put to death.”

“On the part of the Church, however, there is mercy which looks to the conversion of the wanderer, wherefore she condemns not at once, but ‘after the first and second admonition,’ as the Apostle directs: after that, if he is yet stubborn, the Church no longer hoping for his conversion, looks to the salvation of others, by excommunicating him and separating him from the Church, and furthermore delivers him to the secular tribunal to be exterminated thereby from the world by death. ...”

“According to Decret. (xxiv, qu. iii, can. Notandum), ‘to be excommunicated is not to be uprooted.’ A man is excommunicated, as the Apostle says (1 Cor. 5:5) that his ‘spirit may be saved in the day of Our Lord.’ Yet if heretics be altogether uprooted by death, this is not contrary to Our Lord’s command, which is to be understood as referring to the case when the cockle cannot be plucked up without plucking up the wheat, as we explained above (Q[10], A[8], ad 1), when treating of unbelievers in general.”⁴²⁰

not to be forbidden to communicate with unbelievers who have not received the faith, such as pagans or Jews, especially if there be some urgent necessity for so doing. But in the case of simple people and those who are weak in the faith, whose perversion is to be feared as a probable result, they should be forbidden to communicate with unbelievers, and especially to be on very familiar terms with them, or to communicate with them without necessity” (Thomas Aquinas, *Summa Theologica*, SS, Q[10], A[9], from: <http://www.ccel.org/ccel/aquinas/summa.html>; accessed: 19 June 2008; Internet).

⁴¹⁸“And so the Church altogether forbids unbelievers to acquire dominion over believers, or to have authority over them in any capacity whatever. ... Yet, if there be reason to fear that the faithful will be perverted by such communications and dealings [working the lands of unbelievers], they should be absolutely forbidden” (Thomas Aquinas, *Summa Theologica*, SS, Q[10], A[10], from: <http://www.ccel.org/ccel/aquinas/summa.html>; accessed: 19 June 2008; Internet).

⁴¹⁹“On the contrary, Gregory [*Regist. xi, Ep. 15: cf. Decret., dist. xlv, can., Qui sincera] says, speaking of the Jews: ‘They should be allowed to observe all their feasts, just as hitherto they and their fathers have for ages observed them.’

“I answer that, Human government is derived from the Divine government, and should imitate it. Now although God is all-powerful and supremely good, nevertheless He allows certain evils to take place in the universe, which He might prevent, lest, without them, greater goods might be forfeited, or greater evils ensue. Accordingly in human government also, those who are in authority, rightly tolerate certain evils, lest certain goods be lost, or certain greater evils be incurred: thus Augustine says (De Ordine ii, 4): ‘If you do away with harlots, the world will be convulsed with lust.’ Hence, though unbelievers sin in their rites, they may be tolerated, either on account of some good that ensues therefrom, or because of some evil avoided. Thus from the fact that the Jews observe their rites, which, of old, foreshadowed the truth of the faith which we hold, there follows this good—that our very enemies bear witness to our faith, and that our faith is represented in a figure, so to speak. For this reason they are tolerated in the observance of their rites. On the other hand, the rites of other unbelievers, which are neither truthful nor profitable are by no means to be tolerated, except perchance in order to avoid an evil, e.g. the scandal or disturbance that might ensue, or some hindrance to the salvation of those who if they were unmolested might gradually be converted to the faith. For this reason the Church, at times, has tolerated the rites even of heretics and pagans, when unbelievers were very numerous” (Thomas Aquinas, *Summa Theologica*, SS, Q[10], A[11], from: <http://www.ccel.org/ccel/aquinas/summa.html>; accessed: 19 June 2008; Internet).

⁴²⁰Thomas Aquinas, *Summa Theologica*, SS, Q[11], A[3], from: <http://www.ccel.org/ccel/aquinas/summa.html>; accessed: 19 June 2008; Internet.

- f. From 1273-1280, “Registre de l’Inquisition de Toulouse: Registre de [Pons de] Parnac [O.P.]” Trans. into French by Jean Duvernoy:⁴²¹

Asked about what they knew about heresy or Waldensizing (*vaudoisie*):

“In the year of our Lord 1273, day before the kalendes of July [30 June] Michael of Peche-Rodil from Burgundy who lives in Peche-Rodil in the diocese of Rodez testifies under oath and interrogated on the question of heresy and Waldensizing, if he has seen perfects [heretics], says he knows nothing at all” (p 8)

“...Jean Leroux says the same thing as the others except that when he was in his country of Burgundy he saw two Waldenses burned [at the stake],” p 8

“...interrogated on the fact of heresy and of Waldensizing, said nothing as before. He said however after having been silent and denied the truth: ... [long deposition]” (p 17)

“The year of our Lord 1273, Thursday before the chair of Saint Peter [16 Jan] Gardouche, cavalier from Mauremont testified under oath and required to tell the truth on the fact of heresy and of Waldensizing both on himself as on others dead or alive, said that after confessing to the inquisitor Bernard de Caux and to his colleague, he had neither seen nor worship [with] the perfects [heretics], had not eaten or drunk, had not sent any of his goods to the perfects, had had no contact with them, had not thought that they were good men and that they say the truth, nor that we could be saved by them, nor had received any *faidits* or fugitives for heresy. He said the same thing for the Waldenses. He deposed this before the Brothers Ranulphe de Plassac and Pons de Parnac, OP, inquisitors. Testified by Robin, sergeant guard of those condemned to the Wall, and me Bernard Bonnet, notary public of the inquisition who wrote it” (p 45) [footnote states that the man deposed had been jailed at the Wall approximately 30 years]

- g. From 1308-1309, “Registre de Geoffroy d’Ablis”:⁴²²

Includes many uses of hereticking [verbal form of heretic]

Albigensian [Fr. *Albigeois*] used as a description of the sect (p 153)

- h. From the 1318-1325 Inquisition Record of Jacques Fournier, who became Pope Benedict XII (1334-1342), comes a summary of the house to house evangelism of a Cathar missionary from the preface of Emmanuel Le Roy Ladurie:

“Conversion to heresy, as well, was accomplished by successive blocks, house by house, and not necessarily by individual persons. Pierre Authié, the admirable Cathar missionary of Sabartès, believed that conversion to the faith was operated household by household, hearth to hearth, much more than individual conscience to conscience: “God wanted that I come to your home,” said he to the gathered family of Raymond Peyre, “so that I can save the souls of the people who live in this home.” For Pierre Authié homes are the packages of souls, that are rallied in block to such and such a faith.”⁴²³

- i. Roman Catholics Persons and Methods Used for Mission (i.e. “Great Commission”) in 12th and 13th Centuries:
- 1) Persons in question:
 - a) 12th Century: Roman Catholic Bernard of Clairvaux (Cistercian) and Peter the Venerable (Cluniac), and during the time of the Evangelical Henry of Lausanne (see above)
 - b) 13th Century: Roman Catholic Francis of Assisi and Dominic, founder of the Dominicans
 - 2) Mission for the Roman Catholics:
 - a) Reclaiming the Holy Land (crusades for the “Kingdom of God,” i.e. the Church) for Bernard of Clairvaux (nor had he any appreciation for the Albigenses, by the way)

⁴²¹“Registre de l’Inquisition de Toulouse: Registre de Parnac,” Jean Duvernoy, trans.; (online) accessed 8 Sept 2004; from <http://jean.duvernoy.free.fr/sources/sinquisit.htm>; Internet; translated into English, Thomas P. Johnston.

⁴²²“Registre de Geoffroy d’Ablis,” Ms Latin 4269, Bibliotheque Nationale de Paris; et notes, Jean Duvernoy, ed and trans into French (1980); (online) accessed 8 Sept 2004; from <http://jean.duvernoy.free.fr/sources/sinquisit.htm>; Internet; translated into English, Thomas P. Johnston.

⁴²³Emmanuel Le Roy Ladurie, “Preface,” in *Le Registre d’Inquisition de Jacques Fournier*, translated by Jean Duvernoy (Paris: Bibliotheques des Introuvables, 2006), 1:viii-ix.

- b) “Extirpating heresy,” from Southern France for the Dominicans⁴²⁴
- 3) Used method of the “enemy”, the heretic Albigenses:
- a) Door-to-door apostolic preaching⁴²⁵
- b) The Albigenses, however, believed in hard work, and were not allowed to beg individually as did the Dominicans⁴²⁶
- 4) The Message of the Preaching Orders:
- a) Other than the title “preaching orders” given to the Franciscans and Dominicans, because of their itinerant open air “preaching” (not being attached to one diocese in particular), the exact message of these Friars is hard to ascertain, other than apostolic poverty and the importance of a proper allegiance to all the teachings of the Church of Rome for “true” salvation⁴²⁷
- b) Francois Giraud explained the primary message of Dominic:

“While he was seeking in fasting, penitence, and prayer the method to effectively oppose the Albigenses, he had an apparition of the Holy Mary that told him, ‘Know that the principle weapon that was used by the Holy Trinity to reform the world was the Angelic Psalter [the Rosary] that is the foundation of the New Testament; this is why, if you want to win unto God these hardened hearts, preach the Psalter.’ Beginning from this day, Saint Dominic never ceased to recite and preach the meditation of the Angelic Psalter. He obtained wonderful results, founded numerous brotherhoods for the recitation of this prayer, as well as the order of the Dominicans and, finally, the cathar heresy was extinguished in the 14th Century.”⁴²⁸

- c) Notice how this coincides with the message of salvation (reserved only for Bishops) in the Council of Trent:

“But since the preaching of the Gospel is no less necessary to the Christian commonwealth than the reading thereof, and since this is the chief duty of the bishops ... either personally or, if they are lawfully impeded, through others who are competent, feed the people committed to them with wholesome words in proportion to their own and their people's mental capacity, by teaching them those things that are necessary for all to know in order to be saved, and by impressing upon them with briefness and plainness of speech the vices that they must avoid and the virtues that they must cultivate, in order that they may escape eternal punishment and obtain the glory of heaven.”⁴²⁹

⁴²⁴“By an official document, which is still extant, Bishop Foulques constituted Brother Dominic and his companions preachers in the diocese of Toulouse. They were to [1] extirpate heresy, [2] combat vice, [3] teach the faith, and [4] train men in good morals” (Pierre Mandonnet, O.P., *St. Dominic and His Work*, trans by Mary Benedicta Larkin, O.P. [St. Louis: B. Herder, 1948], 27). “Extirpate” is defined as “root out, extirpate; pull/pluck out/up by roots; eradicate root and branch” (*Whittaker's Words*; BibleWorks 9.0).

⁴²⁵William A. Hinnebusch, O.P., *The History of the Dominican Order*, 1:23.

⁴²⁶Jean Duvernoy, *Le Catharisme: La Religion des Cathares* (Toulouse, France: Privat, 1976), 248-49.

⁴²⁷Notice how [Pope] Clement XIII described proper preaching for leaders in the Church of Rome: “They should go to both testaments of the Bible, to the traditions of the Church, and to the writings of the holy fathers, as if they were going to springs from which pours forth a pure and undefiled teaching of faith and character. They should read often and reflect upon the Roman Catechism, the summation of Catholic teaching, which provides holy sermons to give to the faithful” (Clement XIII, *A Quo Die* [13 Sept 1758]; available at: <http://www.ewtn.com/library/ENCYC/C13AQUOD.HTM>; accessed: 22 April 2001; Internet).

⁴²⁸“En 1214, alors qu'il cherchait dans le jeûne, la pénitence et la prière une manière de s'opposer efficacement aux Albigeois, il eut une apparition de la Vierge Marie qui lui dit : ‘Sache que la principale arme dont s'est servie la Sainte Trinité pour réformer le monde a été le Psautier Angélique qui est le fondement du Nouveau Testament ; c'est pourquoi, si tu veux gagner à Dieu ces cœurs endurcis, prêche mon Psautier’. A partir de ce jour, Saint Dominique ne cessa de réciter et de prêcher ma méditation du Psautier Angélique. Il obtint de merveilleux résultats, fonda de nombreuses confréries de récitation de cette prière en plus de l'ordre des Dominicains et, finalement, l'hérésie cathare s'éteignit au XIV siècle” (Francois Giraud, “Le Rosaire”; from <http://francois.giraud1.free.fr/annexes/rosaire/rosaire.htm>; accessed: 5 July 2003).

⁴²⁹“Council of Trent [1545-1563]: Concerning Reform [17 June 1546], Chapter 2”; from http://www.forerunner.com/chalcedon/X0020_15_Council_of_Trent.html; accessed 8 Jan 2005; Internet.

- i. Sample articles against John Wycliffe from the Council of Constance:⁴³⁰
- “7. If a person is duly contrite, all exterior confession is superfluous and useless for him.”
- “13. Those who stop preaching [cf. evangelizing] or hearing the word of God on account of an excommunication issued by men are themselves excommunicated and will be regarded as traitors of Christ on the day of judgment.”
- “42. It is ridiculous to believe in the indulgences of popes and bishops.”
- j. Sample articles against John Hus also from the Council of Constance:
- “17. A priest of Christ who lives according to his law, knows scripture and has a desire to edify the people, ought to preach [cf. evangelize], notwithstanding a pretended excommunication. And further on: if the pope or any superior orders a priest so disposed not to preach, the subordinate ought not to obey.”
- “18. Whoever enters the priesthood receives a binding duty to preach [cf. evangelize]; and this mandate ought to be carried out, notwithstanding a pretended excommunication.”⁴³¹
- k. Similar statements in the Council of Trent regarding preaching:
- “But since the preaching of the Gospel is no less necessary to the Christian commonwealth than the reading thereof, and since this is the chief duty of the bishops...”
- “...Regulars of whatever order, unless they have been examined by their superiors regarding life, morals and knowledge and approved by them, may not without their permission preach even in the churches of their order, and they must present themselves personally with this permission before the bishops and ask from these the blessing before they begin to preach.”
- “...Moreover, let bishops be on their guard not to permit anyone, whether of those who, being regulars in name, live outside their monasteries and the obedience of their religious institute, or secular priests, unless they are known to them and are of approved morals and doctrine, to preach in their city or diocese, even under pretext of any privilege whatsoever, till they have consulted the holy Apostolic See on the matter; from which See it is not likely that privileges of this kind are extorted by unworthy persons except by suppressing the truth or stating what is false.”⁴³²

3. Summary of Primary 13th and 14th Century Terminology for Evangelism:

“Dogmatizing in public and openly preaching:”

1221 “The heretics lurk in this region [Bosnia] from their dens,” wrote [Pope] Honorius III in 1221, “but, after the example of the vampire that breastfeeds its young with naked breast, they dogmatize in public and openly preach their depraved errors.”⁴³³

“Secretly circulating ... preaching the Gospel:”

1215 From Dutch Dominican inquisition guidelines: “Question him thus: ... How often have you confessed to the teachers of the heretics, who secretly circulate that they have come into the world in the place of the apostles, to go from place to place, preaching the Gospel?”⁴³⁴

“Secretly... spreading divers strange errors:”

1215 From “the papistic writer Trithemius”: “At this time, namely A. D. 1215, there were very many heretics secretly, men as well as women, who spread divers strange errors throughout all Germany, France, and Italy; of whom great numbers were apprehended and burned alive.”⁴³⁵

⁴³⁰“Council of Constance [1414-1418],” accessed 23 Sept 2004; available from <http://www.dailycatholic.org/history/16ecume1.htm>; Internet.

⁴³¹Ibid.

⁴³²“Council of Trent [1545-1563]: Concerning Reform, Chapter 2 [17 June 1546]”; from http://www.forerunner.com/chalcedon/X0020_15._Council_of_Trent.html; accessed 8 Jan 2005; Internet.

⁴³³Christine Thouzellier, *Un traité cathare inédit du début du XIIIe siècle d'après le Liber Contra Manicheos de Durand de Huesca* (Louvain: Publications Universitaires, 1961), 38; citing Potthast 6725; T. Smičiklas, *Codex...*, III, p. 196 (171), 3 déc. 1221; - Potthast 6749; *Codex...*, p. 198 (174), 5 déc. 1221: “*in partibus Bosnie... heretici receptati... dogmatizando palam sue pravitatis errores*”; translation from the French mine.

⁴³⁴From the 1215 Dominican “Mode of Examination” of the suspected Waldenses; Thielemann J. van Braght, *The Bloody Theater or Martyrs Mirror of the Defenseless Christians Who Baptized Only Upon Profession of Faith...*, trans by Joseph F. Sohm (1660; 1748; 1837; 1853; Scottsdale, PA: Herald Press, 2007), 312.

⁴³⁵From Trithemius, *Chron. Hirsaug.*, in van Braght, *The Bloody Theater*, 313.

“**Hereticking**” (Latin, *hereticari*)

“**Waldensizing**” (French, *vaudoisie*)

“**Lollardy**” (English, of followers of Wycliffe and their preaching)⁴³⁶

“**Preaching without [Papal] authorization**”:

1215 Innocent III's Article in the Fourth Lateran Council, “preaching without having received the authority.”⁴³⁷

1382 Archbishop of Canterbury, William Courtenay, in meeting at Chapter house of Blackfriars, London, “in the arrest of unauthorized preachers.”⁴³⁸

4. Sample 15th-16th Century Terminology for Evangelism (both positive and negative uses):

“**Announcer of the Word of God**” [15th Century]:

“M. Iean Beverlan, announcer of the Word of God [1413].”⁴³⁹

⁴³⁶“This book is an attempt to step back from recent debates, and examine lollardy from a different, and really quite unfashionable, point of view: as a sin and a crime” (Ian Forrest, *The Detection of Heresy in Late Medieval England*, vii). “After [William] Courtenay became archbishop of Canterbury he attacked the problem of Lollardy, a movement of stemming from adherents of Wyclif. A council of made up of seven bishops and a large group of learned theologians met at the Chapter house of Blackfriars, London, on May 1382. After study of the twenty-four propositions, ten were condemned as heretical, four as erroneous. Parliament shortly afterwards enacted a statute providing that government would assist the hierarchy in the arrest of unauthorized preachers” (Dorothy B. Weske, “Book Review,” of Joseph Dahmus, *William Courtenay, Archbishop of Canterbury, 1382-1396* (University Park, PA: Pennsylvania State University, 1966), in *Speculum*, 43:3 [July 1968], 502). “Also important to the initial spread of Wycliffe's ideas were the various clerics who favoured such beliefs. Preaching amongst the laity was an important way to spread dissent, especially after a purge of Oxford University in 1382. Preachers received protection from local knights and manual craftsmen, like William Smith in Leicester, were able to spread Lollard ideas to a wider audience” (“Lollardy,” from: <http://www.britannia.com/history/articles/lollardy.html>; accessed 30 April 2007; Internet).

⁴³⁷“There are some who holding to the form of religion but denying its power (as the Apostle says), claim for themselves the authority to preach, whereas the same Apostle says, How shall they preach unless they are sent? Let therefore all those who have been forbidden or not sent to preach, and yet dare publicly or privately to usurp the office of preaching without having received the authority of the apostolic see or the catholic bishop of the place’, be bound with the bond of excommunication and, unless they repent very quickly, be punished by another suitable penalty.” (“Fourth Lateran Council [A.D. 1215],” accessed 28 June 2003; from <http://www.dailycatholic.org/history/12ecume1.htm>; Internet).

⁴³⁸Dorothy Weske, “Book Review,” 502.

⁴³⁹Jean Crespin, *Histoire des vrays Tesmoins de la verite de l'evangile, qui de leur sang l'ont signée, depuis Jean Hus iusques autemps present* (Geneva, 1570; reproduction, Liège, 1964), 14b. Translation mine.

Council of Trent: “**Aggressive Spirits**” (of the door-to-door Bible salesmen):

Defining the evangelism of evangelists as displaying “aggressive spirits” or in the French, “esprits agressifs” (Latin: *petulantia*)

Compare with Noll’s conceptual parallel below under “Activism” (1994)

From Lortsch (citing Migne, 1840) ⁴⁴⁰	From Fordham.edu (unknown translation into English) ⁴⁴¹
§ 16. Pour arrêter et contenir les esprits agressifs (<i>petulantia</i>), le Concile ordonne que dans les choses de la foi ou de la conduite en tant que celle-ci concerne le maintien de la doctrine chrétienne, personne, se confiant en son propre jugement, n'ait l'audace de tirer l'Écriture sainte à son sens particulier, ni de lui donner des interprétations, ou contraires à celles que lui donne et lui a données la Sainte Mère l'Église	§ 2. Furthermore, to check ⁴⁴² unbridled spirits, it decrees that no one relying on his own judgment shall, in matters of faith and morals pertaining to the edification of Christian doctrine, distorting the Holy Scriptures in accordance with his own conceptions,[5] presume ⁴⁴³ to interpret them contrary to that sense which holy mother Church, ⁴⁴⁴
à qui il appartient de juger du véritable sens et de la véritable interprétation des Saintes Écritures,	to whom it belongs to judge of their true sense and interpretation,[6] has held and holds, [this last phrase is placed before Holy Mother Church in French]
ou opposées au sentiment unanime des Pères, encore que ces interprétations ne dussent jamais être publiées (*1).	or even contrary to the unanimous teaching of the Fathers, even though such interpretations should never at any time be published.
Les contrevenants seront déclarés par les ordinaires (*2), et soumis aux peines fixées par le droit.	Those who act contrary to this shall be made known by the ordinaries and punished in accordance with the penalties prescribed by the law.
(1) <i>Etiamsi nullo unquam tempore in lucem edendae forent</i> . Donc, ce que le Concile interdit, ce n'est pas seulement de <i>publier</i> , c'est aussi de <i>concevoir</i> des interprétations contraires à celle de l'Église [trans. "Therefore, what the Council prohibits, is not only the act of <i>publishing</i> , it is also the <i>conceiving</i> interpretations contrary to those of the Church"]. (2) <i>L'Ordinarius</i> , c'est le chef du diocèse	[5] Acts 5:41; Eph 2:14. [6] Ps 68:14. ⁴⁴⁵

“**Brought poor ignorant ones to Jesus Christ**” (1562)⁴⁴⁶

Throughout Crespin one finds biblical language used to describe the ministry of the martyrs for the Gospel, which should come as no surprise, being the Bible was the source from which ministry was defined for the nascent Reformed church in France and Switzerland.

“**Confession of the Gospel**”:

“Five men of Northfolk [England] were put to death for [their] confession of the Gospel [1507-1512].”⁴⁴⁷

“**Disturber of the peace of a Christian Republic**” [of French Bible colporteur Bartholomew Hector]:

“As obstinate and declared a **heretic, schismatic, reprovéd and separated from the church**, and returned to the secular judge to be burned according to the law. ... The said court has condemned and condemns the said Bartholomew Hector to be burned alive in the plaza of the castle of the town on the day of the market, as heretic and schismatic declared by the sentence of the above mentioned Vicar and

⁴⁴⁰Samuel Lortsch, *Histoire de la Bible en France* (available at: http://www.bibliquest.org/Lortsch/Lortsch-Histoire_Bible_France-1.htm; accessed 5 March 2005; Internet).

⁴⁴¹Council of Trent, Fourth Session (8 Apr 1546), “Decree Concerning the Edition and Use of the Sacred Books” (from: http://www.forerunner.com/chalcedon/X0020_15_Council_of_Trent.html; accessed: 8 Jan 2005; Internet).

⁴⁴²Notice the combination of two verbs into, “check.” The verbs in French are “to stop and contain.”

⁴⁴³Instead of “presume,” a better translation, if the French is more accurate, is the verb “to have temerity.” It appears that the English translation softens the emotionally-charged language considerably.

⁴⁴⁴Notice the lack of capital letters on “holy mother” as related to Church in English.

⁴⁴⁵Notice that the English translation, prepared for a mainly Protestant audience, includes Scritural citations in the footnotes.

⁴⁴⁶Crespin, 600v. Translation mine.

⁴⁴⁷Ibid., 56. Translation mine.

Inquisitor, and as seducer and disturber of the peace of the Christian republic, and breaker of the King's edicts and ordinances."⁴⁴⁸

“**Dogmatizers**”—1558 French edicts against the “**dogmatizers**” [Fr. les dogmatizants]:⁴⁴⁹

“The King having come there [to Paris], and having firstly taken advice from the guardian of the seal, interviewed them [the enemies of the Gospel], and added grievous edicts to counter those who call themselves Sacramentalists, for not wanting to receive transubstantiation, **to counter the dogmatizers**, of those who find themselves in assemblies [churches], or who are found caught with [heretical] books.”⁴⁵⁰

“**To dogmatize**” was the charge against member of the Paris Parliament, Anne du Bourg, who was soon to be martyred:

“Asked then the names of those with whom he took Communion, prior to his arrest, he refused, as he had already done, at the time of his first questioning, saying that his profession was not that of a denouncer, and that anyways he could declare with a clear conscience that, other than four people whom he recognized, ‘each kept themselves covered and disguised, fearing being known, as it is done in such assemblies and congregations.’ The clerk, after having taken note of the answers, warned that he had an order from the Court to arrest him, if, when he left City Hall, ‘he meddled **to dogmatize** or speak things contrary to the honor of God and o our Holy Mother the Church and the commandments of the same.’” Du Bourg responded that he had no desire **to dogmatize** nor to ‘give any occasion for the people to be scandalized.’⁴⁵¹

“**Dogmatizing**” (used in French, from the interrogation of a colporteur before his death sentence):

“And to ensure that the errors of the heretics not pollute [further], the aforementioned Court [of Bordeaux, France] inhibits and forbids every kind of person, with the penalty of heresy [i.e. excommunication = the death penalty⁴⁵²], to gather and convene, nor to **dogmatize** and hold any propositions not consonant with the holy faith.”⁴⁵³

“**Evangelizing**” (used in French):

“There were Bible colporteurs, similar to ours, for whom the primary work was **evangelization**.”⁴⁵⁴

⁴⁴⁸Crespin, 440b. Translation mine. Similarly, Benoit Romyen was called [im]pertinent (Fr. pertinax), *ibid.*, 472.

⁴⁴⁹Note that the French Geneva Bible of 1560 translated μαθητεύω in Matthew 28:19 as “dogmatize”.

⁴⁵⁰Crespin, 491a-b. Translation mine.

⁴⁵¹Matthieu LeLièvre, *Portraits et récits Huguenots*, première série (Toulouse: Société des Livres Religieux, 1903), 246-47; LeLièvre quoted *Mémoires de Condé*, 1:302. Translation mine.

⁴⁵²Thomas Aquinas, O.F.P., that “Great Angelic Doctor,” wrote his *Summa Theologica* as an apologetic for Catholicism and the practices of his Order, the Dominicans, in their inquisition against and extirpation of the Evangelical Albigenses. For example, in the Section “Secunda Secundae”, Question 11, Aquinas addressed “Heresy”:

Article 1 defined heresy: “Therefore heresy is a species of unbelief, belonging to those who profess the Christian faith, but corrupt its dogmas.”

Article 2 defined heretical faith by quoting Jerome: “If anything therein has been incorrectly or carelessly expressed, we beg that it may be set aright by you who hold the faith and see of Peter. If however this, our profession, be approved by the judgment of your apostleship, whoever may blame me, will prove that he himself is ignorant, or malicious, or even not a catholic but a heretic.”

Article 3, explained whether heretics should be tolerated: “I answer that, With regard to heretics two points must be observed: one, on their own side; the other, on the side of the Church. On their own side there is the sin, whereby they deserve not only to be separated from the Church by excommunication, but also to be severed from the world by death. . . .much more reason is there for heretics, as soon as they are convicted of heresy, to be not only excommunicated but even put to death.

“On the part of the Church, however, there is mercy which looks to the conversion of the wanderer, wherefore she condemns not at once, but ‘after the first and second admonition,’ as the Apostle directs: after that, if he is yet stubborn, the Church no longer hoping for his conversion, looks to the salvation of others, by excommunicating him and separating him from the Church, and furthermore delivers him to the secular tribunal to be exterminated thereby from the world by death” (Thomas Aquinas, “Heresy” from Section “Secunda Secundae”, Question 11, *Summa Theologica* [from <http://www.newadvent.org/summa/3011.htm>]; accessed 2 Oct 2007; Internet).

⁴⁵³Crespin, 436b. Translation mine.

⁴⁵⁴Lortsch, *Histoire de la Bible en France* [accessed: 5 March 2005; from: http://www.bibliquest.org/Lortsch/Lortsch-Histoire_Bible_France-1.htm; Internet], 1:26).

“Explaining”:

“Students and gentlemen, said Calvin, were transformed into colporteurs, and, under the shadow of selling their merchandise, they offered all the faithful the weapons for the holy combat of the faith. They crossed the kingdom [of France], selling and **explaining** the Gospels.”⁴⁵⁵

“Huguenoted”:

“Many of those who followed [the Duke of Guise], Jacquais and pages, rejoiced to themselves of the plan [to destroy the Huguenots of Vaissy, France], saying, that the pillaging would be for them, vowed death and blood for **those that would have been Huguenoted**.”⁴⁵⁶

“Imparting [heresy]”

“The final sentence reproaches him thus: That has come to pass concerning thee which the Apostle says (2 Tim. iii. 13), ‘But evil men and seducers shall wax worse and worse, deceiving and being deceived;’ for in Venice, and throughout many following years, proceeding from bad to worse, not only hast thou persisted in former heresies, but thou hast adopted others, imparting them to other persons similarly heretical and suspected, as well by reading many of the heresiarchs, Martin Luther’s works, and those of other heretical and prohibited authors, as also by thy sustained intercourse with many and divers heretics.”⁴⁵⁷

“Initiating ... to the Gospel”:

“It was Olivétan who was, the first, **to initiate his cousin John Calvin to the Gospel**. He caused him ‘to taste something of pure religion,’ said Theodore Beza. He counseled him to read the Scriptures. ‘Calvin, having followed this counsel, began to become distracted from papal superstitions.’”⁴⁵⁸

“To maintain the just quarrel of the Gospel”:

“All know only too well that the said Portuguese and even the French who travelled to these regions [Brazil], never spoke one word of our Lord Jesus Christ to the poor folk of that country. Seeing that the three persons (the death of whom is contained hereafter) who exposed themselves to death as the first fruits **to maintain the just quarrel of the Gospel**. It would be an unthoughtful thing and of very terrible consequence, to leave their memory as buried and snuffed out among men. And it would come one day their blood will ask vengeance because of the forgotten memory of those who had the opportunity to make it heard in all the earth.”⁴⁵⁹

“Ministry of the divine Word”; “Minister of the Word of God”:

“In the year 1558, Brother Hans Smit, a minister of the Word of God, was sent forth by the church to seek and gather those that were eager for the truth. Acts 13:3. When he therefore, being divinely called, undertook to travel through the Netherlands, he, together with five brethren and six sisters, was apprehended in the city of Aix-la-Chapelle, on the ninth of January. While they were assembled there in a house, to speak the Word of God, and were engaged in prayer, many servants and children of Pilate came there in the night through treachery, with spears, halberds, and bare swords, and well provided with ropes and bonds, and surrounded the house, and bound and apprehended these children of God.”⁴⁶⁰

“Thus did God help him [Hans Brael] to make his escape that night, which took place in the year 1559, and thus he returned in peace and with joy to the church of the Lord, his brethren. Subsequently he again went up into the country, several times, as the ministry of the divine Word had been committed to him.”⁴⁶¹

⁴⁵⁵Ibid., 1:25.

⁴⁵⁶Crespin, 591b. Translation mine.

⁴⁵⁷Leopold Witte, *A Glance at the Italian Inquisition: A Sketch of Pietro Carneseccchi: His Trial ... and His Martyrdom in 1566*; translated from the German by John T. Betts (London: The Religious Tract Society, 1885), 44.

⁴⁵⁸“C’est Olivétan qui, le premier, initia son cousin Jean Calvin à l’Évangile. Il lui fit ‘goûter quelque chose de la pure religion,’ dit Théodore de Bèze. Il lui conseilla de lire l’Écriture. ‘Calvin, ayant suivi ce conseil, commença à se distraire des superstitions papales’” (Lortsch, *Histoire de la Bible en France*; accessed: 5 March 2005; from: http://www.bibliquest.org/Lortsch/Lortsch-Histoire_Bible_France-2.htm; Internet], 2:4).

⁴⁵⁹Crespin, 442b. Translation mine.

⁴⁶⁰Van Braght, 588.

⁴⁶¹Van Braght, 563.

“**Missionary work**”: Samuel Lortsch, writing of the evangelistic work of Bible translator, Pierre Robert Olivétan:

“He returned to the valleys [of the Alps] in July, in order to return to **his missionary work**.”⁴⁶²

“**Preach**,” “**dogmatize**,” and “**Exhort**” (used in French, from the interrogation of a colporteur before his death sentence):

“Interrogated if he had **preached** and **dogmatized** in the aforementioned valleys and elsewhere where he brought his books, if there were **preachers** there, if he had heard them, and who sent them, and if those of Geneva sent him to carry these books. He responded that he was not a minister with such and such a holy charge. Well had he **exhorted** those with whom he had something to do, to live according to the commandments of God, and not according to those of the Roman church, which were actually against God. . . . He had also remonstrated them to live as Christians. Not to be lazy, thieves, nor swear, neither drunkards, which he said, not as preaching, but rather as familiar advise without being sent, and that from any movement.”⁴⁶³

After first being assured safe passage, the same, Bartholomew Hector, was judged by the Vicar and Inquisitor of Turin [Italy] (on the 19 June 1556)—see above under “disturber of the peace of a Christian republic.”

“**Seducer**” [see above with “disturber of the peace of a Christian Republic”].

“**Spread errors or scandals ... preach heresies**”:

“But if, which heaven avert, a preacher should **spread errors or scandals** among the people, let the bishop forbid him to preach, even though he preach in his own or in the monastery of another order. Should he **preach heresies**, let him proceed against him in accordance with the requirement of the law or the custom of the locality”⁴⁶⁴

“**Persuade**” in Queen Elizabeth I’s 1593 “Act against the Puritans”⁴⁶⁵

“**Preach, or teach, or to give audience**” in Queen Elizabeth I’s 1558 first proclamation to limit preaching.⁴⁶⁶ Her 1559 “Act of Uniformity” expounded on the same theme, making the Book of Common prayer the measure of all preaching: “or shall preach, declare, or speak anything in the

⁴⁶²“Il retourna aux Vallées en juillet, afin d’y reprendre ses travaux missionnaires.” (Ibid., 2:6).

⁴⁶³Crespin, 438. Translation mine.

⁴⁶⁴“Council of Trent [1545-1563]: “Concerning Reform,” Chapter 2 [17 June 1546]”; from http://www.forerunner.com/chalcedon/X0020_15._Council_of_Trent.html; accessed 8 Jan 2005; Internet.

⁴⁶⁵“... If any person or persons above the age of sixteen years... by printing, writing, or express words or speeches, advisedly and **purposely practise or go about to move or persuade** any of her majesty’s subjects, or any other within her highness’s realms or dominions, to deny, withstand, and impugn her majesty’s power and authority in causes ecclesiastical, united, and annexed to the imperial crown of this realm; or **to that end or purpose shall advisedly and maliciously move or persuade** any other person whatsoever to forbear or abstain from coming to church to hear divine service, or to receive the communion according to her majesty’s laws and statutes aforesaid, **or to come to or be present at any unlawful assemblies, conventicles, or meetings**, under colour or pretence of any exercise of religion, contrary to her majesty’s said laws and statutes... that then every such person so offending as aforesaid, and being thereof lawfully convicted, shall be committed to prison” (“The Acts against Puritans [1593]”; from <http://history.hanover.edu/texts/engref/er86.html>; accessed 20 Sept 2008).

⁴⁶⁶“The queen’s majesty understanding that there be certain persons having in times past the office of ministry in the Church, which now do purpose to use their former office in preaching and ministry, and partly have attempted the same, assembling specially in the city of London, in sundry places, great number of people, whereupon riseth among the common sort not only unfruitful dispute in matters of religion, but also contention and occasion to break common quiet, hath therefore, according to the authority committed to her highness for the quiet governance of all manner her subjects, thought it necessary to charge and command, like as hereby her highness doth charge and command, all manner of her subjects, as well those that be called to ministry in the Church as all others, that they do **forbear to preach, or teach, or to give audience** to any manner of doctrine or preaching other than to the Gospels and Epistles, commonly called the Gospel and Epistle of the day, and to the Ten Commandments in the vulgar tongue, without exposition or addition of any manner, sense, or meaning to be applied and added; or to use any other manner of public prayer, rite, or ceremony in the Church, but that which is already used and by law received; or the common Litany used at this present in her majesty’s own chapel, and the Lord’s Prayer, and the Creed in English; until consultation may be had by Parliament, by her majesty and her three estates of this realm, for the better conciliation and accord of such causes, as at this present are moved in matters and ceremonies of religion” (“Queen Elizabeth’s Proclamation to Forbid Preaching [1558]”; from: <http://history.hanover.edu/texts/ENGref/er77.html>; accessed 20 Sept 2008; Internet; taken from Henry Gee and William John Hardy, eds., *Documents Illustrative of English Church History* [New York: Macmillan, 1896], 416-17).

derogation or depraving of the said book, or anything therein contained, or of any part thereof...⁴⁶⁷ In the 1571 Canons, Elizabeth forbid preaching without permission from the Bishop of the area.⁴⁶⁸

“**Public preaching**” in the “42 Articles of the Church of England” (Thomas Cranmer, 1552; this article is identical [other than changes in spelling] to Article 23 of the 39 Articles of Religion of the Church of England [Matthew Parker, 1563, 1571, 1572]):

“XXIV. *No man ne maie minister in the Congregation, except he be called. It is not lawful for any man to take vpon him the office of Public preaching,* or ministring the sacramentes in the congregation, before he be lawfullie called, and sent to execute the same. And those we ought to iudge lawfullie called, and sent, whiche be chosen, and called to this woorke by menne, who haue publique auctoritie geuen vnto them in the congregation, to cal, and sende ministres into the Lordes vineyarde.”⁴⁶⁹

“**Publish ... preaching ... announcing the way of salvation**”:

“Even though Satan knew how to kindle and oppose the rage of his own against the truth of the Gospel, the Sons of God always showed their own virtue above that of all power, and that there was no obstacle that was able to hinder the work of those who were ordained **to publish it**. And how much in this time it seemed that all access to **the preaching** of the same, was closed in the country of France, if it would not have been for some who surmounted all difficulty, exposed their lives **to announce to the ignorant the way of salvation**.”⁴⁷⁰

5. Sample 16th Century Terminology for Methodology:

Bible Colporteurs prior to and following the Reformation of Geneva:

“Shortly before the arrival of the Bishop and the Duke, another power had arrived in Geneva; this power was the Gospel. At the end of the prior year, in October and November 1522, Lefèvre had published his French translation of the New Testament. At the same time, the friends of the Word of God chased from Paris, found refuge in various provinces. The negotiator Vaugris, nobleman from Du Blet, was in Lyons, and he sent from there Gospels and New Testaments to [the regions of] Bourgogne, in Dauphiné, to Grenoble and Vienna, such that in 1523 the Word of God, which would soon abolish the pagan superstitions, and that would now abolish the embryonic interests of Rome, had arrived on the shores of *Lac Léman* [aka. Lake Geneva]. ... The names of the pious men, who first carried to the people of Geneva the Holy Scriptures, have not been any better preserved than those of the second century missionaries; it is quite ordinary that in the darkest night great fires are lit. Several Genevans ‘gathered with them and purchased their books,’ added the [Roman] manuscript. ... What! They had hoped that the pompous entrance of Charles and Beatrice would assure their triumph, and come-to-find that an unknown book, mysteriously entered into the town, without pomp, without coverings, without golden draperies, humbly carried on the back of several poor colporteurs, seems destined to produce greater impact that the presence of the brother-in-law of [Holy Roman Emperor] Charles V and of the daughter of the King of Portugal.”⁴⁷¹

“There were Bible colporteurs, similar to ours, for whom the primary work was evangelization.”⁴⁷²

⁴⁶⁷“Elizabeth’s Act of Uniformity (1559)”; from <http://history.hanover.edu/texts/engref/er80.html>; accessed 20 Sept 2008.

⁴⁶⁸“No one without the bishop’s permission shall publicly preach in his parish, nor shall he venture hereafter to preach (concionari) outside his cure and church, unless he has received permission so to preach” (from <http://history.hanover.edu/texts/engref/er82.html>; accessed 20 Sept 2008.).

⁴⁶⁹“42 and 39 Articles of Religion”; from: <http://www.episcopal.org/efac/1553-1572.htm>; Accessed: 21 Oct 2004; Internet.

⁴⁷⁰Crespin, 450. Translation mine.

⁴⁷¹J.-H. Merle D’Aubigné, *Histoire de la Réformation en Europe au Temps de Calvin* (Paris: Michel Lévy Frères, 1863), 1:327-30. Translation mine.

⁴⁷²Hereafter is the context in French: “Le colportage des Livres saints ne se faisait pas seulement sous forme indirecte. Il y eut des colporteurs bibliques, analogues aux nôtres, pour qui la grande affaire c’était l’évangélisation. Réfugiés à Genève, à Lausanne et à Neuchâtel, pour fuir la persécution qui faisait rage en France, ils étaient troublés en pensant que, de l’autre côté du Jura, les moissons blanchissantes réclamaient des ouvriers. Alors ils partaient, emportant avec eux un ballot de livres, qu’ils dissimulaient de leur mieux, souvent dans une barrique, que les passants supposaient contenir du vin ou du cidre. Ce fut de cette manière que *Denis Le Vair*, qui avait évangélisé les îles de la Manche, essaya de faire pénétrer en Normandie une charge de livres de l’Écriture. Comme il faisait marché avec un charretier pour le transport de son tonneau, deux officiers de police, flairant une marchandise suspecte, lui demandèrent si ce n’étaient point par hasard des ‘livres d’hérésie’ qu’il transportait ainsi. — ‘Non,’ répondit Le Vair, ‘ce sont des livres de

“These colporteurs later carried forbidden Bibles from Geneva into France. They evangelized and some founded churches where they went. Many of them were caught and paid the ultimate sacrifice for their zeal for the Gospel and the Word of God. Lortsch named eleven such French Bible colporteur who died as martyrs, sometimes burned with their Bibles, sometimes preaching before they died, sometimes with their tongues cut out so that they could not preach when they were burning: Denis Le Vair, Philibert Hamelin, Jean Joëry and his servant, Étienne de La Forge [friend of Farel and Calvin], Macé Moreau, Nicolas Nail, Nicolas Ballon, Étienne Pouillot, Marin Marie, and Jacques de Loo.”⁴⁷³

The **Bible colporteur** methodology continued to be used until the time of Dwight L. Moody and beyond [notice that a Bible colporteur does Bible colportage]:

“Early in 1896, he [Moody] established the Bible Institute Colportage Association, headed by his son-in-law, A. P. Fitt. This effort reached millions of people with Christian literature. In an era before Christian bookstores, 2000 individuals, or ‘colporteurs,’ sold the books, keeping a small commission from each sale.”⁴⁷⁴

From a **Carrier of Images** to a **Carrier** [Fr. Porteur] **of the Books of the Holy Scriptures**:

“Macé Moreau touched by the fear of God, and of a desire to be instructed in the true knowledge of the Word, retired to Geneva: wherein being there for not a short time, by a sudden change of quality and of his first condition, from a **carrier of** [religious] **images**, he became a **carrier of the books of the Holy Scriptures**. It came to be that being loaded with a number of the aforementioned books, he made his way to France, to sell and distribute them there. [he was burned alive with his Bible in 1550 in Troyes, France]”⁴⁷⁵

Gospel Tracts used to convert Margaret of Valois (1523), sister of Francis I, King of France:

“But there was especially one soul, in the court of Francis I, who seemed prepared for the evangelical influence of the doctor from Étapes and the Bishop of Meaux. Margaret, uncertain and unsure, in the midst of the corrupt society that surrounded her, sought something firm, and she found it in the Gospel. She turned herself to this new wind that was reinvigorating the world, and she inhaled with delight the emanations from heaven. She learned from several of the ladies in her court what was being taught by the new doctors; **their writings were communicated to her, their small books, called in the language of the times ‘tracts’**; they spoke to her of ‘the primitive church, the pure Word of God, worship in spirit and in truth, Christian liberty that removes the yoke of the superstitions and traditions of men to attach itself uniquely to God.’ Soon this princess met Lefèvre, Farel, and Roussel; their zeal, their piety, their beliefs, everything in them struck her; but it was especially the Bishop of Meaux [Briçonnet], long acquaintance of hers, who became her guide in the path of faith.”⁴⁷⁶

Gospel Tracts then used by Margaret of Valois to convert princess Philabert of Savoie (d. 1524), Margaret’s mother’s sister:

“She became attached to Margaret, who by her talents and virtues exercised a great influence over all around her. Philabert’s grief opened her heart to the voice of religion. Margaret imparted to her all she read; and the widow of the lieutenant-general of the Church began to taste the sweets of the doctrine of salvation.”⁴⁷⁷

Tracts, which were often included articles for a disputation, sermons, or parts of sermons, were used extensively by the so-called Anabaptist Balthasar Hubmaier in the 1520s, as well as by the English Baptists in the 1630s and 40s. This pattern seemed to continue until well after the founding of the following printing societies (a mere sampling):

English Baptist Missionary Society was founded in 1792

London Tract Society was founded in 1799

la Sainte Écriture, contenant toute “vérité.” ” Il ne cacha pas qu’ils lui appartenaient et l’usage qu’il voulait en faire. Traîné de prison en prison, il fut finalement condamné, par le parlement de Rouen, à être brûlé vif, et il souffrit le martyre avec une admirable constance” (Lortsch, *Histoire de la Bible en France*, 1:30-33).

⁴⁷³*Ibid.*

⁴⁷⁴George Sweeting, “Moody’s Legacy: A Century after His Death His Ministries Continue to Touch Lives;” accessed 18 April 2006; from http://www.moodymagazine.com/articles.php?action=view_article&id=559; internet.

⁴⁷⁵Jean Crespin, 181v. Translation mine.

⁴⁷⁶J.-H. Merle d’Aubigné, *Histoire de la Réformation du Seizième Siècle* (Paris: Firmin Didot Frères, 1867), 3:508-09. Translation mine.

⁴⁷⁷J. H Merle d’Aubigné, *History of the Reformation of the Sixteenth Century*, trans by H. White and Heidelberg, revised by the author (Edinburgh: Oliver & Boyd, 1849), 450.

British and Foreign Bible Society was founded in 1804 (from a discussion in the board room of the London Tract Society)

New-York Tract Society was founded in 1812

Baptist Board of Foreign Missions was founded in 1814

American Bible Society was founded in 1816

Baptist General Tract Society was founded in 1824.⁴⁷⁸

In the case of the British and Foreign Bible Society they could report in their Sixteenth Report (1820): “The Auxiliaries of the Society itself amount to 265, and the Branch Societies to 364; forming together a total as of last year, of 629.”⁴⁷⁹

Conclusion: We conclude this section with [Pope] Leo XIII’s assessment of the Reformation Era, a time period which the shedding of much blood, both Anabaptist, Protestant, and many other non-Catholics, and allowed some freedom to evangelize:

“The terrible storm which swept over the Church in the sixteenth century, deprived the vast majority of the Scottish people, as well as many other peoples of Europe, of that Catholic Faith which they had gloriously held for over one thousand years.”⁴⁸⁰

6. Evangelizing in American Colonial Period—primarily as “The Work of Conversion”:

a. Richard Baxter (1615-1691), in *The Reformed Pastor*: “**The work of conversion**, of repentance from dead works, and faith in Christ, must be taught first and in a frequent and thorough manner.”⁴⁸¹

b. Increase Mather, president of Harvard (1685-1701), stated in 1683:

“There is already a great death upon religion, little more left than a name.... Consider we then how much it is dying representing the [very] being of it, by the general failure of **the work of conversion**, whereby only it is that religion is propagated, continued and upheld in being, among any people. As converting doth cease, so does religion die away; though more insensibly, yet most irrecoverably.... How much it is dying, respecting the visible profession and practice of it, partly by the formality of churches, but more by the hypocrisy and apostasy of formal hypocritical professors.”⁴⁸²

c. Solomon Stoddard (1643-1729), grandfather of Jonathan Edwards, in a sermon titled “A Plea for Fervent Preaching,” spoke of the general “want of good preaching” in his day in 1723:

His outline was as follows:

- “1. If any be taught that frequently men are ignorant of the **Time of their Conversion**, that is not good preaching;
- “2. If any be taught that Humiliation is not necessary before Faith, that is not good preaching;
- “3. When Men don’t Preach much about the danger of Damnation, there is a want of good preaching;
- “4. If they give a wrong account of the nature of Justifying Faith, that is not good preaching;
- “5. If any do give false sign of Godliness, that is not good preaching;

⁴⁷⁸Thomas P. Johnston, “Organizing for Outreach—A Historical and Theological Look at Organizational Development Among Baptists With a Particular Emphasis on the Early Nineteenth Century,” Seminar paper given at the Southern Baptist Theological Seminary, 1999.

⁴⁷⁹“British and Foreign Bible Society, Abstract of Sixteenth Report,” *Christian Watchman & Baptist Register*, Vol 2, New Series No. 7 (January 27, 1821): 1.

⁴⁸⁰Leo XIII, *Caritatis Studium* (25 July 1898); available at: <http://www.ewtn.com/library/ENCYC/L13CARIT.HTM>; accessed: 8 Sept 2004; Internet.

⁴⁸¹Richard Baxter, *The Reformed Pastor* (Portland, OR: Multnomah, 1982; based on William Orme’s edition of 1920, first edition, 1656), 15. “The work of conversion is the first and most vital part of our ministry. For there are those who are Christian only in name, who have need to be truly ‘born again.’ ... The next part of the ministry is the upbuilding of those that are truly converted” (ibid., 73). Baxter even extolled the benefits of personal ministry [evangelism], “Personal ministry is a vital advantage for the conversion of many souls” (ibid., 106), and encouraged church members in personal witness, “(2) Urge them to step out and visit their poor, ignorant neighbors. (3) Urge them to go often to the impenitent and scandalous sinners around them, to deal with them in all possible skill and earnestness” (ibid., 136).

⁴⁸²Increase Mather quoted in Isaac Backus, *A History of New England With Particular Reference to the Denomination of Christians Called Baptists*, vols. 1-3, 2nd ed. with notes (1777, 1784, 1796; Newton, MA: Backus Historical Society, 1871; New York: Arno Press and The New York Times, 1969), 1: 458-59.

“The reading of sermons is a dull way of Preaching.”⁴⁸³

He continued, “See the reason why there is little effect in preaching. There is much good preaching, and yet there is want of good preaching.”

“1. For hence it is that there is **so little Conversion**;

“2. Hence many men that make a high profession, lead Unsanctified lives.”⁴⁸⁴

Other concepts used by Stoddard in this sermon:

- 1) “No Saving Knowledge of Christ”;
- 2) “No Experience of a Saving Change”
- 3) “No experience of a work of Humiliation”;
- 4) “A sincere Convert”;
- 5) “The way of Salvation is Preached”;
- 6) “Paul knew the time of his conversion”;
- 7) “Conversion is the greatest change that men undergo in this world, surely it falls under Observation”;
- 8) “Accept the calls of the Gospel in Sincerity”;
- 9) “Men must feel themselves dead in sin, in order to their Believing”;
- 10) “If sinners dn’t hear often of Judgment and Damnation, few will be Converted”;
- 11) “Christ knew how to deal with Souls, and Paul followed His Example”;
- 12) “Jutifying Faith is set forth in the Scriptures by many figurative expressions; Coming to Christ, Opening to Him, sitting under his Shadow, flying to Him for Refuge, building on Him as on a foundation, feeding on Him, etc.”;
- 13) “Why is there seldom noise among the Dry Bones”;
- 14) “Conversion-work will fail very much where there is not Sound Preaching.”⁴⁸⁵

- d. Jonathan Edwards (1703-1758) also used “**work of conversion**” multiple times in his *A Narrative of Surprising Conversions*: “And the work of *conversion* was carried on in a most *astonishing* manner, and increased more and more; souls did as it were come by flocks to Jesus Christ.”⁴⁸⁶ Other terms used by Edwards were:

1) **Awakened, awakening:**

“The continual news kept alive the talk of religion, and did greatly quicken and rejoice the hearts of God’s people, and much awakened those who looked on themselves as *left behind*, and made them the more earnest that they might also *share* in the great blessings that others had obtained.”⁴⁸⁷

“This has appeared to be a very extraordinary dispensation, in that the Spirit of God has so much extended not only his *awakening*, but *regenerating* influences, both to *elderly* persons, and also to those who are *very young*.”⁴⁸⁸

2) **Harvests** (the term of his grandfather, Solomon Stoddard):

“And as he [The Rev. Mr. Stoddard] was eminent and *renowned* for his gifts and grace; so he was blessed, from the beginning, with *extraordinary success* in his ministry, in the conversion of many souls. He had five harvests, as he called them. The *first* was about 57 years ago; the *second* about 53; the *third* about 40; the *fourth* about 24; and the *fifth* and last about 18 years ago. . . .but in each of them, I have heard my grandfather say, the greater part of the *young* people in the town, seemed to be mainly concerned for their eternal salvation.”⁴⁸⁹

3) **Concerned for their eternal salvation:** “the greater part of the young people in the town, seemed to be mainly concerned for their eternal salvation.”⁴⁹⁰

⁴⁸³Richard L. Bushman, ed. *The Great Awakening: Documents on the Revival of Religion, 1740-1745* (Chapel Hill, NC: University Press, 1969), 11-15.

⁴⁸⁴Ibid., 15-16.

⁴⁸⁵Ibid., 11-16.

⁴⁸⁶*Jonathan Edwards on Revival* (Edinburgh: Banner of Truth, 1999), 13. Similarly, William Cooper used the term “Preaching of it [the gospel]” (ibid., 75-76, William Cooper, “Preface,” in *The Distinguishing Marks of a Work of the Spirit of God* [1741]).

⁴⁸⁷Ibid., 16-17.

⁴⁸⁸Ibid., 20.

⁴⁸⁹Ibid., 8-9.

⁴⁹⁰Ibid.

4) “**Conversion of many souls**”:⁴⁹¹

“Our *young people*, when they met, were to spend the time talking of the *excellency* and dying *love* of JESUS CHRIST, the glory of the way of *salvation*, the wonderful, free, and sovereign grace of God, his glorious work in the *conversion* of the soul, the *truth* and certainty of the great things of God’s word, the sweetness of the views of his perfections, &c.”⁴⁹²

5) “**Converting influences**”⁴⁹³6) **Convince others:**

“They are so greatly taken by their new discovery, and things appear so plain and so rational to them, that they are often at first ready **to think that they can convince others**; and are apt to engage in talk with every one they meet with, *almost* to this end; and when they are disappointed, are ready to wonder that their reasonings seem to make no more impression.”⁴⁹⁴

7) **House to house:**

“She felt a strong inclination immediately to go forth to warn sinners; and proposed it the next day to her brother to assist her in going house to house; but her brother restrained her by telling her the unsuitableness of such a method.”⁴⁹⁵

8) “**Ingathering of souls**”⁴⁹⁶9) **Justification by faith alone:** “There were some things said *publicly* on that occasion, concerning *justification by alone*.”⁴⁹⁷10) **Making converts:** Some accused Edwards of being “fond of making a great many converts and of magnifying the matter.”⁴⁹⁸11) Results of evangelism, according to Edwards a person “truly born again,” and “the revival of religion.”⁴⁹⁹ Edwards described a woman who “longed to have the whole world saved.”⁵⁰⁰ He explained this woman’s zeal, “[This same woman] expressed, on her deathbed, an exceeding longing, both for persons in a natural state, that they might be converted, and for the godly, that they might see and know more of God.”⁵⁰¹

e. Gibert Tennent, in “The Danger of Unconverted Ministry” (1740):

“What if some instances could be shown of unconverted ministers being instrumental in **convincing persons of their lost state**? The thing is very rare and extraordinary. And, for what I know, as many instances may be given of Satan’s convincing persons by his temptations. Indeed, it’s a kind of chance-medly, both in respect of the father and his children, when any such event happens. And isn’t this the reason why a **work of conviction and conversion** has been so rarely heard of for a long time in the churches till of late, that the bulk of her spiritual guides were stone-blind and stone-dead?”⁵⁰²

⁴⁹¹Ibid.

⁴⁹²Ibid., 14-15.

⁴⁹³Ibid., 42.

⁴⁹⁴Ibid., 43.

⁴⁹⁵Ibid., 57-58.

⁴⁹⁶Ibid., 9, 17, 17.

⁴⁹⁷Ibid., 11.

⁴⁹⁸Ibid., 21.

⁴⁹⁹Ibid., 20, 148.

⁵⁰⁰Ibid., 60.

⁵⁰¹Ibid., 61.

⁵⁰²Gilbert Tennent, “The Danger of Unconverted Ministry”; accessed: 20 Oct 2008; from: http://www.sounddoctrine.net/Classic_Sermons/Gilbert%20Tennent/danger_of_unconverted.htm; Internet.

7. Sample Terminology in the 19th Century:

- a. Charles Grandison Finney, *Finney on Revival*: One of the chapters in *Finney on Revival* is titled “How to Approach Sinners.” In this chapter Finney discussed practical pointers in evangelism:
 - 1) **Conversing**: “Seize the *earliest opportunity* to **converse** with those around you who are careless. Do not put it off from day to day, thinking a better opportunity will come.”⁵⁰³
 - 2) **Interview**: “Appoint a time or place, and get an **interview** with your friend or neighbour, where you can speak to him freely.”⁵⁰⁴
 - 3) In conclusion: “Make it an object of constant study, and of daily reflection, and pray to learn **how to deal with sinners** so as to promote their conversion. It is the great business on earth of every Christian to **save souls**. ... *Now if you are thus neglecting the MAIN BUSINESS of life, what are you living for?*”⁵⁰⁵
- b. Charles Grandison Finney, *Lectures on Revival*:
 - 1) **“Witness,” “spread the Gospel,” and “preach the Gospel”**:

“God leaves the Christian in the world to be his witnesses, as our text affirms [Isa 43:10]. ... When the church at Jerusalem herded together instead of going out into all the world to spread the Gospel as Christ had commanded, God allowed persecution and dispersed them. Then they preached the Gospel everywhere as God’s appointed witnesses.”⁵⁰⁶

- 2) Finney’s 1835 Compromise? Adding to proclamation “Mainly by their lives”:

“Christians should speak for Christ on every proper occasion—by their lips, **but mainly by their lives**. Christians have no right to silence themselves. They should rebuke, exhort, and persuade with all patience, and with right doctrine. **But their main influence as witness is by example**. They witness in this way **because example teaches with force superior to words**. This is universally accepted: ‘Actions speak louder than words.’ But where both word and deed are applied, even stronger influence persuades the mind.”⁵⁰⁷

By the way, there seems to be a definite change in tone between the Finney in *Finney on Revival* and the Finney in *Lectures on the Revival of Religion*. This is definitely worth further study (e.g. Was this change due to Finney or was it his editors? Was his methodological change chronological?)!

- c. *Harper’s Magazine* (1883):

Quaker Exhorter: In the July 1883 edition of *Harper’s Magazine* was found the woodcut of a “**Quaker exhorter**” in a New England town square.⁵⁰⁸

From 1568-1570 the office of “**Exhorter**” was a part of the Church of Scotland, as recorded in their



⁵⁰³Charles G. Finney, *Finney on Revival*, arranged by E. E. Shelhamer (1834, 1839, 1850, 1868; Minneapolis: Bethany House, 1988), 75.

⁵⁰⁴*Ibid.*, 75.

⁵⁰⁵*Ibid.*, 78.

⁵⁰⁶Charles Grandison Finney, *Lectures on Revival*, Kevin Walter Johnson, ed., a modified edition of *Lectures on Revivals of Religion*, 1835 (Minneapolis: Bethany House, 1988), 94.

⁵⁰⁷*Ibid.*, 95-96.

⁵⁰⁸William W. Sweet, *The Story of Religion in America* (New York: Harper & Bros, 1930), ii.

Register of Ministers, Exhorters, and Readers (1830).⁵⁰⁹

The Church of God, Cleveland, Tennessee, used the level, “**Exhorter Rank**,” in its 1993 Ministerial Guide.⁵¹⁰ Their *Minutes of the 2012 Church of God* explained the five “Qualifications of Exhorters” and seven “Rights and Authorities.”⁵¹¹

According to *Encyclopedia of Protestantism*, the exhorter was an unordained lay preacher, appearing in the Moravian Church, but also among 19th Century Methodists.⁵¹²

d. James Gall’s *The Evangelistic Baptism* (1888):

1) **Evangelise:**

“The second great exhibition and experiment for which this world was selected as the theatre was intended to show the grandeur and power of Divine love as the only antidote for sin; and commenced upon the day of Pentecost, when the Holy Ghost was poured forth on the hundred and twenty disciples, and when they were definitely sent out to **evangelise** the world.”⁵¹³

“As it required an entire Christ to redeem and sanctify the Church, so it requires a whole Church to **evangelise** the world.”⁵¹⁴

2) **Propagative power:**

“But Old Testament Christianity was not **evangelistic**, and had no **propagative power**.”⁵¹⁵

3) **Evangelistic:**

“What, then, was to be the special and peculiar work which the Holy Ghost was to carry on, after the preliminary work had been completed, and when the Church was enabled to go forth, enriched and equipped with the Holy Scripture complete? It was purely and strictly **evangelistic**.”⁵¹⁶

4) **Witness-bearing:**

“**Witness-bearing** lay at the bottom of the whole system, and without **witness-bearing** there is no Paraclete. ‘After the Holy Ghost is come upon you,’ ‘ye shall be witnesses unto me, both in

⁵⁰⁹Alexander McDonald, *Register of Ministers, Exhorters, and Readers*, No. 5 (Glasgow: Maitland Club, 1830). For example, page 44 of this book includes nine people with the office of Exhorter in various towns in Scotland from 1567-1572.

⁵¹⁰Church of God [Cleveland, Tennessee], *Study Guide for Ministerial Licensure: Exhorter Rank* (Cleveland, TN: Church of God, Office of Ministerial Development, 1993).

⁵¹¹“I. Qualifications of Exhorters: 1. The church recognizes the exhorter as a regular rank of the ministry. It is, however, the primary rank, and all applicants for the ministry must serve as exhorter before being promoted in rank, except ordained ministers coming from other reputable organizations. 2. Must have the baptism in the Holy Ghost. 3. The candidate for exhorter must be actively engaged in this ministry either in evangelistic or pastoral work before being recommended for licensing. 4. Must be thoroughly acquainted with the Teachings and Doctrines of the Church of God as set forth by the International General Assembly. 5. Must successfully pass the examination given by a duly constituted board of examiners.

“II. Rights and Authorities: The exhorter shall have full right and authority to 1. Preach and defend the gospel of Jesus Christ. 2. Serve as evangelist. 3. Serve as pastor of a church. 4. In cases of emergency the exhorter may be authorized by the state overseer to baptize converts and receive believers into fellowship of church membership. 5. When an exhorter is serving as pastor, and where state laws recognize the credential of an exhorter as those of a duly authorized minister of the gospel, the exhorter may solemnize the rites of matrimony. 6. Exhorters who are serving as helpers and assistants may receive tithes when available. 7. The exhorter must be active in the ministry, and shall be required to pay tithes [into the local church where his or her membership is located] and make monthly reports to the state overseer and to the secretary general. The exhorter may be promoted to the rank of ordained minister when deemed qualified by the state overseer and others concerned” (Daniel L. Black, ed. *Minutes of the 2012 Church of God (Cleveland, TN)*, 154-55; available at: http://books.google.com/books?id=Zk4FrxyR-R4C&pg=PA154&dq=exhorter&hl=en&sa=X&ei=qVsEVN_MBs-dyATxhoKwAw&ved=0CFIQwUwCA#v=onepage&q=exhorter&f=false (online); accessed: 1 Sept 2014; Internet.

⁵¹²“Exhorter” in J. Gordon Melton, ed. *Encyclopedia of Protestantism* (Facts on File, 2005).

⁵¹³James Gall, *The Evangelistic Baptism Indispensable to the Church for the Conversion of the World*, in “Science of Mission” series (Edinburgh: Gall and Inglis, 1888), 29.

⁵¹⁴*Ibid.*, 45.

⁵¹⁵*Ibid.*, 49.

⁵¹⁶*Ibid.*, 101.

Jerusalem, in all Judea, and in Samaria, and unto the uttermost part of the earth.’ It was to fit them for this **witness-bearing** that the Holy Ghost came upon them.”⁵¹⁷

- e. Personal evangelism as “**personal work**”: D. A. Reed (1887) [quoted below], R. A. Torrey (1901),⁵¹⁸ John T. Faris (1916),⁵¹⁹ Charles Zahniser (1927):⁵²⁰

“In concluding, let me summarize: ‘What can the ordinary church do to reach the masses?’ ... (6) **Make much of personal work**, the efforts of individuals whose hearts are full of love for souls. Have a band of men and women trained in the Bible, who shall know how to use it and love to use it, ready to work in all meetings of an evangelistic character in the inquiry-room, ready to go and see individuals and converse with them about their spiritual needs, wise to win souls.”⁵²¹

- f. Door-to-door Canvassing:

Charles F. Thwing in *The Working Church* (New York: Baker and Taylor, 1888, 1889) devoted a chapter explaining the importance that every church, city and rural, by canvassing every home in their area to ascertain their spiritual needs. He called for the use of religious surveys.

8. Sample Terminology in the 20th Century:

See also “Negative Views of Evangelism” and “Evangelism as Proselytism” below.

- a. **Prompter, Prompting:**

The ministry of a prompter was to urge people to go forward when an invitation was given.⁵²²

- b. “Evangelization” in Modern Roman Catholicism:

1965-1968, Note the unusual change in the use of “evangelization” in modern Roman Catholicism, remembering that neither Vatican II nor the 1994 *Catechism of the Catholic Church* changed Rome’s understanding of salvation, the Eucharist, works, “faith alone,” indulgences, or any of its other distinctive [or heretical] doctrines:⁵²³

“First, the Council began the recovery of the word *evangelization* for Catholics. In contrast to Vatican I, which used the term *gospel* only once, Vatican II mentions the *gospel* 157 times, *evangelization* 31 times, and *evangelize* 18 times.”⁵²⁴

⁵¹⁷*Ibid.*, 101-02.

⁵¹⁸Reuben A. Torrey, *Personal Work* [part one of *How to Work for Christ*] (New York: Revell, 1901).

⁵¹⁹John T. Faris, *The Book of Personal Work* (New York: Doran, 1916).

⁵²⁰Charles Reed Zahniser, *Case Work Evangelism: Studies in the Art of Christian Personal Work* (New York: Revell, 1927).

⁵²¹Rev. Dr. D. A. Reed, “Proceedings of the Second Convention of Christian Workers in the United States and Canada, Sept 21-28, 1887,” from Charles F. Thwing, *The Working Church* (New York: Baker and Taylor, 1888, 1889), 125.

⁵²²“A number of them said that they got many people to go to church; others said they had persuaded some to go forward when the invitation was given” (Dawson Trotman, *Born to Reproduce* [Colorado Springs: NavPress, 1984], 18-19).

⁵²³“The Second Vatican Council wished to be, above all, a council on the Church. Take in your hands the documents of the Council, especially “*Lumen Gentium*”, study them with loving attention, with the spirit of prayer, to discover what the Spirit wished to say about the Church. In this way you will be able to realize that there is not—as some people claim—a ‘new church’, different or opposed to the ‘old church’, but that the Council wished to reveal more clearly the one Church of Jesus Christ, with new aspects, but still the same in its essence” (John Paul II, “Mexico Ever Faithful,” *Osservatore Romano* [5 Feb 1979], 1). By the way, the “old” and “new” language has been regularly used by the Roman church to equivocate on the role of Vatican II in the life of the Roman Catholic Church (e.g. John Paul II, *Tertio Millennio Adviente*, 14 November 1994, section 18).

⁵²⁴Thomas P. Rausch, S.J., “Introduction,” in *Evangelizing America*, ed. by Thomas P. Rausch (Mahwah, NJ: Paulist, 2004), 3. Rausch cited Avery Dulles, “John Paul II and the New Evangelization—What Does It Mean?” in *John Paul and the New Evangelization*, ed. by Ralph Martin and Peter Williamson (San Francisco: Ignatius, 1995), 25.

1975, Paul VI, *Evangelii Nuntiandi—On Evangelization in the Modern World* (Rome, 8 Dec 1975).

Analyzing as Avery Dulles above, the encyclical *Evangelii Nuntiandi*, building on the momentum from Vatican II, used the following words:

“Evangelization”, 108 times;
 “Evangelizing”, 32 times;
 “Evangelizers”, 14;
 “John the Evangelist”, once;
 “Evangelists”, once; and
 “Evangelism”, none.

One must keep in mind that, according to Roman Catholic teaching, the encyclical *Evangelii Nuntiandi* provided the Church’s infallible interpretation on “evangelization” being from the Vicar of Christ, the Pope.

The 20th Century Roman church, therefore, decided to use the terminology of heretics (“evangelize”) in order to absorb the heretics, much like the 13th Century Roman church used the methodology of heretics (“apostolic preaching”) in order to extirpate the heretics. In large part, the 20th Century strategy was successful (as was the 13th Century strategy). Mainline Protestant churches have authored and signed agreement after agreement with the Vatican since Vatican II. Quoting from one of my papers on the subject:

“In fact, according to Paul VI, *Evangelii Nuntiandi* (8 Dec 1975), without the Catholic Church Evangelicals are not obeying the Great Commission:

“16. There is thus a profound link between Christ, the Church and evangelization. During the period of the Church that we are living in, it is she who has the task of evangelizing. This mandate is not accomplished without her, and still less against her.⁵²⁵

“Nor do those without the Roman hierarchy have complete evangelism without the sacraments:

“47. Evangelization thus exercises its full capacity when it achieves the most intimate relationship, or better still, a permanent and unbroken intercommunication, between the Word and the sacraments. In a certain sense it is a mistake to make a contrast between evangelization and sacramentalization, as is sometimes done.⁵²⁶

“Also, without the proper Eucharist, Evangelicals and Baptists do not have the full Gospel message:

“28. ... For in its totality, evangelization—over and above the preaching of a message—consists in the implantation of the Church, which does not exist without the driving force which is the sacramental life culminating in the Eucharist.⁵²⁷

“And further, evangelism without the universal church has no power:

“63.[§3] Evangelization loses much of its force and effectiveness if it does not take into consideration the actual people to whom it is addresses, if it does not use their language, their signs and symbols, if it does not answer the questions they ask, and if it does not have an impact on their concrete life. But on the other hand, evangelization risks losing its power and disappearing altogether if one empties or adulterates its content under the pretext of translating it; if, in other words, one sacrifices this reality and destroys the unity without which there is no universality, out of a wish to adapt a universal reality to a local situation.

⁵²⁵This portion continues as follows: “It is certainly fitting to recall this fact at a moment like the present one when it happens that not without sorrow we can hear people--whom we wish to believe are well-intentioned but who are certainly misguided in their attitude--continually claiming to love Christ but without the Church, to listen to Christ but not the Church, to belong to Christ but outside the Church. The absurdity of this dichotomy is clearly evident in this phrase of the Gospel: “Anyone who rejects you rejects me.” And how can one wish to love Christ without loving the Church, if the finest witness to Christ is that of St. Paul: “Christ loved the Church and sacrificed himself for her”?” (Paul VI, *Evangelii Nuntiandi* [8 Dec 1975]).

⁵²⁶This portion also continues: “It is indeed true that a certain way of administering the sacraments, without the solid support of catechesis regarding these same sacraments and a global catechesis, could end up by depriving them of their effectiveness to a great extent. The role of evangelization is precisely to educate people in the faith in such a way as to lead each individual Christian to live the sacraments as true sacraments of faith--and not to receive them passively or reluctantly.” (ibid).

⁵²⁷Ibid.

Now, only a Church which preserves the awareness of her universality and shows that she is in fact universal is capable of having a message which can be heard by all, regardless of regional frontiers.⁵²⁸

“So there we are, Baptists and Evangelicals, like little lost sheep out in the cold: no commission, no evangelism, no message, no power, and on top of that, no church!”⁵²⁹

It would seem that this sudden change in the use of the verb “evangelize,” ever so nuanced as it was, became enough to convince leading Evangelicals like Billy Graham, that the Roman Catholic church had changed, and had become open to Great Awakening evangelism. They were sorely mistaken. The church had not changed.⁵³⁰

1994 *Catechism of the Catholic Church*:

The words “Evangelism” and “Evangelist” are not found in the index of the Catechism. Perhaps these words and what they signify was deemed an unnecessary inclusion as many Evangelicals were then ready to sign the regional Evangelicals and Catholics Together Statement by 1994.

9. Sample Negative Views of Evangelism:

Evangelists as an Epidemic:

1178 Henry of Clairveaux: “This epidemic had made such an advance, that these people not only have given themselves priests and pontiffs, but that they also had evangelists, who, corrupting and annulling the truth of the gospel, were shaping other gospels. They preach on the Gospels and the epistles and other Holy Scriptures that they corrupt in explaining them, as the teachers of error incapable of being disciples of the truth, since the preaching and explanation of the Scriptures are absolutely prohibited to lay people.”⁵³¹

Preaching without Papal authorization as heresy:

1215 “There are some who holding to the form of religion but denying its power (as the Apostle says), claim for themselves the authority to preach, whereas the same Apostle says, How shall they preach unless they are sent? Let therefore all those who have been forbidden or not sent to preach, and yet dare publicly or privately to usurp the office of preaching without having received the authority of the apostolic see or the catholic bishop of the place’, be bound with the bond of excommunication and, unless they repent very quickly, be punished by another suitable penalty.”⁵³²

1275 Thomas Aquinas (see quotes above)

⁵²⁸Ibid.

⁵²⁹Thomas P. Johnston, “The Shifting Ecumenical Posture of Roman Catholicism” (Kansas City, MO: Midwestern Baptist Theological Seminary, Oct 2005), 26-27.

⁵³⁰Note the words of John Paul II on the pretended change: “The Second Vatican Council wished to be, above all, a council on the Church. Take in your hands the documents of the Council, especially “Lumen Gentium”, study them with loving attention, with the spirit of prayer, to discover what the Spirit wished to say about the Church. In this way you will be able to realize that there is not—as some people claim—a “new church”, different or opposed to the “old church”, but that the Council wished to reveal more clearly the one Church of Jesus Christ, with new aspects, but still the same in its essence” (John Paul II, “Mexico Ever Faithful,” *Osservatore Romano* [5 Feb 1979], 1). Similarly nuanced language on the “old” and “new” has been used elsewhere by John Paul II to equivocate on the role of Vatican II (e.g. John Paul II, *Tertio Millennio Adviente*, 14 November 1994, section 18).

⁵³¹“Ce fléau avait pris une telle extension, écrit vers 1178 l'abbé Henri de Clairveaux, que ces gens non seulement s'étaient donné des prêtres et des pontifes, mais qu'ils avaient aussi des évangélistes, lesquels, corrompant et annulant la vérité évangélique, leur façonnaient de nouveaux Évangiles. Ils prêchent sur les Évangiles et les épîtres et d'autres Saintes Écritures qu'ils corrompent en les expliquant, comme des docteurs d'erreur incapables d'être disciples de la vérité, puisque la prédication et l'explication des Écritures est absolument interdite aux laïques” (Henry of Clairveaux, “Actes de l'Inquisition” [1178], cités par Limborch dans son *Histoire de l'Inquisition*, chap. VIII; cited by Daniel Lortsch, *Histoire de la Bible en France* [available from: http://www.bibliquest.org/Lortsch/Lortsch-Histoire_Bible_France-1.htm]; accessed: 4 March 2005).

⁵³²“Fourth Lateran Council [A.D. 1215],” accessed 28 June 2003; from <http://www.dailycatholic.org/history/12ecumel.htm>; Internet.

Street evangelizing as fanaticism (*contra* Wycliffe and the Lollards):

1382 See quote on the “problem of Lollardy” above.

1551 Thomas More denounced a street evangelist who was “preaching in public ... more zealously than wisely” because he “condemned all other rites as profane and loudly denounced their celebrants as wicked and impious men fit for hell fire.”⁵³³

1553 Forty-Two Articles of the Church of England, Article 24 prohibited preaching without authorization;⁵³⁴ this article was included identically as Article 23 of the 1563, 1571 Thirty-Nine Articles of Religion of the Church of England.

Personal interpretation of Scripture as fanaticism:

1688 Bossuet called Protestants “fanatics” because of their personalistic, individualistic, and “literalistic interpretation” of Scripture, and because of their lack of acceptance of Providence guiding the living [ever-changing] interpretations of the Roman church.⁵³⁵

Underground evangelism and church planting as fanaticism:

1698 In the list of offenses for which Desert Preacher/Evangelist Claude Brousson was put to death, was listed: “Diverse notebooks written by the hand of the said Brousson, by which it appeared, that he did all that was possible to revive Fanaticism [evangelism and planting of Reformed churches] in [the County of] *le Vivarez*.”⁵³⁶

Conversionism as fanaticism, enthusiasm, or confusion:

1830s Friedrich Schleiermacher, “The idea that every Christian must be able to point to the very time and place of his conversion is accordingly an arbitrary and presumptuous restriction of divine grace, and can only cause confusion.”⁵³⁷

1910 *Archbishop’s Third Committee of Inquiry*:

“In Mediaeval times there was deep in the consciousness of those who listened to revival preachers a terror of God the Avenger and the fear of hell. The overwhelming reaction when men were convinced that God had forgiven them and that they were redeemed was the most characteristic feature of movements of revival. Safety is what men wanted: The Gospel that offered them that came as glorious news and was accepted with enthusiasm. To-day it is otherwise.”⁵³⁸

1936 Emil Brunner:

“There are reasons for our dislike of the word Conversion; it has done and still does much mischief. We all know of particularly devout persons who pounce upon their amazed fellow men at work, on the street, in the street-car with the sudden question, Tell me, are you converted? This was not the manner and method of the New Testament.”⁵³⁹

⁵³³Thomas More, *Utopia* (1516; Arlington Heights, IL: AHM, 1949), 71.

⁵³⁴“XXIV. *No man ne maie minister in the Congregation, except he be called.* It is not lawful for any man to take vpon him the office of Publique preaching, or ministring the sacramentes in the congregation, before he be lawfullie called, and sent to execute the same. And those we ought to iudge lawfullie called, and sent, whiche be chosen, and called to this woork by menne, who haue publique auctoritie geuen vnto them in the congregation, to cal, and sende ministres into the Lordes vineyarde” (“42 and 39 Articles of Religion”; from: <http://www.episcopal.org/efac/1553-1572.htm>; accessed: 21 Oct 2004; Internet).

⁵³⁵Jacques B. Bossuet, *Histoire des variations des églises Protestantes* (Paris, 1688, 1740, 1760, 1821). 3:205.

⁵³⁶“Divers Cahiers écrits de la main dudit Brousson, par lesquels il paroît, qu’il fait tout ce qu’il pût pour faire revivre le Fanatisme dans le Vivarez” (From copy of official paper, in Walter C. Utt and Brian E. Strayer, *The Bellicose Dove: Claude Brousson and Protestant Resistance to Louis XIV, 1647-1698* [Brighton, Great Britain: University of Sussex, 2002], 151).

⁵³⁷Friedrich Schleiermacher, *The Christian Faith*, 2nd ed. (Edinburgh: Clark, 1960), 487.

⁵³⁸*The Evangelistic Work of the Church, Being the Report of the Archbishops’ Third Committee of Inquiry* (London: Society for the Promoting Christian Knowledge for the National Mission, 1918), 13.

⁵³⁹The quote continues, “Jesus went through the villages and towns of Galilee, and cried, ‘Repent for the Kingdom of God is at hand.’ That the Christian life must be a daily repentance or conversion, was the first of Luther’s Ninety-five Theses, with which the Reformation began. ... This then is conversion: that we seek first the Kingdom of God; that God’s desire, namely, service to our neighbor, becomes our chief concern” (Emil Brunner, *Our Faith* [New York: Scribner’s, 1936], 99, 102).

1951 H. Richard Niebuhr in *Christ and Culture* strongly denounced conversionist Christians as irrelevant to task of social reform. Note his unscrupulously antagonistic terminology.⁵⁴⁰

1956 Reinhold Niebuhr decried the invitation of Graham coming to New York for his 1957 crusade, “The Protestant leaders seem to have reached the decision which will bring Billy Graham, the evangelist, to New York City in about two years. We dread the prospect.”⁵⁴¹

1956 Reinhold Niebuhr accused Graham of irrelevancy, stating:

“Graham still thinks within the framework of pietistic moralism. He thinks that the problem of the atom bomb could be solved by converting the people to Christ, which means that he does not recognize the serious perplexities of guilt and responsibility, and of guilt association with responsibility, which Christians must face.”⁵⁴²

1957 Martin E. Marty wrote of Graham’s crusade:

“Behind the methods and message of Billy Graham, behind the revivalistic phenomenon which has just extended its lease on Madison Square Garden and emerged on national television, is a portentous development to which the nation’s press and most of its churches are curiously blind. It is the attempted revival of fundamentalism as a major factor in Protestant life. The narrow and divisive creed which the churches rejected a generation ago is staging a comeback. . . . If the effort succeeds it will make mincemeat of the ecumenical movement, will divide congregations and denominations, will set back Protestant Christianity a half-century.”⁵⁴³

Evangelizing as Activism:⁵⁴⁴

1975 A Bolivian Manifesto on Evangelism in Latin America Today:

“We are ashamed of having mistaken proselytism for evangelism, of **having satisfied ourselves with an intermittent and organized activism which we have named “evangelism,”** of having accepted to be a religious institution closed on itself, dominated by routine, conformity and apathy.”⁵⁴⁵

1984 A Biblical Standard for Evangelists:

“**Evangelists are activists.** Traveling, meeting new people, organizing, and preaching keep us busy. But we must remember that it is not so much our *activity* for Christ as our *captivity* for Him that is most important.”⁵⁴⁶

⁵⁴⁰“Half-baked and muddle-headed men abound in the anticultural movement as well as elsewhere; doubtless hypocrisy flourishes here too. Yet the single-heartedness and sincerity of the great representatives of this type are among their most attractive qualities. . . . Doubtless the individualistic ideal of soul-regeneration is not an adequate key to the attitude of radical Christians; but neither is the hope of social reform. . . . Secondly, the question about the nature and prevalence of sin is involved in the answer to the Christ-and-culture question. The logical answer of the radical seems to be that sin abounds in culture, but that Christians have passed out of darkness into the light, and that the fundamental reason for separation from the world is preservation of the holy community from corruption. . . . Yet this solution of the problem of sin and holiness is found, by the exclusive Christians themselves, to be inadequate” (H. Richard Niebuhr, *Christ and Culture* [New York: Harper and Row, 1951], 65, 67, 78). One wonders why the “Emergent Church” movement is turning to Niebuhr as one of their prophets (cf. John G. Stackhouse quoted in Leonard Sweet, ed. *The Church in Emerging Culture: Five Perspectives* [El Cajon, CA: EmergentYS, 2003; Grand Rapids: Zondervan, 2003], 13).

⁵⁴¹Reinhold Niebuhr, “Editorial Notes,” *Christianity and Crisis*, 5 March 1956, 18.

⁵⁴²Reinhold Niebuhr, “Literalism, Individualism and Billy Graham,” *Christian Century*, 23 May 1956, 641.

⁵⁴³“Editorial: Fundamentalist Revival,” *The Christian Century*, 19 June 1957, 749.

⁵⁴⁴“There are the four qualities that have been the special marks of Evangelical religion: *conversionism*, the belief that lives need to be changed; *activism*, the expression of the gospel in effort; *Biblicism*, a particular regard for the Bible; and what may be called *crucicentrism*, a stress on the sacrifice of Christ on the cross. Together they form a quadrilateral of priorities that is the basis of Evangelicalism” (David Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* [London: Unwin Hyman, 1989; Grand Rapids: Baker, 1992], 3).

⁵⁴⁵“A Bolivian Manifesto on Evangelism in Latin America Today,” in Norman E. Thomas, ed., *Classic Texts in Mission and World Christianity* (Maryknoll, NY: Orbis, 1995), 165.

⁵⁴⁶Billy Graham, *A Biblical Standard for Evangelists* (Minneapolis: World Wide, 1984), 81.

1994 Mark Noll's critique in *The Scandal of the Evangelical Mind*:⁵⁴⁷

"To make room for Christian thought, evangelicals must also abandon the false disjunctions that their distinctives have historically encouraged. The cultivation of the mind for Christian reasons does not deny the appropriateness of **activism**, for example, but it does require **activism** to make room for study. Similarly, it is conversionism along with a consideration of lifelong spiritual development and trust in the Bible along with a critical use of wisdom from other sources (especially from the world that God made) that will lead to a better day. **Modifying the evangelical tendency to Manichaeism may cost some of the single-minded enthusiasm of activism, but it will be worth it in order to be able to worship God with the mind.**"⁵⁴⁸

Evangelizing as Mental Manipulation?

2000 French Antisect Law (Called the "Loi About-Picard", the French Antisect Law passed unanimously [with one absention] by the Parliament of France, 30 May 2000):

"The socialist deputies plan also to create a 'mental manipulation' offence, which should allow to launch more easily judicial suits against cults. It should apply to 'important and reiterated pressures' exerted against a person 'in order to create and exploit a physical or psychological dependence' state, by a 'group having as purpose or as effect to create or to exploit' these dependences."⁵⁴⁹

⁵⁴⁷With the following downplaying of evangelism as activism, this author is concerned with the place assigned to evangelism in Mark Noll's writings, as for example in his history of Protestant colleges in America: William Ringenberger and Mark Noll, *The Christian College: A History of Protestant Higher Education in America* (RenewedMinds, 2006).

⁵⁴⁸Mark Noll, *The Scandal of the Evangelical Mind* (Grand Rapids: Eerdmans, 1994), 245.

⁵⁴⁹"The French Assemblée Nationale ready to start war against cults"; PARIS, 11 juin (AFP) - Paris, June 11, 2000: (AFP) The struggle against cults should be considerably reinforced by a specific judicial arsenal, according to a bill initiated by the socialist group, and shall be examined on June 22d by the national assembly.

"The parliament has 'hesitated for long' before planning specific anti-cult dispositions, but this time, it has decided to 'take the bull by horns', said the deputy PS Catherine PICARD, reporter of the text and president of the Task Force to study cults in the French assembly.

"Socialist congressmen have planned to the order of the day the discussion about the bill of the French senator UDF Nicolas ABOUT, which was adopted in the Senate in December. The text's purpose is to allow the political authorities to dissolve 'moral entities' having been condemned many times - either themselves or their executives, for some typically cultic offences, such as endangering people, illegal school studies, abuse of trust, etc.

"But they have prepared a series of motions to make this bill more efficient and to rewrite its bases.

"The socialist deputies want to attribute to justice, and not the political power, the possibility to dissolve cults having been sentenced at least twice by justice.

"This possibility to dissolve was asked, between else, by the French Mission to Combat Cults (MILS).

"'MENTAL MANIPULATION' MISDEMEANOR

"The socialist deputies plan also to create a 'mental manipulation' offence, which should allow to launch more easily judicial suits against cults. It should apply to 'important and reiterated pressures' exerted against a person 'in order to create and exploit a physical or psychological dependence' state, by a 'group having as purpose or as effect to create or to exploit' these dependences.

"The offence would be punished up to 200000 FF amend and two years jail, according to the text. The punishment could amount to 5 years and 500000 FF if it was committed against specially vulnerable persons.

"A Congress source added that the text could allow to engage proceedings without having to ask if the person having been victimized was agreeing or not.

"The struggle against cults should be the more easy by the fact that "for the first time, the legislator gives an embryo of definition of what is a cult", has said the same source.

"The propositions of the socialist group should find a large agreement into the congress, as they take most of the disposals from the RPR deputy Eric Doligé, author of a Bill on mental manipulation, or Jean Tiberi, Paris Mayor.

"Like M. Tiberi, socialists have proposed to forbid a cult having been already sentenced to install itself near a school, an hospital, a dispensary or other institutions dealing with vulnerable persons.

"They suggest as well, as did M. Tiberi, to forbid advertisement toward young people, from a cult already sentenced.

"Moreover, to facilitate the sentencing of cults by justice, the socialist deputies included also the senatorial bill to extend the penal responsibility of moral entities to some other offences: offence to impede assistance or to omit to assist, provocation to suicide, family abandon complicity or complicity regarding cure deprivation or food deprivation to minor of less than 15" (From: <http://fr.news.yahoo.com/000611/121/g5hb.html>; accessed: 3 Nov 2000; Internet). For a paper describing a judicial process using this law, see http://www.cesnur.org/2006/sd_palmer.htm. For a French website decrying this abridgement of civil liberties, see www.la-liste-noire.nouvelle-religion.fr. On 28 June 2006 a commission

10. Evangelism as Proselytism:

A recent book, *Proselytism and Orthodoxy in Russia: The New War for Souls*, provided an overview of religious rights in Russia emphasizing primarily the 20th Century.⁵⁵⁰ One of the major emphases in this book is the tension between anti-proselytism, religious repression, and a totalitarian religion (the Russian Orthodox) versus allowing evangelism, freedom of conscience, and the existence of many faiths. This same tension is noted in virtually every century of the church!

The consideration of evangelism as proselytism is not new, nor are the various approaches toward this topic...

1534 Before the “Placards Incident” in Paris, John Calvin draws attention to himself because of his proselytism:

“Déjà avant cette action, Calvin attire l’attention en confessant publiquement sa foi évangélique et en faisant du prosélytisme.”⁵⁵¹

“Already before this action, Calvin draws attention to himself by publicly confessing his evangelical faith and by doing proselytism.” (translation mine).

1598 Non-Proselytism in the French “Edict of Nantes” (an edict by which Catholic politicians and police were encouraged to “tolerate” the Huguenots):

“Not only was the Edict *not* a guarantee of religious tolerance (given the negative connotation of *tolerer* in Early Modern France), but its 148 articles also introduced many barriers – religious, social, and political – to divide the Catholic majority from the Protestant minority. Calvinists were quarantined in ‘safe zones’ (the places of refuge) like Jews isolated in urban ghettos; they could worship only in places where their faith had been established by 1597. **And they could not proselytize, publish, or promote their faith freely.**”⁵⁵²

1967 Jacques Blocher, French Evangelical Pastor:

“In fact, today the Protestant theologians who want to be up to date, insist that evangelization should no longer seek to win new members to the church; this would be a type of **proselytizing**, something severely condemned in this century of ecumenism. According to these theologians, the Christian evangelizes through his activities in the world just by his presence and without trying to win anyone to his ideas. Though this theory of evangelism is not unanimously accepted—far from it—it nevertheless seems to us to be an important cause for the drop off in the number of Protestants, especially of those who do not practice their religion.”⁵⁵³

1970 Catholic-World Council of Churches, “Common Witness and **Proselytism**”:

“Witness should avoid behavior such as: ... c) Every exploitation of the need or weakness or of the lack of education of those to whom the witness is offered, in view of inducing adherence to a Church. d)

of inquiry on “the influence of sects on minors” was established by the Assemblée Nationale to investigate encroachments of the antisect law.

⁵⁵⁰John Witte, Jr. explained the changes in Russia, “A decade ago, Russia embraced religious liberty for all. President Mikhail Gorbachev’s revolutionary ideals of *glasnost* and *perestroika* broke from the harsh establishment of Marxist-Leninist atheism, and awakened the sundry traditional faiths of Russia. ... These favorable policies toward religion were soon translated into strong legal terms. On October 1, 1990, Gorbachev signed a comprehensive new law, “On the Freedom of Conscience and on Religious Organizations” for the USSR. ... By far the greatest expressions of concern, however, came from the Moscow Patriarchate of the Russian Orthodox Church. Already in 1991.... By 1993, the Moscow Patriarchate’s resentment was directed more generally at all ‘well-organized and well-financed’ mission groups, particularly from the West. Unwelcome ‘foreign proselytizing faiths’ now included various Roman Catholics, mainline Protestants, and Western Evangelicals, alongside religious mavericks and totalitarian cults” (John Witte Jr., “Introduction,” in John Witte Jr. and Michael Boudreaux, eds., *Proselytism and Orthodoxy in Russia: The New War for Souls* [Maryknoll, NY; Orbis, 1999], 2, 6, 7).

⁵⁵¹Georg Plasger, “Cours de base: l’histoire de la théologie réformées”; available at: <http://www.reformiert-online.net/t/fra/bildung/grundkurs/gesch/lek3/lek3.pdf> (online); accessed: 17 Jan 2017; Internet.

⁵⁵²Walter C. Utt and Brian E. Strayer, *The Bellicose Dove: Claude Brousson and Protestant Resistance to Louis XIV, 1647-1698* (Brighton, Great Britain: University of Sussex, 2002), 5-6; noting Brian E. Strayer, *Huguenots and Camisards as Aliens in France* (Lewiston: Mellin Press, 2001), 42-43, 69-80, 87-90.

⁵⁵³Jacques Blocher, “French-speaking Europe,” in *One Race, One Gospel, One Task: World Congress on Evangelism, Berlin, 1966, Official Reference Volumes: Papers and Reports*, eds. Carl F. H. Henry and W. Stanley Mooneyham (Minneapolis: World Wide, 1967), 1:250.

Everything raising suspicion about the “good faith” of others –“bad faith” can never be presumed; it should always be proved.”⁵⁵⁴

1973 Orthodox and Catholic Common Declaration:

“In the name of Christian charity, **we reject all forms of proselytism**, in the sense of acts by which persons seek to disturb each other’s communities by recruiting members from each other through methods, or because of attitudes of mind, which are opposed to Christian love or to what should characterize the relationships between Churches. Let it cease where it may exist.”⁵⁵⁵

1975 A Bolivian Manifesto on Evangelism in Latin America Today:

“**We are ashamed of having mistaken proselytism for evangelism**, of having satisfied ourselves with an intermittent and organized activism which we have named “evangelism,” of having accepted to be a religious institution closed on itself, dominated by routine, conformity and apathy.”⁵⁵⁶

1976 ICCPR—International Covenant on Civil and Political Rights:

This covenant is being used as precedent to describe and censor “**hate-speech**” on social media.

“Each State Party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.”⁵⁵⁷

Three articles in this covenant are of special interest to evangelism:

Article 18

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.
2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.
3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.
4. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.

Article 19

1. Everyone shall have the right to hold opinions without interference.
2. Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his choice.
3. The exercise of the rights provided for in paragraph 2 of this article carries with it special duties and responsibilities. It may therefore be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:
 - (a) For respect of the rights or reputations of others;
 - (b) For the protection of national security or of public order (ordre public), or of public health or morals.

Article 20

1. Any propaganda for war shall be prohibited by law.

⁵⁵⁴“Common Witness and Proselytism—A Study Document,” from the Joint Working Group between the Roman Catholic Church and the WCC, 1970; in Michael Kinnamon and Brian Cope, eds., *The Ecumenical Movement: An Anthology of Key Texts and Voices* (Geneva: World Council of Churches, 1997; Grand Rapids: Eerdmans, 1997), 352.

⁵⁵⁵“1973 Common Declaration,” in Thomas B. Stransky and John B. Sheerin, eds., *Doing the Truth in Charity: Statements of Pope Paul VI, Popes John Paul I, John Paul II, and the Secretariat for the Promoting of Christian Unity*, Ecumenical Documents I (Maryknoll, NY: Paulist, 1982), 248.

⁵⁵⁶“A Bolivian Manifesto on Evangelism in Latin America Today,” in Norman E. Thomas, ed., *Classic Texts in Mission and World Christianity* (Maryknoll, NY: Orbis, 1995), 165.

⁵⁵⁷United Nations, Human Rights, Office of the High Commissioner, “International Covenant on Civil and Political Rights”; adopted and opened for signature, ratification and accession by General Assembly resolution 2200A (XXI) of 16 December 1966; entry into force 23 March 1976, in accordance with Article 49; available at: <http://www.ohchr.org/EN/ProfessionalInterest/Pages/CCPR.aspx> (online); accessed: 5 July 2017; Internet.

2. Any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law.⁵⁵⁸

1980 the Lutheran-Catholic Conversation, “Ways to Community, 1980”:

Part II, Article 2, 1. “Naturally *discrimination* must cease if ministers are to cooperate on all levels. Partners cannot cast aspersions on each other and **must renounce every form of proselytism** (though not mutual criticisms or requests for change).”⁵⁵⁹

1982 WCC Committee on World Mission and Evangelism:

“Surely, many ambiguities have accompanied this development and are present even today, not the least of which is **the sin of proselytism** among other Christian confessions.”⁵⁶⁰

Note likewise how speaking about other gods to entice others to worship them was a capital crime in Israel.⁵⁶¹

1986 *The Evangelical-Roman Catholic Dialogue on Mission 1977-1984: A Report*:

“We turn in our last chapter from theological exploration to practical action. ... [this chapter is titled ‘The Possibilities of Common Witness’]”

“We feel the need to allude to the practice of seeking to evangelize people who are already church members, since this causes misunderstanding and even resentment, especially when Evangelicals are seeking to ‘convert’ Roman Catholics. ...

“There are forms of witness, however, which we would all describe as ‘unworthy’, and therefore as being ‘proselytism’ rather than ‘evangelism’. We agree, in general, with the analysis of this given in the study document entitled *Common Witness and Proselytism* (1970), and in particular three aspects of it.

“First, **proselytism takes place** when our *motive* is unworthy...”

“Second, **we are guilty of proselytism whenever** our *methods* are unworthy, especially when we resort to any kind of ‘physical coercion, moral constraint or psychological pressure’ ...

“Thirdly, **we are guilty of proselytism whenever** our message includes ‘unjust or uncharitable reference to the beliefs or practices of other religious communities in the hope of winning adherents.’ ...

“We who have participated in ERCDOM III are agreed that every possible opportunity for common witness should be taken, except where conscience forbids. ...”⁵⁶²

1991 David J. Bosch, South African missiologist:

“11. *Evangelism is not proselytism*. ... Only too often, then, evangelism has been used as a means of reconquering lost ecclesiastical influence, in Catholicism *and* Protestantism. ... Whether intended or not, this mentality suggests that it is not by grace, but by becoming adherents of our denomination, that people will be saved.”⁵⁶³

1994 Evangelicals and Catholics Together:

“Today, in this country and elsewhere, Evangelicals and Catholics **attempt to win ‘converts’** from one another’s folds. In some ways, this is perfectly understandable and perhaps inevitable. In many instances, however, such efforts at recruitment undermine the Christian mission by which we are bound by God’s Word and to which we have recommitted ourselves in this statement. ... At the same time, our

⁵⁵⁸Ibid.

⁵⁵⁹“Ways to Community, 1980,” in Harding Meyer and Lukas Vischer, *Growth in Agreement: Reports and Agreed Statements of Ecumenical Conversations on a World Level*, Ecumenical Documents II (Maryknoll, NY: Paulist, 1984), 235.

⁵⁶⁰“Mission and Evangelism—An Ecumenical Affirmation,” WCC Commission on World Mission and Evangelism, 1982; in Kinnamon and Cope, 373.

⁵⁶¹“If your brother, your mother’s son, or your son or daughter, or the wife you cherish, or your friend who is as your own soul, entice you secretly, saying, ‘Let us go and serve other gods’ (whom neither you nor your fathers have known, of the gods of the peoples who are around you, near you or far from you, from one end of the earth to the other end), you shall not yield to him or listen to him; and your eye shall not pity him, nor shall you spare or conceal him. But you shall surely kill him; your hand shall be first against him to put him to death, and afterwards the hand of all the people. So you shall stone him to death because he has sought to seduce you from the LORD your God who brought you out from the land of Egypt, out of the house of slavery. Then all Israel will hear and be afraid, and will never again do such a wicked thing among you” (Deut 13:6-11).

⁵⁶²Basil Meeking [Roman Catholic] and John Stott [Evangelical], *The Evangelical Roman Catholic Dialogue on Mission 1977-1984: A Report* (Exeter, Devon, Great Britain: Paternoster, 1986): being a “Report on the meetings held in Venice in 1977, Cambridge in 1982, and in Landévennec, France in 1984”

⁵⁶³David J. Bosch, *Transforming Mission*, 414, 415.

commitment to full religious freedom compels us to defend the legal freedom to **proselytize** even as we call upon Christians to refrain from such activity.”⁵⁶⁴

1994 Colson-Neuhaus Declaration:

“There is a necessary distinction between evangelizing [non-Christians] and what is today commonly called **proselytizing or ‘sheep stealing.’**” For “in view of the large number of non-Christians in the world and the enormous challenge of the common evangelistic task, it is neither theologically legitimate nor a prudent use of resources for one Christian community to **proselytize** among active adherents of another Christian community.” Thus, “**We condemn the practice of recruiting people** from another community for the purposes of denominational or institutional aggrandizement.”⁵⁶⁵

Please note also that Colson-Neuhaus borrowed and formalized the 1972 language of Catholic University of America’s Ronan Hoffman:

“He [Christ] reproached them [the Pharisees] not for their missionary zeal but because this zeal was animated less by a desire of promoting God’s glory and the good of men than by the desire of **self-aggrandizement and of boasting of the increase in the numbers of their sect.**”⁵⁶⁶

[In his antagonism to an Evangelical view of conversion, Hoffman seems to have Southern Baptists in mind with this comment!]

Note also how the skillful dialectic of the Colson-Neuhaus Declaration curiously coincides with the teaching of Clement XIII, *In Dominico Agro* [In the field of the Lord]—On the Instruction in the Faith (1761), written not long after the First Great Awakening:

“2. It often happens that certain unworthy ideas come forth in the Church of God which, although they directly contradict each other, plot together to undermine the purity of the Catholic faith in some way. **It is very difficult to cautiously balance our speech between both enemies in such a way that We seem to turn Our backs on none of them, but to shun and condemn both enemies of Christ equally.** Meanwhile the matter is such that diabolical error, when it has artfully colored its lies, easily clothes itself in the likeness of truth while very brief additions or changes corrupt the meaning of expressions; and confession, which usually works salvation, sometimes, with a slight change, inches toward death.”⁵⁶⁷

Please note also that Spurgeon addressed the topic of “sheep-stealing” in his *The Soul Winner*, first published in 1859:

“We do not regard it as soulwinning to steal members from other established churches and train them to say our particular creed. We aim to bring souls to Christ rather than to make converts to our churches. Sheep-stealers roam abroad, concerning whom I will say nothing except that they are not brothers, not acting in brotherly fashion.”⁵⁶⁸

⁵⁶⁴“Evangelicals and Catholic Together: The Christian Mission in the Third Millennium,” in Keith A. Fournier, with William D. Watkins, *A House United? Evangelicals and Catholics Together: A Winning Alliance for the 21st Century* (Colorado Springs: NavPress, 1994), 346.

⁵⁶⁵Geisler and MacKenzie, *Roman Catholics and Evangelicals: Agreements and Differences* (Grand Rapids: Baker, 1995), 493. Interestingly, the mention of “institutional aggrandisement” is reminiscent of the Council of Constance’s “Sentence condemning the various articles of John Wyclif,” which stated, “We learn from the writings and deeds of the holy fathers that the catholic faith without which (as the Apostle says) it is impossible to please God, has often been attacked by false followers of the same faith, or rather by perverse assailants, and by those who, desirous of the world’s glory, are led on by proud curiosity to know more than they should; and that it has been defended against such persons by the church’s faithful spiritual knights armed with the shield of faith. Indeed these kinds of wars were prefigured in the physical wars of the Israelite people against idolatrous nations” (“Council of Constance, 1414-1418 A.D.,” from: <http://www.dailycatholic.org/history/16ecume1.htm>; accessed 24 Sept 2004; Internet; italics mine).

⁵⁶⁶Ronan Hoffman, [in response to: 1967: Are Conversion Missions Outmoded?] “Yes! Conversion and the Mission of the Church,” in Donald McGavran, ed., *Eye of the Storm: The Great Debate in Mission* (Waco, TX: Word, 1972), 71.

⁵⁶⁷Clement XIII, *In Dominico Agro*—On Instruction in the Faith (14 June 1761); available at: <http://www.ewtn.com/library/ENCYC/C13INDOM.HTM>; accessed: 8 Sept 2004; Internet.

⁵⁶⁸Charles H. Spurgeon, *The Soul Winner* (New Kensington, PA: Whitaker House, 1995), 7.

2006 Note some of the points from the report on the “Inter-religious Consultation on ‘Conversion—Assessing the Reality,’” affirmed by the Vatican and the World Council of Churches, on 12-16 May 2006, in Lariano/Velletri, Italy:

3. We affirm that while everyone has a right to invite others to an understanding of their faith, it should not be exercised by violating other’s rights and religious sensibilities. At the same time, all should heal themselves from the obsession of converting others.
4. Freedom of religion enjoins upon all of us the equally non-negotiable responsibility to respect faiths other than our own, and never to denigrate, vilify or misrepresent them for the purpose of affirming superiority of our faith.
5. We acknowledge that errors have been perpetrated and injustice committed by the adherents of every faith. Therefore, it is incumbent on every community to conduct honest self-critical examination of its historical conduct as well as its doctrinal/theological precepts. Such self-criticism and repentance should lead to necessary reforms *inter alia* on the issue of conversion.
6. A particular reform that we would commend to practitioners and establishments of all faiths is to ensure that conversion by “unethical” means are discouraged and rejected by one and all. There should be transparency in the practice of inviting others to one’s faith.
10. We see the need for and usefulness of a continuing exercise to collectively evolve a “code of conduct” on conversion, which all faiths should follow. We therefore feel that inter-religious dialogues on the issue of conversion should continue at various levels.⁵⁶⁹

A headline for an article from this consultation read: “Vatican/WCC study on conversion affirms freedom of religion, warns about ‘obsession of converting others’”

“A study process jointly sponsored by the Vatican and the World Council of Churches (WCC) kicked off this week by affirming the freedom of religion as a ‘non-negotiable’ human right valid for everyone everywhere **while at the same time stressing that the ‘obsession of converting others’ needs to be cured.** ...

“The report makes a bold recommendation: ‘All should heal themselves from the obsession of converting others’. Acknowledging that ‘errors have been perpetrated and injustice committed by the adherents of every faith,’ it suggests that ‘it is incumbent on every community to conduct honest self-critical examination’ of its historical record as well as its doctrines.

“As a result of such ‘self-criticism and repentance,’ some reforms should take place in order to ensure a healthier approach to the issue of conversion. Some concrete suggestions include: discouraging and rejecting ‘unethical means’, avoiding taking advantage of ‘vulnerable’ people like children and disabled persons, and doing humanitarian work ‘without any ulterior motives’.

“The report, issued by the 27 participants from Buddhist, Christian, Hindu, Muslim, Jewish and Yoruba religious backgrounds, recognizes that ‘many differences and disagreements’ remained among them, but nonetheless a ‘convergent understanding of the several aspects of the issue of religious conversion’ developed.”⁵⁷⁰

2007 World Evangelical Alliance’s general secretary Rev. Dr Geoff Tunnicliffe gave full approval of the WEA’s involvement in the further development of the 2006 **“code of conduct to guide activities seeking converts to Christianity”** [above] with the Vatican and the WCC to be finalized by 2010.⁵⁷¹

Since, it seems, that the WEA has approved this measure, severely limitations may be enacted against the evangelism activities of WEA member churches, such as in France, where an anti-sect law is now on the books (as of 31 May 2000). France chose to define “sectarian” as being congregational, and not being a member of either the Roman Catholic church, the French Protestant Federation, or the French Evangelical Alliance. The “face off” is now for 2010, perhaps with implementation to follow!

⁵⁶⁹“Report from inter-religious consultation on ‘Conversion – assessing the reality’”; available from <http://www.oikoumene.org/index.php?id=2252&L=0>; accessed 2 Nov 2007; Internet.

⁵⁷⁰“Vatican/WCC study on conversion affirms freedom of religion, warns about ‘obsession of converting others’” available from: <http://www.oikoumene.org/en/news/news-management/all-news-english/display-single-english-news/browse/25/article/1634/vaticanwcc-study-on-conv.html>; accessed 2 Nov 2007; Internet.

⁵⁷¹“Christian code of conduct on religious conversion wins broader backing”; available from: <http://www.oikoumene.org/en/news/news-management/eng/a/article/1634/christian-code-of-conduct.html>; accessed: 24 Sept 2009; Internet.

2016 The EU-Vatican appoints a world “Special Envoy for the Promotion of Freedom of Religion or Belief Outside the EU”:

The European Union (EU) has appointed a man tasked with imposing ‘European values’ on the entire globe, and solving time-old divisions over culture, and religious conflict.

EU Commission President Jean-Claude Juncker named the new ‘Special Envoy for the promotion of freedom of religion or belief outside the EU’ at the Vatican on Friday.

Mr. Ján Figel served as the European Commissioner for Education, Training, Culture and Youth before becoming the First Deputy-Prime Minister of the Slovak Republic in 2010.

Speaking at the Vatican on the occasion of the award of the Charlemagne Prize for European integration to Pope Francis, President Juncker seemed optimistic about the new grandiose initiative and monumental task before Mr. Figel:

“Freedom of religion or belief is a fundamental right which is part of the foundation of the European Union. The persistent persecution of religious and ethnic minorities makes protecting and promoting this freedom inside and outside the EU all the more essential”, he said.

Adding: “I trust that Ján Figel, our Special Envoy, will help us in this endeavour, sharpening our focus and ensuring that this important issue gets the attention it deserves.”

The initiative for a new special envoy was called for in a European Parliament resolution on the 4th February this year.⁵⁷²

2016 New Russian law making “missionary activity” outside prescribed places illegal:

“The legislation, which was abruptly introduced into the package of antiterrorism bills on June 20, defines missionary activity as public worship and other religious rites and ceremonies; the distribution of religious literature, printed, audio, and video materials; public fundraising for religious purposes; conducting worship and religious meetings; and preaching.”⁵⁷³

“‘An anti-terrorism package is almost certainly one that will pass,’ SOVA Center for Information and Analysis Director Aleksandr Verkhovsky commented to Forum 18 from Moscow on 22 June. So adding the sharing belief restrictions to such a package was ‘a clever move.’”⁵⁷⁴

Terminology in the Law: “missionary activity”?

In the Press:

“Sharing belief”

“Sharing the faith”

“Evangelism”

“Evangelizing”

Reason: “extremism” (Muslim), or Islamic “radicalization” (French).

2018, July 24-26 (Washington D.C.) First ever “Ministerial to Advance Religious Freedom”—watching for anti-proselytism rhetoric

“On July 24-26, the State Department will bring together religious leaders, civil society groups, survivors of religious persecution, and delegations from foreign governments for the first-ever Ministerial to Advance Religious Freedom in Washington, D.C. Vice President Mike Pence and other senior Trump administration officials will also be participating. Our goal is simple: to promote the God-given human right to believe what you want to believe.”⁵⁷⁵

⁵⁷²“European Union Appoints Man To Solve All Global Religious Conflict”; available at: <http://www.breitbart.com/london/2016/05/09/european-union-appoints-man-solve-global-religious-conflict/> (Online); accessed: 9 May 2016; Internet.

⁵⁷³“Adventists Observe Day of Prayer as Russia Moves to Limit Missionary Activity: An Adventist leader also appeals to the Russian president to reject the legislation.” <http://www.adventistreview.org/church-news/story4134-adventists-pray-for-russia-not-to-restrict-missionary-activity>; accessed 17 July 2016; Internet.

⁵⁷⁴“RUSSIA: Putin signs sharing beliefs, ‘extremism’, punishments” (July 8 2016); http://www.forum18.org/archive.php?article_id=2197; accessed 17 July 2016; Internet.

⁵⁷⁵“Religious Persecution in Iran, China Must End Now” by Michael R. Pompeo, Secretary of State; available at: <https://www.state.gov/secretary/remarks/2018/07/284447.htm> (Online); accessed: 25 July 2018; Internet. Following the above quote were listed the following purposes:

“**We need partners to advance religious freedom**

“To advance the cause of religious freedom, we need all these voices to work together.

“We need civil society groups, who are often the first to hear reports of violations, to continue their courageous work on the front lines.

May the Lord protect us in our New Testament evangelism as we fulfill His Great Commission!

Conclusions on Historical Terminology:

Evangelism has been discussed and fiercely debated throughout the history of the churches. Its seeming lack of attention in many “church history” classes is likely due to its omission in the history books, and due to the fact that most evangelists and evangelistic movements were extirpated by the Roman Catholic church. Later, among liberalizing Protestants, evangelism was shunned because it was viewed as “fanaticism,” and among ecumenical Christians, evangelism was condemned as proselytizing. Simultaneously, bringing up past issues like the hundreds of thousands of Second Millennium martyrdoms in Western Europe at the hand of Rome (prior to the Enlightenment) in “church history” classes is deemed an unnecessary digging up of the “weaknesses of the past”⁵⁷⁶ [ignoring or covering up the past is quite novel if one is to learn from the past], and one must remember that supposedly “both sides were to blame.”⁵⁷⁷

“We need religious leaders of every faith to articulate to their adherents that violence is not a righteous way to propagate belief.

“We need governments to recognize religious discrimination and persecution, take a firm stand against it, and treat religious freedom as a foreign policy priority.

“And we need to hear the stories of those persecuted, tortured, falsely imprisoned, and killed for their faith. We can honor their sacrifices by preventing these atrocities from happening again.

“Promoting religious freedom for all not only advances the interests of individuals, but countries and faith groups around the world. Where fundamental freedoms of religion, speech, press, and peaceful assembly exist, ideas compete with one another and different views are discussed openly. Greater understanding comes from this free exchange. Countries that champion individual freedoms are often the most secure, economically vibrant, and prosperous in the world. Religious freedom is an indispensable building block of free societies.

“The Trump administration is passionate about promoting and defending international religious freedom. But the challenge is too big for any one nation. We need every country to protect and defend freedom of religion for everyone. I look forward to welcoming my counterparts to the U.S. State Department as we fight for the persecuted, speak out for the voiceless, and work together to pave the way for greater religious freedom around the world” (ibid.).

⁵⁷⁶See John Paul II, *Tertio Millennio Adviente* (14 Nov 1994), which speaks in very general terms of the weaknesses of the past: “She [the Church] cannot cross the threshold of the new millennium without encouraging her children to purify themselves, through repentance, of past errors and instances of infidelity, inconsistency and slowness to act. Acknowledging the weaknesses of the past is an act of honesty and courage which helps us to strengthen our faith, which alerts us to face today’s temptations and challenges, and prepares us to meet them. 34. Among the sins which require a greater commitment to repentance and conversion should certainly be counted those which have been detrimental to the unity willed by God for his people. In the course of the 1,000 years now drawing to a close, even more than in the first millennium, ecclesial communion has been painfully wounded, a fact ‘for which, at times, men of both sides were to blame.’” (*op. cit.*, par. 33-34).

⁵⁷⁷Some would say here, “After all, didn’t Calvin have his Servetus?” [note the last sentence in the prior footnote from a Papal encyclical] Servetus was executed under the command of Geneva’s town council for his denial of the Trinity, a capital crime all over Catholic Europe at the time. However, according to Crespin’s martyrology (Geneva, 1570), there were 12 martyred Huguenots in France at the hand of Rome’s clergy in 1553, that same year Servetus was executed (M. Dymonet martyred for heresy in Lyon; L. de Marsac, and his cousin, and E. Gravot burned at the stake for heresy in Lyon; S. Laloé martyred in Dijon, his executer, J. Sylvestre, was converted as a result; D. Peloquin burned at the stake in Ville-franche; N. Nail arrested with Bibles from Geneva burned over a fire in Paris; A. Magne burned alive in Paris; G. Neel burned at the stake in Evreux; E. le Roy and P. Denocheau executed in Chartres; P. Serre burned at the stake in Toulouse), the year before, 1552, there were eight martyred by Rome’s clergy for the Gospel in France (The Lausanne five: M. Alba, P. Escrivain, B. Seguin, C. Favre and P. Navihère, arrested on their third day in Lyon, imprisoned, judged guilty of heresy, and strangled and burned at the stake; P. Bergier also strangled for the faith in Lyon; H. Gravier martyred in Bourg-en-Bresse; R. Poyet burned at the stake in Anjou), and the year after, 1555, there were nine martyred by Rome’s clergy for their faith in Christ in France (P. Panier is decapitated in Dole of Bourgogne; J. Filleul and J. Leveillé hung and burned alive in Paris; F. Gamba burned at the stake at Bresse in Lombardie; D. Le Vayr colporter of Geneva Bibles, raised from the fire three times before being burned alive in Rouen; G. Dalençon, Bible colporter, betrayed after several trips, martyred along with a dyer of cloth in Montpellier; R. Lefevre arrested in Lyons, burned at the stake in Paris; P. de la Vau burned alive in Nimes). This does not count the 850 Waldensian-Lutheran’s killed in the cities of Merindol and Cabrières, France, when they were destroyed in 1545, nor for the 100,000 Huguenots massacred in the St. Bartholomew massacre in Paris in 1572 (during a wedding celebration of a Huguenot prince with the daughter of the King of France), wherein Rome’s Cardinal Richelieu killed the first man, the Huguenot Admiral of the French army, Coligny. In England the martyrdoms were only beginning (with the beheading of Lady Jane Gray) under Queen Mary who took the throne in 1553. In 1555 there were 12 martyrdoms throughout England (including in London J. Rogers, the first heretic burned alive under reign of Queen Mary; Bishop J. Hooper burned in Gloucester; H. Gudaker, primate of Ireland poisoned; Minister and Lawyer R. Taylor thrown in the fire at Aldham

From Edwards to Finney, Christians reacted for or against the First Great Awakening. After Finney, many conservative Christians were for his evangelism⁵⁷⁸ or against his theology and practice,⁵⁷⁹ as he had piercingly negative words against the Westminster Confession,⁵⁸⁰ as well as election and predestination, much like John Wesley 100 years before him.⁵⁸¹

During Billy Graham's ministry in the 1950s, Christians were divided three ways over his ministry: (1) separation from; (2) agreement with; and (3) anti-conversionist.⁵⁸² And so the historical cycle regarding what constitutes proper evangelization continues.

One can be so weighed down by false views and responding to the multitudinous conferences and dialogues, that one can forget to "Do the work of an evangelist", and change the Great Commission to say, "Go into all the world and right all the wrong views of the Gospel and evangelism." This trap must be avoided, while not ignoring the hard lessons of false views.

Common; L. Saunders, minister in London, burned at the stake in Coventry; Pastor G. Marsh burned at the stake at Westchester; T. Thomkins burned on hand prior to being burned at the stake in London; T. Causton burned at Raleigh; W. Pygat at Braintree; T. Higby at Horndon; S. Knight at Malden; W. Hunter at Brentwood; J. Lawrence, R. White, and W. Dighel at Gloucester; J. Alcock died in prison; W. Flower burned at Westminster for a whistle during mass). In fact, under Queen Mary, 800 Protestants were killed in the first 2 years of her reign according to Crespin's 1570 Martyrology. It is unimaginable to compare "Calvin's Servetus" to the many martyrs and even massacres at the hands of the Catholic clergy during the same years!

⁵⁷⁸Two examples of those who were "for" Finney were R. A. Torrey, who emphasized the Spirit-filled life and personal soul-winning, are Bill Bright, whose "How to Have a Spirit-Filled Life" is like a page from Finney, and V. Raymond Edman, former president of Wheaton College who wrote, *Finney Lives On: The Secret of Revival in Our Time* (Wheaton, IL: Scripture Press, 1951).

⁵⁷⁹For example, see Ian Murray, *The Invitation System* (Edinburgh: Banner of Truth, 1967) and *Revival and Revivalism: The Making and Marring of American Evangelicalism, 1750-1858* (Edinburgh: Banner of Truth, 1994), or Erroll Hulse, *The Great Invitation* (Welwyn: Evangelical Press, 1986).

⁵⁸⁰"Every uninspired attempt to frame for the church an authoritative standard of opinion which shall be regarded as an unquestionable exposition of the word of God, is not only impious in itself, but it is also a tacit assumption of the fundamental dogma of Papacy. The Assembly of Divines did more than to assume the necessity of a Pope to give law to the opinions of men; they assumed to create an immortal one, or rather to embalm their own creed, and preserve it as the Pope of all generations; or it is more just to say, that those who have adopted that confession of faith and catechism as an authoritative standard of doctrine, have absurdly adopted the most obnoxious principle of Popery, and elevated their confession and catechism to the Papal throne and into the place of the Holy Ghost. That the instrument framed by that assembly should in the nineteenth century be recognized as a standard of the church, or of an intelligent branch of it, is not only amazing, but I must say that it is highly ridiculous. It is as absurd in theology as it would be in any other branch of science, and as injurious and stultifying as it is absurd and ridiculous. It is better to have a living that a dead Pope. If we must have an authoritative expounder of the word of God, let us have a living one, so as not to preclude the hope of improvement. 'A living dog is better than a dead lion;' so a living Pope is better than a dead and stereotyped confession of faith, that holds all men bound to subscribe to its unalterable dogmas and unvarying terminology" (Charles G. Finney, "Preface," *Systematic Theology*, ed. by J. H. Fairchild [E. J. Goodrich, 1878; South Gate, CA: Porter Kemp, 1944], xii). By the way, the reader will note that Alexander Campbell, by several years an elder to Finney, was also very iconoclastic as regarded all denominations of his day.

⁵⁸¹"VII. 1. This premised, let it be observed, that this doctrine represents our blessed Lord, 'Jesus Christ the righteous,' 'the only begotten Son of the Father, full of grace and truth,' as an hypocrite, a deceiver of the people, a man void of common sincerity. For it cannot be denied, that he everywhere speaks as if he was willing that all men should be saved. Therefore, to say he was not willing that all men should be saved, is to represent him as a mere hypocrite and dissembler. It cannot be denied that the gracious words which came out of his mouth are full of invitations to all sinners. To say, then, he did not intend to save all sinners, is to represent him as a gross deceiver of the people. You cannot deny that he says, 'Come unto me, all ye that are weary and heavy laden.' If, then, you say he calls those that cannot come; those whom he knows to be unable to come; those whom he can make able to come, but will not; how is it possible to describe greater insincerity? ... 3. This is the blasphemy clearly contained in the horrible decree of predestination! And here I fix my foot. On this I join issue with every assertor of it. ... 4. This is the blasphemy for which (however I love the persons who assert it) I abhor the doctrine of predestination, a doctrine, upon the supposition of which, if one could possibly suppose it for a moment, (call it election, reprobation, or what you please, for all comes to the same thing) one might say to our adversary, the devil, 'Thou fool, why dost thou roar about any longer? Thy lying in wait for souls is as needless and useless as our preaching. Hearest thou not, that God hath taken thy work out of thy hands; and that he doeth it much more effectually?'" (John Wesley, "Free Grace," Sermon 128 [1740 sermon from 1872 edition]; available at : <http://gbgm-umc.org/UMhistory/Wesley/sermons/serm-128.stm>; accessed 30 Oct 2006).

⁵⁸²See Thomas P. Johnston, *Examining the Evangelistic Theology of Billy Graham* (Eugene, OR: Wipf & Stock, 2003), Chapter 5, "Cooperation."

A study of historical terminology for evangelizing opens a “Pandora’s Box” of theological and practical considerations. In the quest for a normative definition of evangelizing, we are brought to seek insight from the pages of the Bible. Now ... finally ... the truth of Scripture weighs in on this very emotive topic—a definition of evangelism!

C. Toward Translating Proclamational Words in the Old Testament:

Introduction:

The first two verbs in Psalm 19 happen to be proclamational verbs. While speaking of general revelation, they none the less exhibit a practice which was far too common in the translation practices of the King James Bible.

The following chart displays the wide range of verbs used to translate the verbs in Psalm 19:1, “The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.”

On the Translation of the verbs in Psalm 19:1

Hebrew	Greek	Latin	Wycliffe 2 nd ed (1388)	Coverdale (1534)	KJV	Douais- Rheims (1899)	RSV (1952)	NAS (1977)	NIV (1984)	New Jerusalem (1985)	ABS' GNT (1993)	NET (2004, 2005)
Saphar	διηγέομαι	enarrant	tellen	declare	declare	shew forth	are telling	are telling	declare	declare	reveals	declare
Nagad	ἀναγγέλλω	adnuntiat*	tellith	sheweth	sheweth	declare	proclaims	is declaring	proclaim	proclaims	shows	displays

*The New Latin Vulgate changed this verb to “annuntiat”

The question that jumps out, especially from the second verb, is as follows: is the Hebrew *nagad* proclamational or is it visual?

Brown-Driver-Briggs encouraged the following translations: 1) tell, announce, report; 2) declare, make known, expound; 3) inform of; 4) publish, declare, proclaim; 5) avow, acknowledge, confess

The *Theological Wordbook of the OT* used two terms as translations of *nagad*: tell, make known

The *Holiday Lexicon* included the following verbs: put forward, report, announce, tell; speak out; denounce; explain, solve.

From these lexicons, the answer is that the verb *nagad* is always verbal. But just like the variance of translation of this verb, so there is a wide variance in the translation of many proclamational verbs in the OT, particularly those that are most closely related to evangelism!

English verbs used to translate Psalm 19:1-2:

As a test case for the translation of proclamational words;

A test case in understanding the value and role of general revelation:

The First Four Verbs in Psalm 19 [18]:1-2

Version	#1	#2	#3	#4
Hebrew (JPS)	פָּרַס	גָּדַד	נִבֵּעַ	חָוָה
Greek (GOT)	διηγέομαι	ἀναγγέλλω	ἐρεῦγομαι	ἀναγγέλλω
Latin (Clem)	enarro	annuntio	eructo	indico
Wycliffe (1388)	tell	tell	tell	shew
Bishops (1568)	declare	shew	occasion talk	teach
Geneva (1560)	declare	shew	utter	teach
KJV (1611)	declare	shew	utter	shew
KJV (1769)	declare	shew	utter	shew
Webster's (1833)	declare	show	utter	show
Leeser (1853)	relate	tell	utter	show
Darby (1884/1890)	declare	shew	utter	shew
Young's (1862/1898)	recount	declare	utter	shew
ERV (1885)	declare	shew	utter	shew
ASV (1901)	declare	show	utter	show
JPS (1917)	declare	show	utter	reveal
Cambridge (1949)	sound	make clear	send	give
RSV (1952)	tell	proclaim	pour forth	declare
NAS (1977)	tell	declare	pour forth	reveal
NKJ (1982)	declare	show	utter	reveal
NIV (1984)	declare	proclaim	pour forth	display
NJB (1985)	declare	proclaim	discourse	hand on
NRSV (1989)	tell	proclaim	pour forth	declare
NAB (1991)	declare	proclaim	convey	impart
GNT (1993)	reveals	plainly show	announce	repeat
CEV (1991/1995)	keep telling	declare	inform	announce
NIRV (1998)	tell	show	speak	make [known]
TNIV (2001)	declare	proclaim	pour forth	display
NLT (2004)	proclaim	display	continue to speak	make [known]
HCSB (2005)	declare	proclaim	pour out	communicate
NET (2006)	declare	display	speak	reveal
NAB (2010)	declare	proclaim	pour forth	whispers
NIV (2011)	declare	proclaim	pour forth	reveal
ESV (2016)	declare	proclaim	pour out	reveal
CSB (2017)	declare	proclaim	pour out	communicate
Movement	Steady with the verb "declare"	From "show" to "proclaim"	From "utter" to "pour forth/out"	From "show" to mixed: from "whisper" [hidden], to "display" [visual], to "reveal" [cognitive], to "communicate" [verbal]
Emphasis	Maintained declarative emphasis	Movement from a visual display (show and tell) to declarative only	From an anthropomorphic rendering of verb to more literal	From declarative (likely meaning of <i>chavah</i>) to a broad mixture of ideas

Here is another striking example of this perplexing variety:

Deut 26:17-18, “You have today declared the LORD to be your God, and that you would walk in His ways and keep His statutes, His commandments and His ordinances, and listen to His voice. And the LORD has today declared you to be His people, a treasured possession, as He promised you, and that you should keep all His commandments;”

Translations of ‘amar (to say, tell) in Deut 26:17-18

Hebrew	Geneva (1560)	KJV (1611/1769)	Young’s (1862)	Darby (1885)	Douais-Rheims* (1899)	RSV (1952)	NAS (1977)	NIV (1984)	NJB* (1985)	NRSV	NAB* (1985)	Holman (2005)
‘amar	hast set vp	hast avouched	hast caused to promise	hast this day accepted	hast chosen	have declared	have today declared	have declared	have obtained this declaration	have obtained the Lord’s agreement	are making this agreement	have affirmed
‘amar	hathe set thee vp	hath avouched thee	hath caused thee to promise	hath accepted thee	hath chosen thee	has declared this day concerning you	has today declared you	has declared this day that you	has obtained this declaration from you	has obtained your agreement	is making this agreement with you	has affirmed that you

The following chart is meant to whet the appetite as to what studies are possible when a particular word is studied in the original languages. This chart considers the translation of 9 uses of *nagad* in Deuteronomy in several English translations, with the addition of Deut 25:9, in which the NASB used “declare.”

On the Translation of *nagad* in Deuteronomy (with the addition of Deut 25:9)

Reference	Hebrew	Greek	Latin	KJV	NAS	NIV	NJB*
Deut 4:13	w + nagad	καί + ἀναγγέλλω	et + ostendit	And he declared	So he declared	He declared	He revealed
Deut 5:5	Nagad	ἀναγγέλλω	adnuntiarem	to shew	to declare	to declare	to let you know
Deut 17:4	w + nagad + lqa + shama	καὶ ἀναγγελῆ σοι καὶ ἐκζητήσεις	et hoc tibi fuerit nuntiatum	And it be told thee, and thou hast heard of it	and if it is told you and you have heard of it	and this has been brought to your attention	and this person is denounced to you
Deut 17:9	Nagad	ἀναγγέλλω	indicabunt	they shall shew	they shall declare	they shall give	And let you know
Deut 17:10	Nagad	ἀναγγέλλω	dixerint	shall shew	they declare	shall give	they give
Deut 17:11	Nagad	ἀναγγέλλω	-	they shall shew	they shall declare	they give	they have given
Deut 25:9	‘anah + ‘amar	ἀποκρίνομαι + λέγω	et dicet	and shall answer and say	and she shall declare	and say	and pronounce the following words
Deut 26:3	Nagad	ἀναγγέλλω	profiteor	I profess	I declare	I declare	I declare
Deut 30:18	Nagad	ἀναγγέλλω	praedico	I denounce	I declare	I declare	I tell
Deut 32:7	Nagad	ἀναγγέλλω	adnuntiabit	he will shew	he will inform	he will tell	let him explain

Using the Old Testament as an example, the chart below examines the translation of Hebrew words into Greek, Latin, and English. A lack of clarity in translation is sometimes apparent by use of the word “shew” in key verses of the KJV, most often found when in the context of 1st person renderings.

A Proclaimed or Spoken Witness in the Old Testament
(Often Focused toward the Nations, the Peoples, a People Yet to be Born, etc.)
A Select Translation Analysis Organized by (1) Hebrew Verbs and (2) Greek translation
[this study supplies examples only, and is not exhaustive—see the note following this chart]

#	Passage	Person/Form	Hebrew	Stem	LXX	Latin	KJV	NAS
1.	Psa 9:14	1 st person, sg	<i>Saphar</i>	Piel	ἐξαγγέλλω	<i>Adnuntiem</i>	Shew forth	Tell
2.	Psa 71:15	My mouth	<i>Saphar</i>	Piel	ἐξαγγέλλω	<i>Adnuntiabit</i>	Shew forth	Tell
3.	Psa 73:28	1 st person, sg	<i>Saphar</i>	Piel	ἐξαγγέλλω	<i>Praedicationes</i>	Declare	Tell
4.	Psa 79:13	1 st person, pl	<i>Saphar</i>	Piel	ἐξαγγέλλω	<i>Adnuntiabimus</i>	Shew forth	Tell
5.	Psa 107:22	3 rd person, pl	<i>Saphar</i>	Piel	ἐξαγγέλλω	<i>Adnuntien</i>	Declare	Tell
6.	Psa 119:13	1 st person, sg	<i>Saphar</i>	Piel	ἐξαγγέλλω	<i>Pronuntiavi</i>	Declare	Tell
7.	Psa 22:30	P generation	<i>Saphar</i>	Piel	ἀναγγέλλω	<i>Conspectu</i>	Be accounted to	Tell
8.	Psa 96:3	Imperative, pl	<i>Saphar</i>	Piel	ἀναγγέλλω	<i>Adnuntiate</i>	Declare	Tell
9.	Psa 102:21	Infinitive	<i>Saphar</i>	Piel	ἀναγγέλλω	<i>Narretur</i>	Declare	Tell
10.	Psa 78:4	Participle, pl	<i>Saphar</i>	Piel	ἀπαγγέλλω	<i>Narrantes</i>	Shew	Tell
11.	Psa 78:6	Next generation	<i>Saphar</i>	Piel	ἀπαγγέλλω	<i>Narrabunt</i>	Declare	Tell
12.	Ezek 12:16	A few	<i>Saphar</i>	Piel	ἐκδιηγέομαι	<i>Narrent</i>	Declare	Tell
13.	Psa 118:17	1 st person	<i>Saphar</i>	Piel	ἐκδιηγέομαι	<i>Narrabo</i>	Declare	Tell
14.	Psa 9:1	1 st person	<i>Saphar</i>	Piel	διηγέομαι	<i>Narrabo</i>	Shew forth	Tell
15.	Psa 19:1 (1)	Heavens	<i>Saphar</i>	Piel	διηγέομαι	<i>Enarrant</i>	Declare	Tell
16.	Psa 26:7 (2)	1 st person	<i>Saphar</i>	Piel	διηγέομαι	<i>Enarrem</i>	Tell	Declare
17.	Psa 48:13	2 nd person	<i>Saphar</i>	Piel	διηγέομαι	<i>Enarretis</i>	Tell	Tell
18.	Psa 50:16	The wicked	<i>Saphar</i>	Piel	διηγέομαι	<i>Enarras</i>	Declare	Declare
19.	Psa 66:16	1 st person	<i>Saphar</i>	Piel	διηγέομαι	<i>Narrabo</i>	Declare	Tell
20.	Psa 75:1	Works/men	<i>Saphar</i>	Piel	διηγέομαι	<i>Narrabimus</i>	Declare	Declare
21.	Psa 88:11	In the grave	<i>Saphar</i>	Pual	διηγέομαι	<i>Narrabit</i>	Declare	Declare
22.	Psa 145:6 (2)	3 rd person	<i>Saphar</i>	Piel	διηγέομαι	<i>Narrabunt</i>	Declare	Tell
23.	Isa 43:21	People formed	<i>Saphar</i>	Piel	διηγέομαι	<i>Narrabit</i>	Shew forth	Declare
24.	Exod 9:16	God	<i>Saphar</i>	Piel	διαγγέλλω	<i>Narretur</i>	Declare	Proclaim
25.	Psa 2:7 (1)	1 st person	<i>Saphar</i>	Piel	διαγγέλλω	<i>Praedicans</i>	Declare	Surely tell
26.	1 Chron 16:24	Imperative	<i>Saphar</i>	Piel	ἐξηγέομαι ⁵⁸³	<i>Narrate</i>	Declare	Tell
27.	Psa 40:5 (1)	1 st person	<i>Nagad</i>	Hiph	ἀπαγγέλλω	<i>Adnuntiavi</i>	Declare	Declare
28.	Psa 71:17	Psalmist	<i>Nagad</i>	Hiph	ἀπαγγέλλω	<i>Pronuntiabo</i>	Declare	Declare
29.	Psa 71:18	Psalmist	<i>Nagad</i>	Hiph	ἀπαγγέλλω	<i>Adnuntiem</i>	Shew	Declare
30.	Psa 145:4	One generat'n	<i>Nagad</i>	Hiph	ἀπαγγέλλω	<i>Pronuntiabunt</i>	Declare	Declare
31.	Psa 147:19	God	<i>Nagad</i>	Hiph	ἀπαγγέλλω	<i>Adnuntiat</i>	Shew	Declare
32.	Deut 4:13	God	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Ostendit</i>	Declare	Declare
33.	Deut 5:5	Moses	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiare</i>	Shew	Declare
34.	Deut 30:18	Moses	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Praedico</i>	Denounce	Declare
35.	Deut 32:7	Your father	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiabit</i>	Shew	Inform
36.	1 Sam 3:13	God	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Praedixi</i>	Have told	Have told
37.	2 Sam 1:20 (1)	Negative use	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiare</i>	Tell	Tell
38.	Job 33:23	An angel	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiet</i>	Shew	Remind
39.	Psa 9:11	Command	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiate</i>	Declare	Declare
40.	Psa 19:1 (2)	Firmament	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiat</i>	Shew forth	Declare
41.	Psa 22:31	N. generation	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiabunt</i>	Declare	Declare
42.	Psa 30:9	The dust	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiabit</i>	Declare	Declare
43.	Psa 50:6	Heavens	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiabunt</i>	Declare	Declare
44.	Psa 51:15	1 st person	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiabit</i>	Shew forth	Declare
41.	Psa 64:9	Men	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiauerunt</i>	Declare	Declare
42.	Psa 92:2	Infinitive	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiandum</i>	Shew forth	Declare
43.	Psa 92:15	The righteous	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntient</i>	Shew	Declare

⁵⁸³1 Chron 16:24 is not found in Ralph's LXX Septuagint (BibleWorks 9.0), but is found in the Greek Orthodox Text.

#	Passage	Person	Hebrew	Stem	LXX	Latin	KJV	NAS
44.	Psa 97:6	Heavens	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Pronuntiabo</i>	Declare	Declare
45.	Psa 111:6	God	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiabit</i>	Shew	Made known
46.	Isa 42:12	The inhabitants	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Nuntiabunt</i>	Declare	Declare
47.	Isa 58:1 (4)	Imperative	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntia</i>	Shew	Declare
48.	Isa 66:19	Those far off	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Pronuntiabunt</i>	Declare	Declare
49.	Jer 4:5	Imperative	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiate</i>	Declare	Declare
50.	Jer 4:15	3 rd person	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiat</i>	Declare	Declare
51.	Jer 5:20	Imperative	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiate</i>	Declare	Declare
52.	Jer 31:10	Imperative	<i>Nagad</i>	Hiph	ἀναγγέλλω	<i>Adnuntiate</i>	Declare	Declare
53.	Psa 75:9	1 st person	<i>Nagad</i>	Hiph	ἀγαλλιάω	<i>Adnuntiabo</i>	Declare	Declare
54.	1 Chron 17:10	The Lord	<i>Nagad</i>	Hiph	αὐξάνω	<i>Adnuntio</i>	Tell	Tell
55.	1 Sam 31:9	Philistines of the death of Saul	<i>Basar</i>	Piel	εὐαγγελίζω	<i>Adnuntiaretur</i>	Publish	Carry the good news
56.	2 Sam 1:20 (2)	Negative use	<i>Basar</i>	Piel	εὐαγγελίζω	<i>Adnuntietis</i>	Publish	Proclaim
57.	2 Sam 18:19	Of Ahimaaz	<i>Basar</i>	Piel	εὐαγγελίζω	<i>Nuntiabo</i>	Bear ... tidings	Bring ... news
58.	2 Sam 18:26	Of one running	<i>Basar</i>	Piel	εὐαγγελίζω	<i>bonus est nuntius</i>	Brings tidings	Bringing good news
59.	1 Kgs 1:42	Of a Jonathan	<i>Basar</i>	Piel	εὐαγγελίζω	<i>bona nuntians</i>	Bring good tidings	Bring good news
60.	Psa 40:9 (1)	1 st person	<i>Basar</i>	Piel	εὐαγγελίζω	<i>Adnuntiavi</i>	Preach	Proclaim glad tidings
61.	Psa 68:11	Women	<i>Basar</i>	Piel	εὐαγγελίζω	<i>Evangelizantibus</i>	Publish	Proclaim
62.	Psa 96:2	Imperative	<i>Basar</i>	Piel	εὐαγγελίζω	<i>Adnuntiate</i>	Shew forth	Proclaim good tidings
63.	Isa 40:9 (1)	Participle	<i>Basar</i>	Piel	εὐαγγελίζω	<i>Quae evangelizas</i>	That bringeth good tidings	Bearer of good news
64.	Isa 40:9 (3)	Participle	<i>Basar</i>	Piel	εὐαγγελίζω	<i>Quae evangelizas</i>	That bringeth good tidings	Bearer of good news
65.	Isa 52:7 (1)	Him	<i>Basar</i>	Piel	εὐαγγελίζω	<i>Adnuntiantis</i>	Bring good tidings	Bring good news
66.	Isa 52:7 (3)	Him	<i>Basar</i>	Piel	εὐαγγελίζω	<i>Adnuntiantis</i>	bring good tidings	Bring good news
67.	Isa 60:6	3 rd person plural	<i>Basar</i>	Piel	εὐαγγελίζω	<i>Adnuntiantes</i>	Shew forth	Bear good news
68.	Isa 61:1 (1)	Infinitive	<i>Basar</i>	Piel	εὐαγγελίζω	<i>Adnuntiandum</i>	Preach good tidings	Bring good news
69.	Joel 2:32 [3:5]	Middle [of God]	<i>Basar</i>	[unclear]	εὐαγγελίζω	<i>In residuis</i>	In the remnant	among the survivors
70.	Nah 1:15 [2:1] (1)	Him	<i>Basar</i>	Piel	εὐαγγελίζω	<i>Evangelizantis</i>	Bringeth good tidings	Brings good news
71.	1 Chron 16:23	Imperative m-pl	<i>Basar</i>	Piel	ἀναγγέλλω	<i>Adnuntiate</i>	Shew forth	Proclaim
72.	Isa 41:27	The Lord will give	<i>Basar</i>	Piel	παρακαλέω	<i>Evangelistam</i>	one that bringeth good tidings	a messenger of good news
73.	Jer 4:16	Imperative	<i>Shama</i>	Hiph	ἀναγγέλλω	<i>auditum est</i>	Publish	Proclaim
74.	Nah 1:15 [2:1] (2)	Him	<i>Shama</i>	Hiph	ἀπαγγέλλω	<i>Adnuntiantis</i>	Publish	Announce
75.	Deut 4:6	Imperfect	<i>Shama</i>	Qal	ἀκούω	<i>Audientes</i>	Shall hear	Will hear
76.	Deut 32:1 (3)	Imperfect	<i>Shama</i>	Qal	ἀκούω	<i>Oris</i>	Hear	Hear
77.	Psa 26:7 (1)	1 st person	<i>Shama</i>	Hiph	ἀκούω	<i>Audiam</i>	Publish	Proclaim
78.	Jer 4:5	Imperative	<i>Shama</i>	Hiph	ἀκούω	<i>Auditum</i>	Publish	Proclaim
79.	Jer 4:15	Participle	<i>Shama</i>	Hiph	ἀκούω	<i>Notum facientis</i>	Publish	Proclaim
80.	Jer 5:20	Imperative	<i>Shama</i>	Hiph	ἀκούω	<i>Auditum facite</i>	Publish	Proclaim
81.	Psa 66:8	Imperative	<i>Shama</i>	Hiph	ἀκουτίζω	<i>Auditam facite</i>	Make ... to be heard	Sound
82.	Psa 106:2 (2)	Rhetorical question	<i>Shama</i>	Hiph	ἀκουστός + ποιέω	<i>Auditas faciet</i>	Shew forth	Show forth—NIV declare
83.	Isa 52:7 (4)	Him	<i>Shama</i>	Hiph	ἀκουστός + ποιέω	<i>Praedicantis</i>	Publish	Announce
84.	Isa 62:11 (1)	The Lord	<i>Shama</i>	Hiph	ἀκουστός + ποιέω	<i>Auditum fecit</i>	Proclaim	Proclaim

#	Passage	Person	Hebrew	Stem	LXX	Latin	KJV	NAS
85.	Isa 52:7 (2)	Him	<i>Shama</i>	Hiph	ἡ ἀκοή (noun)	<i>Praedicantis</i>	Publish	Announce
86.	Neh 8:15 (1)	3 rd person	<i>Shama</i>	Hiph	σημαίνω	<i>Praedicient</i>	Publish	Proclaim
87.	Prov 1:21 (1)	Wisdom	<i>Qara'</i>	Qal	κηρύσσω	<i>Clamitat</i>	Cry	Cry
88.	Isa 61:1 (2)	Infinitive	<i>Qara'</i>	Qal	κηρύσσω	<i>Praedicarem</i>	Proclaim	Proclaim
89.	Jon 1:2	God to Jonah	<i>Qara'</i>	Qal	κηρύσσω	<i>Praedica</i>	Cry	Cry
90.	Jon 3:2	God to Jonah	<i>Qara'</i>	Qal	κηρύσσω	<i>Praedica</i>	Preach	Proclaim
91.	Jon 3:4 (1)	Jonah	<i>Qara'</i>	Qal	κηρύσσω	<i>Clamavit</i>	Cry	Cry
92.	Deut 32:3 (1)	Moses in 1 st pers	<i>Qara'</i>	Qal	καλέω	<i>Invocabo</i>	Publish	Proclaim
93.	Isa 61:2	Infinitive	<i>Qara'</i>	Qal	καλέω	<i>Praedicarem</i>	Proclaim	Proclaim
94.	Prov 9:3	Wisdom	<i>Qara'</i>	Qal	συγκαλέω	<i>Vocarent</i>	Cry	Call
95.	Isa 58:1 (1)	Imperative	<i>Qara'</i>	Qal	ἀναβοάω	<i>Clama</i>	Cry	Cry
96.	Deut 32:7	The elders	<i>'amar</i>	Qal	λέγω	<i>Dicent</i>	Tell	Tell
97.	1 Chron 16:31	3 rd person	<i>'amar</i>	Qal	λέγω	<i>Dicant</i>	Say	Say
98.	Psa 2:7 (2)	The Lord	<i>'amar</i>	Qal	λέγω	<i>Dixit</i>	Say	Say
99.	Psa 40:10 (2)	1 st person	<i>'amar</i>	Qal	λέγω	<i>Dixit</i>	Declare	Speak
100.	Psa 40:16	3 rd person	<i>'amar</i>	Qal	λέγω	<i>Dicant</i>	Say	Say
101.	Psa 70:4	3 rd person	<i>'amar</i>	Qal	λέγω	<i>Dicant</i>	Say	Say
102.	Psa 96:10	Imperative	<i>'amar</i>	Qal	λέγω	<i>Dicete</i>	Say	Say
103.	Psa 106:48	All the people	<i>'amar</i>	Qal	λέγω	<i>Dicet</i>	Say	Say
104.	Psa 107:2	The redeemed, imperative	<i>'amar</i>	Qal	λέγω	<i>Dicant</i>	Say	Say
105.	Psa 118:4	Imperfect	<i>'amar</i>	Qal	λέγω	<i>Dicant</i>	Say	Say
106.	Psa 145:6 (1)	3 rd person	<i>'amar</i>	Qal	λέγω	<i>Dicent</i>	Speak	Speak
107.	Psa 145:11 (1)	3 rd person	<i>'amar</i>	Qal	λέγω	<i>Dixit</i>	Shew	Speak
108.	Prov 1:21 (2)	Wisdom	<i>'amar</i>	Qal	λέγω	<i>Dicens</i>	Uttereth	Utters
109.	Isa 6:9	Imperative	<i>'amar</i>	Qal	λέγω	<i>Dixit</i>	Tell	Tell
110.	Isa 40:9 (6)	Evangelist (<i>bashar</i> , εὐαγγελίζω)	<i>'amar</i>	Qal	λέγω	<i>Dic</i>	Say	Say
111.	Isa 44:5	Imperfect	<i>'amar</i>	Qal	λέγω	<i>Dicet</i>	Say	Say
112.	Isa 45:24	Perfect	<i>'amar</i>	Qal	λέγω	<i>Dicet</i>	Say	Say
113.	Isa 52:7 (5)	Him	<i>'amar</i>	Qal	λέγω	<i>Praedicantis</i>	Say	Say
114.	Isa 62:11 (2)	Imperative	<i>'amar</i>	Qal	λέγω	<i>Dicite</i>	Say	Say
115.	Isa 65:1	Of the Lord	<i>'amar</i>	Qal	λέγω	<i>Dixi</i>	Say	Say
116.	Ezek 2:4	Prophet	<i>'amar</i>	Qal	λέγω	<i>Dices</i>	Say	Say
117.	Jon 1:9	Jonah	<i>'amar</i>	Qal	λέγω	<i>Dixit</i>	Say	Say
118.	Jon 3:4 (2)	Jonah	<i>'amar</i>	Qal	λέγω	<i>Dixit</i>	Say	Say
119.	Exod 4:12	Moses	<i>Dabar</i>	Piel	λαλέω	<i>Loquaris</i>	Say	Say
120.	Deut 5:4	God	<i>Dabar</i>	Piel	λαλέω	<i>Locutus</i>	Talked	Spoke
121.	Deut 6:7 (2)	2 nd person	<i>Dabar</i>	Piel	λαλέω	<i>Meditaberis</i>	Talk	Talk
122.	Deut 11:19 (2)	Infinitive	<i>Dabar</i>	Piel	λαλέω	<i>Meditentur</i>	Speak	Talk
123.	Deut 32:1 (2)	Moses	<i>Dabar</i>	Piel	λαλέω	<i>Loquor</i>	Speak	Speak
124.	Psa 40:5 (2)	1 st person	<i>Dabar</i>	Piel	λαλέω	<i>Locutus</i>	Speak	Speak
125.	Psa 116:10	1 st person; 2 Cor 4	<i>Dabar</i>	Piel	λαλέω	<i>Locutus</i>	Spoken	Said
126.	Psa 119:46	1 st person	<i>Dabar</i>	Piel	λαλέω	<i>Loquebar</i>	Speak	Speak
127.	Psa 145:11 (2)	3 rd person	<i>Dabar</i>	Piel	λαλέω	<i>Loquentur</i>	Talk	Talk
128.	Psa 145:21	1 st person	<i>Dabar</i>	Piel	λαλέω	<i>Loquentur</i>	Speak	Speak
129.	Isa 52:6	God	<i>Dabar</i>	Piel	λαλέω	<i>Loquebar</i>	Speak	Speak
130.	Ezek 3:18	2 nd person	<i>Dabar</i>	Piel	λαλέω	<i>locutus [fueris]</i>	Speakest [to warn]	Speak out [to warn]
131.	Ezek 33:8	2 nd person	<i>Dabar</i>	Piel	λαλέω	<i>Fueris locutus</i>	Speak [to warn]	Speak [to warn]
132.	Amos 5:10	Participle	<i>Dabar</i>	Qal	ὁ λόγος (noun)	<i>Loquentem</i>	Speak	Speak
133.	2 Sam 23:1 (1)	David	<i>Ne'um</i>	(noun)	πιστός (adj)	<i>Dixit</i>	Say	Declare
134.	2 Sam 23:1 (2)	David	<i>Ne'um</i>	(noun)	πιστός (adj)	<i>Dixit</i>	Say	Declare
135.	Psa 35:28	1 st person	<i>Hagah</i>	Qal	μελετάω	<i>Meditabitur</i>	Speak	Declare

#	Passage	Person	Hebrew	Stem	LXX	Latin	KJV	NAS
136.	Psa 71:24	1 st person	<i>Hagah</i>	Qal	μελετάω	<i>Meditabitur</i>	Talk	Utter
137.	Psa 78:2	1 st person	<i>Naba'</i>	Hiphil	φθέγγομαι	<i>Eloquar</i>	Utter	Utter
138.	Psa 19:2 (1)	Heavens	<i>Naba' + dabar</i>	Hiphil	ἐρεύγομαι	<i>Eructat + verbum</i>	Uttereth + speech	Pours forth + speech
139.	Psa 119:171	1 st person	<i>Naba'</i>	Hiphil	ἐξερεύγομαι	<i>Eructabunt</i>	Utter	Utter
140.	Psa 145:7	3 rd person	<i>Naba'</i>	Hiphil	ἐξερεύγομαι	<i>Eructabunt</i>	Utter	Utter
141.	Psa 106:2 (1)	Rhet. question	<i>Malal</i>	Piel	λαλέω	<i>Loquetur</i>	Utter	Speak
142.	Isa 38:19	The father	<i>Yada'</i>	Hiphil	ἀναγγέλλω	<i>Notam</i>	Make known	Tell
143.	Isa 12:4 (3)	Imperative	<i>Yada'</i>	Hiphil	ἀναγγέλλω	<i>Notas</i>	Declare	Make remember
144.	Psa 89:1	1 st person	<i>Yada'</i>	Hiphil	ἀπαγγέλλω	<i>Adnuntiabo</i>	Make known	Make known
145.	Psa 105:1	Imperative	<i>Yada'</i>	Hiphil	ἀπαγγέλλω	<i>Adnuntiate</i>	Make known	Make known
146.	2 Sam 22:50 (1)	1 st person	<i>Yada'</i>	Hiphil	ἐξομολογέω	<i>confitebor</i>	Give thanks	Give thanks
147.	Psa 7:17	1 st person	<i>Yada'</i>	Hiphil	ἐξομολογέω	<i>confitebor</i>	Praise	Give thanks
148.	Psa 119:7	1 st person	<i>Yada'</i>	Hiphil	ἐξομολογέω	<i>confitebor</i>	Praise	Give thanks
149.	1 Sam 16:3	The Lord	<i>Yada'</i>	Hiphil	γνωρίζω	<i>Ostendam</i>	Will show	Will show
150.	1 Chron 16:8	Imperative	<i>Yada'</i>	Hiphil	γνωρίζω	<i>Notas</i>	Make known	Make known
151.	Ezra 7:25	2 nd person	<i>Yada'</i>	Haphel	γνωρίζω	<i>Docete</i>	Teach	Teach
152.	Psa 78:5	Fathers	<i>Yada'</i>	Hiphil	γνωρίζω	<i>Facere</i>	Make known	Teach
153.	Psa 88:12	In the grave	<i>Yada'</i>	Niphal	γνωρίζω	<i>Cognoscentur</i>	Known	Make known
154.	Psa 145:12	Infinitive	<i>Yada'</i>	Hiphil	γνωρίζω	<i>Notam</i>	Make known	Make known
155.	2 Sam 22:50	1 st person sing	<i>Yada'</i>	Hiphil	ἐξομολογέω	<i>Confitebor</i>	Give thanks	Give thanks
156.	Psa 18:49 (1)	1 st person sing	<i>Yada'</i>	Hiphil	ἐξομολογέω	<i>Confitebor</i>	Give thanks	Give thanks
157.	Psa 57:9	1 st person sing	<i>Yada'</i>	Hiphil	ἐξομολογέω	<i>Confitebor</i>	Praise	Give thanks
158.	Psa 92:1	Infinitive	<i>Yada'</i>	Hiphil	ἐξομολογέω	<i>Confiteri</i>	Give thanks	Give thanks
159.	Psa 108:3	1 st person sing	<i>Yada'</i>	Hiphil	ἐξομολογέω	<i>Confitebor</i>	Praise	Give thanks
160.	Deut 4:9 (3)	2 nd person	<i>Yada'</i>	Hiphil	συμβιβάζω	<i>Docebis</i>	Teach	Make known
161.	Exod 18:20 (2)	2 nd person	<i>Yada'</i>	Hiphil	σημαίνω	<i>Colendi</i>	Shew	Make known
162.	Isa 64:2	Prayer to the Lord	<i>Yada</i>	Hiphil	φανερός + εἶμι	<i>Notum fiere</i>	Make known	Make known
163.	2 Sam 22:50 (2)	1 st person sing	<i>Zamar</i>	Piel	ψάλλω	<i>Cantabo</i>	Sing praises	Sing praises
164.	Psa 18:49 (2)	1 st person sing	<i>Zamar</i>	Piel	ψάλλω	<i>Psalmum dico</i>	Sing praises	Sing praises
165.	Psa 57:9	1 st person sing	<i>Zamar</i>	Piel	ψάλλω	<i>Cantabo</i>	Sing	Sing praises
166.	Psa 92:1	Infinitive	<i>Zamar</i>	Piel	ψάλλω	<i>Psallere</i>	Sing praises	Sing praises
167.	Psa 108:3	1 st person sing	<i>Zamar</i>	Piel	ψάλλω	<i>Cantabo</i>	Sing praises	Sing praises
168.	Psa 6:5	2 nd person	<i>Zeker</i>	Verbal noun	μνημονεύω	<i>Memor</i>	Remembrance	Mention
169.	Psa 71:16	1 st person	<i>Zakar</i>	Hiphil	μιμνήσκω μιμνήσκομαι	<i>Memorabore</i>	Make mention	Make mention
170.	Isa 12:4 (4)	Imperative	<i>Zakar</i>	Hiphil	μιμνήσκω μιμνήσκομαι	<i>Mementote</i>	Make mention	Make remember
171.	Jer 4:16	Imperative	<i>Zakar</i>	Hiphil	ἀναμιμνήσκω	<i>Concitate</i>	Make mention	Report
172.	Exod 18:20 (1)	2 nd person	<i>Zahar</i>	Hiphil	διαμαρτύρομαι	<i>Ostendasque</i>	Teach	Teach
173.	2 Chron 19:10	Leaders	<i>Zahar</i>	Hiphil	διαστέλλομαι	<i>Ostendite</i>	Warn	Warn
174.	Ezek 3:18 (1)	2 nd person	<i>Zahar</i>	Hiphil	διαστέλλομαι	<i>Adnuntiaveris</i>	Warn	Warn
175.	Ezek 3:18 (2)	Infinitive	<i>Dabar + Zahar</i>	Hiphil	λαλέω + διαστέλλομαι	<i>Locutus fueris ut avertatur</i>	Speakest to warn	Speak out to warn
176.	Ezek 3:19	2 nd person	<i>Zahar</i>	Hiphil	διαστέλλομαι	<i>Adnuntiaveris</i>	Warn	Warn
177.	Ezek 3:20	2 nd person	<i>Zahar</i>	Hiphil	διαστέλλομαι	<i>Adnuntiasi</i>	Give warning	Warn
178.	Ezek 3:21	2 nd person	<i>Zahar</i>	Niphal	διαστέλλομαι	<i>Adnuntiasi</i>	Warn	Take warning
179.	Ezek 3:17	2 nd person	<i>Zahar</i>	Hiphil	διαπειλέω	<i>Adnuntiabis</i>	Give warning	Warn
180.	Ezek 3:18 (2)	Infinitive	<i>Dabar + Zahar</i>	Hiphil	λαλέω + διαστέλλομαι	<i>Locutus fueris ut avertatur</i>	Speakest to warn	Speak out to warn
181.	Ezek 33:8	Infinitive	<i>Dabar + Zahar</i>	Hiphil	λαλέω + φυλάσσω	<i>Custodiat</i>	Speak to warn	Speak to warn
182.	Ezek 33:9	2 nd person	<i>Zahar</i>	Hiphil	προαπαγγέλλω	<i>Adnuntiante</i>	Warn	Warn

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183.	Ezek 33:7	2 nd person	Zahar	Hiphil	[n/a]	<i>Adnuntiabis</i>	Warn	Give warning
184.	Prov 24:25	Participle	<i>Yakach</i>	Hiphil	ἐλέγχω	<i>Arguunt</i>	Rebuke	Rebuke
185.	Amos 5:10	Participle	<i>Yakach</i>	Hiphil	ἐλέγχω	<i>corripientem</i>	Rebuketh	Reprove
186.	Isa 59:12	Our sins	'Anah	Qal	ἀνθίστημι	<i>Responderunt</i>	Testify	Testify
187.	1 Chron 16:9	Imperative	<i>Siyach</i>	Qal	διηγέομαι	<i>Narrate</i>	Talk	Speak
188.	Psa 105:2	Imperative	<i>Siyach</i>	Qal	διηγέομαι	<i>Narrate</i>	Talk ye	Speak
189.	Deut 4:14	Infinitive	<i>Lamad</i>	Piel	διδάσκω	<i>Docerem</i>	Teach	Teach
190.	Deut 5:31	2 nd person	<i>Lamad</i>	Piel	διδάσκω	<i>Docebis</i>	Teach	Teach
191.	Deut 11:19 (1)	2 nd person	<i>Lamad</i>	Piel	διδάσκω	<i>Docete</i>	Teach	Teach
192.	2 Chron 17:7	Infinitive	<i>Lamad</i>	Piel	διδάσκω	<i>Docerent</i>	Teach	Teach
193.	Ezra 7:10	Infinitive	<i>Lamad</i>	Piel	διδάσκω	<i>Doceret</i>	Teach	Teach
194.	Psa 51:13	1 st person	<i>Lamad</i>	Piel	διδάσκω	<i>Docebo</i>	Teach	Teach
195.	Jer 31:34	3 rd person	<i>Lamad</i>	Piel	διδάσκω	<i>Docebunt</i>	Teach	Teach
196.	Deut 4:5	1 st person	<i>Lamad</i>	Piel	δείκνυμι	<i>Docuerim</i>	Taught	Taught
197.	Deut 33:10	3 rd person plural	<i>Yarah</i>	Hiphil	δηλώω	<i>Iudicia</i>	Teach	Teach
198.	Lev 10:11	Infinitive	<i>Yarah</i>	Hiphil	συμβιβάζω	<i>Doceatisque</i>	Teach	Teach
199.	Deut 6:7 (1)	2 nd person	<i>Shanan</i>	Piel	προβιβάζω	<i>Narrabis</i>	Teach diligently	Teach diligently
200.	Judges 5:11	3 rd person imperf	<i>Tanah</i>	Piel	δίδωμι	<i>Narrentur</i>	Rehearse	Recount
201.	Isa 12:6 (1)	Imperative	<i>Tsahal</i>	Qal	ἀγαλλιάω	<i>Exulta</i>	Cry out	Cry aloud
202.	Psa 20:5 (1)	1 st person plural	<i>Ranan</i>	Piel	ἀγαλλιάω	<i>Leatabimur</i>	Rejoice	Sing for joy
203.	Isa 12:6 (2)	Imperative	<i>Ranan</i>	Qal	εὐφραίνω	<i>Lauda</i>	Shout	Shout for joy
204.	Prov 1:20 (1)	Wisdom	<i>Ranan</i>	Qal	ὕμνέω	<i>Praedicat</i>	Cry	Shout
205.	Psa 20:5 (2)	1 st person plural	<i>Dagal</i>	Qal	μεγαλύνω	<i>Magnificabimur</i>	Set up banners	Set up banners
206.	Isa 40:9 (2)	Evangelist (<i>basereth</i> , <i>εὐαγγελιζόμενος</i>)	<i>Rum</i>	Hiphil	ὕψω	<i>Exalta</i>	Lift up [thy voice]	Lift up [your voice]
207.	Isa 40:9 (4)	Evangelist (<i>basereth</i> , <i>εὐαγγελιζόμενος</i>)	<i>Rum</i>	Hiphil	ὕψω	<i>Exalta</i>	Lift it up	Lift it up
208.	Isa 58:1 (3)	Imperative	<i>Rum</i>	Hiphil	ὕψω	<i>Exalta</i>	Lift up	Raise
209.	Prov 1:20 (2)	Wisdom	<i>Nathan</i>	Qal	ἡ παρρησία (noun)	<i>Vocem</i>	Uttereth	Lifts [her voice]
210.	Neh 8:15 (2)	2 nd person	'abar	Hiphil	ἡ σάλπιγξ (noun)	<i>Divulgent vocem</i>	Proclaim	Circulated a proclamation
211.	Deut 32:3 (2)	Imperative plural	<i>Yahab</i>	Qal	δίδωμι + ἡ μεγαλωσύνη (noun)	<i>Date magnificentiam</i>	Ascribe greatness	Ascribe greatness
212.	1 Chron 16:28 (1)	Imperative plural	<i>Yahab</i>	Qal	δίδωμι	<i>Adfert</i>	Give	Ascribe
213.	1 Chron 16:28 (2)	Imperative plural	<i>Yahab</i>	Qal	δίδωμι ... ἡ δόξα + ἡ ἰσχύς (nouns)	<i>Adferte ... gloriam et imperium</i>	Give ... glory and strength	Ascribe ... glory and strength
214.	1 Chron 16:29	Imperative plural	<i>Yahab</i>	Qal	δίδωμι + ἡ δόξα (noun)	<i>Date ... gloriam</i>	Give ... the glory	Ascribe ... the glory
215.	Psa 29:1 (1)	Imperative plural	<i>Yahab</i>	Qal	φέρω	<i>Adferte</i>	Give	Ascribe
216.	Psa 29:1 (2[3])	Imperative plural	<i>Yahab</i>	Qal	φέρω + ἡ δόξα (noun)	<i>Adferte ... gloriam</i>	Give ... glory and strength	Ascribe ... glory and strength
217.	Psa 29:2	Imperative plural	<i>Yahab</i>	Qal	φέρω + ἡ δόξα (noun)	<i>Adferte ... gloriam</i>	Give ... the glory	Ascribe ... the glory
218.	Psa 96:7 (1)	Imperative plural	<i>Yahab</i>	Qal	φέρω	<i>Adferte</i>	Give	Ascribe
219.	Psa 96:7 (2)	Imperative plural	<i>Yahab</i>	Qal	φέρω + ἡ δόξα + ἡ τιμή (nouns)	<i>Adferte ... gloriam et honorem</i>	Give ... glory and strength	Ascribe ... glory and strength
220.	Psa 96:8	Imperative plural	<i>Yahab</i>	Qal	φέρω + ἡ δόξα (noun)	<i>Adferte ... gloriam</i>	Give ... the glory	Ascribe ... the glory
221.	Prov 15:7	3 rd person	<i>Zarah</i>	Piel	δέω	<i>Disseminabunt</i>	Disperse	Spread
222.	Psa 19:2 (2)	Heavens	<i>Chavah + da'ath</i>	Piel	ἀναγγέλλω	<i>Indicat + scientiam</i>	Sheweth + knowledge	Reveals + knowledge

#	Passage	Person	Hebrew	Stem	LXX	Latin	KJV	NAS
223.	Prov 11:30	Participle	<i>Laqach</i>	Qal	ἀφαιρέω	<i>Suscipit</i>	Winneth [souls]	Wins [souls]
224.	Deut 32:1 (1)	Moses	<i>Azan</i>	Hiphil	προσέχω	<i>Audite</i>	Give ear	Give ear
225.	Isa 40:9 (5)	2 nd person	<i>Lo yare'</i>	Qal	μή + φοβέω	<i>Noli timere</i>	Be not afraid	Do not fear
226.	Psa 40:9 (2)	1 st person	<i>Lo kala'</i>	Qal	μή + κωλύω	<i>Non prohibebo</i>	Not refrain	Not restrain
227.	Psa 40:10 (1)	1 st person	<i>Lo kasah</i>	Piel	οὐ + κρύπτω	<i>Non abscondi</i>	Not hid	Not hidden
228.	Psa 40:10 (3)	1 st person	<i>Lo kachad</i>	Piel	οὐ + κρύπτω	<i>Non abscondi</i>	Not concealed	Not concealed
229.	Isa 62:6 (1)	Of the watchmen	<i>Lo chashah</i>	Qal	οὐ + σιωπάω	<i>Non tacebunt</i>	Never hold their peace	Never keep silent
230.	Isa 62:6 (2)	Of the watchmen	<i>Lo demiy</i>	[noun]	οὐ + διορθόω	<i>Ne taceatis</i>	Keep not silent	Take no rest
231.	Deut 4:9 (1)	2 nd person	<i>Pen shakach</i>	Qal	μή + ἐπιλανθάνομαι	<i>Ne obliviscaris</i>	Lest ... forget	Lest ... forget
232.	Deut 4:9 (2)	2 nd person	<i>Pen sur</i>	Qal	μή + ἀφίστημι	<i>Ne excedant</i>	Lest ... depart	Lest ... depart

Please note the many other instances of proclamational verbs in the Book of Psalms **NOT INCLUDED** in the above chart (using KJV references):

Using the verb *saphar*: Psa 22:18, 22; 40:5, 7; 44:1; 45:1; 56:8; 59:12; 64:5; 69:26, 28; 73:15; 78:3; 87:6; 119:26; 139:16, 18;

Using the verb *nagad*: Psa 52:1; 142:2;

Using the verb *basar*: 2 Sam 4:10; 18:20 (twice), 31; 1 Chron 10:9;

Using the verb *shama*: approx 80 uses in the Psalms, this chart cites only 14;

Using the verb *qara'*: approx 49 uses in the Psalms, this chart cites 9; consider also, for example, Deut 33:19;

Using the verb 'uwd: Deut 8:19; etc.

Furthermore, the semantic ranges of some of the above verbs lead them to have a further proclamational emphasis depending on context:

For example, the Hebrew *zakar*, sometimes translated by the Greek *μνημονεύω* (to remember), can have a verbal element to it, e.g. to recall or bring to mind or remind, cf. 1 Chron 16:12, 15; Psa 6:5; 63:6

Preliminary Statistics (from above chart):

231 proclamational verb uses (+2 nouns) in the OT

40 Hebrew stems

multiple Greek verbs, 5 additional cognates, and 4 nouns

Observations (expanded from above chart):

Notice the 5 uses of *κηρύσσω* (26 OT uses; 61 NT uses) compared to the 8 uses of the Latin *praeco* and *praecento* (6 OT uses, 4 of which coincide with the LXX use of *khru,ssw*) and *praedico* (48 OT uses; 85 NT uses)

Notice also the 16 uses of *εὐαγγελίζω* above (20/21 total OT uses; 54/55/56 NT uses) compared to the use of the Latin *evangelizo* (3 total OT uses; 43 NT uses)

While the verb lemma or stem *basar* is found 24 times as a verb, 21 of those are translated as *εὐαγγελίζω* according to the Tov-Polak 2004 *Hebrew-Greek Parallel Text*

Interestingly, five of these uses are found in a non-spiritual sense in 2 Sam 18:19-31;

Of the 10 uses in the early prophets, 8 in 1 & 2 Samuel and the one in 1 Chronicles refers to news of battle, and one in 1 Kings refers to political good news

The remaining 10 uses profer a spiritual meaning, and one a non-spiritual meaning (Jer 20:15):

The three in Psalms: 40:10; 68:12; 96:2

The six in Isaiah: 40:9 (twice); 52:7 (twice); 60:6; 61:1

And the two other prophetic uses: Jer 20:15; Nah 2:1

Notice the 7 uses of *διδάσκω* (79 OT uses; 98 NT uses) compared to the 9 uses of the Latin *doceo* (cf. Matt 28:19-20, in Matthew's Great Commission)

Further Observations:

It must be born in mind that the verses above were chosen because they had an "evangelistic feel." By that I mean that the audience was (for the most part) broader than the people of Israel. The recipients included: the heavens and earth, the earth, all the ends of the earth, the coastlands, the islands, the world and all that springs from it, inhabitants of the world, sons of men, many, men; the nations, all the families of the

nations, families of the peoples, peoples, kingdoms, kings, young men and virgins, old men and children; this generation, the next generation, the coming generation, a generation to come, all generations, one generation to another, children; transgressors, sinners, those who hate the Lord, and the wicked (etc.). Therefore numerous verses like Psalms 22:22 were not included in the above chart (as listed above), although they use proclamational terms:

Psa 22:22, “I will tell [Heb. *saphar*, Gk. διηγέομαι, Lat. *narrabo*] of Thy name to my brethren; In the midst of the assembly I will praise Thee.”

Comparing Hebrews 2:12 to Psalm [21:23] 22:22

Psa [21:23] 22:22			Heb 2:12	
NAS	BHS	LXX	NA27	NAS
I will tell of Thy name to my brethren; In the midst of the assembly I will praise Thee.	אֶסְפָּר שְׁמֶךָ לְאַחַי בְּתוֹךְ קְהֵל :אֶשְׁבַּח	διηγήσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.	λέγων· ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε,	saying, “I will proclaim Thy name to My brethren, In the midst of the congregation I will sing Thy praise.”

Note that the Heb. *saphar* is translated διηγέομαι by the LXX, whereas the author of Hebrews used the Greek verb ἀπαγγέλλω.

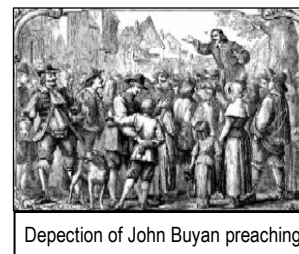
Notice how the author of Hebrews changed the proclamational verb found in the LXX. Perhaps he himself was translating from the Hebrew, as was also likely in Peter’s use of Isaiah 43:21 in 1 Peter 2:9 (see Chapter 2)

Some thoughts about the use and translation of proclamational words in the Old Testament. First, note the number and breadth of the proclamational terms. I was once told by a prominent Old Testament scholar that there was not enough proclamational material in the Book of Psalms for a Th.M.! It was my Bible reading in the 1975 (1977, 1979) French Geneva Bible that led to this study. Second, the King James Bible seems arbitrary in its translation of some of these terms, especially with its use of the word “shew,” “shew forth,” and “bring [glad tidings].” Third, the Septuagint, while seeming like quite a literal translation, did choose to translate proclamational terms quite differently depending on context.

It would be recommended that many Septuagint uses of εὐαγγελίζω (from the Hebrew *basar* 20 out of 22 times) be translated “evangelize” to show the Old Testament precedent behind the New Testament authors’ intend in their usage of this word. This is especially the case for verses quoted or alluded to in New Testament contexts of mission, such as these from Isaiah (note my adaptations of the text of the NASB, with a one-to-one ratio in the use of proclamational verbs, while using the verb “evangelize”):

Some OT passages Especially Significant to Evangelism:

1. Psa 68:11 [67:12]:
 - a. My translation: “The Lord gives the word; Those evangelizing are a great host.”
 - b. NASB: “The Lord gives the command; The women who proclaim the *good* tidings are a great host.”
 - c. LXX (GOT): Κύριος δώσει ρῆμα τοῖς εὐαγγελιζομένοις δυνάμει πολλῇ, Ettheridge: “The Lord God will give a word to them that preach *it* in a great company”
2. **Isaiah 40:9:**
 - a. **My translation:** “**On a high place, get up, you who evangelizes Zion, lift up your voice mightily, you who evangelizes Jerusalem, get up, do not fear. Speak unto the cities of Judah, ‘Behold, your God!’**”
 - b. NASB: “Get yourself up on a high mountain, O Zion, bearer of good news, Lift up your voice mightily, O Jerusalem, bearer of good news; Lift *it* up, do not fear. Say to the cities of Judah, “Here is your God!”
 - c. Compare with Wycliffe’s 1st ed. on this verse: “Thou that evangelisist Sion.”⁵⁸⁴



Depiction of John Buyan preaching

⁵⁸⁴David Barrett, *Evangelize! A Historical Survey of the Concept* (Birmingham, AL: New Hope, 1987), 22.

- d. NT quotes and allusions: Matt 3:1; 10:6-7; 11:1; Mark 3:14; 6:6, 7-13; Luke 3:3; 4:42-44; 8:1.

3. Isaiah 52:7:

- a. **My translation: “How lovely on the mountains are the feet of him who evangelizes publishing peace, who evangelizes good [news], who publishes salvation, saying unto Zion, ‘Your God reigns!’”**
- b. NASB: “How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces salvation, And says to Zion, ‘Your God reigns!’”
- c. New Living Translation: “How beautiful on the mountains are the feet of the messenger who brings good news, the good news of peace and salvation, the news that the God of Israel reigns!”
- 1) Notice in this verse how the NLT has collapsed, subsumed, or reduced the five proclamational verbs in this verse into one verb, while duplicating the English predicate “good news,” and then repeating with a third use of the noun “news.”
 - 2) The two uses of “good news” are duplicated from one “evangelizing good” (*basar tob*) and another “publishing peace” (*shama shalom*); the word “news” seems to be repeated as if there was a series of three uses of the neuter “good” which needed nouns to be supplied.
 - 3) These changes completely smother the proclamational emphasis of this verse, emphasizing rather message rather than method (reminiscent of many contemporary English translations of Gal 1:8-9).
- d. OT parallel, Nahum 1:15 [2:1], “Behold, on the mountains the feet of him who brings good news, Who announces peace!”
- e. NT quotes and allusions: Matt 4:17; 10:6-7; Mark 3:14; Luke 4:42-44; Rom 10:15.

4. Isaiah 61:1-2a:

- a. **My translation: “The Spirit of the Lord LORD is upon me, because the LORD has anointed me to evangelize the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives And freedom to prisoners; To proclaim the favorable year of the LORD.”**
- b. NASB: “The Spirit of the Lord God is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives, And freedom to prisoners; To proclaim the favorable year of the LORD”
- c. NT quotes and allusions: Matt 11:4-6; Luke 4:18-19; 7:22.

D. A Survey of the Translation of εὐαγγελίζω in the English New Testament:

Introduction:

One conservative NT scholar recently admitted to me why he does not affirm translating εὐαγγελίζω as evangelize:

“I just am concerned that some people seeing only ‘evangelize’ [rather than ‘preach the gospel’] in a NT translation will read it with the assumption of modern practice.”

His reasoning, therefore, was not linguistic but catechetical. *He was concerned for the potential impact to readers if they would see the word in their Bibles.* That is *exactly why* the word “evangelize” needs to be unleashed in our Bibles!

Luther had the privilege of reading the word “evangelize” in his Latin Vulgate (*evangelizare* rather than *praedico*). When he saw Johan Tetzel selling indulgences for the forgiveness of sins, the word “evangelize” found three times in Galatians 1:8-9 gave him the biblical affirmation to preach against this ongoing heretical practice,⁵⁸⁵ and even to stand against the Roman Catholic Church. Luther saw that the Roman Catholic evangelism methodology (that of selling indulgences) was not in keeping with the evangelism in the book of Acts.⁵⁸⁶ **In fact, it was Luther’s theology of evangelism that brought us the Protestant Reformation!**

Yes, the word “evangelize” is a powerful term!

On the next page, please note the facsimile of a page from Jacques Lefèvre authorized French Bible of 1530. It contains chapter one and two of Galatians. The discriminating reader will see the use of the French “evangelise” 6 times in chapter one. The next page shows that the 1550 reauthorized French Louvain removed these six uses of evangelize, choosing the word “announce” instead. The Louvain removed the word “evangelize” in 28 of the other 32 times Lefèvre used that word. Had the French language changed that much in 20 years? This section will show the intense polemic involved in the translation of the word εὐαγγελίζω. As I was taught in a Hebrew class with Gleason Archer, “Make words your friends. Find out how they act in different contexts and around other words.” In this next section of notes I have sought to make the word εὐαγγελίζω my friend.

Let’s unleash the word “evangelize”!

⁵⁸⁵Consider this verse from the deuterocanonical book of Tobith, “For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting” (Tobith 12:9, Douay-Rheims American Ed., 1899). Many other verses in Tobith and Sirach teach the same doctrine. The 1993 *Catechism of the Catholic Church* (edited by Joseph Cardinal Ratzinger, Benedict XVI) also taught the validity of indulgences for absolution from sin, even for dead persons: “Since the faithful departed now being purified are also members of the same communion of the saints, one way we can help them is to obtain indulgences for them, so that the temporal punishments due for their sins may be remitted” (par 1479).

⁵⁸⁶The sections in question are entitled, “The Argument from the Book containing the Acts of the Apostles” and “The Commendation of the Book containing the Acts of the Apostles,” in Martin Luther, *A Commentary on St. Paul’s Epistle to the Galatians: Based on Lectures Delivered by Martin Luther at the University of Wittenberg in the Year 1531 and First Published in 1535* (Westwood, NJ: Revell, n.d.), 201-07. See also Luther’s pointed comments on nullifying the grace of God in his commentary on Galatians 2:21.

Page from the 1382 and 1388 Parallel Wycliffe Editions⁵⁸⁷

I. 4—17.

GALATIANS.

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4 Jhesu Crist, the^e which 3af him silf for
 oure synnes, that he schulde delyuere vs of^f
 this^s present weyward world, vp^h the wil
 5 of God and oure fadir, to whom is 'honour
 andⁱ glorie in to worldis of worldis. Amen;
 6 ^{'so be it^k}. I wondre, that thus so^l soone
 3e ben born ouer fro him that clepide 3ou
 into the grace of Crist, into an other
 7 gospel; the^m which is not other^a, 'no but^o
 ther ben summe that disturblen^p 3ou, and
 wolen mysturne the euangelie of Crist.
 8 But thou3 we, or an aungel of heuene,
 euangelise to 3ou, bisydis that that we
 9 han euangelisid to 3ou, cursid be he. As
 I bifore seide, and now eftsoone I seye, if
 10 ony^a 'schal euangelise^r out taken that that
 3e^t han takun, cursid be he. 'I counceile
 now^u to men, or to God? or 'I seke^v for^x
 to plesse to^y men? If I '3it pleside^z to
 men, I were not the seruaunt of Crist.
 11 Sotheli, britheren, I make the gospel
 knowun to 3ou, the^a which is euangelisid^b,
 'or *prechid*^c, of me, for it is not vp^d man;
 12 sothli^e nether I took^f it of man, nether
 lernyde^g, but by the^h reuelacioun of Jhesu
 13 Crist. Forsothe 3e herden my lyuyng
 sum tyme in theⁱ Juwerie, for ouer^k ma-
 nere^l I pursuwide the chirche of God, and
 14 fauzte azens it. And I profitide in Jurye^m
 aboute many mynⁿ euene eeidis in my
 kyn, beyng more haboundantly louere^o,
 'or *folger*^p, of my fadryn^q tradiciouns^r.
 15 Forsoth^s whanne it pleside to him, that
 departide me fro the wombe of my modir,
 16 and clepid by his grace, that he schulde
 schewe in me his sone, that I schulde
 preche hym in^t hethene men, anoon I acor-
 17 dide^u not to fleisch^w and blood^x; nether
 I cam to Jerusalem to my bifore goeris
 apostlis, but I wente forth into Arabye,

Jhesu Crist, that 3af hym silf for oure⁴
 synnes, to delyuere vs fro the present
 wickid world, bi the wille of God and
 of^b oure fadir, to whom is worschip and⁵
 glorie in to worldis of worldis. Amen.
 I wondur, that so soone 3e be thus⁶
 moued fro hym that clepid 3ou in to the
 grace of Crist, in to another euangelie;
 which is not anothis, but that ther ben⁷
 summe that troublen^e 3ou, and wolen
 mysturne the euangelie of Crist. But⁸
 thou3 we, or an aungel of heuene, prech-
 ide to 3ou, bisidis that that we han
 prechid to 3ou, be he acursid. As Y⁹
 haue seid bifore, and now eftsoones Y
 seie, if ony^d preche to 3ou bisidis that
 that 3e han vndurfongun, be he cursid^e.
 For now whether counsele Y men, or¹⁰
 God? or whether Y seche to plesse men?
 If Y pleside 3it men^f, Y were not Cristis
 seruaunt. For, britheren, Y make knowun¹¹
 to 3ou the euangelie, that was prechid
 of me, for it is not bi man; ne Y took¹²
 it of man, ne lernyde, but bi reuelacioun
 of Jhesu Crist. For 3e han herd my¹³
 conuersacioun sumtyme in the Jurie,
 and^g that Y pursuede passyngli^h the
 chirche of God, and fauzt azen it. And¹⁴
 Y profitide in the Jurie aboute many of
 myn eueneldisⁱ in my kynrede, and was
 more^k aboundantli a folewere of my
 fadris tradiciouns. But whanne it ples-¹⁵
 ide hym, that departide me fro my mo-
 dir^l wombe, and clepide bi his grace, to¹⁶
 schewe his sone in me, that Y schulde
 preche hym among the hethene^m, anoon
 Y drow3^o me not to fleisch and blood;
 ne Y cam to Jerusalem to the apostlis,¹⁷
 that weren tofor^o me, but Y wente in
 to Arabye, and eftsoones Y turnede azen



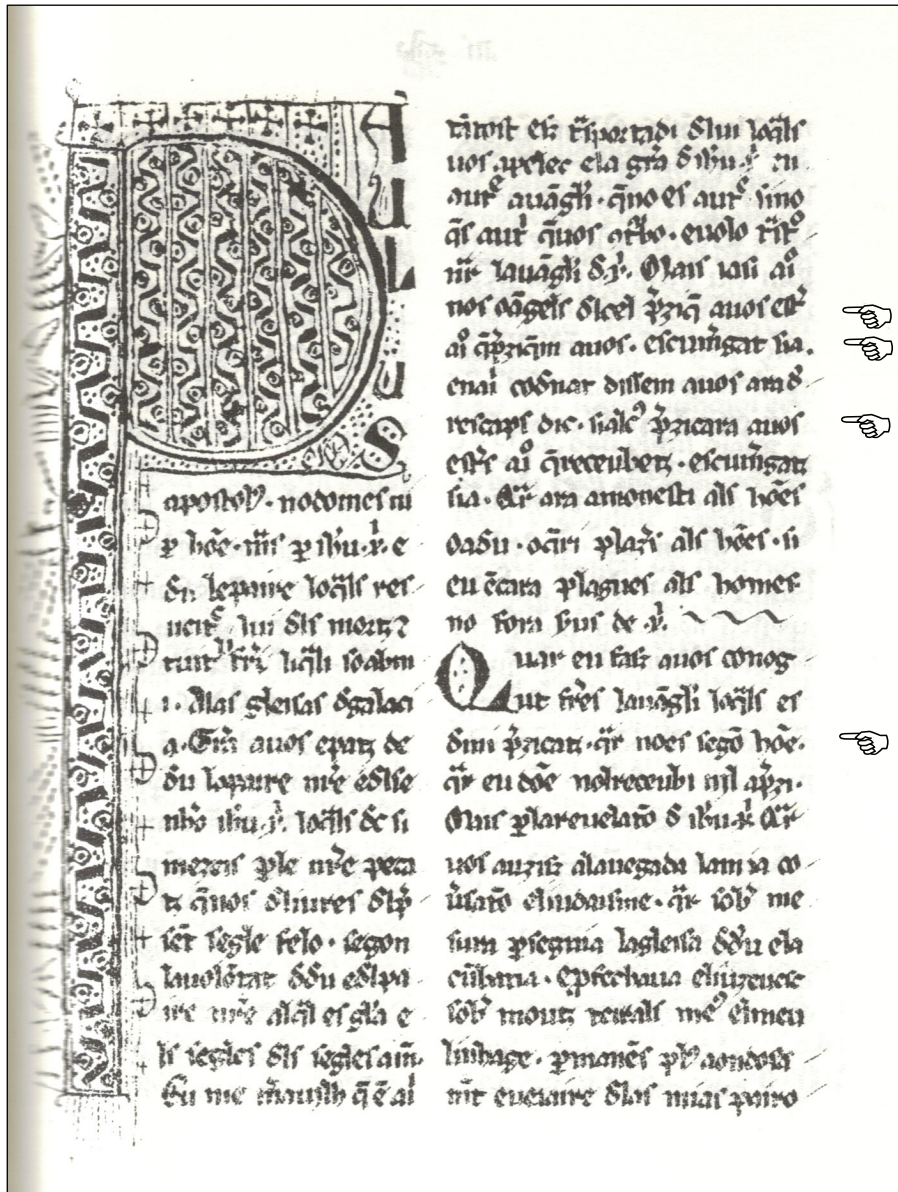
^e Om. v. ^f fro p. ^g Om. v. ^h after GMPQ. bi v. ⁱ Om. v. ^k Om. GMPQX. ^l Om. NQ. ^m Om. v. ⁿ another v. ^o but if x. ^p disturben sx. disturblen vvw. ^q eny man y pr. m. ^r euangelizith v. ^t we q. ^u Now counseile I GMPQ. Forwhi counseile I now v. Counceile I now x. ^w seke I MPQ. speke v. ^x Om. MPQX. ^y Om. x. ^z wolde 3it please v. ^a Om. v. ^b prechid o. ^c Om. GMPQX. or *preching* k. ^d after GMPQV. ^e for v. ^f take T. ^g lerede sx. ^h Om. G pr. m. op. ⁱ Om. G pr. m. MPQ. ^k wick- edly ouer o. ^l maner, or *mesure* q. ^m the Jurie N. ⁿ men KY. ^o the louer G sec. m. a louere v. ^p Om. x. ^q fadres GMPQVY sec. m. ^r tradicioun N. ^s But v. ^t among v. ^u coorded G pr. m. ^w the flesche T. ^x to blood o. blood, *that is, nether to vices of my fleische, nether to kynred of blode* q.

^b Om. EIQRBCEGHKOAß. ^c troublith b. ^d ony man x pr. m. ^e acursid CEIKMQRVABCEGHKOAß. ^f to men K. ^g Om. EIQ pr. n. GAß. ^h Om. k. ⁱ euene eldris IQEgha. ^k Om. A pr. m. a. ^l modris CEI MQRACEGka. ^m hethene men K sec. m. R. ⁿ ether acordide K marg. ^o ether biforgoers K marg. bifore a.

Please note that one important difference in the text between the so-called “First Edition” and “Second Edition” Wycliffe texts (remembering that these manuscripts originated prior to the use of the printing press) is in the translation of the Latin *euangelizare* into two different English words: in the First Edition of 1382, 36/43 Latin uses of *euangelizare* is translated “evangelize” in the Second Edition of 1388, only 3/43 uses of “evangelize” remain, as is noted on this page.

⁵⁸⁷Josiah Forshall and Frederic Madden, *The Holy Bible, Containing the Old and New Testaments, with the Apocryphal Books, in the Earliest English Versions Made from the Latin Vulgate by John Wycliffe and His Followers* (Oxford: University Press, 1850), 4:397.

Page of Galatians 1 from the 1230-1330 Cathar New Testament⁵⁸⁸
 [By Cathar is meant either Waldensian or Albigensian]



This amazing book was titled “Waldensian Bible” and included the New Testament in the Occitan language, a Medieval language in Southern France, along with a “Cathar Ritual.” The Bible seems to be primarily a translation of the Latin Vulgate into Occitan, and the “Cathar Ritual” included several Gospel presentations and instructions for evangelism in difficult areas. The manuscript is located in the Library of Lyon (bibliothèque municipale de Lyon), France, and is numbered PA 36 (PA stands for “Palais des Arts”)⁵⁸⁹

In this pre-versed Bible, the four uses of evangelize are translated “preach,” as noted by the four hands in the margin (from Gal 1:8-9, 11). The first reads *pziq*, which, with the abbreviations above stands for *preziquam*, meaning “preach.” The second reads *qzqzqm*, which when stands for *que*, meaning “which,” and *preziquam* for “preach.” The third reads *pziqam*, or *prezicaram*, another verbal form of *preziquam*. The fourth reads *pziqatz*. Thus this possible 13th Century translation did not follow the Latin Vulgate’s use of the word *evangelizare*.

⁵⁸⁸L. Clédât, *Le Nouveau Testament: traduit au XIIIe siècle en langue provençale suivi d’un rituel cathar* (1887; Geneva: Slatkine Reprints, 1968), 395.

⁵⁸⁹Further information available at www.jean.duvernoy.free.fr in a document titled “occitan NT_0intro.pdf.”

Galatians 1-2 from the 1530 French Authorized Lefèvre Bible⁵⁹⁰

Aux Galatiens.

Jesuchrist/ qui s'est donne soy mesme pour nous
 pechez: affin de nous deliurer de ce present sic
 cle peruers/ selon la Volunte de dieu & nostre
 pere: auquel est gloire au siecle/ des siecles.
 Amen. Je me s'excuse que sy tost estes ain
 sy diuerso dicez/ qui vous a appelle a la
 grace de Christ/ en autre euangile: ce que nest
 autre chose/ sinon quil en pa aucuns qui vo
 troublent/ & veulent peruerter leuangle de
 Christ. Mais ia soit que nous/ ou Ange du
 ciel vous euangelize autrement qe que nous
 vous auons euangelize: il soit en malediction.
 Ain sy que nous auons dit deuant & mainte
 nant encoire ie le dis: * Sy aucun vous euan
 gelize autrement que ce que vous auex receu
 il soit en malediction. Mais maintenant ad
 moneste ie pour les homes/ ou pour Dieu: de
 mande ie plaire aux homes: Sy ie plaisoie en
 coire aux homes/ ie ne seroye point seruiteur
 de Christ. Certainemēt fettes/ ie vous saio
 scauoit/ que leuangle qui est par moy euan
 gelizee/ nest point selon home. Car ie ne lay
 pas receu de home: ny apuis: mais par la re
 uelation de Jesuchrist. Mesme vo/ auex ouy
 quelle a este autrefois ma conuersation en la
 loy Judaique. * Comment oultre mesure ie
 persecutoye leglise de Dieu/ & limpugnoye/ &
 profitoie en la loy Judaic/ plus q plusieurs
 de ceulx de mon eage en ma nation: estant le
 plus abondant zelateur des traditōs de mes
 peres. Mais quant il a plu a celuy qui ma
 separe des le ventre de ma mere: q ma appelle
 par sa grace pour reueler son filz en moy/ af
 fin que ie leuangelisasse entre les Gentilz: ie
 ne consentis pas incontinent a la chair/ & au
 sang/ & ne vins point en hierusalem aux apo
 stres mes predecesseurs: mais me en allay en
 Arabie/ & detrechies retourmay en Damascus
 Depuis/ trois ans apres/ ie vins en hierusa
 lem voir Pierre: & demouray avec luy quinze
 iours. Et ne vis nul autre des Apostres/ si
 non Jaques frere de nostre Seigneur. Et les
 choses que ie vous escriptz/ voicy deuant dieu
 que ie ne mentz point. Depuis ie vins es par
 ties de Syrie & de Cilice: & estoye incongneu
 de face aux eglises de Judce/ lesquelles estoient
 en Christ: mais auoyent seulement ouy
 dire: Que celuy qui autrefois nous persecu
 toit/ maintenant euangelize la loy/ laquelle
 pour vng temps il impugnoit. Et clarifioit
 Dieu en moy.

Chapitre. ij.

21 **E**puis quatorze ans apres/ ie
 montay detrechies en hierusalem
 avec Barnabas/ en prenant avec
 sy Cite: & y montay par reuelation/ &
 y seray avec iceulx leuangle que ie
 presche entre les Gentilz. Mais
 premierement/ avec ceulx qui estoyent plus

Chap. ij.

estimez: affin que dauantage ne pensassent que
 ie courusse ou eusse couru en vain. Mais aus
 sy Cite qui estoit avec moy/ deu quil estoit
 Gentil/ ne fut pas constrainct desire circoncio:
 ains pour les faulx freres qui suruidient
 lesquels enterent pour espiere nostre liberte/
 q nous auons en nostre Seigneur Jesuchrist
 a ce ste fin de nous reduire en seruitude/ nous
 ne obeismes point vne heure a eulx par sub
 iection: affin que la Verite de leuangle soit per
 manente en vous. Et de ceulx qui estoyent
 plus estimez/ il ne me touche en riens/ quelz
 ilz aient este aucun temps. * Car Dieu ne ac
 cepte point la personne de home. Mais ceulx
 qui estoyent plus estimez/ ne me bailleent
 riens dauantage: mais a lopposite/ quant ilz
 eurent veu q leuangle de la circoncision me
 estoit commise/ cōde de la circoncision a Pierre
 (car celuy qui a ouure en Pierre/ a l'ostoye de
 apostre de la circoncision/ a aussy ouure en moy
 entre les Gentilz) Quant donc Jaques/ Pierre
 & Jean/ qui estoient estimez/ estrent les colom
 nes/ eurent congneu la grace qui ma este don
 nee: ilz ont baille les deytres de societe a moy
 & a Barnabas: affin que nous fussions entre
 les Gentilz/ & eulx en la circoncision/ seulement
 que eussions souuenance des poures. Ce
 que iay aussy este songneuy de faire. Et quant
 Pierre fust venu en Antioche/ ie luy resistay
 en personne: car il estoit reprehensible. Car au
 parauant que aucuns de p Jaques fussent ve
 nus/ il mengroit avec les Gentilz. Et quant
 ilz furent venus/ il se retiroit/ & se separoit/
 craignant ceulx qui estoient de la circoncision
 Et les autres Juifz consentirent a sa sainti
 se: tant q Barnabas aussy estoit mene deulx
 en icelle saintise. Mais quant ie vis quil ne
 cheminoit pas droit a la Verite de leuangle
 ie dis a Pierre deuant tous: Sy tu vis comme
 les Gentilz/ & non pas comme les Juifz/ com
 me ainsy soit que tu sois Juif/ comment con
 strais tu les Gentilz a Judaizer? Nous som
 mes Juifz de nature/ & non point des Gentilz
 pecheurs. Car nous sachant que home nest
 pas iustifie par les oeures de la loy/ sinon p
 la foy de Jesu Christ/ nous croyons en Jesu
 christ: affin que nous soyons iustifiez par la
 foy de Christ/ & non point par les oeures de
 la loy. * Pour ce nulz chair ne sera iustifiee p
 les oeures de la loy. Et sy nous qui deman
 dons estre iustifiez en Christ/ sommes aussy
 trouuez pecheurs/ Christ est il ministre de
 peche? Il nest pas ain sy: car sy ie edifie detre
 chies les choses que iay destruit/ ie me confi
 tue transgresseur. Moy certes par la loy/ ie
 suis mort a la loy: affin que ie viue a Dieu.
 Je suis attache a la croix avec Christ: tou
 tesfois ie vis/ non pas moy/ mais Christ vit

This New Testament which was originally translated in 1522 by Jacques Lefebvre d'Étaples was later deemed to be Lutheran, and was replaced by the Louvain version in 1550. Lefebvre translated 37 of the Vulgate's 43 uses of *euangelizare*.

⁵⁹⁰Lefevre and Louvain Bibles available at <http://gallica.bnf.fr/12148/bpt6k54287d>; accessed via link at <http://www.lexilogos.com/bible.htm>; 16 Sep 2006.

Galatians 1 from the 1550 French Louvain Bible

II. Aux Corinthiens. 66

nfe. Et il adiouste generale exhortation, & salutations.
Chapitre .xij.

VOicy, c'est la troisieme fois que ie viens à vous. En la bouche de deux ou trois temoings, toute parole sera arrestee. J'ay predicte, & predy come present, & maintenat absent, à ceux qui ont peché parauant, & à tous autres: que si ie viens derechef, ie ne les espargneray point. Demandez vous l'experience de Christ, qui parle en moy? Lequel n'est point foible enuers vous, mais est puissant en vous. Car iasoyt qu'il ayt esté crucifié par infirmité, neantmoins il vit par la puissance de dieu. Car nous ausly sommes foibles en luy, mais nous viuerons avec luy de la puissance de Dieu enuers vous. Experimentez vous vous mesmes, si vo' estes en la foy. Esprouuez vous vous mesmes. Ne vous cognoissez point vous mesmes, que Iesu Christ est en vous? si d'auenture vous n'estes reprouuez. Mais l'espere, que vous cognoissez, que nous ne sommes point reprouuez. Et nous prions Dieu, que vous ne faciez rien de mal, non point à celle fin que nous apparouissions approuuez, mais à fin que vous faciez ce qui est bon, & que nous soyons comme reprouuez. Car nous ne pouons rien contre verité, mais pour verité. Nous esiouysons certes, q nous sommes foibles, & que vous estes puissants. Ce ausly priés nous, c'est, vostre perfectio. Pour tant n'esery ces choses absent, à fin que present ne face plus rigoreusement, selon la puissance, que le Seigneur m'a donné à edification, & non point à destruction. Du surplus freres, esiouysez vo', soyez parfaictz, soyez exhortez, soyez d'un consentement. Ayez paix, & le Dieu de paix, & de dilection sera avec vous. Saluez l'un l'autre en saint baizer. Tous les saintz vous saluent. J'a grace de nostre Seigneur Iesu Christ, & la charité de Dieu, & la communication du saint Esprit, soyt avec vous tous. Amen.

Fin de la seconde epistre de Saint Paul aux Corinthiens.

Epistre de Saint Paul Apostre aux Galatiens.

S. L'Apostre reprend les Galates, qu'ilz se font permis metre hors de verité, laquelle ilz auoyent receu par luy. Laquelle il n'a point apprint par home, mais par la reuelation de Iesu Christ. Et apres l'entendement, adioustant que Dieu l'auoyt separé pour prescher l'Euangile.

Chapitre premier.

PAUL Apostre, non point de par les homes, ne par home, mais par Iesu Christ, & par Dieu le pere, qui l'a resuscité des mortz, & tous les freres, q sont avec moy, aux eglises de Galatie. Grace à vous & paix, de par Dieu le pere, & nostre Seigneur Iesu Christ, qui s'est donné soy mesme pour noz pechez: à fin de nous deliurer de ce present siecle peruers, selon la volunté de Dieu, & nostre pere, auquel est gloire au siecle des siecles Amé. Le m'esmerueille q il tost estes ainsi transportez de celuy, q vous a appelle à la grace de Christ, en autre Euangile, lequel n'est autre, sinon qu'il en y a aucuns qui vous troublent, & veulent peruertir l'Euangile de Christ. Mais iasoyt que nous, ou l'ange du ciel, vous annonçé l'Euangile autrement que ce que nous vous auons annoncé, il soyt en malediction. Ainsi que nous auons dit deuant, & maintenat encores ie le dy, Si aucun vous annonce l'Euangile autrement q ce que vous auez receu, il soit en malediction. Car maintenat admoneste ie pour les homes, ou pour Dieu? demande ie plaire aux homes? Si ie plaisoye encores aux homes, ie ne seroye point seruiteur de Christ. Certainement freres, ie vous say se auoir, que l'Euangile qui est par moy annoncé, n'est point selon l'home. Car ie ne l'ay pas receu d'home, n'y apprint, mais par la reuelation de Iesu Christ. Car vous auez ouy autrefois ma conuersation en la foy Iudaïque, comment oultre mesure ie persecutoye l'eglise de Dieu, & la degastoye, & profitoye en la foy Iudaïque, plus que plusieurs de mon cage, en nation, estant le plus abondant zelateur des traditions de mes peres. Mais quand il a pleu à celuy qui m'a separé de la ventre de ma mere, & m'a appellez sa grace, pour reueler son filz en moy, à fin que ie l'annonçasse entre les Gentilz. ie ne consenty pas incontinent à la chair, & au sang, & ne vins point en Ierusalem aux Apostres mes predecesseurs, mais m'en allay en Arabie, & derechef retournay en Damas. Depuis, trois ans apres, ie vins en Ierusalem veoir Pierre, & demouray auprès de luy, quinze iours. Et ne vey aucun autre des apostres, sinon Iaques frere du Seigneur. Et les choses que ie vous escripz, voycy deuant Dieu, que ie ne mentz point. Depuis ie vins es parties de Syrie, & de Cilice: & estoye incogneu de face aux eglises de Iudée, lesquelles estoient en Christ, mais auoyent seulement ouy dire: Que celuy qui autrefois nous persecutoit, maintenat annonce la foy, laquelle pour vn teps il impugnoit, & clarifioyent Dieu en moy.

S. Paul a toujours enseigné franchement la verité de l'Euangile entre les Gentilz. Les principaux Apostres approchant iceluy Euangile, recourut Paul en compaignon, lequel ausly publiquement reprint Pierre, demonstrent que persone ne peut estre iustificié par les oeures de la loy, mais par la foy qui est en Iesu Christ.

Chapitre .ij.

DEpuis quatorze ans apres, ie montay derechef en Ierusalem avec Barnabe; en prenant ausly Tite, & y montay par reuelation, & communiquay avec iceux l'Euangile q ie presche entre les Gentilz, mais en particulier avec

Please note that the 1550 Louvain revision of the Lefèvre Bible, changed all the uses of evangelize (in this passage) from “evangelize” to “announce.” Likewise, the Louvain only retains 4 uses of “evangelize.” Hence 4 of the Vulgate’s 43 or 4 of Lefebvre’s 37, thereby drastically reducing the evangelistic emphasis of the New Testament.

1535 printing of the 1534 Olivétan proto-French "Geneva Bible"

La seconde aux Corinthiens/enuoyee de Philipes de Macedone par Titte & Luc.

Fin de la seconde Epistre aux Corinthiens.

Epistre de saint Paul Apostre/aux Galatiens.

Chapitre premier.

Paul Ambassadeur non point de par les hommes/ne par homme/mais par Jesus Christ/ par Dieu le pere qui la refuse cite des moztz/ & to^s les freres qui sont avec moy aux eglises de Galatie. Grace a vous et paty/ de par Dieu le pere/ & nostre Seigneur Jesus Christ/ qui sefi donne soy mesme pour noz pechez: afin de nous deliurer du p^sent siecle mauvais/ selon la Volunte de Dieu & n^ore pere: auq^l soit gloire aux siecles des siecles. Amen.

Je mesmerueille que tant soubdainem^t estea transmis d'iceluy/ & vous a appelle par la grace de ^{*}Christ/ en autre Euangile ^{*} cobien quil ny a point d'autre/ sinon quil en ya aucuns qui vous troublesnt/ et veillent peruertir le euangile de Christ. Mais la soit que no^s ou vng ange du ciel vous annonce autrement que nous vous auons annoc^e/ soit en malediction. Ainsi q^u nous auons dit deuant & maintenant encoze le le dy: Si aucun vous annonce autrement que ce que vous auez receu/ il soit en malediction. Car mainten^t admoneste le ^{*} pour les homes/ ou pour Dieu/ ou dem^{and}e le plaisir aux homes: Si certes le plaisir encoze aux homes/ le ne seroye point seruiteur de Christ.

Certainem^t freres/ le vous say scauoir/ que le euangile laquelle est annoncee par moy/ n'est point selonc homes. Car le ne lay pas receu de homes/ ny ap^{pris}: mais par la reuelation de Jesus Christ. Mesme vous auez ouy quelle a este autrefois ma conuersation en la loy Judaeique. Comment oultre mesure le persecutoy leglise de Dieu/ & la degastoye/ & profitoye en la loy Judaeique plus que plust^os de mes esgauls en ma nation/ estiant le plus veherement zelateur des tradit^ons de mes peres. Mais quand il a pleu a Dieu qui ma separe des le ventre de ma mere/ & ma appelle par sa grace pour reueler son filz par moy/ afin que le l'annonceasse entre les Gentils: le ne communiquay pas inc^ontinent avec ^{*} la chair/ & le sang/ & ne reuins point en Ierusalem/ & ceulx qui auoient este apostre deuant moy: mais me en allay en Arabie/ & de rechef retournay en Damas.

kk. iij Depulo

Paul a sa commission d'apostre de par Dieu non des homes.

Christ sefi donne pour noz pechez.

Les Galatians desormais de l'euangile par saint Paul.

Quels est le plaisir/ L'euangile/ Mais la soit que no^s ou vng ange du ciel vous annonce autrement que nous vous auons dit deuant & maintenant encoze le le dy: Si aucun vous annonce autrement que ce que vous auez receu/ il soit en malediction. Car mainten^t admoneste le ^{} pour les homes/ ou pour Dieu/ ou dem^{and}e le plaisir aux homes: Si certes le plaisir encoze aux homes/ le ne seroye point seruiteur de Christ.*

De n^o plaisir aux homes/ mais a Dieu.

** ou/ ce q^u soit les homes/ ou/ ce q^u soit Dieu/ est/ les choses humaines/ ou diuines.*

Paul frigue de Dieu.

Actes. v. a.

** est/ auez ou/ auez creature.*

It must be noted, however, that the 1535 Olivétan version of the Bible (translated from the Greek) did not translate εὐαγγελίζω as “evangelize” in Galatians 1, but rather as the French word for “announce.”

Olivétan’s translation, however, was changed in the 1560 French Geneva version to include 4 of the 6 uses of the Greek εὐαγγελίζω in Galatians 1 in the French Geneva Bible (one of the “minor revisions”) by either Jean Calvin, Theodore de Bèze, or Clément Marot (who focused on poetic portions).

1. One of the problems with translating evangelizing in English is presumably that of a lack of usage of the term evangelize:

- a. David Barrett wrote a review of the English use of the word *evangelize* in his *Evangelize! A Historical Survey of the Concept*. In this book Barrett ascribed the first English use of the word *evangelize* to John Wycliffe:

“In 1382 in England, John Wycliffe completed the first translation of the whole Bible in the English language, using the Latin Vulgate. In the earlier of his two extant versions, Wycliffe translated almost all usages of the Latin *evangelizare* (and hence the Greek *euangelizein*) into the new English word ‘euangelisen’ (in some orthographies, ‘evangelisen’).”⁵⁹¹

- b. Wycliffe first edition (circa 1382) used *evangelize* as a transliteration the Latin Vulgate’s *evangelizare*. Wycliffe died in 1384. Then the second Wycliffe version, revised posthumously by John Purvey and other of Wycliffe’s followers in 1388 removed almost all the uses of evangelize (see sample page above from the 1850 critical edition the 1382 and 1388 Wycliffe Bibles side-by-side):

“[The 1388 John Purvey revised Wycliffe] replaced all of these English words commencing ‘evangel-’ by, in most cases, ‘preching’, and sometimes by synonyms like ‘schewinge the Lord Jhesu’”⁵⁹²

- c. The change from “evangelize” to “preaching” continued through William Tyndale’s translation and “has been perpetuated in all subsequent Bible translations up to the present day”⁵⁹³ Two points here: Barrett missed both the 1884 English John Darby translation of Luke 7:22 which used the word “evangelize” and the 1899 Roman Catholic Douay-Rheims Bible Luke 8:1 which used the word “evangelize” (recently, the 1999 *Holman Christian Standard Bible* used the word “evangelize” 6 times; the 2009 CSB 7 times!). Listen to the concluding paragraphs of Barrett on this important word:

“This deliberate removal of ‘euangelisen’ from the English Bible explains the almost total absence of the word ‘evangelize’ and derivatives from English church usage and English Christian vocabulary, language, and literature over the following 425 years. The words were not used at all by Chaucer or Shakespeare. When the Anglican Reformers drew up The Thirty-Nine Articles of Religion in 1562 and when they produced *The Book of Common Prayer* in 1552, no such words were included. ‘Evangelize’ is absent also from The Westminster Confession and all other English-language statements emanating from the Protestant Reformation of the 16th Century.

“Rightly or wrongly, these words were construed by the Reformers as preserves of the Roman Church, as unreformed Latinized hybrids which therefore required to be reformed, replaced, and thoroughly translated into vernaculars. At the same time, however, this exclusion of ‘evangelize’ from the English vocabulary was also in part another consequence of the Reformer’s general disinterest in human activity relating to the Great Commission and their resulting neglect of foreign missions.”⁵⁹⁴

- d. In the French language, the 1530 Jacques Lefevre version (authorized by the King Francis I of France, and based on Jerome’s Vulgate) used the word “evangelize” 38 times, as noted above and below.
- e. The 1535 Olivétan⁵⁹⁵ Bible (a.k.a. French Geneva Bible) used by Calvin, which he slightly modified in 1560, used the word evangelize 13 times. By the way, the Olivétan was not merely a

⁵⁹¹David B. Barrett, *Evangelize! A Historical Survey of the Concept* (Birmingham, AL: New Hope, 1987), 22.

⁵⁹²Ibid.

⁵⁹³Ibid.

⁵⁹⁴Ibid.

⁵⁹⁵It must be remembered that Pierre Robert [Louis] Olivétan shared the Gospel with his cousin Jean Calvin, was a schoolmaster in Neuchatel and in Geneva, was proficient in both Greek and Hebrew, was an evangelist involved in many mission trips to the Alps, and that he likely died at 29 years old from poisoning on a trip to Rome in 1538, three years after the first publication of his Bible 1535 (Samuel Lortsch, *Histoire de la Bible en France*; accessed: 4 March 2005; available at: http://www.bibliquest.org/Lortsch/Lortsch-Histoire_Bible_France-2.htm; Internet). As to Olivétan initiating Calvin in the Gospel, here is the exact text “C’est Olivétan qui, le premier, initia son cousin Jean Calvin à l’Évangile. Il lui fit ‘goûter quelque chose de la pure religion’, dit Théodore de Bèze. ‘Il lui conseilla de lire l’Écriture. Calvin, ayant suivi ce conseil, commença à se distraire des superstitions papales.’” “‘Quand Olivétan,’ a dit M. Doumergue, ‘n’aurait fait qu’initier Calvin à la Réforme, il mériterait un souvenir et une reconnaissance impérissables’ [Doumergue, Calvin, I, 119]).

revision of the 1530 Lefèvre, as some purport. Lefèvre worked with the understanding that the Latin Vulgate was authoritative⁵⁹⁶—understandable as his colleague Briçonnet, Bishop of Meaux, was executed for the Lutheran heresy in 1529, and Louis de Berquin was strangled and burned at the stake as a Lutheran heretic that same year in Paris.⁵⁹⁷ Olivétan, however, worked from an authoritative Greek, quite different from the Vulgate at key theological points. For example, in Romans 9:1-16 there are 54 translation variants between Lefèvre and Olivétan, some of which can only be understood in light of a different original manuscript.

- f. Later, by 1669, the French Geneva Bible included 24 uses of the word “evangelize,” meaning that someone had added 11 more uses than Olivétan (possibly Jean Calvin, Théodore de Bèze, or Clément Marot). The 1707 David Martin’s French Geneva revision kept the 24 uses of the word “evangelize,” with the exception of Romans 1:15, while adding a parenthetical use of “evangelize” in Gal 1:8.
 - g. A chart below shows all the NT uses of the word εὐαγγελίζω, shows when it was translated as “evangelize”, and provides an overview of its translation since the Reformation.
2. The following chart uses the Byzantine Textform (Majority Text) of the Greek for several reasons:
 - a. It was the foundational Greek to the pre-Tischendorf translations of the Bible (~1869). Therefore early translations noted below emanate from the Vulgate or the Greek, they are translated from the Byzantine Textform, rather than from the Tischendorf-Westcott-Hort-Nestle-Aland-Black-Metzger-Martini-Karavidopoulos tradition.
 - b. In fact, it seems to be more accurate to use the Byzantine Textform (cf. Majority Text, *Textus Receptus*, etc.), rather than the constantly changing Minority “Textpuzzle”, which likely increases the input of the reasonings of men in determining the original text.⁵⁹⁸

⁵⁹⁶The title of the 1530 Lefevre Bible reads, “La Sainte Bible en Francois translatee selon la pure et entiere traduction de Saint Hierome conferer et entierement revisitee selon les plus anciens et plus correctz exemplaires” [The Holy Bible in French translated according to the pur and entire translation of Saint Jerome conferred and entirely revised according to the most ancient and most correct examples] (beginning of the title on the cover page of the 1530 Lefevre Authorized Bible; available at <http://gallica.bnf.fr/ark:/12148/bpt6k54287d/f2.pagination>; accessed 16 Sept 2006); translation mine. Also note that the Roman Catholic Council of Trent affirmed the absolute authority of the Jerome’s Latin translation, probably, among other things, because of the 29 times it reads “do penance” instead of “repent.” Hence reads the “19th Ecumenical Council,” the Council of Trent: “Moreover, the same holy council considering that not a little advantage will accrue to the Church of God if it be made known which of all the Latin editions of the sacred books now in circulation is to be regarded as authentic, ordains and declares that the old Latin Vulgate Edition, which, in use for so many hundred years, has been approved by the Church, be in public lectures, disputations, sermons and expositions held as authentic, and that no one dare or presume under any pretext whatsoever to reject it” (from http://www.forerunner.com/chalcedon/X0020_15_Council_of_Trent.html; accessed 8 Jan 2005)

⁵⁹⁷Jean Crespin, *History of the True Martyrs of the True Gospel...* (Geneva, 1570), 70b-71b.

⁵⁹⁸Note the cautionary comment of Matthew Henry in this regard, considering that the freethinkers and manipulators of the text in his day are likely similar to those in our day: “And now I appeal to him who knows the thoughts and intents of the heart that in all this I think freely (if it be possible for a man to know that he does so), and not under the power of any bias. Whether we have reason to think that those who, without any colour of reason, not only usurp, but monopolize, the character of free-thinkers, do so, let those judge who easily observe that they do not speak sincerely, but industriously dissemble their notions; and one instance I cannot but notice of their unfair dealing with their readers—that when, for the diminishing of the authority of the New Testament, they urge the various readings of the original, and quote an acknowledgment of Mr. Gregory of Christ-church, in his preface to his Works, *That no profane author whatsoever, &c.*, and yet suppress what immediately follows, as the sense of that learned man upon it, *That this is an invincible reason for the scriptures’ part, &c.*” (Matthew Henry, Preface to Volume V [1721, From Bibleworks]).

E. “Evangelize” in Select Translation Histories:

A Translation History of Translating of Evangelize as Evangelize⁵⁹⁹
(with some contextual words supplied for a sense of the translation)

#	Texts	Greek (Byzantine Textform)	Latin Vulgate	Waldensian Bible (circa. 1280)	Wycliffe 1 st edition (1382)	Wycliffe 2 nd edition (1388)	Jacques Lefèvre d'Étaples NT (1522)	Pierre Robert Olivétan (1535)	French Louvain (1550)	English Geneva (1560)	French Geneva (1605)	King James (1611)
1	Matt 11:5	καὶ πτωχοὶ εὐαγγελίζονται	pauperes evangelizantur	li paubres so prezicat	pore men ben 'taken to prechynge of the gospel	Poor men are taken to preaching the gospel	[page not available on website]	Les paoures receioient bonnes nouvelles	aux pauvres l'Evangile est annocé	the poore receiue the Gospel	l'Evangile est annoncé aux povres	the poore have the Gospel preached to them
2	Luke 1:19	καὶ εὐαγγελισασθαί σοι ταῦτα	et haec tibi evangelizare	et aiso a tu prezicar	and to euangelize [telle, schewe] to thee these thingis	and to evangelise to thee these things	& pour te annoncer ces choses	& pour te annoncer ces choses	& pour t'annôcer ces choses	to shewe thee these good tidings	et t'annoncer ces bonnes nouvelles	to shew thee these glad tidings
3	Luke 2:10	γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην	ecce enim evangelizo vobis gaudium magnum	quar vec vos que eu preziqui a os gran gaug	lo sothely I euangelize (or preche) to zou greet joye	preach to you a great joy	car voicy ie vous euangelise	Car voicy ie vous annonce	car ie vous annôce	I bring you tidings	ie vous annonce	I bring you good tidings
4	Luke 3:18	εὐηγγελίζετο τὸν λαόν	evangelizabat populo	prezicavat al pople	euangelizide to the puple (or peple)	and preached to the people	& euangelisoit au peple	& evangelizoit au peuple	annonçoit au peuple	he preached	il evangelizoit au peuple	preached he
5	Luke 4:18	εὐαγγελισασθαί πτωχοῖς	evangelizare pauperibus	prezicar los paubres	to euangelize to pore men	to preach	po' euangelizer	pour evangelizer	pour annoncer l'Evangile	that I shulde preach the Gospel	pour evangelizer	to preach the Gospel
6	Luke 4:43	εὐαγγελισασθαί με δεῖ	oportet me evangelizare	cove a mi prezicar	it bihoueth me for to euangelise	it behooves me to preach	Il me fault aussy euangelizer	Il me faut aussi annoncer	Il me fault aussi annoncer	Surely I must also preache	Il me faut aussi bien evangelizer	I must preach
7	Luke 7:22	πτωχοὶ εὐαγγελίζονται	pauperes evangelizantur	paubri so prezicat	pore men ben take to preche (or preching of) the gospel	Poor men are taken to preaching of the gospel	les poures sont euangelisez	Les paoures receioient bonnes nouvelles	aux pauvres est l'euangile annoncée	the poore receiue the Gospel	l'Evangile est presché aux povres	to the poore the Gospel is preached
8	Luke 8:1	κηρύσσω καὶ εὐαγγελίζομενος	et castella praedicans, et evangelizans regnum Dei	et per los castels prezicanz e 'vangelizantz	prechynge & euangelizynge	and castles, preaching and evangelising	preschant & euangelizant	preschant et annonceant	preschant & annonçans	preaching, and publishing	preschant & annonçant	preaching, and shewing the glad tidings
9	Luke 9:6	κατὰ τὰς κώμας, εὐαγγελίζομενοι	per castella evangelizantes	los castels prezicantz	euangelizynge	preaching	euangelizastes	evangelizans	annonçans l'euangile	preaching the Gospel	evangelizans	preaching the Gospel
10	Luke 16:16	εὐαγγελίζεται	evangelizatur	Prezicat	is euangelizide (is prechid)	is evangelised	est euangelize	est annonce	est annoncé	is preached	est evangelisé	is preached
11	Luke 20:1	εὐαγγελιζόμενος	evangelizante	e prezicantz	& euangelizynge (preching the gospel)	and preached the gospel	& qu'il euangelizoit	& q'l euangelizoit	& qu'il annôçoit l'Evangile	and preached the Gospel	& evangelizoit	and preached the Gospel
12	Acts 5:42	εὐαγγελιζόμενοι	evangelizantes	essenhantz e prezicantz Ihesu Crist	techyng e euuangelisynge Jhu' c'st	to teach and to preach Jesus Christ	enseigner & euangelizer Jesu Christ	de enseigner et annoncer Jefus-Chriff	d'enseigner & d'annoncer Jefus-Chriff	to teache, and preache Iesus Christ	d'enseigner & annoncer Iesus Christ	to teach and preach Iesus Christ
13	Acts 8:4	εὐαγγελιζόμενοι τὸν λόγον	evangelizantes	prezicantz la paraula Deu enaviro las cuitatz e'ls castels	Passyden forth, euangelysynge the worde of god	passed forth, preaching the word of God	passoient de tous costez en euangelizant la parole de Dieu	en annonçant la parole [de Dieu]	passoient de tous costez, annôçans la parole	went to and fro preaching the worde	alloyent ça & là annonçans la parole de Dieu	went euery where preaching the word
14	Acts 8:12	εὐαγγελιζόμενος	evangelizanti	Prezicant	euangelysynge of (or euangelist of)	that preached	qui euangelizoit	q' annonceoit les choses touchant	qui annonçoit	which preached the things that concerned	annonçant ce qui appartient au	preaching the things concerning

⁵⁹⁹ *Latin Vulgate* (1880 Migne edition; BibleWorks 7.0); *Occitan Bible* aka. “Waldensian Bible” or “Cathar Bible” for Matt, Luke, Acts [except 13:32], Apoc (available at <http://www.jeanduvermoy.free.fr>; accessed 8 Sept 2004; Internet), remainder from L. Clédat, *Le Nouveau Testament* (1887; Geneva: Slatkine Reprints, 1968); 1382 Wycliffe, ed by Pickering (1848; <http://books.google.com/books>); The *Wycliffe New Testament 1388*, with modern spelling (1388; The British Library, 2002); French Jacques Lefevre and Louvain Bibles (link from lexilogos.com/bible.html; accessed 16-Sep-2006); French Olivétan (Berne, 1535); 1611 *King James Version* (1611; Thomas Nelson, 1982); French Geneva (La Rochelle, 1616) David Martin (from www.lirelabible.com; accessed 29-June-06); *Holman Christian Standard* (from www.biblegateway.com); all other versions from BibleWorks 7, 8, or 9. Use εὐαγγελίζω in Acts 16:17, found in Codex Bezae (cf. BW 9.0), is not included in this chart.

A Translation History of Translating of Evangelize as Evangelize (cont.)

#	Texts	French David Martin (1707)	Jean Frédéric Ostervald (1744)	J.W. Etheridge from Syriac (1849)	John Darby French NT (1859)	John Darby English NT (1884)	Douay-Rheims (1899)	Louis Segond (1910)	New American Standard (1977)	French La Colombe (1978)	Nouvelle Edition Genève (1979)	Holman Christian Standard (2009)	MacDonald Idiomatic (2006)	Total
1	Mt 11:5	l'Evangile est annoncé aux pauvres	l'évangile est annoncé aux pauvres	and the poor are evangelized	l'évangile est annoncé aux pauvres	poor have glad tidings preached to them	the poor have the gospel preached to them	la bonne nouvelle est annoncée aux pauvres	and the poor have the gospel preached to them	la bonne nouvelle est annoncée aux pauvres	la bonne nouvelle est annoncée aux pauvres	the poor are told the good news	Good news is being proclaimed to the poor	2
2	Lk 1:19	et pour t'annoncer ces bonnes nouvelles	et t'annoncer ces bonnes nouvelles	and to announce to thee these things	pour t'annoncer ces bonnes nouvelles	to bring these glad tidings to thee	to bring thee these good tidings	pour t'annoncer cette bonne nouvelle	to bring you this good news	et t'annoncer cette bonne nouvelle	pour t'annoncer cette bonne nouvelle	and tell you this good news	to announce this good news to you	3
3	Lk 2:10	je vous annonce	car je vous annonce	I announce to you	je vous annonce	I announce to you glad tidings	I bring you good tidings	Je vous annonce	I bring you good news	je vous annonce la bonne nouvelle	je vous annonce une bonne nouvelle	I proclaim to you good news	I have good news for you	3
4	Lk 3:18	il évangélisait	en lui annonçant l'Évangile	and preached to the people	il évangélisait	he announced his glad tidings	did he preach	Jean annonçait la bonne nouvelle	he preached the gospel	Jean annonçait la bonne nouvelle	Jean annonçait la bonne nouvelle	he proclaimed good news	preached good news to the people	7
5	Lk 4:18	pour évangéliser	pour annoncer l'Évangile	to evangelize	Pour annoncer de bonnes nouvelles	to preach glad tidings	to preach the gospel	pour annoncer de bonnes nouvelles	to preach the gospel	pour annoncer une bonne nouvelle	pour annoncer une bonne nouvelle	to preach good news	to announce good news	7
6	Lk 4:43	il faut que j'évangélise	Il faut que j'annonce	must I go to announce	Il faut que j'annonce	I must needs announce the glad tidings	I must preach the kingdom of God	Il faut aussi que j'annonce ... la bonne nouvelle	I must preach	Il faut aussi que j'annonce ... la bonne nouvelle	Il faut aussi que j'annonce ... la bonne nouvelle	I must proclaim the good news	I must preach the good news	5
7	Lk 7:22	que l'Evangile est prêché aux pauvres	l'évangile est annoncé aux pauvres	and the poor are evangelized	l'évangile est annoncé	poor are evangelized	to the poor the gospel is preached	la bonne nouvelle est annoncée aux pauvres	the poor have the gospel preached to them	la bonne nouvelle est annoncée aux pauvres	la bonne nouvelle est annoncée aux pauvres	the poor are told the good news	The poor are getting good news	4
8	Lk 8:1	prêchant et annonçant	prêchant et annonçant la bonne nouvelle	and preached and announced	prêchant et annonçant	preaching and announcing the glad tidings of	preaching and evangelizing	prêchant et annonçant la bonne nouvelle	proclaiming and preaching	il prêchait et annonçait la bonne nouvelle	prêchant et annonçant la bonne nouvelle	Preaching and telling the good news	proclaiming the good news	6
9	Lk 9:6	Évangélisant	annonçant l'évangile	evangelized	évangélisant	announcing the glad tidings	preaching the gospel	annonçant la bonne nouvelle	preaching the gospel	ils annonçaient la bonne nouvelle	annonçant la bonne nouvelle	proclaiming the good news	announcing good news	8
10	Lk 16:16	est évangélisé	est annoncé	is preached	est annoncé	the glad tidings of ... are announced	is preached	est annoncé	the gospel ... is preached	est annoncé comme une bonne nouvelle	est annoncé	the good news ... has been proclaimed	is being announced as good news	6
11	Lk 20:1	et qu'il évangélisait	et qu'il annonçait l'Évangile	and evangelized	et évangélisait	and announcing the glad tidings	and preaching the gospel	et qu'il annonçait la bonne nouvelle	and preaching the gospel	et qu'il annonçait la bonne nouvelle	et qu'il annonçait la bonne nouvelle	and proclaiming the good news	and proclaiming good news	8
12	Ac 5:42	d'enseigner, et d'annoncer Jésus-Christ	d'enseigner et d'annoncer Jésus-Christ	to teach ... and to preach	d'enseigner et d'annoncer Jésus comme le Christ	teaching and announcing the glad tidings that Jesus was the Christ	Teach and preach Christ Jesus	d'annoncer la bonne nouvelle de Jésus-Christ	they kept right on teaching and preaching Jesus as the Christ	d'enseigner et d'annoncer la bonne nouvelle du Christ-Jésus	d'enseigner, et d'annoncer la bonne nouvelle de Jésus-Christ	they continued teaching and proclaiming the good news ...	they did not cease teaching and preaching Jesus as the Christ	3
13	Ac 8:4	allaient çà et là annonçant la parole de Dieu	annonçant la bonne nouvelle de la Parole	went about and preached the word of Aloha	allaient çà et là, annonçant la parole	went through the countries announcing the glad tidings of the word	went about preaching the word of God	allaient de lieu en lieu, annonçant la bonne nouvelle de la parole	went about preaching the word	allaient de lieu en lieu, en annonçant la bonne nouvelle de la parole	allaient de lieu en lieu, annonçant la bonne nouvelle de la parole	went on their way preaching the message of good news	went on their way preaching the message	3
14	Ac 8:12	Philippe leur annonçait touchant	qui leur annonçait la bonne nouvelle de ce qui concerne	who evangelized	qui leur annonçait les bonnes nouvelles touchant	announcing the glad tidings concerning	preaching of	qui leur annonçait la bonne nouvelle	preaching the good news	qui leur annonçait la bonne nouvelle	qui leur annonçait la bonne nouvelle	as he preached the good news about	Philip's preaching about	4

A Translation History of Translating of Evangelize as Evangelize (cont.)

#	Texts	Greek	Latin	Waldensian	Wycliffe 1 st ed.	Wycliffe 2 nd ed.	French Lefèvre	French Olivétan	French Louvain	English Geneva	French Geneva	King James
15	Ac 8:25	εὐγγελίσαντο	evangelizabant	e prezicavo	& euuangelizeden (or euangelisiden)	and preached	& annonceoient 'Leuangile	& annonceoient leuangile	& annōçoient l'Euangile	and preached the Gospel	& annoncerent l'Evangile	and preached the Gospel
16	Ac 8:35	εὐγγελίσαστο	evangelizavit	preziquet e lui ihesu	euuangelizide (or euangeliside) to hym' Jhu	preached to him Jesus	luy euangeliza Jesus	luy annoncea Jesus	lui annonça lefus	preached vnto him lesus	lui annonça lesus	and preached vnto him lesus
17	Ac 8:40	εὐγγελίεζτο	evangelizabat	e traspasantz predicava	and (he) passynge forth euuangelizide	he passed forth and preached	annonceoit 'Leuangile	annonceoit Leuangile	annonçoit l'Evangile	& he walked to and fro preaching	& en paasant annonça l'Evangile	and passing thorow he preached
18	Ac 10:36	εὐαγγελιζόμενος	adnuntians	Anunciantz	schewynge (or schewinge) pees	showing peace	Annonceant	Annonceant	annonçant	preaching	annonçant	preaching
19	Ac 11:20	εὐαγγελιζόμενοι	adnuntiantes	anunciant ihesu Crist	schewyng	preached	Annonçans	Annonceans	annonçans	preached	annonçans	preaching
20	Ac 13:32	εὐαγγελιζόμεθα	adnuntiamus	Anonciama	And we schewen to zou	we show to you	nous vous annonceons	nous vous annonceons	Et nous vous annonçons	we declare	Et nous aussi vous annonçons	we declare vnto you glad tidings
21	Ac 14:1[6]7	εὐαγγελιζόμενοι	evangelizantes	Et aqui eran prezicantz	and they weren prechyng there ye gospel	And they preached there the gospel	& la estoient annonceantz leuangile	& la estoient annonceans Leuangile	& là effoyent annonçants l'euangile	And there were preaching the Gospel	Et là estoient annonçants l'Evangile	And there they preached the Gospell
22	Ac 14: [14] 15	εὐαγγελιζόμενοι	adnuntiantes	Anunciantz	schewinge to zou	show to you	vous annonceans	vous annonceans	vous annonçans	preache	vous annonçans	preach
23	Ac 14: [20] 21	Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην	Cumque evangelizassent civitati illi	E co preziquesso en aicela ciutat	And whanne thei hadde[n] euangelysid[ed] to the ilke cytee [or cite]	And when they had preached	annonce leuangile	Et apres q'iz eurent annonce Leuangile	Et après qu'ilz eurent annoncé l'euâgile	And after they had preached	Et apres qu'ils eurent annoncé l'Evangile	And when they had preached the Gospel
24	Ac 15:35	διδάσκοντες καὶ εὐαγγελιζόμενοι	evangelizantes	essenhatz e prezicanz	teching and euangelysinge the word of the Lord	teaching and preaching	enseignans & euangelizans	enseignans et annonceans	enseignans & euangelizans	teaching and preaching	enseignans & annonçans	teaching and preaching
25	Ac 16:10	εὐαγγελισασθαι αὐτοῦς	evangelizare	prezicar ad els	to euangelize to [t]hem	to preach to them	po'leur euangeliser	pour leur euangelizer	pour leurs annoncer l'euangile	to preache the Gospel	pour leur euangelizer	to preach the Gospel
26	Ac 17:18	εὐηγγελίεζτο [αὐτοῖς]	adnuntiabat	Anonciava	for he tolde them (or telde to hem) Jhesu	for he told them	pour ce quil leur annonceoit	pour ce quil leur annonceoit	pour ce quil leur annonçoit	because he preached vnto them	pour ce qu'il leur annonçoit	Because hee preached
27	Ro 1:15	ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελισασθαι	evangelizare	Evangelizer	so that [that] is in me [is] reedy (or redy) for to euangelize & to zou	so that that is in me is ready to preach the gospel	ie suis prest deuangelizer	ie suis prest deuangelizer	ie suis prest d'euangelizer	to preache the Gospel	je suis prest d'euangelizer	I am ready to preach the Gospel
28	Ro 10:15 (1)	εὐαγγελιζομένων	evangelizantium pacem	evangelizantz la pantz	Men euuangelizynge (or euangelisinge) pees,	them that preach peace	des euangelisant la paix	De ceulx qui annoncent la paix	de ceulx qui annoncent la paix	which bring glad tydings of peace	de ceulx qui annoncent paix	them that preach the Gospel of peace
29	Ro 10: 15 (2)	[εὐαγγελιζομένων]	evangelizantium bona	przicantz les bes	of prechyng (or presching) good thingis	them that preach good things	des euangelisant les biens	De ceulx qui annoncent les biens	de ceulx qui annoncent les choses bones	and bring glad tydings of good things	voire de ceulx qui annoncent les choses bonnes	and bring glad tidings of good things

A Translation History of Translating of Evangelize as Evangelize (cont.)

#	Texts	French Martin	French Ostervald	Etheridge from Syriac	French Darby	English Darby	Douay-Rheims	French Segond	New American Standard	French La Colombe	New French Geneva	English Holman	MacDonald Idiomatic	Total
15	Ac 8:25	et annoncèrent l'Évangile	et prêchèrent l'Évangile	and evangelized	et ils évangelisaient	and announced the glad tidings	preached the gospel	en annonçant la bonne nouvelle	announced the glad tidings	en évangelisant	en annonçant la bonne nouvelle	evangelizing	En route they were evangelizing	7
16	Ac 8:35	lui annonça Jésus	lui annonça l'Évangile de Jésus	preaching to him concerning our Lord Jhesu	Lui annonça Jésus	announced the glad tidings of Jesus to him	preached unto him Jesus	lui annonça la bonne nouvelle de Jésus	he preached Jesus to him	lui annonça la bonne nouvelle de Jésus	lui annonça la bonne nouvelle de Jésus	proceeded to tell him the good news about Jesus	preached Jesus to him	3
17	Ac 8:40	Il annonça l'Évangile	il évangelisait	and from thence he itinerated and evangelized	Il évangelisa	passing through he announced the glad tidings	he preached the gospel	en évangelisant	he kept preaching the gospel	il évangelisa	en évangelisant	evangelizing	evangelizing	10
18	Ac 10:36	en annonçant	annonçant la bonne nouvelle	and hath announced to them	annonçant la bonne nouvelle	preaching	preaching	annonçant	Preaching	Annonçant la bonne nouvelle	annonçant	proclaiming the good news	by preaching the gospel of peace	0
19	Ac 11:20	annonçant	Annonçant	and evangelized	annonçant	announcing the glad tidings	preaching	et leur annoncèrent la bonne nouvelle	Preaching	et leur annoncèrent la bonne nouvelle	et leur annoncèrent la bonne nouvelle	proclaiming the good news about	the good news featuring the Lord Jesus	1
20	Ac 13:32	nous vous annonçons	Et nous aussi, nous vous annonçons la bonne nouvelle	we preach to you	Et nous, nous vous annonçons la bonne nouvelle	*we* declare	we declare unto you	Et nous, nous vous annonçons cette bonne nouvelle	we preach to you the good news	Et nous, nous vous annonçons cette bonne nouvelle	Et nous, nous vous annonçons cette bonne nouvelle	proclaim to you the good news	We preach good news to you	0
21	Ac 14:[6]7	Et ils y annoncèrent l'Évangile	Et ils y annoncèrent l'Évangile	and there evangelized	et ils y évangelisaient	and there they were announcing the glad tidings	and were there preaching the gospel	Et ils y annoncèrent la bonne nouvelle	and there they continued to preach the gospel	Ils y annoncèrent l'Évangile	Et ils y annoncèrent la bonne nouvelle	And there they kept evangelizing	They kept on preaching the good news there	4
22	14:[14]	nous vous annonçons	Nous vous annonçons une bonne nouvelle	who preach to you	nous vous annonçons	preaching	preaching	vous apportant une bonne nouvelle	preach the gospel	et nous vous annonçons, comme une bonne nouvelle	vous apportant une bonne nouvelle	we are proclaiming good news	Preaching	0
23	14:[20]	Et après qu'ils eurent annoncé l'Évangile	Et après avoir annoncé l'Évangile	And when they had preached	Et ayant évangelisé	And having announced the glad tidings	And when they had preached the gospel	Quand ils eurent évangelisé	And after they had preached the gospel	après avoir évangelisé	Quand ils eurent évangelisé	After they had evangelized	After they had evangelized	8
24	Ac 15:35	enseignant et annonçant	enseignant et annonçant	and taught and preached	enseignant et annonçant	teaching and announcing the glad tidings	teaching and preaching	enseignant et annonçant ... la bonne nouvelle	teaching and preaching	enseignant et annonçant ... la bonne nouvelle	enseignant et annonçant ... la bonne nouvelle	teaching and proclaiming	teaching and preaching	4
25	Ac 16:10	Pour leur évangéliser	à y annoncer l'Évangile	to evangelize them	à les évangéliser	to announce to them the glad tidings	to preach the gospel to them	à y annoncer la bonne nouvelle	to preach the gospel to them	à y annoncer l'Évangile	à y annoncer la bonne nouvelle	to evangelize them	to evangelize them	10
26	Ac 17:18	Parce qu'il leur annonçait	car il leur annonçait la bonne nouvelle	he preached unto them	parce qu'il leur annonçait	because he announced the glad tidings of	because he preached to them	l'entendant annoncer	because he was preaching	parce qu'il annonçait la bonne nouvelle	l'entendant annoncer	because he was telling them the good news about	because he preached	0
27	Ro 1:15	je suis prêt d'annoncer	je suis prêt à vous annoncer aussi l'Évangile	and so am I urged to evangelize unto you	je suis tout prêt à vous annoncer l'évangile	to announce the glad tidings	I am ready to preach the gospel to you	j'ai un vif désir de vous annoncer aussi l'Évangile	I am eager to preach the gospel to you	de là mon vif désir de vous annoncer l'Évangile	j'ai un vif désir de vous annoncer aussi l'Évangile	So I am eager to preach the good news	I am all set to expound the gospel	8
28	Ro 10:15 (1)	de ceux qui annoncent la paix	de ceux qui annoncent la paix	who evangelize peace	ceux qui annoncent la paix	them that announce glad tidings of peace	them that preach the gospel of peace	ceux qui annoncent la paix	[omitted in NA27]	[omitted in NA27]	ceux qui annoncent la paix	[omitted in NA27]	[omitted in NA27]	5
29	Ro 10:15 (2)	de ceux qui annoncent de bonnes choses	de ceux qui annoncent de bonnes choses	who evangelize good things	ceux qui annoncent de bonnes choses	that announce glad tidings of good things	that bring glad tidings of good things	ceux qui annoncent de bonnes nouvelles	those who bring glad tidings of good things	ceux qui annoncent de bonnes nouvelles	ceux qui annoncent de bonnes nouvelles	those who announce the gospel of good things	announcing good news	3

A Translation History of Translating of Evangelize as Evangelize (cont.)

#	Texts	Greek	Latin	Waldensian	Wycliffe 1 st ed.	Wyciffe 2 nd ed.	French Lefevre	French Olivétan	French Louvain	English Geneva	French Geneva	King James
30	Ro 15:20	φιλοτιμούμενον εὐαγγελίζεσθαι	praedicavi evangelium	prezianiangit evangli	Forsooth so I have prechid[e] this gospel,	And so I have preached the gospel	Et ay ainsy presche ceste Euangile	Et ainsi ay prins courage de annonce de luy	Et i'ay ainsy presché cest Euangile	Yea, so I enforced my selfe to preache the Gospel	M'estudiant ainsi affectueusement d'annoncer l'Evangile	So haue I striued to preach the Gospel
31	1 Co 1:17	ἀλλ' εὐαγγελίζεσθαι	evangelizare	Prezicam	but for to euuangelize (or preche thee gospel)	but to preach the gospel	mais pour euangeliser	mais pour Euangelizer	mais pour prescher l'Euágile	but to preache the Gospel	mais pour euangelizer	but to preach the Gospel
[*]	1 Co 2:1	καταγγέλλων ὑμῖν	adnuntians	?	?	tellynge	vous annoncer	?	vous annonçant	shewing vnto you	en vous annonçant	declaring unto you
32	1 Co 9:16 (1)	εὐαγγελίζωμαι	evangeliz-avero	prezica...	for whi zif I schal preche ye gospel	For if I preach the gospel	car ia fait ce que ie euangelise	Car ia fait q' ie euangelize	car ia fait ce que i'euangelize	for thogh I preache the Gospel	Car encore que j'euangelize	thogh I preach the Gospel
33	1 Co 9:16 (2)	εὐαγγελίζωμαι	evangeliz-avero	Prezicirsi	wo to me, zif I schal not euuangelise	if I preach not the gospel	sy ie ne euangelise	si ie ne euangelize	si ie n'euangelize	if I preache not the Gospel	si ie n'euangelize	if I preach not the Gospel
34	1 Co 9:18	ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω	evangelium praedicans	prezivantz levanglei	yat I prechyng(e) (or preche, or preching) ye gospel	preaching the gospel	Que en preschant leuangile ie mette leuangile riens prendre	Que en preschant Leuangile ie mette Leuangile de Christ sans rien prendre	Qu'en preschant l'Euangile, ie mette l'Euangile sans despens	verely that when I preache the Gospel	c'est que en preschant l'Evangile, ie propose l'Evangile de Christ	When I preach the Gospel
35	1 Co 15:1	τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν	praedicavi	Prezicant	[the] which[e] I have prechid[e] to zou	which I have preached to you	laquelle ie vous ay presche	lesquelles ie vous ay annoncees	leq' ie vous ay presché	which I preached vnto you	que ie vous ai annoncé	which I preached vnto you
36	1 Co 15:2	τὴν λόγῳ εὐηγγελισάμην ὑμῖν	praedicaverim	Prezicat	by which[e] resoun[e] I have prechid[e] to zou	By which reason I have preached to you	po' quelle raison le vous ay presche sy en souuenance	par quel maniere [les] vous ay annoncees	le vous ay presché, sy en auez souuenance	after what maner I preached it vnto you	en quelle maniere ie le vous ai annoncé	What I preached vnto you
37	2 Co 10:16	εὐαγγελισσασθαι	sunt evangelizare	enancelar ... prezicar	also [for] to preche into yo [tho] thingis	also to preach	Affin que nous euangelizons	affin que nous euangelizions	à fin aussy que nous annonçons l'Euangile	And to preache the Gospel	lusques à euangelizer	To preach the Gospel
38	2 Co 11:7	εὐαγγέλιον εὐηγγελισάμην ὑμῖν	evangelizavi	preziqui avor lavangeli	for fre[e]ly I euangelizide to zou the euangile of god [God]	for freely I preached to you the gospel of God	vous ay euangelize leuangile de Dieu	Pourtant que de pur don vous ay annonce l'Euangile de Dieu	ie vous ay annoncé l'Euangile de Dieu	I preached to you the Gospel of God	ie vous ai annoncé l'Evangile de Dieu	I have preached to you the Gospel of God
39	Ga 1:8 (1)	εὐαγγελίζηται ὑμῖν	evangelizet	Preziquan	euuangelize [euangelise] to zou[,] bisidis [bysidis]	preached to you beside	vous euangelize	vous annonce autrement	vous annonce l'Euangile	preache vnto you otherwise	vous euangelizeroit	preach anyother Gospel vnto you
40	Ga 1:8 (2)	ὃ εὐηγγελισάμεθα ὑμῖν	evangeliz-avimus	Preziquam	that that we [t]han[e] euuangelizide (euangelisid) to zou	that that we have preached to you	ce que nous vous avons euangelize	que nous vous avons annonce	ce que nous vous auons annoncé	then that which we haue preached vnto you	ce que nous vous avons euangelisé	then that which wee haue preached vnto you,
41	Ga 1:9	εἴ τις ὑμᾶς εὐαγγελίζηται	evangeliz-averit	Prezicara	zif any [if ony] schal euuangelize [euangelise or euangelizith] out taken	preach to you beside	vous euangelize autrement	vous annonce autrement	vous annonce l'Euangile autrement	preache vnto you otherwise	vous euangelize outré	preach any other Gospel vnto you
42	Ga 1:11	τὸ εὐαγγέλιον τὸ εὐαγγελισθέν ὑπ' ἐμοῦ	evangeliz-atum	Preziquanz	the whiche is euangelize [euangelisid (or prechid)] of me	the evangely that was preached of me	que leuangile qui est par moy euangelizee	que leuangile laquelle est annoncee par moy	que l'Euangile qui est p moy annoncé	the Gospel which was preached of me	que l'Evangile qui a esté annoncé par moi	the Gospel which was preached of me
43	Ga 1:16	ἵνα εὐαγγελίζωμαι αὐτὸν	evangeliz-arem	que preziquans sun e la gentz	that I shulde preche hym in hethen[e] men	that I should preach Him among the heathen	affin que ie leuangelis-asse	affin que ie lannonceasse entre les Gentilz	à fin que ie l'annonçasse	that I shulde preache him	afin que je l'Evangeliz-asse	that I might preach him

A Translation History of Translating of Evangelize as Evangelize (cont.)

#	Texts	French Martin	French Ostervald	Etheridge from Syriac	French Darby	English Darby	Douay-Rheims	French Segond	New American Standard	French La Colombe	New French Geneva	English Holman	MacDonald Idiomatic	Total
30	Ro 15:20	M'attachant ainsi avec affection à annoncer l'Évangile	Prenant ainsi à tâche d'annoncer l'Évangile	being anxious to preach	mais aussi m'attachant à évangéliser	and so aiming to announce the glad tidings	And I have so preached this gospel	Et je me suis fait honneur d'annoncer l'Évangile	thus I aspired to preach the gospel	Et je me suis fait un point d'honneur d'annoncer l'Évangile	Et je me suis fait honneur d'annoncer l'Évangile	My aim is to evangelize	to realize my ambition of evangelizing	3
31	1Co 1:17	pour évangéliser	mais c'est pour annoncer l'Évangile	but to preach	mais évangéliser	but to preach glad tidings	but to preach the gospel	c'est pour annoncer l'Évangile	but to preach the gospel	mais pour annoncer l'Évangile	c'est pour annoncer l'Évangile	but to evangelize	but to preach the good news	8
[]	1Co 2:1	en vous annonçant	pour vous annoncer	did I evangelize to you	en vous annonçant	announcing to you	declaring unto you	que je suis allé vous annoncer	proclaiming to you	que je suis allé vous annoncer	que je suis allé vous annoncer	announcing ... to you	I continued to proclaim to you	1
32	1Co 9:16(1)	que j'évangélise	si je prêche l'Évangile	Yet also in preaching	si j'évangélise	if I announce the glad tidings	For if I preach the gospel	Si j'annonce l'Évangile	if I preach the gospel	Évangéliser	Si j'annonce l'Évangile	For if I preach the gospel	For if I preach the gospel	8
33	1Co 9:16(2)	si je n'évangélise pas	si je ne prêche pas l'Évangile	unless I preach	si je n'évangélise pas	if I should not announce the glad tidings	if I preach not the gospel	si je n'annonce pas l'Évangile	if I do not preach the gospel	si je n'évangélise	si je n'annonce pas l'Évangile	if I do not preach the gospel	were I not to preach the gospel	9
34	1Co 9:18	c'est qu'en prêchant l'Évangile, je prêche l'Évangile de Christ	qu'en prêchant l'Évangile, j'établirai l'Évangile de Christ	That while preaching ... I may perform the annunciation	C'est que, en évangélisant, je rends l'évangile	in announcing the glad tidings	That preaching the gospel, I may deliver the gospel	C'est d'offrir gratuitement l'Évangile que j'annonce	when I preach the gospel	C'est en évangélisant, d'annoncer	C'est d'offrir gratuitement l'Évangile que j'annonce	To preach the gospel	It is that I might preach	2
35	1Co 15:1	que je vous ai annoncé	que je vous ai annoncé	which I have announced to you	Que je vous ai annoncé	the glad tidings which I announced to you	which I preached to you	que je vous ai annoncé	which I preached to you	que je vous ai annoncé	que je vous ai annoncé	I proclaimed to you	I preached to you	0
36	1Co 15:2	en quelle manière je vous l'ai annoncé	tel que je vous l'ai annoncé	the word I have preached to you	Que je vous ai annoncée	which I announced to you as the glad tidings	after what manner I preached unto you	tel que je vous l'ai annoncé	which I preached to you	dans les termes où je vous l'ai annoncé	dans les termes où je vous l'ai annoncé	I proclaimed to you	through this message of good news I preached to you	0
37	2Co 10:16	Jusques à évangéliser	Pour prêcher l'Évangile	to evangelize	pour évangéliser	to announce the glad tidings	to preach the gospel	et d'annoncer l'Évangile	so as to preach the gospel	en évangélisant	en évangélisant	so that we may proclaim the good news	We hope to preach the good news	9
38	2Co 11:7	je vous ai annoncé l'Évangile de Dieu	en vous annonçant gratuitement l'Évangile de Dieu	because I have preached to you the gospel of God freely	parce que je vous ai annoncé gratuitement l'évangile	I gratuitously announced to you the glad tidings	Because I preached unto you the gospel of God freely	je vous ai annoncé gratuitement l'Évangile	because I preached the gospel of God to you without charge	je vous ai annoncé gratuitement l'Évangile	je vous ai annoncé gratuitement l'Évangile	because I preached the gospel of God to you	I preached to you the good news from God	3
39	Ga 1:8(1)	[vous évangélis-erions]; vous évangélise-rait	vous annoncerait un évangile	should preach to you	vous évangélise-rait	announce as glad tidings to you	preach a gospel to you	annoncerait un autre Évangile	should preach to you a gospel	vous annonçait un évangile différent	annonçait un évangile s'écartant	should preach to you a gospel	preached a different gospel	6
40	Ga 1:8(2)	ce que nous vous avons évangélisé	de celui que nous vous avons annoncé	what we have preached to you	ce que nous vous avons évangélisé	what we have announced as glad tidings to you	that which we have preached to you	que celui que nous vous avons prêché	to that which we have preached to you	que nous vous avons annoncé	de celui que nous vous avons prêché	what we have preached to you	that which we proclaimed to you	6
41	Ga 1:9	vous évangélisez outre	vous annoncez un évangile	preach to you	vous évangélisez	announce to you as glad tidings	preach to you a gospel	vous annoncez un autre Évangile que celui	if any man is preaching to you a gospel	vous annoncez un évangile différent de celui	vous annoncez un évangile s'écartant de celui	preaches to you a gospel	If anyone preaches to you a gospel	6
42	Ga 1:11	l'Évangile que j'ai annoncé	l'Évangile que j'ai annoncé	the gospel which is preached by me	qui a été annoncé	the glad tidings which were announced by me	the gospel which was preached by me	qui a été annoncé	the gospel which was preached by me	qui a été annoncé	qui a été annoncé	that the gospel preached by me	the gospel I preach	3
43	Ga 1:16	afin que je l'évangélis-asse	afin que je l'annonçasse	that I should preach	afin que je l'annonçasse	that I may announce him as glad tidings	that I might preach him	afin que je l'annonçasse	that I might preach Him	pour que je l'annonce	afin que je l'annonce	So that I could preach Him	that I might preach him	4

A Translation History of Translating of Evangelize as Evangelize (cont.)

#	Texts	Greek	Latin	Waldensian	Wycliffe 1st ed.	Wyciffe 2nd ed.	French Lefevre	French Olivétan	French Louvain	English Geneva	French Geneva	King James
44	Gal 1:[22] 23	νῦν εὐαγγελίζεται τὴν πίστιν	evangelizat	a prezica...	now euangelizith the feith	preached now the faith	maintenant euangelize la foy	maintenant annonce la foy	maintenât annonce la foy	now preacheth the faith	annonce maintenant la foi	Now preacheth the faith
[*]	Gal 3:8	προευγγελισατο τῷ Ἀβραάμ	praenuntiavit	denant anoncier	tolde [toold] bifore	told tofore	Predist	a devant annonce	prediçt	preached before ye Gospel	a devant evangelizé	preached before the Gospel
45	Gal 4:13	εὐηγγελισάμην ὑμῖν τὸ πρότερον	evangelizavi	Preziqui	I have euangelizide [euangelisid] to zou now bifore	I have preached to you now before	ie vous ay pieca euangelize	ie vous ay paravant euangelizer	Aussi vous sçauiez comment ie vous ay pieça annoncer l'Euangile	I preached the Gospel vnto you at the first	ci-devant ... ie vous ai evangelizé	I preached the Gospel vnto you at the first
46	Eph 2:17	καὶ ἐλθὼν εὐηγγελισατο εἰρήνην ὑμῖν	evangelizavit	e venentz evangelizer patz a vos	and he comynge euangelizide pees to zow	preached peace	il euangeliza	il annoncea la paix	il annonça	and preached peace	il a evangelize la paix	preached peace
47	Eph 3:8	[ἐν] τοῖς ἔθνεσιν εὐαγγελισασθαι	evangelizare	evangelizer	for to euangelie [euangelise] in hethen [men]	to preach among heathen men	po' euangelizer aux Gentilz	pour annoncer entre les Gentilz	pour annoncer entre les Gentilz	that I shulde preache among the Gentiles	pour annoncer entre les Gentils	that I should preach among the Gentiles
[*]	Phil 4:15	ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου	quod in principio Evangelii	quel comancement de lavangeli'	[?]	[?]	qu' au commencement de levangile	[?]	que au commencement de l'Evangile	in the beginning of the Gospel	qu'au commencement de la predicasion de l'Evangile	in the beginning of the gospel
48	1 Thess 3:6	καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν	adnuntiante	et anonciant	and tellinge to vs	and tell to us	il nous a annonce	& nous ayant annonce vostre foy	& nous annoncé vostre foy	and broght vs good tidings	nous ayant apporté de joyeuses nouvelles	brought vs good tidings
49	Heb 4:2	καὶ γὰρ ἔσμεν εὐηγγελισμένοι	nuntiatum	Anonciat	Forsoth it is told to vs,	it is told to us	il nous a este annonce	il nous a este annonce	il no' a esté annoncé	vnto vs was the Gospel preached	Car il nous a esté evangelisé	vnto vs was the Gospel preached
50	Heb 4:6	καὶ οἱ πρότερον εὐαγγελισθέντες	adnuntiatum	nocaia [?]	and thei to whiche the firste it is tolde	they to which it was told tofore	A ceul y ausquelz premierement a este annonce	& ceulz ausquelz premierement a este annonce	& ceulz ausquelz premierement a esté annoncé	they to whome it was first preached	& que ceulz ausquelz premierement il a esté evangelizé	they to whom it was first preached
51	1 Pet 1:12	διὰ τῶν εὐαγγελισαμένων ἡμῶς	evangelizaverunt	Anonciadar	bi [t]hem that euangelizeden to zou	by them that preached to you	par ceut'y qui vous ont euangelize	par ceulx qui vous ont annonce leuangile	par ceux qui vous ont annoncé l'Euangile	by them which have preached vnto you the Gospel	par ceux qui vous ont [pres]ché l'Evangile	that have preached the Gospel vnto you
52	1 Pet 1:25	τοῦτο δὲ ἔστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς	evangelizatum	Prezienda	sothely this is the worde[,] that is euangelizide to zou	And this is the word that is preached to you	Et icelle est la parole laquelle vous est euangelizee	Or icelle est la parole laquelle vous est annoncee	Et icelle est la parole, laquelle vous est annoncée	and this is the worde which is preached among you	& ceste est la Parole qui vous a esté evangelizee	& this is the word which by the Gospel is preached vnto you
53	1 Pet 4:6	εὐηγγελισθη	evangelizatum	Prezicat	it is euangelizid[e] (or ben made)	for this thing it is preached also	a este euangelize	Car pource aussi a este euangelize	A esté annoncé l'Euangile	was the Gospel preached also	Car pource aussi a-il esté evangelizé	was the Gospel preached
54	Rev 10:7	ὡς εὐηγγέλισεν τοὺς δούλους αὐτοῦ τοὺς προφῆτας	evangelizavit	co evangelizes per les seus seruaantis prophetas	As he euangelizide bi his seruaantis prophetis	as He preached by His servants, prophets	côme il a euangelize par ses serviteurs prophetes	comme il a denonce a ses serviteurs prophetes	côme il a denôcé par ses serviteurs Prophetes	as he hath declared to his seruants the Prophetes	comme il a déclaré à ses serviteurs Prophetes	as hee hath declared to his seruants the Prophetes
55	Rev 14:6	ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσει	evangelium aeternum ut evangelizaret	avant evangeli durable que avangeliçes	hauynge the everlastynge gospel[,] that he schulde euangelize	having an everlasting gospel that he should preach	aiant leuangile eternelle: affin quil euangelisast	ayant l'Euangile eternel: affin quil euangelizast	ayant l'Euangile eternel: à fin qu'il annôcast	having an euerlasting Gospel, to preache	ayant l'Evangile eternel, afin qu'il evangelizast	Having the euerlasting Gospel, to preach
#	Texts	Greek	Latin	Waldensian	Wycliffe 1st ed.	Wycliffe 2nd ed.	French Lefèvre	Olivétan	French Louvain	English Geneva	French Geneva	King James
Totals		55 uses in Byzantine Text; 54 in Nestle-Aland	43/55 Latin uses (78% of Greek uses)	7/43 (17% of Lat) (13% of Gk)	36/55 (84% of Lat) (65% of Gk)	3/55 (7% of Lat) (5% of Gk)	37/54 [1 page miss] (70% of Gk)	13/55 (24% of Gk)	4/55 (7% of Gk)	0/55 (0% of Gk)	24/55 (44% of Gk)	0/55 (0% of Gk)

A Translation History of Translating of Evangelize as Evangelize (cont.)

#	Texts	French Martin	French Ostervald	Etheridge from Syriac	French Darby	English Darby	Douay-Rheims	French Segond	New American Standard	French La Colombe	New French Geneva	English Holman	MacDonald Idiomatic	Total
44	Gal 1:[22] 23	annonce maintenant la foi	annonce maintenant la foi	now preacheth	annonce	announces the glad tidings of	doth now preach	annonce	preaching	annonce	annonce	preaches	now preaches	3
[*]	Gal 3:8	a auparavant évangélisé	a évangélisé par avance	evangelized before	a d'avance annoncé la bonne nouvelle	announced beforehand the glad tidings	told unto Abraham before	a d'avance annoncé la bonne nouvelle	preached the gospel beforehand	a d'avance annoncé cette bonne nouvelle	a d'avance annoncé la bonne nouvelle	foretold the good news	proclaimed good news to Abraham back in that day	4
45	Gal 4:13	je vous ai ci-devant évangélisé	je vous ai annoncé ci-devant l'Évangile	I preached to you at the first	je vous ai évangélisé au commencement	I announced the glad tidings to you at the first	I preached the gospel to you heretofore	que je vous ai pour la première fois annoncé l'Évangile	that I preached the gospel to you the first time	que je vous ai pour la première fois annoncé l'Évangile	que je vous ai annoncé pour la première fois l'Évangile	previously I preached the gospel	in the beginning ... when I evangelized you	8
46	Eph 2:17	Il a évangélisé	il est venu annoncer	he preached peace to you	et a annoncé la bonne nouvelle	he has preached the glad tidings	he preached peace to you	annoncer la paix à vous	preached peace to you	annoncer comme une bonne nouvelle ...	annoncer la paix à vous	He proclaimed the good news	he proclaimed the good news	6
47	Eph 3:8	pour annoncer parmi les Gentils	d'annoncer, parmi les Gentils	that I should preach among the Gentiles	d'annoncer parmi les nations	to announce among the nations the glad tidings	to preach among the Gentiles	d'annoncer aux païens	to preach to the Gentiles	d'annoncer aux païens comme une bonne nouvelle	d'annoncer aux païens	to proclaim to the Gentiles	that I should announce good news	4
[*]	Phil 4:15	qu'au commencement [de la prédication] de l'Évangile	que, au commencement de la prédication de l'Évangile	that in the commencement of the gospel	qu'au commencement de l'évangile	that in the beginning of the gospel	that in the beginning of the gospel	au commencement de la prédication de l'Évangile	that at the first preaching of the gospel	au commencement (de la prédication) de l'Évangile	au commencement de la prédication de l'Évangile	in the early days of the gospel	when this area began to be evangelized	1
48	1 Thess 3:6	il nous a apporté d'agréables nouvelles	nous a apporté de bonnes nouvelles	and gave us intelligence of	ayant apporté les bonnes nouvelles	brought to us the glad tidings	and related to us	nous a donné de bonnes nouvelles	has brought us good news	il nous a donné de bonnes nouvelles	nous a donné de bonnes nouvelles	brought us good news about	He announced to us the good news	0
49	Heb 4:2	il nous a été évangélisé	l'heureuse promesse nous a été faite	For we have been evangelized	nous avons été évangélisés	indeed we have had glad tidings presented to us	For unto us also it hath been declared	cette bonne nouvelle nous a été annoncée aussi	we have had good news preached to us	Car la bonne nouvelle nous a été annoncée aussi	Car cette bonne nouvelle nous a été annoncée aussi	we also received the good news	we, too, have been recipients of good news	4
50	Heb 4:6	il a été évangélisé	que ceux à qui l'heureuse promesse a été premièrement faite	they who had it announced first	que ceux qui auparavant avaient été évangélisés	those who first received the glad tidings	to whom it was first preached	que ceux à qui d'abord la promesse a été faite	those who formerly had good news preached to them	que ceux qui avaient reçus les premiers cette bonne nouvelle	que ceux à qui d'abord la promesse a été faite	that those who formerly received the good news	the first hearers of the good news	3
51	1 Pet 1:12	qui vous ont prêché l'Évangile	qui vous ont prêché l'Évangile	who have preached to you	qui vous ont annoncé la bonne nouvelle	who have declared to you the glad tidings	which are now declared to you	qui vous ont prêché l'Évangile	who preached the gospel to you	par ceux qui vous ont prêché l'Évangile	ceux qui vous ont prêché l'Évangile	who preached the gospel to you	who preached the gospel to you	3
52	1 Pet 1:25	qui vous a été évangélisée	dont la bonne nouvelle vous a été annoncée	which is preached unto you	qui vous a été annoncée	which in the glad tidings is preached to you	which by the gospel hath been preached unto you	qui vous a été annoncée par l'Évangile	which was preached to you	qui vous a été annoncée par l'Évangile	qui vous a été annoncée par l'Évangile	that was preached as the gospel to you	preached as the evangel to you	5
53	1 Pet 4:6	qu'il a été évangélisée	l'Évangile a été aussi annoncé	also have been evangelized	qu'il a été évangélisé	were the glad tidings preached	was the gospel preached	l'Évangile a été aussi annoncé	For the gospel has ... been preached	que les morts aussi ont été évangélisés	l'Évangile fut aussi annoncé	the gospel was also preached	the good news was preached	9
54	Rev 10:7	comme il l'a déclaré à ses serviteurs	comme il l'avait déclaré à ses serviteurs	as he hath declared to his servants	comme il en a annoncé la bonne nouvelle à ses esclaves	as he has made known the glad tidings to his own bondmen	as he hath declared by his servants	comme il l'a annoncé à ses serviteurs	as He preached to His servants	comme il en avait annoncé la bonne nouvelle à ses serviteurs	comme il l'a annoncé à ses serviteurs	as He announced to His servants	in accordance with his good news announced by his servants	4
55	Rev 14:6	ayant l'Évangile éternel, afin d'évangéliser	portant l'Évangile éternel, pour l'annoncer	had the everlasting gospel to preach to them who dwell on the earth	ayant l'évangile éternel pour l'annoncer	having the everlasting glad tidings to announce	having the eternal gospel, to preach unto them	ayant un Évangile éternel, pour l'annoncer	having an eternal gospel to preach	il avait un Évangile éternel, pour l'annoncer	il avait un Évangile éternel, pour l'annoncer	Having an eternal gospel to announce	His task was to announce the good news of the eternal gospel	7
#	Texts	French Martin	French Ostervald	Etheridge from Syriac	French Darby	English Darby	Douay-Rheims	French Segond	New American Standard	French La Colombe	New French Geneva	English Holman	MacDonald Idiomatic	#
	Totals	23/55 (42% of Gk)	2/55 (4% of Gk)	19/55 (35% of Gk)	21/55 (38% of Gk)	1/55 (2% of Gk)	1/55 (2% of Gk)	2/55 (4% of Gk)	0/54 [NA27] (0% of Gk)	7/54 [NA27] (13% of Gk)	3/55 (5% of Gk)	7/54 [NA27] (13% of Gk)	7/54 [NA27] (13% of Gk)	260/1206 22%

A Study of the Translation of Evangelize in the Other Modern Romance Languages

#*	Verse	Italian (La Buona Novella, 1991) <i>La Nuova Diodati</i>	Italian (Geneva Bible Society, 1994) <i>La Sacra Bibbia Nuova Riveduta</i>	Italian (San Paolo Edizione, 1996) <i>Nuovissima Versione della Bibbia</i>	Portuguese (Bible Society of Brazil, 1969) João Ferreira de Almeida, Revista e Corrigida	Portuguese (Bible Society of Brazil, 1993) João Ferreira de Almeida, Revista e Atualizada, 2nd edition	Portuguese (1994) A Bíblia Sagrada Traduzida em Português por João Ferreira de Almeida	Portuguese (Trinitarian Bible Society of Brazil, 1995) João Ferreira de Almeida, Corrigida Fiel	Portuguese (Sociedade Bíblica de Portugal, 2005) <i>Modern Language Translation</i>	Spanish (Herder, 2003): Castilian <i>La Biblia</i>	Subtotal	Total-with prior chart
Language		Italian			Portuguese					Spanish		
OT	Isa 61:1			Evangelizzare							1	1
4	Luke 3:18	Evangelizzava	Evangelizzava								2	9
5	Luke 4:18	Evangelizzare	Evangelizzare		Evangelizar	Evangelizar	Evangelizar	Evangelizar			6	13
7	Luke 7:22								Evangelizados		1	5
9	Luke 9:6	Evangelizzand o	Evangelizzand o								2	10
11	Luke 20:1		Evangelizzava			Evangelizar					2	10
14	Acts 8:12					Evangelizava					1	5
15	Acts 8:25	Evangelizzato	Evangelizzand o	Evangelizzand o		Evangelizava m				Evangelizaban	5	12
17	Acts 8:40	Evangelizzò	Evangelizzò	Evangelizzand o		Evangelizava				Evangelizando	5	15
18	Acts 10:36			Evangelizzand o							1	1
21	Acts 14:7	Evangelizzare	Evangelizzare								2	6
23	Acts 14:21	Evangelizzato	Evangelizzato	Evangelizzato						Evangelizar	3	11
24	Acts 15:35									Evangelizando	1	5
**	Acts 15:38			Evangelizza zione							1	1
25	Acts 16:10									Evangelizarlos	1	11
27	Rom 1:15	Evangelizzare									1	9
30	Rom 15:20	Evangelizzare									1	4
**	Rom 15:23	Evangelizzare									1	1
31	1 Cor 1:17	Evangelizzare	Evangelizzare		Evangelizar		Evangelizar	Evangelizar		Evangelizar	6	14
**	1 Cor 3:5								Evangelizar		1	1
32	1 Cor 9:16 (1)		Evangelizzo								1	9
33	1 Cor 9:16 (2)		Evangelizzo								1	10
34	1 Cor 9:18				Evangelizando	Evangelizando	Evangelizando	Evangelizando			4	6
37	2 Cor 10:16	Evangelizzare	Evangelizzare								2	11
**	Gal 2:7									Evangelizaci ón	1	1
45	Gal 4:13	Evangelizzai	Evangelizzai								2	10
46	Eph 2:17				Evangelizou	Evangelizou	Evangelizou	Evangelizou			4	10
47	Eph 3:8			Evangelizzare							1	5
51	1 Pet 1:12			Evangelizzato						Evangelizaci ón	2	5
52	1 Pet 1:25				Evangelizada	Evangelizada		Evangelizada			3	8
53	1 Pet 4:6			Evangelizzati							1	10
	Subtotal	13	13	9	5	8	4	5	2	8	66	209

*Column number keyed to Greek, Latin, English, French chart. Only versions with known uses of "evangelize" were included in this chart, and only the verses with the word "evangelize."

**Word εὐαγγελίζω not found in original Greek text of these verses.

A Study of German Translations of Evangelize (in key texts)*

Introduction: Barrett wrote, "There is no German transliteration of the verb *euangelizo* in Bible versions."⁶⁰⁰

Texts	Greek (GOT)	Luther Bibel (1545)	Unrevidierte Elberfelder (1905)	Luther Bibel (1912)	Schlachter Version (1951)	Münchener (1998)
Luke 4:43	ὁ δὲ εἶπε πρὸς αὐτοὺς ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθε· αὐτὸς δὲ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι.	Er aber sprach. zu ihnen: Ich muß auch andern Städten das Evangelium predigen vom Reich Gottes; denn dazu bin ich gesandt	Er aber sprach zu ihnen: Ich muß auch den anderen Städten das Evangelium vom Reiche Gottes verkündigen, denn dazu bin ich gesandt worden	Er sprach aber zu ihnen: Ich muß auch andern Städten das Evangelium verkündigen vom Reiche Gottes; denn dazu bin ich gesandt	Er aber sprach zu ihnen: Ich muß auch den andern Städten die frohe Botschaft vom Reiche Gottes verkündigen; denn dazu bin ich gesandt	Der aber sprach zu ihnen: Auch den anderen Städten muß ich verkünden das Königtum Gottes, weil ich dazu geschickt wurde
Luke 9:6	ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.	Und sie gingen hinaus und durchzogen die Märkte, predigten das Evangelium und machten gesund an allen Enden	Sie gingen aber aus und durchzogen die Dörfer nacheinander, indem sie das Evangelium verkündigten und überall heilten	Und sie gingen hinaus und durchzogen die Märkte, predigten das Evangelium und machten gesund an allen Enden	Und sie gingen aus und durchzogen die Dörfer, predigten das Evangelium und heilten allenthalben	Hinausgehend aber durchzogen sie die Dörfer, (das Evangelium) verkündend und heilend überall
Luke 20:1	Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις	Und es begab sich der Tage einen, da er das Volk lehrte im Tempel und predigte das Evangelium, da traten zu ihm die Hohenpriester und Schriftgelehrten mit den Ältesten	Und es geschah an einem der Tage, als er das Volk im Tempel lehrte und das Evangelium verkündigte, da traten die Hohenpriester und die Schriftgelehrten mit den Ältesten herzu	Und es begab sich an der Tage einem, da er das Volk lehrte im Tempel und predigte das Evangelium, da traten zu ihm die Hohenpriester und Schriftgelehrten mit den Ältesten	Es begab sich aber an einem der Tage, als er das Volk im Tempel lehrte und das Evangelium verkündigte, da traten die Hohenpriester und die Schriftgelehrten samt den Ältesten herzu	Und es geschah an einem der Tage, als er lehrte das Volk im Heiligtum und (das Evangelium) verkündete, hinzutraten die Hochpriester und die Schriftkundigen mit den Ältesten
Acts 8:40	Φίλιππος δὲ εὐρέθη εἰς Ἄζωτον, καὶ διερχόμενος εὐαγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἔλθαι αὐτὸν εἰς Καισάρειαν.	Philippus aber ward funden zu Asdod und wandelte umher und predigte allen Städten das Evangelium, bis daß er kam gen Cäsarea	Philippus aber wurde zu Asdod gefunden; und indem er hindurchzog, verkündigte er das Evangelium allen Städten, bis er nach Cäsarea kam	Philippus aber ward gefunden zu Asdod und wandelte umher und predigte allen Städten das Evangelium, bis daß er kam gen Cäsarea	Philippus aber wurde zu Azot gefunden, und er zog umher und verkündigte das Evangelium in allen Städten, bis er nach Cäsarea kam	Philippus aber wurde gefunden in Azotos; und umherziehend verkündete er (das Evangelium) allen Städten, bis er kam nach Kaisareia
Acts 16:10	ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμεῖς ὁ Κύριος εὐαγγελίσασθαι αὐτούς.	Als er aber das Gesicht gesehen hatte, da trachteten wir alsobald zu reisen nach Mazedonien, gewiß, daß uns der HERR dahin berufen hätte, ihnen das Evangelium zu predigen	Als er aber das Gesicht gesehen hatte, suchten wir alsobald nach Mazedonien abzureisen, indem wir schlossen, daß der Herr uns gerufen habe, ihnen das Evangelium zu verkündigen	Is er aber das Gesicht gesehen hatte, da trachteten wir alsobald, zu reisen nach Mazedonien, gewiß, daß uns der HERR dahin berufen hätte, ihnen das Evangelium zu predigen	Als er aber dieses Gesicht gesehen hatte, trachteten wir alsobald nach Mazedonien zu ziehen, indem wir daraus schlossen, daß uns der Herr berufen habe, ihnen das Evangelium zu predigen	Als er aber das Gesicht sah, suchten wir sogleich, wegzukommen nach Makedonia, folgernd, daß uns Gott herbeigerufen hat, zu verkünden ihnen (das Evangelium)
1 Cor 1:17	οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.	Denn Christus hat mich nicht gesandt zu taufen, sondern das Evangelium zu predigen, nicht mit klugen Worten, auf daß nicht das Kreuz Christi zunichte werde	Denn Christus hat mich nicht ausgesandt zu taufen, sondern das Evangelium zu verkündigen; nicht in Redeweisheit, auf daß nicht das Kreuz Christi zunichte gemacht werde	Denn Christus hat mich nicht gesandt, zu taufen, sondern das Evangelium zu predigen, nicht mit klugen Worten, auf daß nicht das Kreuz Christi zunichte werde	Denn Christus hat mich nicht gesandt zu taufen, sondern das Evangelium zu verkündigen, nicht in Redeweisheit, damit nicht das Kreuz Christi entkräftet werde	Denn nicht schickte mich Christus zu taufen, sondern (das Evangelium) zu verkünden, nicht in Weisheit (des) Wortes, damit nicht leer gemacht werde das Kreuz des Christos
1 Cor 9:16	ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστι μοι καύχημα· ἀνάγκη γὰρ μοι ἐπίκειται· οὐαὶ δὲ μοί ἐστιν ἐὰν μὴ εὐαγγελίζωμαι·	Denn daß ich das Evangelium predige, darf ich mich nicht rühmen; denn ich muß es tun. Und wehe mir, wenn ich das Evangelium nicht predigte!	Denn wenn ich das Evangelium verkündige, so habe ich keinen Ruhm, denn eine Notwendigkeit liegt mir auf; denn wehe mir, wenn ich das Evangelium nicht verkündigte!	Denn daß ich das Evangelium predige, darf ich mich nicht rühmen; denn ich muß es tun. Und wehe mir, wenn ich das Evangelium nicht predigte!	Denn wenn ich das Evangelium predige, so ist das kein Ruhm für mich; denn ich bin dazu verpflichtet, und wehe mir, wenn ich das Evangelium nicht predigte!	Denn wenn ich (das Evangelium) verkünde, nicht ist es mir Ruhm; denn Zwang liegt auf mir; denn ein Wehe ist mir, wenn ich nicht verkünde (das Evangelium).
Gal 1:8	ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὁ εὐαγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.	Aber so auch wir oder ein Engel vom Himmel euch würde Evangelium predigen anders, denn das wir euch geprediget haben, der sei verflucht!	Aber wenn auch wir oder ein Engel aus dem Himmel euch etwas als Evangelium verkündigte außer dem, was wir euch als Evangelium verkündigt haben: er sei verflucht!	Aber so auch wir oder ein Engel vom Himmel euch würde Evangelium predigen anders, denn das wir euch gepredigt haben, der sei verflucht!	Aber wenn auch wir oder ein Engel vom Himmel euch etwas anderes als Evangelium predigen würde außer dem, was wir euch verkündigt haben, der sei verflucht!	Doch auch wenn wir oder ein Engel aus (dem) Himmel (das Evangelium) [euch] verkündete vorbei an (dem), das wir (als Evangelium) euch verkündeten, Fluch soll sein!
1 Peter 1:25	τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα τοῦτο δὲ ἔστι τὸ ῥῆμα τὸ εὐαγγελισθῆν ἐς ὑμᾶς.	aber des HERRN Wort bleibt in Ewigkeit. Das ist das Wort, welches unter euch verkündigt ist	aber das Wort des Herrn bleibt in Ewigkeit." Dies aber ist das Wort, welches euch verkündigt worden ist	aber des HERRN Wort bleibt in Ewigkeit." Das ist aber das Wort, welches unter euch verkündigt ist	Das ist aber das Wort, welches euch als frohe Botschaft verkündigt worden ist	das Wort aber (des) Herrn bleibt in den Aion. Dies aber ist das Wort, das (als Evangelium) an euch verkündete

*All texts from BibleWorks 7, 8, 9, 10.

⁶⁰⁰David Barrett, *Evangelize!*, 30-31.

Comments:

While there is a strong history of translating εὐαγγελίζω as “evangelize” in French going back to Lefèvre’s authorized translation into French (1530), neither the English nor German have followed this pattern.⁶⁰¹ However, the Italian and Portuguese Versions seem to have followed the French Geneva tradition of translating using “evangelize,” as well as a new 2003 Spanish version. The reason for the French Geneva influence may very well be the evangelism and publishing efforts of the Geneva church in the 16th Century. Jean Crespin’s Martyrology (1554, 1555, 1556, 1560, 1561, 1564, 1570) included quite a number of Protestant martyrs from Geneva who were evangelizing in Italy and Spain. Upon the promise of peace of Villegaignon, the Geneva Reformed church sent a colony to Brazil to begin colonizing that land in 1555-1556. Once established in Brazil, Villegaignon turned on the Reformed church pastors forcing them to adopt transubstantiation, resulting in 5 martyrs for the Gospel in 1557. So also, a Geneva mission to Sicily resulted in 6-12 martyrs in 1556.

Along with several French Bibles, the Geneva publisher, Jean Crespin, published (not including the Geneva Bible publishing of Robert Estienne):

- ☞ 1554, Italian version of the Psalter
- ☞ 1555, Italian New Testament
- ☞ 1556, Spanish New Testament (trans by Juan Pérez); as well as an English Bible, Psalms, and prayer book (trans by Th. Sternhold, J. Hopkins, and W. Whittingham); and an Italian commentary on Romans by Juan de Valdez
- ☞ 1557, 150 Psalms in Spanish (trans by Juan Pérez); a Spanish tract called “The Image of the Antichrist” (trans by Alonso de Peñafuerte); a Spanish tract on the reign of King Philip; and a commentary on First Corinthians by Juan de VV[aldez]
- ☞ 1559, An Italian tract on Freedom of Conscience (by Francesco Negri)
- ☞ 1560, two books in Spanish by Juan Pérez
- ☞ 1569, English Geneva Bible⁶⁰²

Crespin also published many other tracts in Italian and Spanish. While more research is necessary in early German versions, it seems that in the 1545 Luther Bible, as well as in major German 20th Century translations, εὐαγγελίζω was never translated as “evangelize.”

Several additional comments: First, notice the importance of the precedent of the Latin Vulgate’s translation to *adnuntio* (7 times) or *preadicatio* (4 times) or *nuntio* (1 time) in which texts later French or English translations translated εὐαγγελίζω as announce or preach (note the exceptions of Rom 10:15 (1) [removed from the Nestle-Aland Greek] and Gal 3:8 [not evangelize in Greek]). Second, notice that the early French Protestant translations did not translate the word evangelize in the Book of Acts (Lefèvre 6/10, Olivétan 1/10, Geneva (1/10), Martin, 1/10, Ostervald 0/10). But they rather chose to use “evangelize” in the epistles of Paul (Lefèvre 17/21, Olivétan 6/21, Geneva 12/21, Martin 10[11]/21, Ostervald 1/21). Darby reversed that trend, translating more in Acts (5/10) while still keeping some Pauline uses (10/21). It is not known who added 11 additional uses of “evangelize” to the French Geneva between the years 1535-1669. My guess is that Calvin and de Beze (or Beza) worked on this foundational translation and may have added these renderings. Third, notice that the English Geneva version did *not* follow Olivétan’s French translation of the verb εὐαγγελίζω. Rather, the translators of the English Geneva Bible translated the word 55 uses of εὐαγγελίζω as follows:

- Bring glad tidings, Luke 2:10; Rom 10:15 (twice)
- Bring good tidings, 1 Thess 3:6
- Declare, Acts 13:32; Rev 10:7
- Gospel preached, Heb 4:2; 1 Pet 4:6

⁶⁰¹Of the German language Bibles, Barrett wrote, “There is no German transliteration of the verb *euangelizo* in Bible versions” (David B. Barrett, *Evangelize! A Historical Survey of the Concept* [Birmingham, AL: New Hope, 1987], 31).

⁶⁰²Jean François Gilmont, *Bibliographie des éditions de Jean Crespin 1550-1572* (Veviers, Switzerland: P. M. Gason, 1981); Jean François Gilmont, *Jean Crespin: Un éditeur réformé du XVIe Siecle* (Geneva: Dros, 1981).

- Preach, Luke 3:18; 4:43; 16:16; Acts 5:42; 8:4, 12, 35, 40; 10:36; 11:20; 14:15; 15:35; 17:18; 1 Cor 15:1, 2; 2 Cor 11:7; Gal 1:8 (twice), 9, 11, 16, 22[23]; Eph 2:17; 3:8; Heb 4:6; 1 Pet 1:25; Rev 14:6
- Preach the glad tidings of the Gospel, Acts 14:21
- Preach the Gospel, Luke 4:18; 9:6; 20:1; Acts 8:25; 14:7; 16:10; Rom 15:20; 1 Cor 1:17; 9:16 (twice), 18; 2 Cor 10:16; 1 Pet 1:12
- Preach ye Gospel, Rom 1:15; Gal 4:13
- Publish, Luke 8:1
- Receive Gospel, Matt 11:5; Luke 7:22
- Shew, Luke 1:19

Similarly, although John Darby used “evangelize” 21 times in his French translation, in his English translation he used the word “evangelize” only once in Luke 7:22!

The 2000 Holman Christian Standard, however, has broken the English pattern of very rarely ever translating “evangelize” as “evangelize” by translating it this way six times, then a seventh time in 2009! May this pattern of using the English “evangelize” continue and increase in English translations, so that English Christians can experience the word “evangelize” in their Bibles just as French Protestants have for almost five centuries (albeit far less in the last two centuries)!

The variation in translating this word may show the following:

- The old French translations did not mimic one another as to translating the word “evangelize”
- The tendency in French Protestant translation history has been to slowly eliminate the use of the word “evangelize”
- There was varying opinion as to the translation of this term in French history, largely Catholic versus Protestant, as well as variation as to the use of “evangelize” in particular passages
- Catholic translation history, exemplified in the 1550 Louvain, although linguistically only 20 years apart from Lefèvre, reversed the pattern of Lefèvre’s 37/55 Greek uses (or more accurately 37/43 Latin Vulgate uses) to 4/54 uses, likely accommodating to a historical-theological-methodological bias against proclamational evangelism dating from as early as Peter the Venerable’s antagonism to Henry of Lausanne in 1130-1145 A.D. or going back as far as the 529 A.D Council of Orange; it wasn’t until 200 years after the 1550 Louvain that the 1744 French Protestant Ostervald version followed the Catholic precedent of removing most uses of the word “evangelize” with 2/55. It could very well be that the translation of the word “evangelize” as “preach the Gospel” is one of the translations-interpretations with which the contemporary Roman Catholic church quietly agrees.⁶⁰³
- English translations have succeeded in “putting a cover” on the term “evangelize” in the Bible, as is especially exemplified in the 1560 English Geneva Bible which did not translate *any* of the 24 French Geneva Bible’s “evangelize”; not surprisingly, the Lollard evangelistic movement begun or encouraged by Wycliffe died down as the word “evangelize” no longer appeared in English Bibles. There seems to be a direct correlation between viewing evangelism as fanaticism, and the lack of use of the term in the English Bible.

⁶⁰³“Some committees have considered the possibility of explaining different Roman Catholic and Protestant beliefs by noting that one interpretation is held by Roman Catholics and another by Protestants. Such a procedure does not seem wise, for it tends to accentuate the differences; nor is it necessary, for most diversities of interpretation can be covered more objectively by marginal notations on alternative readings, if the issue in question is important. Where the matter is not of great consequence, it is better simply to omit reference in the interest of joint undertakings” (Thomas F. Stransky, C.S.B. and John B. Sheerin, C.S.B., “Guiding Principles for Interconfessional Cooperation in Translating the Bible,” *Doing the Truth in Charity*, Ecumenical Documents 1 [New York: Paulist, 1982], 162).

F. On the Translation of Proclamational Terms in English Bibles:

1. The King James Version's Generous Use of the English word "Shew":

While the French Protestant Bibles continued to use the word "evangelize", the **English King James Version** continued in the seemingly anti-proclamational translation of "evangelize" as "shew" in conjunction with using the same word to translate numerous other *visual, cognitive, and proclamational* terms. This has left those who read only the English with a clouded view of (1) proclamational aspects of a definition of evangelism, and of its corollary (2) the Great Commission:

The word "shew" or "shew forth" was a favorite NT translation for the KJV for numerous proclamational terms, in addition to its visual usage or its abstract cognitive usage. The next several pages provide an example of "back-translation", a method that has gone out of date since the rise of Eugene Nida's "dynamic equivalence." Perhaps this study will solidify its usefulness as a translation method, as well as note the theological and methodological dangers of not using back-translation.

First, let us note the terms which the KJV in the NT translated "shew" or "shew forth" in a visual sense, "to cause to see" (e.g. Isa 39:4); ἀναδείκνυμι (Acts 1:24); ἡ ἀνάδειξις (Luke 1:80); γίνομαι (Acts 4:22); δείκνυω (Matt 8:4; Mark 14:15; Luke 5:15; John 20:20); δίδωμι (Matt 24:24; Mark 13:22; Acts 2:19); ἐμφανής (Acts 10:40); ἐνεργέω (Matt 14:2; Mark 6:4); ἐπιδείκνυμι (Matt 16:1; Acts 9:39); ὄραω (Acts 7:26); παρέχω (Acts 28:2); παρίστημι (Acts 1:3); ποιέω (Luke 1:51; 10:37; John 6:30; Acts 7:36); ὑποδείκνυμι (Luke 6:47; Acts 9:16; 20:35); φανερόω (John 7:4; 21:1, 14).

For example, consider these examples of "cause to see" where "shew" is a translation of the verb δείκνυω, whose primary meaning is "to cause to see, show [visually]":

Matt 4:8 (KJV), "Again, the devil taketh him up into an exceeding high mountain, and **sheweth** him all the kingdoms of the world, and the glory of them."

John 14:9 (KJV), "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, **Shew** us the Father?"

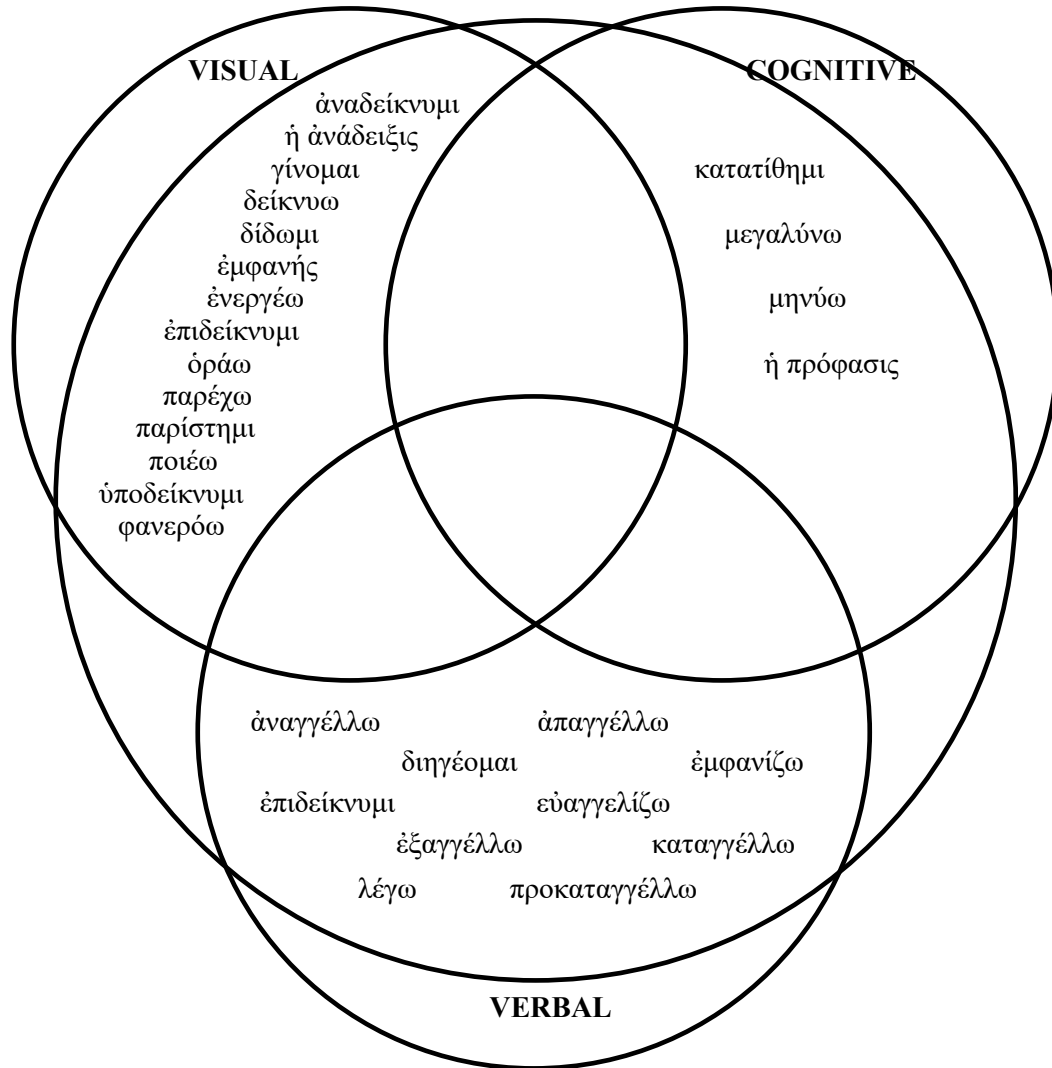
The KJV also used "shew" with its abstract cognitive meaning, "to cause to know" to translate other NT Greek words (cf. Isa 40:14): κατατίθημι (Acts 24:27); μεγαλύνω (Luke 1:58); μὴνύω (Luke 20:37; John 11:57); ἡ πρόφασις (Luke 20:47; Acts 9:16; 10:28).

In the OT the KJV used "shew" as a translation for proclamational words: *basar* (bear tidings; cf. Ps 96:2; Isa 60:6), *saphar* (count, recount, relate; cf. Ps 9:1; 71:15; 79:13; Isa 43:21), for *nagad* (declare, tell; cf. Ps 19:1; 51:15; Isa 41:22; 58:1), and for *shama* ([cause] to hear; cf. Ps 106:2; Isa 43:12).

In the NT the KJV translated the following as "shew" or "shew forth": ἀναγγέλλω (John 13:14, 15, 16, 25; Acts 19:18; 20:20), ἀπαγγέλλω (Matt 11:4; 28:11; Luke 7:18; 14:21; Acts 11:13; 12:17; 26:20; 28:21; 1 Thess 1:9; 1 Jn 1:2), διηγέομαι (Luke 8:39), ἐμφανίζω (Acts 23:22), ἐπιδείκνυμι (Acts 18:28), εὐαγγελίζω (Luke 1:19; 8:1), ἐξαγγέλλω (1 Pet 2:9), καταγγέλλω (Acts 16:17; 26:23; 1 Cor 11:26), λέγω (1 Cor 15:51), προκαταγγέλλω (Acts 3:18; 7:52).

If the semantic range of "shew" as used by the KJV was placed on the chart, its range would be as follows:

KJV'S GENEROUS SEMANTIC RANGE FOR "SHEW" IN THE NEW TESTAMENT



The reader will note that the translators of the KJV may have stretched the English word “shew” likely beyond its true semantic range by its generous usage of the term, especially as they translated a wide variety of visual, cognitive, and proclamational terms as “shew.”

One word which Wycliffe’s 1388 edition used to replace the translation of “evangelize” was “schewing the Lord Jhesu.”⁶⁰⁴ Consider that the word “show” today is basically the same etymologically as what is found in an Old English online dictionary, for the word scéawung (showing):

“scéawung [ʃ(-e/-a) 1. a looking at, seeing, contemplation, consideration; 2. respect, regard; 3. reconnoitering, surveying, inspection, examination, scrutiny; 4. a spectacle, show; 5. a show, appearance, pretence; 6. as a technical term, the same as ostensio; a showing, exhibiting, manifestation; 7. toll on exposure of goods.”⁶⁰⁵

The semantic range of this term in the Old English has not changed much from the current definition of show.⁶⁰⁶ Consider that the word “shew,” then, as now, is only related to proclamation in a very tertiary way.

⁶⁰⁴David B. Barrett, *Evangelize! A Historical Survey of the Concept* (Birmingham, AL: New Hope, 1987), 22.

⁶⁰⁵“Dictionaries: Old English-Modern English”; available at http://home.comcast.net/~modean52/oeme_dictionaries.htm; accessed 3 Feb 2007; Internet.

⁶⁰⁶“Main Entry: **Show** (*verb*) [Etymology: Middle English *shewen, shownen*, from Old English *sceawian* to look, look at, see; akin to Old High German *scouwon* to look, look at, and probably to Latin *cavere* to be on one's guard] *transitive verb*: **1** : to cause or permit to be seen : **exhibit** <*showed* pictures of the baby>; **2** : to offer for sale <stores were *showing* new spring suits>; **3** : to present as a public spectacle : **perform** **4** : to reveal by one's condition, nature, or behavior <*showed* themselves to be cowards>; **5** : to give indication or record of <an anemometer *shows* wind

Notice, for example, notice several uses of the word “shew” in the KJV:

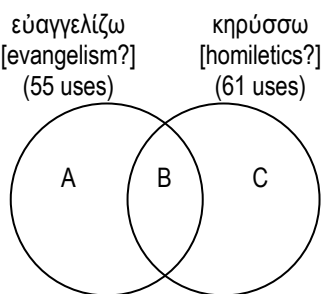
Gen 12:1, “Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew [Heb *ra’ah*: Gk δείκνυμι] thee”
 The basic meaning of the Hebrew verb *ra’ah* is to see or be seen; in the Hiphil stem, as in this verse, *ra’ah* means “to show or exhibit”
 The basic meaning of the Greek verb δείκνυμι is “to show” (as God showed Moses the promised land in Deut 34:1)

Deut 34:1, “And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed [Heb *ra’ah*: Gk δείκνυμι] him all the land of Gilead, unto Dan”
 Same verbs used in Greek and Hebrew, same stem in Hebrew.

2. A Study of Sample Proclamational Terms in the New American Standard:

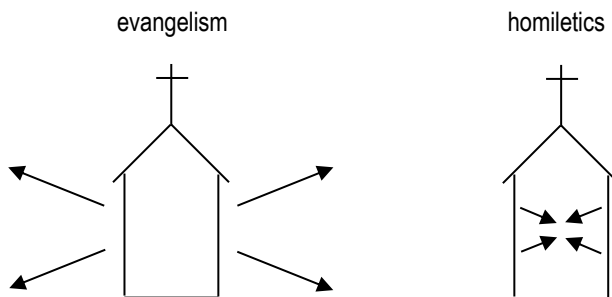
Intro: Comparing uses of εὐαγγελίζω and κηρύσσω in the Greek:

Possible Semantic Ranges of εὐαγγελίζω and κηρύσσω [both of which are translated “preach”]



What if these words were in some way referring to evangelism or homiletics?

Comparing Evangelism and Homiletics



Rather than being fearful of unleashing the term “evangelize” in the Bible (as my friend mentioned above), if there were a clear translation of the biblical term “evangelize” in English (as in the *CSB*, except all or most of the 55 uses), it would allow for better theological and methodological examination, as evangelism is normally practiced by less educated mother-tongue-only [English-only] Bible-reading practitioners.

speed>; **6 a** : to point out : direct attention to <showed the view from the terrace>; **b** : **conduct, usher** <showed me to an aisle seat>; **7** : **accord; bestow** <shows them no mercy>; **8 a** : to set forth : **declare b** : **allege; plead** -- used especially in law <show cause>; **9 a** : to demonstrate or establish by argument or reasoning <show a plan to be faulty>; **b** : **inform, instruct** <showed me how to solve the problem>; **10** : to present (an animal) for judging in a show; *intransitive verb*; **1 a** : to be or come in view <3:15 showed on the clock>; **b** : to put in an appearance <failed to show>; **2 a** : to appear in a particular way <anger showed in their faces>; **b** : **seem, appear**: **3 a** : to give a theatrical performance; **b** : to be staged or presented; **4 a** : to appear as a contestant; **b** : to present an animal in a show; **5** : to finish third or at least third (as in a horse race); **6** : to exhibit one’s artistic work” (Merriam-Webster Dictionary online; available at <http://www.m-w.com/dictionary/show>; accessed 3 Feb 2007; Internet).

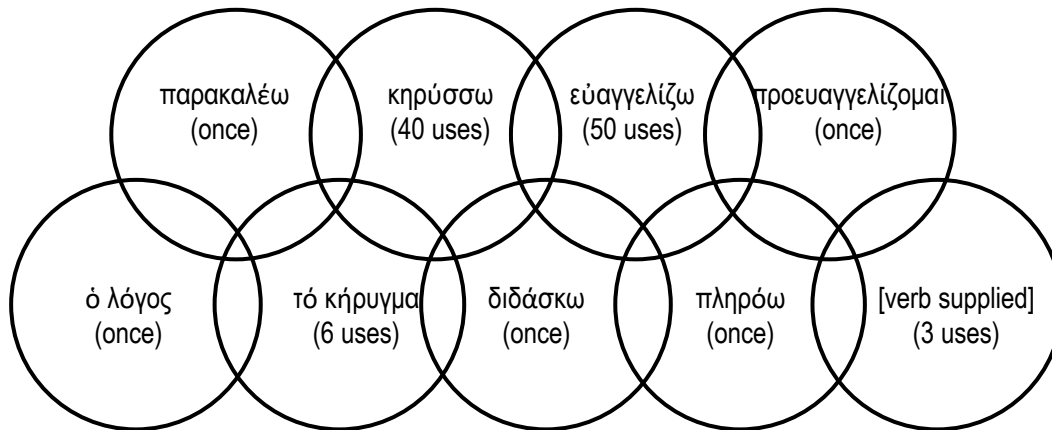
In order to properly understand what we do read in the English Bible, we will examine the use of various proclamational verbs, as exemplified in the New American Standard Bible, Updated Edition (1995)—NASB...

Semantic Study of the Verb “Preach” in the NT

Notice the variety of Greek verbs translated “preach” in the NASB. It would seem that the word “preach” has been overused by English translators to the detriment of other verbs available in English, such as “evangelize.” The English verb “preach” is the primary term in the New Testament, found 104 times to translate the following Greek verbs (descending order of use):

- a. εὐαγγελίζω (50 uses), Matt 11:5; Luke 3:18; 4:18; 4:43; 7:22; 8:1; 9:6; 16:16; 20:1; Acts 5:42; 8:4, 12, 25, 35, 40; 10:36; 11:20; 13:32; 14:7, 15, 21; 15:35; 16:10; 17:18; Rom 1:15; 15:20; 1 Cor 1:17; 9:16 (twice), 18; 15:1, 2; 2 Cor 10:16; 11:7; Gal 1:8 (twice), 9, 11, 16, 23; 4:13; Eph 2:17; 3:8; Heb 4:2, 6; 1 Pet 1:12, 25; 4:6; Rev 10:7; 14:6;
- b. κηρύσσω (40 uses), Matt 3:1; 4:17; 10:7; 11:1; 24:14; 26:13; Mark 1:4, 7, 14, 38, 39; 3:14; 6:12; 13:10; 14:9; 16:15, 20; Luke 3:3; 4:44; Acts 10:42; 15:21; 19:13; 20:25; 28:31; Rom 2:21; 10:8, 14, 15; 1 Cor 1:23; 9:27; 15:11, 12; 2 Cor 1:19; 4:5; 11:4 (twice); Gal 2:2; 5:11; Phil 1:15; 2 Tim 4:2;
- c. τό κήρυγμα (6 uses), Matt 12:41; Luke 11:32; Rom 16:25; 1 Cor 1:21; 2:4; 15:14;
- d. [verb supplied] (3 uses), Rom 1:9; Phil 4:15; Col 1:25;
- e. διδάσκω (once), Acts 21:28;
- f. ὁ λόγος (once), 1 Tim 5:17;
- g. παρακαλέω (once) 1 Tim 6:2;
- h. πληρώω (once), Rom 15:19;
- i. προεὐαγγελίζομαι (once), Gal 3:8.

Semantic Range of the English Verb “Preach” in the NT



Conclusion: The verb “evangelize” is behind almost half (50/104) the English verbs “preach” in the NASB, and the verb “preach” (κηρύσσω) is behind 40/104.

The confusion to the English reader is obvious, as they understand “preaching” in the formal sense of homiletics (inside the church by ordained clergy to an audience quietly sitting in pews),⁶⁰⁷ rather than the informal sense of “evangelism”⁶⁰⁸ or “evangelize.”⁶⁰⁹

⁶⁰⁷Note Webster’s semantic range of the English verb, preach: “1) to deliver a sermon; 2) to urge acceptance or abandonment of an idea or course of action; 3) to deliver (as a sermon) publicly; 4) to bring, put, or affect by preaching” (*Webster’s New Collegiate Dictionary*, 1977).

⁶⁰⁸“Evangelism: 1) the winning or revival of personal commitments to Christ; 2) militant or crusading zeal” (*ibid.*).

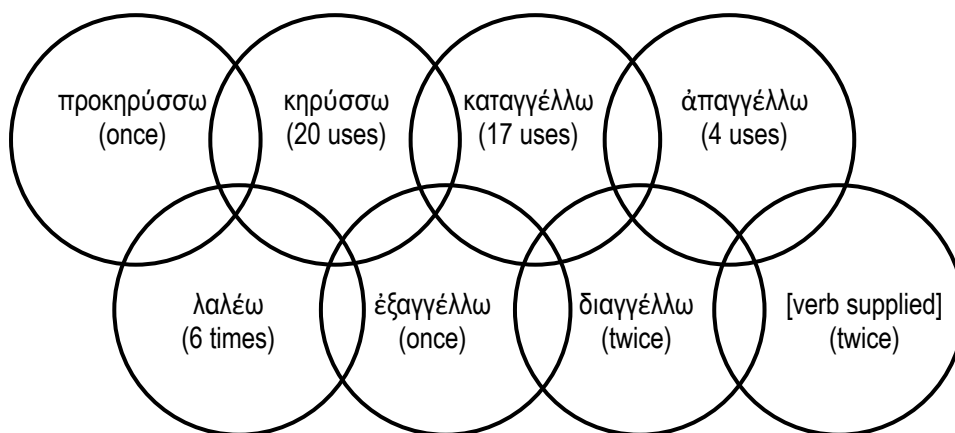
⁶⁰⁹“Evangelize: 1) to preach the gospel to; 2) to convert to Christianity” (*ibid.*).

Semantic Study of the Verb “Proclaim” in the NT

The secondary word for verbal proclamation in the NT is the word “proclaim” used 48 times. The verb is used for the following Greek verbs. The verbs are organized by frequency...

- κηρύσσω (20 uses), Matt 4:23; 9:35; 10:27; Mark 1:45; 5:20; 7:36; Luke 4:18, 19; 8:1, 39; 9:2; 12:3; 24:47; Acts 8:5; 9:20; 10:37; Col 1:23; 1 Thess 2:9; 1 Tim 3:16; Rev 5:2;
- καταγγέλλω (17 uses), Acts 4:2; 13:5, 38; 15:36; 16:17, 21; 17:3, 13, 23; 26:23; Rom 1:8; 1 Cor 2:1; 9:14; 11:26; Phil 1:17, 18; Col 1:28;
- ἀπαγγέλλω (4 times), Matt 12:18; Heb 2:12; 1 John 1:2, 3;
- [supplied] (twice), Luke 16:16; Eph 6:20;
- διαγγέλλω (twice), Luke 9:60; Rom 9:17;
- ἐξαγγέλλω (once), 1 Pet 2:9;
- λαλέω (once), Acts 17:19;
- προκηρύσσω (once), Acts 13:24.

Semantic Range of the English Verb “Proclaim” in the NT



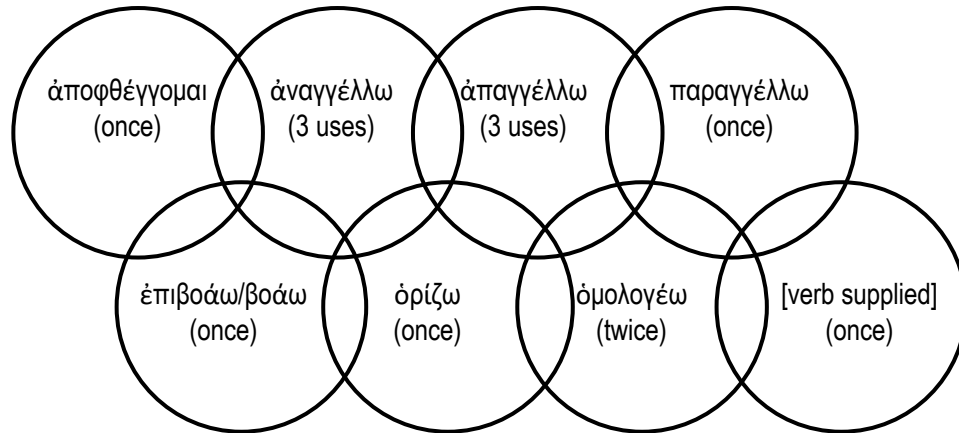
Semantic Study of the Verb “Declare” in the NT

The tertiary word for verbal proclamation in the NT is the word “declare” used 12 times (interestingly used 104 times in the OT—this dispensational differentiation does not appear warranted in the use of the verbs).⁶¹⁰ The verb is used for the following Greek verbs. The NT verbs for “declare” are organized by frequency...

- ἀναγγέλλω (3 times), John 4:25; Acts 20:20, 27;
- ἀπαγγέλλω (3 times), Luke 9:47; Acts 26:20; 1 Cor 14:25;
- ἀποφθέγγομαι (once), Acts 2:14;
- ἐπιβοάω/βοάω (once), Acts 25:24;
- ὁμολογέω (once), Matt 7:23;
- ὀρίζω (once), Rom 1:4;
- παραγγέλλω (once), Acts 17:30;
- [supplied] (once), Mark 7:19.

⁶¹⁰A similar dispensational differentiation has occurred in use of the English word “rebel” and its derivatives, quite likely because of its relationship to the doctrine of man’s sin and depravity. Out of 131 NASB uses of “rebel*” (including “rebel,” “rebelled,” “rebellion,” “rebellious,” “rebels”), 126 are in the Old Testament, while only 5 are found in the New Testament. A thorough study of Hebrew and Greek words is necessary to establish if this dichotomy is warranted linguistically, or if it derives from a softened approach to the theology of man’s sin in NT translations. Whereas the 1599 English Geneva has 134 uses of “rebel*” (133 in the OT and 1 NT [Rom 7:23]), the KJV has 98 uses of “rebel*” (all OT), having removed 35 uses of this polemic term.

Semantic Range of the English Verb “Declare” in the NT

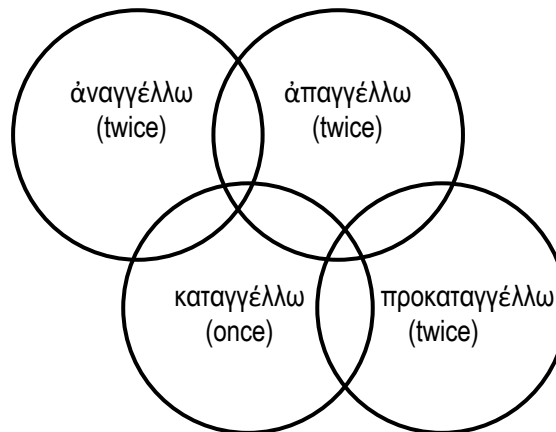


Semantic Study of the Verb “Announce” in the NT

An almost unused English word for verbal proclamation in the NT is the word “announce” used 7 times and 7 times in the OT (NASB). It is interesting that the Latin Vulgate used the verb *adnuntio* a total of 177 times and in the 1977 French Geneva the verb *annoncer* is used a total of 215 times. In the 1977 NAS, the verb “announce” is used for the following four Greek verbs:

- ἀναγγέλλω (2 times), 1Pe 1:12; 1 John 1:5
- ἀπαγγέλλω (2 times), John 20:28; Acts 12:14
- προκαταγγέλλω (2 times), Act 3:18; 7:52
- καταγγέλλω (1 time), Act 3:24.

Semantic Range of the English Verb “Announce” in the NT



Concluding Comments:

While some verbs are used very regularly by translators, often translating multiple cognate groups of verbs, for example:

Verbs “say, saying, said, or says” are found 7,949 times in the Bible

Verbs “speak, speaking, speaks, spoke” are found 1,253 times in the Bible

Verbs “tell, tells, telling, told” are found 599 times in the Bible

Note the dispensational or covenantal similarities or differentiations in the use of certain verbs:

Almost uniquely OT—“Declare”:

Verbs “declare, declared, declares, declaring” are used 479 times (97.6%) in the OT, but only 12 times (2.4%) in the NT (491 total uses).

Fairly neutral OT/NT—“Proclaim”:

Verbs “proclaim, proclaimed, proclaims, proclaiming” are used 81 times (62.3%) in the OT, and 48 times (37.2%) in the NT (129 total uses).

Almost uniquely NT—“Preach”—perfectly suited for NT church Christianity:

Verbs “preach, preached, preaches, preaching” are used 1 time (0.94%) in the OT, and 105 times (99.06%) in the NT (106 total uses).

Conclusion: There seems to be a shift from “declare” as a primary term for proclamation in the OT to “preach” as a primary term in the NT; which shift appears to have more to do with the comfort or style of translation history than it does the actual translation of proclamational verbs.

Even considering the translation of proclamational verbs seems unstudied. For example, note the study, “Synonyms of the New Testament,” that seems to have missed the nuance around the various Greek words for preaching, focusing mainly on the NT use of nouns:⁶¹¹

For example, never considered are the verbs: διαλέγομαι, διδάσκω, εὐαγγελίζω, καταγγέλλω, κηρύσσω, and μαρτυρέω (or διαμαρτύρομαι);

Paradoxically, both on the front and back covers of this book, is the logo of the school:

COLLEGIUM THEOLOGIAE LONDINENSE – VAE MIHI SI NON EVANGELIZAVERO

“London College of Theology – Woe to me if I preach not the gospel” [a quote of 1 Cor 9:16].

As a case study, therefore, the following provides a look at the English (NASB) renderings of certain communicatory verbs:

Verb “acclaim” once in NT in Mark 15:18 for the verb ἀσπάζομαι which is used 60 times in the NT, and 2 times in Rahlfs LXX;

Verb “address” is used 7 times, 6 in NT;

Verb “adjure” is used 9 times, 3 in NT;

Verb “admonish” is used 18 times, 8 in NT;

Verb “appeal” is found 18 times, 15 times in NT;

Verb “argue” is found 14 times, 8 times in NT;

Verbal phrase “empty chatter” is found twice in the NT;

Verb “circulate” [a proclamation] is used 3 times in OT;

Adjective “circulation” [of a report] is used once in OT;

Verb “claim” is found 9 times, 4 in NT;

Verb “clamor” is found twice, once in NT;

Verb “command” is found about 483 times;

Verb “commission” is found 4 times in OT only;

Verb “communicate” is used once in the Bible, only in the NT (Rev 1:1);

Verb “confess” is found 41 times in the Bible, 24 times in the NT;

Verb “confront” is used 10 times in the Bible, only once in NT;

Verb “consult” is found 23 times, 2 in the NT;

Verb “contend” is found 41 times in the Bible, only once in the NT;

Verb “contest” is used once in the Bible (OT), and that not for communication;

Verb “converse” is used twice in the NT;

Verb “convince” is used 10 times in the Bible (all NT);

Verb “decry” is **not used** in the NASB;

Verb “demand” is found 12 times in the Bible (5 in NT; 3 times for 3 verbs, for one noun, and once supplied);

Verb “denigrate” is **not used** in NASB;

Verb “denounce” is found 6 times in the Bible, once in the NT;

Verb “dialogue” is **not used** in NASB;

Verb “discourse” is used 10 times in the, once in the NT and only as a noun;

Verb “discuss” is used 14 times in the Bible, 13 in the NT;

Verb “evangelize” is **not used** in NASB;

Verb “exchange” is used 15 times in the Bible, 7 times in NT (only once in relation to communication);

Verb “exclaim” is **not used** in the NASB;

Verb “expound” is used once in the Bible (OT);

Verbal phrase “give an account” is used 4 times, 3 times in NT;

⁶¹¹Richard C. Trench [Archbishop of Dublin], *Synonyms of the New Testament*, 10th ed. (London: Kegan Paul, Trench, & Co., 1886).

Verbal phrase “give an accounting” is used twice in NT;
 Verb “interchange” is **not used** in NASB;
 Verb “lecture” is **not used** in NASB;
 Verb “plead” is found 19 times in the Bible, 4 in the NT;
 Verb “portend” is **not used** in NASB;
 Verb “profess” is used 3 times and only in the NT;
 Verb “pronounce” is used 36 times in the Bible, 3 times in the NT for 3 different Greek verbs;
 Verb “protest” is found 4 times in the Bible, 2 of 3 NT uses are merely supplied for context, 1 Cor 15:31 was changed to “affirm” in the 1995 NASB update;
 Verb “reclaim” is not used in NASB;
 Verb “recount” is found 3 times in the OT, although it is the primary literal meaning for the Hebrew *saphar* (which has 102 OT uses);
 Verb “relate” is found 27 times in the Bible, 7 in the NT;
 Verb “remand” is **not used** in NASB;
 Verb “remonstrate” is **not used** in NASB;
 Verb “renounce” is found once in the Bible (NT);
 Verb “repeat” is found 12 times in the Bible, twice in the NT, and one of those is verbal;
 Verb “reprimand” is found 3 times in Bible, once in NT;
 Verb “reproach” is found 86 times, 18 times in NT;
 Verb “retell” is **not used** in NASB;
 Verb “share” is used 31 times in the NT, usually of sharing materially, but twice related to “sharing joy” [from συγχαίρω];
 Verb “state” (e.g. “state your case”) is found twice in the OT and not at all in the NT: “stated” is found twice in NT; “stating” is found 3 times in the NT;
 Verb “verbalize” is **not used** in NASB.

Gerhard Friedrich (in Kittel’s *Theological Dictionary*) also noted the same narrowing of vocabulary because of the overuse of the word “preach”:

“When we think of the proclaiming of God’s Word by men, we almost necessarily think of preaching, and with few exceptions Luther always uses this word (*predigen*) in translation of κηρύσσειν. The NT is more dynamic and varied in its modes of expression than we are to-day. ... [follows a list of 31 synonyms] Naturally there are differences between these verbs. **But our almost exclusive use of “preach” for all of them is a sign, not merely of poverty of vocabulary, but of the loss of something which was a living reality in primitive Christianity.**”⁶¹²

Could it be that the coyly communicated antagonism of men like Sir Thomas More to street evangelism and street preaching (as well as Thomas Aquinas and many papal encyclicals) has made its way into lexicons and translations of the Bible?⁶¹³

It may be that there may not be a proper translation of certain communicatory terms into English, because of a lack of use of the full breadth of the English language. This deficit may be especially evident if one attempts a back translation of the many communicatory synonyms which we will see below.

Therefore:

This difficulty may have been why John Wycliffe transliterated “evangelize” from the Latin to provide us another communicatory verb in English, which continues in common usage in the English

⁶¹²Gerhard Freidrich, “κηρύξ (ἱεροκηρύξ), κηρύσσω, κήρυγμα, προκηρύσσω,” in *Theological Dictionary of the New Testament*, ed. By Gerhard Kittel, trans. by Geoffrey Bromiley (Grand Rapids: Eerdmans, 1965), 3:703. Consider also that the Greek language is still being spoken in Greece—a language rooted with similar verbal constructs to Classical and Koine Greek. Thus, it seems logical that a similar range and breadth of vocabulary remains the inheritance of the Greeks to this day.

⁶¹³“Those among them that have not yet accepted the Christian religion do not restrain others from it or abuse the converts to it. While I was there, only one man among the Christians was punished. This newly baptized convert, in spite of all our advice, was preaching in public on the Christian worship more zealously than wisely. He grew so heated that he not only put our worship before all others, but condemned all other rites as profane and loudly denounced their celebrants as wicked and impious men fit for hell fire. After he had been preaching these things for a long time, they seized him. They convicted him not on a charge of disparaging their religion, but of arousing public disorder among the people, and sentenced him to exile” (Thomas More, *Utopia* [1516; Arlington Heights, IL: AHM, 1949], 71).

language to this day. However, antagonism to this and other “borrowed terms” continues in various forms.⁶¹⁴

The great semantic range of original language verbs translated in English “shew” in the KJV, or “preach,” “proclaim,” and “declare” in the NASB should be sufficient to *show* that greater clarity may be needed in translating certain proclamational words into English.

Therefore, in light of the (1) importance and volatility of these terms and (2) number of communicatory terms in the Hebrew and the Greek, it would seem that:

- (a) Greater consistency in the translation of communicatory verbs may be considered
- (b) Use could be made of some of the unused or minimally used terms in English, such as “contest,” “exclaim,” “evangelize,” “profess,” and “recount,” and especially in the NT

Also, in light of the primacy of the Great Commission and the communication of the Gospel, it may be expedient for a thorough study of this subject to guide a linguistically and evangelistically-transparent translation of the Bible.

⁶¹⁴Remembering the 1968 and 1987 “Guidelines for Interconfessional Cooperation in Translating the Bible” are against the use of “borrowed terms.”

G. Turning the Tide—Unleashing the Word Evangelize!

A well-meaning acquaintance (with a Ph.D.) once told me, “The Gospels and the Book of Acts speak of evangelism, but it cannot be found in the epistles.” This statement, by a man of letters, exemplifies why the word evangelize needs to be unleashed in the Pauline letters. Indeed, the word εὐαγγελίζω is found 21 times in the Pauline epistles. However, this learned man was unaware of that fact, as was I at the time. Notice above that 12 of the 24 translations of εὐαγγελίζω in the French Olivétan version (i.e. proto-French Geneva Bible) are in the Pauline letters, while it is found only once in the Book of Acts. It was obvious that this acquaintance was not reading the French Geneva Bible in his devotions!

However, what if your Bible read like this? ...

Several OT precedents (of the 22 total OT LXX uses) of the verb εὐαγγελίζω from the LXX (revising the NKJ):

Psa 40:9, “**I have evangelized** righteousness In the great assembly; Indeed, I do not restrain my lips, O LORD, You Yourself know”

Psa 68:11, “The Lord gave the word; Great *was* the company of **those evangelizing**”

Psa 96:2, “Sing to the LORD, bless His name; **Evangelize** His salvation from day to day”

Isa 40:9, “O Zion, **You who evangelizes**, Get up into the high mountain; O Jerusalem, **You who evangelizes**, Lift up your voice with strength, Lift *it* up, be not afraid; Say to the cities of Judah, ‘Behold your God!’”

Isa 52:7, “How beautiful upon the mountains Are the feet of **him who evangelizes**, Who proclaims peace, **Who evangelizes** good, Who proclaims salvation, Who says to Zion, ‘Your God reigns!’”

Isa 60:6, “The multitude of camels shall cover your *land*, The dromedaries of Midian and Ephah; All those from Sheba shall come; They shall bring gold and incense, And **they shall evangelize** the praises [LXX: ‘the salvation’] of the LORD”

Isa 61:1, “The Spirit of the Lord GOD *is* upon Me, Because the LORD has anointed Me **To evangelize** the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to *those who are* bound”

Joel 2:32 (revising Brenton), “And it shall come to pass *that* whosoever shall call on the name of the Lord shall be saved: for in mount Sion and in Jerusalem shall the saved one be as the Lord has said, and **they that are evangelized**, whom the Lord has called”

Nahum 1:15, “Behold, on the mountains The feet of him **who evangelizes**, Who proclaims peace! O Judah, keep your appointed feasts, Perform your vows. For the wicked one shall no more pass through you; He is utterly cut off”

The following translates εὐαγγελίζω as evangelize in its 25/26 uses in Luke-Acts (10 in Luke and 15/16 in Acts), revising the NASB translation:

Luke 1:19, “And the angel answered and said to him, “I am Gabriel, who stands in the presence of God; and I have been sent to speak to you, and **to evangelize** this thing.”

Luke 2:10, “And the angel said to them, ‘Do not be afraid; for behold, **I evangelize** you a great joy which shall be for all the people.’”

Luke 3:18, “So with many other exhortations also **he** [John the Baptist] **evangelized** the people.”

Luke 4:18 (cf. Luke 7:22), “The Spirit of the Lord is upon Me, Because He anointed Me **to evangelize** the poor. He has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are downtrodden.”

Luke 4:43, “But He [Jesus] said to them, “I must **evangelize** the kingdom of God to other cities also, for I was sent for this purpose.”

Luke 7:22, “And He answered and said to them, ‘Go and report to John what you have seen and heard: *the* blind receive sight, *the* lame walk, *the* lepers are cleansed, and *the* deaf hear, *the* dead are raised up, *the* poor **are evangelized**.’”

Luke 8:1, “And it came about soon afterwards, that He *began* going about from one city and village to another, proclaiming and **evangelizing** the kingdom of God; and the twelve were with Him.”

Luke 9:6, “And departing, they *began* going about among the villages evangelizing and healing everywhere.”

Luke 16:16, “The Law and the Prophets *were proclaimed* until John; since then the gospel of the kingdom of God **is evangelized**, and everyone is forcing his way into it.”

Luke 20:1, “And it came about on one of the days while He was teaching the people in the temple and **evangelizing**, that the chief priests and the scribes with the elders confronted *Him*.”

Acts 5:42, “And every day, in the temple and from house to house, they kept right on teaching and **evangelizing** Jesus *as* the Christ.”

Acts 8:4, “Therefore, those who had been scattered went about **evangelizing** the word.”

Acts 8:12, “But when they believed Philip **evangelizing** about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike.”

- Acts 8:25, “And so, when they had solemnly testified and spoken the word of the Lord, they started back to Jerusalem, and **were evangelizing** the many villages of the Samaritans.”
- Acts 8:35, “And Philip opened his mouth, and beginning from this Scripture **he evangelized** him about Jesus.”
- Acts 8:40, “But Philip found himself at Azotus; and as he passed through **he kept evangelizing** all the cities, until he came to Caesarea.”
- Acts 10:36, “The word which He sent to the sons of Israel, **evangelizing** peace through Jesus Christ (He is Lord of all).”
- Acts 11:20, “But there were some of them, men of Cyprus and Cyrene, who came to Antioch and *began* speaking to the Greeks also, **evangelizing** the Lord Jesus.”
- Acts 13:32, “And **we evangelize** you of the promise made to the fathers.”
- Acts 14:5-7, “And when an attempt was made by both the Gentiles and the Jews with their rulers, to mistreat and to stone them, they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region; and there they continued **to evangelize**.”
- Acts 14:15, “And saying, ‘Men, why are you doing these things? We are also men of the same nature as you, and **evangelize** you in order that you should turn from these vain things to a living God, who made the heaven and the earth and the sea, and all that is in them.’”
- Acts 14:21, “And after **they had evangelized** that city and had ~~made~~ [won] many disciples, they returned to Lystra and to Iconium and to Antioch.”
- Acts 15:35, “But Paul and Barnabas stayed in Antioch, teaching and **evangelizing**, with many others also, the word of the Lord.”
- Acts 16:10, “And when he had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us **to evangelize** them.”
- [Acts 16:17, “Following after Paul and us, she kept crying out, saying, ‘These men are bond-servants of the Most High God, who are **evangelizing** to you the way of salvation.’” (from the variant found only in Codex Bezae)]
- Acts 17:18, And also some of the Epicurean and Stoic philosophers were conversing with him. And some were saying, ‘What would this idle babbler wish to say?’ Others, ‘He seems to be a proclaimer of strange deities,’— because **he was evangelizing** Jesus and the resurrection.”

Or note these 22/23 Pauline uses:

- Rom 1:15, “Thus, for my part, I am eager **to evangelize** you also who are in Rome.”
- Rom 10:15, “And how shall they preach unless they are sent? Just as it is written, ‘How beautiful are the feet of those **who evangelize** [NKJ: peace, **who evangelize**] good things!’”
- Rom 15:20, “And thus I aspired **to evangelize**, not where Christ was *already* named, that I might not build upon another man’s foundation.”
- 1 Cor 1:17, “For Christ did not send me to baptize, but **to evangelize**, not in cleverness of speech, that the cross of Christ should not be made void.”
- 1 Cor 9:16, “For if **I evangelize**, I have nothing to boast of, for I am under compulsion; for woe is me if I do not **evangelize**.”
- 1 Cor 9:18, “What then is my reward? That, when **I evangelize**, I may offer the gospel without charge, so as not to make full use of my right in the gospel.”
- 1 Cor 15:1-2, “Now I make known to you, brethren, the gospel by which **I evangelized** you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word by which **I evangelized** you, unless you believed in vain.”
- 2 Cor 10:16, “So that **we may evangelize** regions beyond you, not boasting about what has already been done in someone else’s area of ministry.”
- 2 Cor 11:7, “Or did I commit a sin in humbling myself that you might be exalted, because **I evangelized** the gospel of God to you without charge?”
- Gal 1:8-9, “But even though we, or an angel from heaven, should evangelize you contrary to how **we evangelized** you, let him be accursed. As we have said before, so I say again now, if any man **is evangelizing** contrary to that which you received, let him be accursed.”⁶¹⁵
- Gal 1:11, “Now I want you to know, brothers, that the gospel which **I evangelize** is not based on a human point of view.”
- Gal 1:16, “to reveal His Son in me, that **I might evangelize** Him among the Gentiles, I did not immediately consult with flesh and blood”
- Gal 1:23, “they simply kept hearing: ‘He who formerly persecuted us now **evangelizes** the faith he once tried to destroy.’”

⁶¹⁵Note the parallel translation of David Martin in his 1744 version in French, “Mais quand nous-mêmes [vous évangéliserions], ou quand un Ange du Ciel vous évangéliserait outre ce que nous vous avons évangélisé, qu’il soit anathème. Comme nous l’avons déjà dit, je le dis encore maintenant : si quelqu’un vous évangélise outre ce que vous avez reçu, qu’il soit anathème” (Gal 1:8-9; Epître de Saint Paul Apôtre aux Galates; accessed 29 June 2006; available from http://www.biblemartin.com/bible/bible_frm.htm; Internet).

- Gal 4:13, “but you know that it was because of a bodily illness that **I evangelized** you the first time.”
 Eph 2:17, “And He came and **evangelized** peace to you who were far away, and peace to those who were near”
 Eph 3:8, “This grace was given to me—the least of all the saints!—**to evangelize** to the Gentiles the incalculable riches of the Messiah.”
 1 Thess 3:6, “But now that Timothy has come to us from you, and **has evangelized** us of your faith and love, and that you always think kindly of us, longing to see us just as we also long to see you”
 Heb 4:2, “For indeed **we were evangelized**, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard”
 Heb 4:6, “Therefore, since it remains for some to enter it, and those who formerly **were evangelized** failed to enter because of disobedience”

Or in other portions:

- Matt 11:5, “*The* blind receive sight and *the* lame walk, *the* lepers are cleansed and *the* deaf hear, and *the* dead are raised up, and *the* poor **are evangelized**.”
 1 Pet 1:12, “It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those **who evangelized** you by the Holy Spirit sent from heaven—things into which angels long to look”
 1 Pet 1:25, “‘but the word of the Lord endures forever.’ And this is the word by which you were evangelized.”
 1 Pet 4:6, “For this purpose those who are dead **have been evangelized**, that though they are judged in the flesh as men, they may live in the spirit according to *the will of God*.”
 Rev 10:7, “but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as **He evangelized** His servants the prophets”
 Rev 14:6, “And I saw another angel flying in midheaven, having an eternal gospel **to evangelize** to those who live on the earth, and to every nation and tribe and tongue and people.”

Conclusions about the usage of εὐαγγελίζω:

- a. Lack of usage of “evangelize” in the English Bible makes the term more nebulous, the topic of endless debate among missiologists and practitioners.
- b. Lack of usage of “evangelize” in the English Bible confuses evangelizing (lost people) with homiletics—formal preaching (in a church to primarily saved people)—and the many other Greek terms often translated “preach”, like καταγγέλλω.
- c. Many lexical definitions of this term may fall short in their definitions as they seem to rely on non-biblical usage and seem to have an ecclesiological agenda in their treatment of the term.
- d. Had biblical authors wanted to use a verb (ἀγγέλλω, καταγγέλλω, κηρύσσω, etc.) + the noun (τό εὐαγγέλιον) they could have. In fact there are verses where the author uses both the verb (εὐαγγελίζω) and the noun (τό εὐαγγέλιον): 1 Cor 9:18; 2 Cor 11:7; Gal 1:11; Rev 14:6. Also, when needed, the authors could have use the verb (κηρύσσω) and the noun (τό εὐαγγέλιον), as in Mark 16:15 (cf. Gal 2:2).

As noted above, the 2009 *Holman Christian Standard Bible (CSB)* broke the “censorship” of the word “evangelize” and translated 7 of the 54 NA27 uses of εὐαγγελίζω as “evangelize” (13% of the NT uses)—the following lists all of the *CSB* uses of the verb “evangelize” with the verses in which they are found:

- 1) Acts 8:25, “Then, after they had testified and spoken the message of the Lord, they traveled back to Jerusalem, **evangelizing** the many villages of the Samaritans.”
- 2) Acts 8:40, “Philip appeared in Azotus, and passing through, he was **evangelizing** all the towns until he came to Caesarea.”
- 3) Acts 14:7, “And they kept **evangelizing**.”
- 4) Acts 14:21, “After they had **evangelized** that town and made many disciples, they returned to Lystra, to Iconium, and to Antioch.”
- 5) Acts 16:10, “After he had seen the vision, we immediately made efforts to set out for Macedonia, concluding that God had called us to **evangelize** them.”
- 6) Rom 15:20, “So my aim is to **evangelize** where Christ has not been named, in order that I will not be building on someone else’s foundation.”
- 7) 1 Cor 1:17, “For Christ did not send me to baptize, but to **evangelize**—not with clever words, so that the cross of Christ will not be emptied of its effect.”

This was a bold move for the *CSB* which has become the first English translation since A.D. 1382 to use the English “evangelize” for the Greek verb εὐαγγελίζω! Note: Two other English

translations also used the term in the intervening 621 years: one use in Darby's 1884 translation of Luke 7:22, and one use of "evangelize" in the 1899 Douay-Rheims translation of Luke 8:1.

Likewise, the 2006 Idiomatic Translation of the New Testament by William Graham MacDonald also used the verb "evangelize" in 7 of the 55 NT uses of εὐαγγελίζω as "evangelize" (13% of the NT uses)—5 of which are the same verses as found in the CSB, one of which is added as implied in the text:

- 1) Acts 8:25, "Then after the apostles had given extensive testimony and had spoken the word of the Lord, they returned to Jerusalem. En route they were **evangelizing** many of the Samaritan towns."
- 2) Acts 8:40, "Philip, on the other hand, was found at Azotus. So he passed through all the (western) towns, **evangelizing** until he came to Caesarea."
- 3) Acts 14:21, "After they had **evangelized** in Derbe and had made many disciples, they returned to Lystra, Iconium, and (Pisidian) Antioch."
- 4) Acts 16:10, "After his vision, we at once were seeking to depart for Macedonia, inferring that God had called us to **evangelize** them."
- 5) Rom 15:20, "in such a way as to realize my ambition of **evangelizing** where Christ has not been named, so that I might not build on another man's foundation."
- 6) Gal 4:13, "You know that in the beginning of our relationship when I **evangelized** you, I did so while being physically debilitated."
- 7) Phil 4:15, "You Philippians also know that when this area began to be **evangelized**, when I set out from Macedonia, no church shared with me in the matter of giving and receiving—except you alone."

The bold move by the 1999 CSB seems to have been emulated in the 2006 MacDonald text, and then increased by one in the 2009 CSB. May this trend continue!

H. Arguments Against and For Translating εὐαγγελίζω as “Evangelize”

In light of all these considerations, biblical, historical, and linguistic, a perceptive student asked me why the word εὐαγγελίζω should be translated evangelize. The following seeks to explain the arguments on both sides of the fence, reasons against translating εὐαγγελίζω as “evangelize” and reasons for translating εὐαγγελίζω as “evangelize.”

REASONS AGAINST

Some reasons why εὐαγγελίζω has not been and should not be translated as “evangelize” in English Bible Translations

1. Because it follows six centuries of historical precedent—going back to prior to the Protestant Reformation—especially with regards to English and German language Bible translation, which also includes the stated opinions in **all** English lexicons (many of which were translated from the German at some point), all commentaries, and all other grammatical helps.

Rx: True, up until very recently (1987+), but not a valid argument in and of itself.

2. Because at times (1/55 in NT) the usage of εὐαγγελίζω relates merely to the telling of good news, seemingly unrelated to the proclamation of the Gospel (unless there was a methodological war in that church as in most churches), e.g. 1 Thess 3:6, “But now that Timothy has come to us from you, and has brought us good news of your faith and love, and that you always think kindly of us, longing to see us just as we also long to see you”

Rx. One case should not decide the 54/55/56 other cases, especially when the context clearly warrants another translation. Additionally, the Thessalonian’s view of Paul had a spiritual element to it. Therefore, included in Timothy’s good news was the fact that they remained spiritually attentive, and were not “labor in vain” as may have been the case for other churches.

By way of interest, at other times in similar contexts Paul used the verb δηλόω, perhaps indicating the unusual spiritual nature of the 1 Thess 3 usage of εὐαγγελίζω, as exemplified in 1 Thess 1:9-10:

1 Cor 1:11, “For I have been informed concerning you, my brethren, by Chloe’s *people*, that there are quarrels among you”

Col 1:8, “and he also informed us of your love in the Spirit”

3. Because the transliteration of Greek or Latin terms, called “borrowing,” is reproved by leading translation theorists.⁶¹⁶

Rx. The theological emphases of “loan words” are so weighty, that it appears that moderating translation theorists would prefer to dilute these terms, when expedient to their cause, in the name of proper translation theory; including words like: justification, justify, election, predestination, propitiation, expiation, and evangelize!

A balanced look at loan words in English, for example, finds that there are so many loan words from Greek, Latin, and French in English that it is virtually impossible to know where to stop and draw a linguistic line.

Further, loan words play the important role of adding a new worldview concept into a culture that may not have existed in a cultural language group up to that time.

⁶¹⁶“Roman Catholics and Protestants have exhibited two rather distinct tendencies in borrowing. For the most part, Roman Catholics have borrowed largely from Latin while Protestants have borrowed from Greek, Hebrew, or modern European languages, with theological terms coming from Greek and Hebrew and cultural terms from European languages.

“For major languages borrowing should be kept at a strict minimum, for all such languages have a sufficiently large vocabulary or phrasal equivalence to make borrowing relatively unnecessary. For minor languages borrowing should be made from those major living languages from which the languages in question normally appropriate such terms as may be required by expanding technology, commerce, and social intercourse” (“Guiding Principles for Interconfessional Cooperation in Translating the Bible,” in Thomas F. Stransky, C.S.P., and John B. Sheerin, C.S.B., eds. *Doing the Truth in Charity: Statements of Pope Paul VI, Popes John Paul I, John Paul II, and the Secretariat for Promoting Christian Unity 1964-1980* [New York: Paulist, 1982], 164-65).

4. Because on several occasions, Paul uses the word “evangelize” when speaking to Christians (e.g. Rom 1:15; 1 Cor 15:1-2; Gal 1:8-9), thereby proving that the word is not limited to an unsaved audience.

Rx. The only unclear passage, other than 1 Thess 3:6 as above, is Rom 1:15; the other passages are speaking of the beginning of faith, which would be at the reception of the Gospel, which would be when evangelized and won as a disciple.

5. Because the contexts of “evangelize” in Luke are paralleled with the use of “preach” in the other Gospels, indicating that the words can and should be used interchangeably (or rather than interchangeably, “preach” should be used uniquely).

Rx. Only true in one case; 7 of Luke’s 10 uses of evangelize (1:19; 2:10; 3:18; 4:18; 7:22; 8:1; 16:16) are from contexts unique to Luke;⁶¹⁷ only three passages have synoptic parallels:

Luke 4:43 is parallel to Mark 1:38, in which case Luke uses εὐαγγελίζω and Mark uses κηρύσσω;

Luke 9:6 parallels Mark 6:12-13, in which case Luke uses εὐαγγελίζω and Mark uses a compound phrase, “preach that men should repent [Byz, ἐκήρυσσον ἵνα μετανοήσωσιν; NA27, ἐκήρυξαν ἵνα μετανοῶσιν]”;

Luke 20:1 is parallel to both Matt 21:23 and Mark 11:27; whereas Luke uses the verb “teach” [διδάσκω] and “evangelize” [εὐαγγελίζω], Matt uses only teach [διδάσκω], and Mark does not contain a word for the type of ministry Jesus was having, only that he was walking through the Temple.

The only conclusions from this data can be as follows:

Luke 4:43 and Mark 1:38: there is a semantic overlap between εὐαγγελίζω and κηρύσσω (which we know already from translation history);

Luke 9:6 and Mark 6:12-13: εὐαγγελίζω seems to include more than mere preaching or proclamation of a message (as κηρύσσω), but also preaching for repentance (or for a decision)

From Luke 20:1, Matt 21:23, and Mark 11:27:

We may conclude that evangelizing includes a geographic movement (as in Mark 11:27), and as exemplified in Acts 8:25, 40;

We may also conclude that evangelizing is more than mere teaching (as in Matt 21:23), which Luke wanted to emphasize

We also notice that Luke picks up these same two verbs in his next use of εὐαγγελίζω in Acts 5:42, perhaps showing that the disciples were doing the same thing that Jesus had done in Luke 20:1, and were also persecuted just as He was!

6. Because it follows methodological precedent of limiting “preaching” to ordained clergy only, as noted above, the prohibition against lay preaching was very important to the persecution and slaughter of the so-called “Lollards,” “Albigenses,” and “Waldenses”:

This argument brings in ecclesiastical practice into Bible translation;

Its weight of authority is based on the “Sacrament of Holy Orders”—a means of imparting and giving grace;

Further, its weight was hardened into place by years of arrests, trials, and executions, of which Thomas Aquinas became defense attorney in Paris and a guide through his *Summa Theologica*.

Rx. This is especially true in a state church model, wherein it is not every believers’ mandate to verbally share the Gospel on the highways and byways. The “go ye” and “ye shall be” for all disciples in Christ’s Great Commission must needs be restricted to include only a particular group, i.e. clergy.

7. Because, closely following the prohibition against lay preaching was the prohibition against sharing the Gospel outside a church building.
This concept in today’s French is called “Laïcité”—meaning secularism, ordinary, lay, civil,

⁶¹⁷Albert Huck, *A Synopsis of the First Three Gospels*, 9th edition, revised by Hans Lietzmann (Tübingen: J. C. B. Mohr, 1936).

non-religious—a very powerful term in which French Catholics become militant to keep religion out of everyday life (which obviously includes evangelism).⁶¹⁸

With this French understanding of the role of the laity, the term “lay preaching” is a *non sequitor* or an oxymoron.

Rx. This is true; from the Third Lateran Council and on, the Roman Catholic Church fiercely opposed anyone who had the audacity to preach without authorization from a Bishop who was rightly aligned to the Pope and the Church of Rome.

8. Because territorial and mainstream denominations do not endorse “proselytism,” as noted above, seeing “evangelize” in the text would encourage aggressiveness in evangelism, which has been labeled “proselytism” and “sheep-stealing” for “institutional aggrandizement.”

Rx. Territorial (Catholic, Lutheran, Anglican) and mainstream (United Methodist, Presbyterian Church U.S.A., etc.) are less comfortable with the seeming fanatical evangelism of the fundamentalist types.

9. Because the majority of New Testament scholars are not comfortable with aggressive evangelism (note their denominations of origin), they find it more appropriate to translate εὐαγγελίζω as “preach” (thereby focusing it within the local church by the ordained) because this translation fits more closely with their methodological presuppositions, as well as their denominational theological bias.

Rx. Translators who do not affirm the importance of every believer fulfilling the Great Commission, or to be approved by a publisher or by peers in the academy, may not be willing to translate εὐαγγελίζω as evangelize for methodological, pecuniary, or status reasons.

10. Because many professors of missions and evangelism⁶¹⁹ are more comfortable with discipleship (or mentoring), spiritual disciplines, church growth, leadership development, and community transformation, than with a single-minded focus on the verbal proclamation of the gospel; they sound no opposition to continuing with the status quo of translating εὐαγγελίζω as “preach the gospel”.

Rx. It is strange that many who teach or write about evangelism no longer practice it themselves in an aggressive way; there seems to be a movement towards mediocrity in this area with the pressures to publish and to please academia and antagonistic students.

11. Because likely, especially to unlearned Christians, seeing “evangelize” in the English text would be the endorsement of religious fanaticism, evangelism; whereas those who currently read εὐαγγελίζω in the Greek or “evangelizare” Latin are limited to the learned and ordained.

Rx. Reaching the laity is the very reason that the word should be properly translated; it is very difficult to motivate the learned to this task, as a large part of learning moves the learned away from the fundamental truths of the Bible; hence Peter the Lombard’s *Sentences* moved many a young monk into philosophical theology and scholasticism and away from evangelizing!

12. Because unsophisticated Christian lay people, seeing “evangelize” in the text, would likely confuse it with the modern practice of evangelism (see quote earlier in this section).

Rx. Seeing the word in the text given in the contexts given to us by God would have a revolutionary impact on lay people; they would and could allow Scripture to interpret Scripture, just as they are to do in other areas of theology and practice.

⁶¹⁸“*La laïcité doit s'imposer partout*”, a déclaré Manuel Valls, en préambule de l’annonce des mesures pour l’Education” (“DIRECT. Manuel Valls et Najat Vallaud-Belkacem détaillent les mesures pour l’Education et la laïcité”; from: http://www.francetvinfo.fr/faits-divers/attaque-au-siege-de-charlie-hebdo/direct-manuel-valls-detaille-les-mesures-pour-l-education_804047.html [online]; accessed: 23 Jan 2015; Internet).

“3/ ‘Le seul enjeu qui importe, la laïcité, la laïcité, la laïcité. Parce que c’est le cœur de la République” (“Terrorisme : les cinq phrases à retenir du discours d’hommage de Manuel Valls”; available at: <http://www.lefigaro.fr/politique/le-scan/citations/2015/01/13/25002-20150113ARTFIG00336-terrorisme-les-cinq-phrases-a-retenir-du-discours-d-hommage-de-manuel-valls.php> [online]; accessed: 23 Jan 2015; Internet).

⁶¹⁹For example, see David J. Bosch, *Transforming Mission*, 420.

13. Because Christ could not expect all of His followers to be involved in such demeaning and socially unacceptable behavior as evangelizing.

Rx. Fortunately, evangelizing is the joyful obligation and duty of every true believer in Christ; many have considered evangelizing the touchstone of true conversion, based on Matt 10:32-33; Mark 8:38; Luke 12:8-9

14. Because socially-unacceptable fanatical behavior already exists among some Christian groups, even with the word “evangelize” translated as “preach”, and that fanaticism exists especially among certain sectarian groups (e.g. Southern Baptists), young people, and other “simplistic” readers; how much worse would that fanaticism be if these “literalistic” Christians actually saw all or most of the 54/55/56 NT uses of “evangelize,” as in Luke-Acts (25 times) and the Pauline epistles (23 times)—it might radically transform their approach to evangelism!

Rx. It is my prayer that God will transform the evangelizing of His people as they see this word rightly translated in their Bibles!

May the astute reader read the above comments in context, as they constitute the reasoning which may well have hindered the translation of the word εὐαγγελίζω as “evangelize” in the English text of the Bible for over 600 years. Let us now see reasons why it would be commendable for the New Testament (and some Old Testament, e.g. Isa 52:7; 61:1) uses of εὐαγγελίζω to be translated “evangelize.”

REASONS FOR
Reasons why “evangelize” should be the preferential English translation
of the New Testament Greek εὐαγγελίζω

Introduction: Could it be that the reasons Delos Miles did not appreciate “Deductive” approaches to evangelism was because of translators confusing evangelizing with preaching? (See his chart at the end of Chapter 31). Delos rather posited “Inductive” approaches as a conversational alternative. Unfortunately, in seeking to remedy the confusion in translation, without differentiating between “preaching” in the text and “evangelizing,” it can lead to lack of doctrinal clarity—both for preaching and for evangelizing!

1. **STYLE:** Translating εὐαγγελίζω as “preach” confuses it with formal preaching (cf. homiletics):
 - Monological—the preacher preaches while the audience listens,⁶²⁰
 - Within the four walls of a church, from a lectern or podium,
 - To a stable grouping of people or regular congregation, and
 - In prepared homiletical style (such as “three points and a poem”).

Most New Testament evangelism, however, is of a different nature:

- Dialogical—the evangelists asks questions, hears the answers, and seeks to frame his message to the specific spiritual need of the individual⁶²¹
- On the highways and byways (outside of the church walls),
- Individually (one-on-one), to groups, or to crowds; to “those who happen to be present” (Acts 17:17), and
- In spontaneous style (unprepared, unrehearsed, and individually-guided).

2. **APPROACH:** Translating εὐαγγελίζω as “preach” has had the tendency for it to be confused with classical rhetoric, which includes:
 - A non-confrontational approach, and
 - Sophistication and cultured reasoning.

Whereas New Testament evangelism includes:

- Confrontation,
- Persuasion, and
- The unsophisticated communication by all Christians (e.g. Acts 8:4) of the death and resurrection of Jesus, and repentance for the forgiveness of sins.

3. **LOCATION:** Translating εὐαγγελίζω as “preach” limits the itinerant nature of the New Testament command and example, wherein “preaching,” as understood today, generally occurs:
 - Within the four walls of a church, and
 - In one location for years (i.e. non-itinerating).

New Testament evangelism most often took place:

- In the streets (outside of the church walls),⁶²²
- From city-to-city (emphasizing an itinerating ministry),
- In homes or from house-to-house,
- In the Temple and in synagogues,
- In the judgment halls (cf. Phil 1:13; e.g. Acts 25:23-26:32)
- Individually (one-on-one), to groups, or to crowds, and
- In spontaneous style (unprepared, unrehearsed, and individually-guided).

⁶²⁰For example, the “herald” of the king (ὁ κήρυξ) was not sent to dialogue with people, but rather to read the proclamation of the King to the people.

⁶²¹Consider for example the 165 questions in the Book of Luke and the 75 questions in the Book of Acts (240 questions off the pen of Luke) and the 167 questions in the Gospel of John. In total, the gospels and Acts have 705 questions (Jimmie Hancock, *All the Questions in the Bible* [Lulu.com, 2011], using the KJV for determine number of questions). With its emphasis on evangelism training, the Book of Romans includes 88 questions.

⁶²²Midwestern student Matthew Parks wrote of the ministry of George Whitefield, “Rather than expecting the common folk to come to church, Whitefield took the gospel to the people by preaching in open fields the gospel in simple terms” (Matthew Parks, History of Christianity II, Source Material Assignment, Fall 2016).

In this context, note the change of emphasis (and power) in verses such as 1 Corinthians 9:16, which the Holy Spirit has given us in the first person:

- “For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel”
Note the formal feel of this verse, seeming to imply that Paul is under compulsion to stand behind a podium to preach to a gathered congregation (in which case this verse applies only to pastors), which betrays the context of Jesus’ use of the term in Luke 4:43, and of Paul’s example in the Book of Acts (e.g. Acts 16:10).
- “For if I evangelize, I have nothing to boast of, for I am under compulsion; for woe is me if I do not evangelize”
Note the informal emphasis and universal applicability. If this verse were translated in this way, many a Christian and many a pastor would pronounce a curse upon themselves for their lack of evangelism!

4. **PERSON:** Who does New Testament evangelism involve...?

- Uniquely ordained clergy or unordained and untrained laity?
In many denominations, men are “ordained to preach the Gospel,” thereby limiting or particularizing preaching only to the ordained.
Likewise a pastor may say, “I am called to preach”; for he was set aside from among the lay people, in a particularistic sense, in order to “preach the Gospel.”
Hence, all the passages that use the word “preach” are naturally ignored or overlooked by lay people as not being applicable to them. No wonder it is so difficult to get lay people to evangelize, they do not see it in their Bibles, as their hermeneutical grid is that only certain people are called to “preach the Gospel.” Lay people tune out most or all “preaching” portions in the Pauline epistles as: (1) for called “preachers” only, thus, (2) dealing with homiletics, and (3) related to what happens within the four walls of the church only.
Preaching being limited to the ordained was the rule when the Roman Catholic began prohibiting evangelism or lay preaching beginning in the 12th and 13th Centuries. In the New Testament, however, evangelism is for all Christians, not just for the ordained clergy (cf. John Wesley, “All at it; always at it!”)⁶²³
- Women evangelizing (but not preaching)?
In many denominations, preaching is limited to men, as only men can be ordained. The New Testament, however, does not limit evangelism only to men, women can and ought to evangelize.

5. **AUDIENCE:** Related to one’s definition of evangelizing is the recipient of the message. According to 1 Cor 15:1-2, it appears that the verb “evangelize” was used by Paul in this context to refer to that hearing of the gospel which came to lost people leading them to faith in Jesus Christ. Therefore, a differentiation between the broadly used “preach” and the more narrowly used “evangelize” is the audience—that being unsaved people. This audience follows the teaching of Jesus in Mark 8:38 in which He warned against being ashamed of Him and His words in the midst of an adulterous and sinful generation.
6. **SEMANTIC 1:** The use of the the cognate verb related to an important noun in the NT is quite common to provide a unique semantic range for that verb. For example, the noun prophet and the verb prophesy. In this case, it is clear that the use of that proclamational verb is closely related to the meaning of the term prophet. The same appears true with the nouns gospel and evangelist, and the verb evangelize in the Greek.
7. **SEMANTIC 2:** The division or deflating⁶²⁴ of the word “evangelize” into multiple words, such as “bring good news,”⁶²⁵ “preach the gospel” or “publish glad tidings,” divides the message

⁶²³For example in the Third Lateran Council (1179): “For this reason, since in Gascony and the regions of Albi and Toulouse and in other places the loathsome heresy of those whom some call the Cathars, others the Patarenes, others the Publicani, and others by different names, has grown so strong that they no longer practise their wickedness in secret, as others do, but proclaim their error publicly and draw the simple and weak to join them” (From: <http://www.dailycatholic.org/history/11ecume1.htm>; accessed: 28 June 2003; Internet).

⁶²⁴If conflation is defined as “to bring together or combine”—in the court of law it is used of seeking to insert a tangential argument or concept into a case, it would seem that the division of the word “ev” and “angelize” into two

(gospel) from the method (preach); this division actually *changes the emphasis* and therefore the meaning of Scripture, as in the case of Galatians 1:8-9:

- “But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed” (NAS)
[Note that the emphasis is almost uniquely on the “what” of the message of the Gospel.]
- “But though that we, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed. As we said before, so say I now againe, If anie man preache vnto you otherwise, then yt ye haue receiued, let him be accursed” (1560 English Geneva)
[Notice how the emphasis shifts to the “how” of the methodology of evangelism.]

The very preaching of these false teachers was an accursed thing. It is quite likely that they disagreed with Paul not only in their content of preaching, but even as to their methodology of preaching. Paul seems to have pick up his very strong language of cursing from Deut 7:26:

- “Nor shall you bring an abomination into your house, lest you be doomed to destruction like it. You shall utterly detest it and utterly abhor it, for it *is* an accursed thing” (NKJ)
- “You shall not bring an abomination into your house, and become accursed [ἀνάθημα] like it, detesting you shall detest and abhorring you shall abhor, because it [is] accursed [ἀνάθημά]” (translation mine).

Had Paul wanted to use κηρύσσω (“preach”) with a separate word delineating the message, he could done so, as he did in 2 Corinthians 11:4, which is a parallel passage to Galatians 1:

- “For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear *this* beautifully”
- Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἠνείχεσθε.

It was clearly in Paul’s semantic range to use the word κηρύσσω when he wanted to emphasize differences in the message preached.

However, Paul’s use in Galatians 1 contextually emphasized method, as well as message. In fact God used the very words “preach the Gospel” when He wanted a divided emphasis:

- Matt 4:23, “And *Jesus* was going about in all Galilee, teaching in their synagogues, and proclaiming the gospel [κηρύσσω τὸ εὐαγγέλιον] of the kingdom, and healing every kind of disease and every kind of sickness among the people”
- Matt 9:35, “And *Jesus* was going about all the cities and the villages, teaching in their synagogues, and proclaiming the gospel [κηρύσσω τὸ εὐαγγέλιον] of the kingdom, and healing every kind of disease and every kind of sickness”
- Matt 24:14, “And this gospel of the kingdom shall be preached [κηρυγήσεται τοῦτο τὸ εὐαγγέλιον] in the whole world for a witness to all the nations, and then the end shall come”
- Matt 26:13, “Truly I say to you, wherever this gospel is preached [ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο] in the whole world, what this woman has done shall also be spoken of in memory of her”
- Mark 1:14, “And after John had been taken into custody, *Jesus* came into Galilee, preaching the gospel [κηρύσσω τὸ εὐαγγέλιον] of God”
- Mark 13:10, “And the gospel must first be preached [κηρυγήσεται τὸ εὐαγγέλιον] to all the nations”
- Mark 14:9, “And truly I say to you, wherever the gospel is preached [κηρυχθῇ τὸ εὐαγγέλιον (τοῦτο)] in the whole world, that also which this woman has done shall be spoken of in memory of her”

terms becomes a matter of deflation or disflation—dividing a common word into two disparate concepts, therefore diffusing its meaning centrifugally—losing the original power, thrust, and biblical context of the verb.

⁶²⁵Conflation also takes place in the translation of the verb ἀπαγγέλλω, where it is conflated from announce to “bring ... word” in the KJV of Matt 2:8, 28:8; it is also translated as the visually-focused verb “shew” in Matt 11:4; 12:18; 28:11; Luke 7:18; 14:21; Acts 11:13; 12:17; 26:20; 28:21; 1 Thess 1:9; 1 John 1:2.

- Mark 16:15, “And He said to them, ‘Go into all the world and preach the gospel [κηρύξατε τὸ εὐαγγέλιον] to all creation”
- Gal 2:2, “And it was because of a revelation that I went up; and I submitted to them the gospel which I preach [τὸ εὐαγγέλιον ὃ κηρύσσω] among the Gentiles, but *I did so* in private to those who were of reputation, for fear that I might be running, or had run, in vain”
- 1 Thess 2:9, “For you recall, brethren, our labor and hardship, *how* working night and day so as not to be a burden to any of you, we proclaimed to you the gospel [ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον] of God.”

Likewise, Paul could have used the word καταγγέλλω (“proclaim”) with τὸ εὐαγγέλιον (“gospel”), as in 1 Cor 9:14:

- “So also the Lord directed those who proclaim the gospel to get their living from the gospel”
- οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν.

When Paul wanted to highlight the attitude in preaching, he did not feel it necessary to repeat the verb, as in Phil 1:15:

- “Some, to be sure, are preaching Christ even from envy and strife, but some also from good will”
- τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι’ εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν.

8. **SEMANTIC 3:** Dividing the verb into a verb and predicate, using the term “glad tidings” or “good news,” does not seem to take into account that the gospel is the smell of death to those who are dying, and not really a good thing at all:

- 2 Cor 2:15-16, “For we are a fragrance of Christ to God among those who are being saved and among those who are perishing; to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things?”

Is not the hearing of the gospel in the case of the dying a cause for future judgment and condemnation?

9. **SEMANTIC 4:** The old “divide the thought into two words” trick:

Notice the theological and practical presuppositions of Jerome when he translated “repent” into two words “do penitence,” instead of using the wooden, strained, borrowed, or irrelevant word “repent.” Thus Jerome (or someone in his time) chose to turn the “repent” into something you do, by dividing the thought into two words: the verb “to do” + the noun “penance.” Hence the 1899 Douay-Rheims has 29 uses of the English phrase “do penance.” It took over 1,000 years for a minority in the Western church to divest themselves of Jerome’s doctrinally-misguided translation—and that only after an inordinate amount of bloodshed! Dividing a verb into a noun and a verb is not always appropriate, especially when it negatively impacts the proclamation and reception of the Gospel.⁶²⁶

The same is being done today in Romans with the verb “justify.” For example, rather than using “being justified by grace” in Romans 5:1, some contemporaneous translations are substituting “since we have been declared righteous by faith” (NET, CSB). Their logic, “justified” and “declared righteous” mean the same thing. Unfortunately, **that is not the case:**

- The novel translation is unnecessary and leaves the English-only reader (for whom the translation is made) unable to compare uses of the verb “justify” in their text (as the translator would do in the original language without even thinking about it).
- Also, in this particular case, it plays into the hand of the Roman Catholic Church, in which priests declare righteous by pronouncing absolution after acceptable confession and penance are made. By the way, the God’s Word to the Nations translation is even worse, as it translates justify as “we have God’s approval.”
- Again, if God would have wanted a verbal phrase in His Word, both the verb “declare” and the noun “righteous” are also available in the Greek language.

⁶²⁶Conversely, Jesus used the verb + noun (ποιέω + ὁ ἁμαρτία), “Whosoever works sin is a slave to sin” (John 8:34), which the NIV dutifully simplified into using one verb only, “Everyone who sins is a slave to sin.”

Impact of Translating δικαιώ as “Justify” or “Declare Righteous”

Translations of δικαιώ	Justify	Declare Righteous
Two Contemporary Translations (by way of example)	[New King James] Rom 4:5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,	[Holman Christian Standard] Rom 4:5 But to the one who does not work, but believes on Him who declares righteous the ungodly, his faith is credited for righteousness.
Theological weight	Imputed righteousness (in man’s nature)	Declarative righteousness (apart from man’s nature)
Temporality	Finished action, changing man’s nature (Rom 5:1; 2 Cor 5:17, etc.)	Possibly temporary, not necessarily making a permanent change in man’s nature
Finished or temporary	Unequivocal: completed action, “once and for all!” (2 Cor 5:21; Heb 9:26-28; 1 Pet 2:9-10, 24; 3:18)	Equivocal: may be understood as a declaration that needs repetition (as in Rome’s confessionals), depending on how it is understood

Note also the difference in feel when καταλαλέω is translated into one verb or two in 1 Pet 2:12:

- Two words (NKJ), “having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by *your* good works which they observe, glorify God in the day of visitation.”
- One word (NAS), “Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe *them*, glorify God in the day of visitation.”

While these differences are subtle, they influence the feel, power, and accessibility of the text.

It is difficult to understand why anyone would want to dumb-down the Bible by removing even mildly technical terms that any Junior High school student can easily be taught and understand. It leaves us with a Bible without any theological teeth.⁶²⁷ As regards some contemporary logic in translation, perhaps Tyndale and Olivétan did die in vain.

10. **SEMANTIC 5:** Paul’s use of the verb εὐαγγελίζω with the noun τό εὐαγγέλιον for the message doubly intensifying the power of the noun “gospel” when used in combination with the verb of the same root (when God determined that the context specifically needed an emphasis on the verb and the noun), in 1 Cor 15:1, Gal 1:11, and Rev 14:6:

- “Now I make known to you, brethren, the gospel by which I evangelized you, which also you received, in which also you stand” [Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε]
Perhaps a better translation of this verbal grouping would be either:
“...the gospel by which I gospelized you”⁶²⁸ or
“...the evangel by which I evangelized you.”
- Gal 1:11, “the gospel evangelized by me” [τὸ εὐαγγέλιον τὸ εὐηγγελισθὲν ὑπ’ ἐμοῦ];
- Rev 14:6, “having an eternal gospel to preach” [ἔχοντα εὐαγγέλιον αἰώνιον εὐηγγελίσαι].

These examples suggests that if Paul was emphasizing the noun in Gal 1:8, first of all, he would certainly have included the noun τό εὐαγγέλιον (“gospel”) in the sentence, and second of all, he would not have needed to repeat use of the verb εὐαγγελίζω as in Gal 1:8 and 2 Cor 11:4.

It was not uncommon for Paul to use a noun with its cognate verb together for increased emphasis. For example:

⁶²⁷“Imagine a chemistry book edited to exclude all chemistry terms! What chemistry teacher would want to use such a book?” For other translation fallacies, see my “32 Possible Fallacies in Bible Translation” found as an appendix of Chapter 8.

⁶²⁸“Imperfect middle indicative of εὐαγγελίζω to ‘gospelize.’” (A.T. Robertson, *Word Pictures of the New Testament*, vol 3, “Acts of the Apostles” [Nashville: Broadman, 1930, 1966, 1991]: Acts 17:18.

- In 1 Cor 16:10, Paul used the noun τό ἔργον and its cognate verb ἐργάζομαι to describe the positive ministry of Timothy; this same pair is also used 5 other times in the NT: Matt 26:10; Mark 14:6; John 6:28; 9:4; and Acts 13:41.
 - In Col 1:29, Paul used the noun ἡ ἐνέργεια (power) and its cognate verb ἐνεργέω (to work) as a type of amplification, after the style of Hebraic parallelism;
 - In Rom 15:3, Paul uses the noun ὁ ὀνειδισμός (reproach) with the cognate verb ὀνειδίζω (to reproach), which provides an intensity to the concepts;
 - So in 1 Cor 11:2, Paul again uses another root dual, this time to intensify that which is passed on or turned over—the verb παραδίδωμι and the noun ἡ παράδοσις.
11. **SEMANTIC 6:** Old Testament usage of the word “evangelize” (22 LXX uses of the verb εὐαγγελίζω) affirms the translation of evangelize as evangelize, especially as it relates to Isa 40:9; 52:7; and 61:1. Several non-spiritual OT uses of evangelize does not negate the fact that the NT in all cases but one assigned a clear spiritual use to the word, especially since Isaiah already had done so in his prophecies.

Similarly, the OT makes use of the word for “Gospel” merely for good news of military or political victory (τό εὐαγγέλιον, 2 Sam 4:10; ἡ εὐαγγελία, 2 Sam 18:20, 22, 25, 27; 2 Kings 7:9), but we do not slight Jesus for giving this word a new usage in the NT (e.g. Mark 1:15; 8:35; 10:29; 13:10; 14:9; 16:15).

12. **SEMANTIC 7:** The use of “evangelize” in several unusual contexts does not provide conclusive evidence that the word should *not* be translated as “evangelize”:
- Luke 1:19 uses the word “evangelize” to explain the message of the angel Gabriel to Zacharias
 - Luke 2:10, similarly, the angels announce the good news of the birth of Christ to the shepherds in the field
 - Luke 3:18, the term is used to describe the preaching of John the Baptist
 - 1 Thess 3:6 is a context in which Timothy shares the good report of the concern of the Thessalonian church for Paul

None of the above uses of evangelize provides conclusive evidence that other uses of “evangelize” cannot be properly understood if translated “evangelize” into English. There are many theological terms that have uses in both the spiritual and physical sense—quite likely to protect the proper translation of the term.

13. **ETYMOLOGICAL 1:** Translating εὐαγγελίζω in two parts: εὐ an abbreviation for τό εὐαγγέλιον; and ἀγγελίζω as a verbal derivation of the verbal root ἀγγέλλω (found only once in the NT, in John 20:18), merely divides the word into two units of thought.

While further research into other languages may be warranted, this division into two words seems not to have occurred prior to Luther’s 15[45] translation (e.g. Gal 1:8-9), with the first use of εὐαγγελίζω in verse 8 and its use in verse 9:

Gal 1:8-9, “Aber so auch wir oder ein Engel vom Himmel euch würde **Evangelium predigen** anders, denn das wir euch **geprediget** haben, der sei verflucht! Wie wir jetzt gesagt haben, so sagen wir auch abermal: So jemand euch **Evangelium prediget** anders, denn das ihr empfangen habt, der sei verflucht!” [Perhaps Luther wanted to emphasize the word “Gospel”]

In the Vulgate, the French Olivétan, the French Geneva, and the English Geneva, the alternative translation to “evangelize” was either “announce” or “preach,” emphasizing the mode of communication, rather than the content or message of communication. Here is an example from the 1605 French Geneva (Berjon):

Gal 1:8-9, “Or quand bien nous-mesmes, ou vn Ange du ciel **vous euangelizeroit** outre ce que nous **vous auons euangelizé**, qu’il soit execration. Ainsi que nous auons desia dit, maintenant aussi [le] di-ie derechef, si quelcun **vous euangelize** outre ce que vous avez receu, qu’il soit execration.”

Notice that the word “other” in this case [*oultre*] as adverbs twice modifying the verb “evangelize” does not refer uniquely to the message, but also to combined method and message.

Following the pattern of Luther’s German translation of 90 years before, the King James Bible inserted “any other Gospel” (in v. 9) which modified the interpretation of the English Geneva which read, “preach unto you otherwise,” from the mode of communication to the message communicated.

Therefore the etymological division of the word εὐαγγελίζω into two words is historically quite late.

14. **ETYMOLOGICAL 2:** Could it be that dividing the verb εὐαγγελίζω into two words is falling prey to the “Root Fallacy” as described by Donald Carson?

“One of the most enduring errors, the root fallacy presupposes that every word actually *has* a meaning bound up with its shape or its components. In this view, meaning is determined by etymology; that is by the root or roots of a word.”⁶²⁹

Notice, for example, the Hebrew word *yatab* in Deut 8:16, meaning “to do be good or to do good to,” wherein the emphasis is truly the concept “good.” This word actually contains the root *tob* or “good.” However, the Hebrew *basar*, which was verb translated εὐαγγελίζω 20 times in the 2nd Century B.C. LXX, does not contain the term “good” or “gospel” as later incorporated into the NT text through Jerome’s Vulgate. *Basar* rather simply means “to bear tidings” (BDB), or “publish, bear (good) tidings, preach, show forth” (TWOT), or “1. Bring (good or bad) news; 2. Make known” (Holladay).⁶³⁰

It would seem therefore that the semantical division of the term εὐαγγελίζω comes down from the tradition established through Jerome’s Vulgate. Notice for example Rom 15:20:

Analyzing the Text of Romans 15:20

Greek Orthodox Text*	NKJ	Douais-Rheims (1899)*	Latin Vulgate
οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου ὠνομάσθη Χριστός	And so I have made it my aim to preach the gospel, not where Christ was named	And I have so preached this gospel, not where Christ was named	Sic autem praedicavi Evangelium hoc, non ubi nominatus est Christus

*The only difference between the GOT and the Nestle-Aland text is the οὕτως rather than the GOT’s οὕτω.

The observant reader will notice two major changes in Jerome’s Vulgate: (1) the removal of any translation for the verb φιλοτιμούμενον, “make it my ambition”; and (2) the dissecting of the verb εὐαγγελίζεσθαι into two parts, translating it rather as “preached” and “gospel.” Needless to say, these translation adaptations correspond to the historic antagonism of the Church of Rome to NT evangelism.

Could it be that Jerome utilized the “Root Fallacy” to disperse the emotive power of the verb “evangelize” in this poignant passage? And could it be that his translation has influenced many English translations since that time? By the way, the above Latin translation is verified in the 1230 Occitan New Testament and Wycliffe’s 1382 translation, both translated from the Latin.

15. **INSTRUCTIVE/CATECHETIC:** If students of the Bible had the opportunity to see the biblical word “evangelize” in its context, this could alleviate current definitional difficulties:

- Assist readers in developing a normative biblical definition of evangelizing, as opposed to the confusion and conflict that now exists
- Provide an understanding as to the role of evangelizing as it relates to the Great Commission
- Assist in understanding the commonality and differences in the biblical weight of evangelizing and discipling, cf. Acts 14:21

⁶²⁹Donald Carson, *Exegetical Fallacies*, 2nd ed. (Grand Rapids: Baker, 1996), 28.

⁶³⁰BibleWorks 8.0.

16. **DIFFERENTIATION** between the role of “clergy” and “laity”?
 Could it be that the merging of the NT concept of “evangelizing” into “preaching” served the purpose of accentuating the differences between the clergy and laity?
 Could it be that, if the contexts of “preaching” and “evangelizing” were studied separately, that the latter would be considered far more urgent, than is normally the case today, and the former would not be lifted on a pedestal to the degree that it is in some circles today?
 Recommendation: a thorough study of both concepts side-by-side may enable the researcher to get “behind” hundreds of years of cultural conditioning from English translation history, as all the uses of “evangelize” have been translated using the restrictive word “preach.”

17. **FAULTY EXPECTATIONS:** Due to confusing the New Testament uses of “preach” and “evangelize,” may a pastor/preacher have a lack of clarity related to:
- His preaching within the church is the primary and preferred way for souls to be saved?
 - His responsibility to “evangelize” among those who will never set foot in his church?
 - Whether or not, in his interactions with people outside the church, he has the obligation to “evangelize” them to the point of decision?

Further, is it not possible that this same non-differentiating pastor/preacher, using a non-differentiating Bible translation, may deride the people within his church, whom he is to shepherd, because they are not constantly “making decisions” for Christ? Potentially then leading him to:

- (a) Find fault with his faithful church members because they are so carnal as to not be “making decisions for Christ” every Sunday morning?
- (b) Brow-beat his faithful church members, rather than treat them gently as a shepherd (cf. Isa 40:11)?

Hence, is a primary NT context for “Decisional Preaching” more “evangelizing” passages in the Book of Acts, outside the four walls of the church (e.g. Acts 16:14, 30-31)? Whereas Paul’s preaching to the elders from the church in Ephesus (Acts 20), while being evangelistic in content, was not decisional to unsaved persons.

While this author is thoroughly convinced of the need for and importance of decisional preaching, I am also keenly aware of using methods of persuasion that are not consistent with the text of the Scripture being preached or with the *sensus plenior* of the Scriptures.

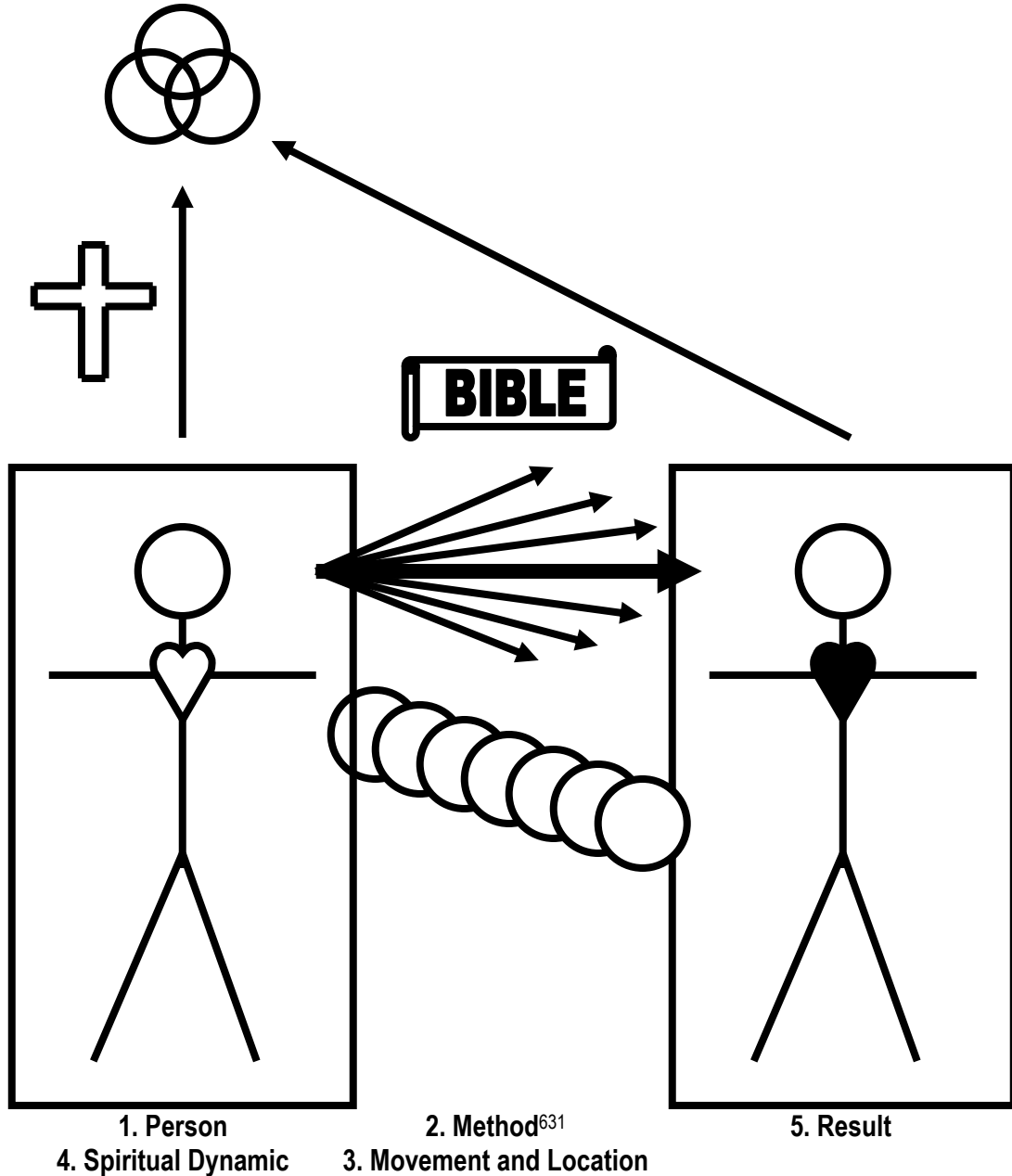
18. **IMPROPER USE OF TIME:** Because of a non-differentiation between the clergy-only “preaching”; as opposed to all believers “evangelizing”:
- Pastors can spend all of their time studying within the church, in order to prepare a “rip-roaring” sermon for next Sunday to be preached within the four walls of the church, while people living in the shadow of the church, who need the gospel, will never set foot in the church to hear that sermon!
 - Thereby, partly due to an improper translation of evangelize, and partly from ignoring, overlooking, or reinterpreting the many commands and examples to “go” in the NT (which have not been tainted), pastors/preachers may be misusing their tithe-paid time!

These reasons, and perhaps others known only to God (Who chose to use the Greek word εὐαγγελίζω), make it commendable to translate εὐαγγελίζω as “evangelize” in the New Testament, as well as possibly in some places in the Old Testament.

TOWARD UNDERSTANDING THE SPECIFIC CONTEXTS AND WORD USAGE OF EVANGELISTICALLY-RELATED TEXTS IN THE NEW TESTAMENT...

FIVE CATEGORIES OF NT TERMS FOR EVANGELISM

(This chart refers to the next sections of the notes)



⁶³¹It appears that the concept of a biblical “method” of evangelism motivated George Whitefield to (a) outdoor evangelism and to (b) initiate the “Calvinist Methodist” conference—several years before the term Methodist was reconfigured by John Wesley.

I. Five Categories of New Testament Terms for Evangelizing:⁶³²

Introductory: The remainder of this chapter is devoted to a verbal and contextual study of New Testament evangelizing. It is organized in the following five categories, section two being the largest and having its own index below:

1. **PERSON**—terms highlighting the person involved in evangelism
2. **METHOD**—terms highlighting the method of evangelism
3. **MOVEMENT AND/OR LOCATION** of Evangelism Ministry
4. **SPIRITUAL DYNAMIC** of the Word of God
5. **RESULT** of Evangelism Ministry

1. **PERSON**—terms highlighting the person involved in evangelism:

Select Terms for the Evangelist

Positive Terms	Positive Terms	Negative Terms	Other Terms Not Used of Evangelists	Of God / Of Jews
General Terms: 1) ὁ εὐαγγελιστής [1]; 2) ὁ ἄγγελος [12]; 3) ὁ κήρυξ [3]; 4) ὁ διδάσκαλος [2]; 5) ὁ ἀπόστολος [3]; 6) ὁ διάκονος [7]; 7) ὁ θεράπων [0]; 8) ὁ οἰκονόμος [4]; 9) ὁ λειτουργός [1]; 10) ὁ ὑπηρέτης [3]; 11) ὁ μάρτυς [2]. Cooperative Terms: 12) ὁ σύνδουλος [1]; 13) ὁ συνεργός [13]; 14) ὁ συστρατιώτης [2]; 15) ὁ σύζυγος [1]; 16) ὁ ἀδελφός [1].	Metaphorical Terms: 17) ὁ ἀλιεύς [2]; 18) ὁ θερίζων [3]; 19) ὁ ἐπιοικοδόμησεν [1]; 20) ὁ θυρωρός [0]; 21) ὁ ἠγούμενος [0]. Soteriological Terms: 22) ὁ ἀκούων [3]; Terms from the OT: 23) οἱ τρέχοντες [0]; 24) ὁ ἀροτριῶν [1]; 25) ὁ ἄλοων [1]; 26) ὁ ἄλοητὸς [1]; 27) τὸν τρύγητον [1]; 28) ὁ πρέσβυς [0].	World's View: 29) τὸ θέατρον [2]; 30) οἱ θεατριζόμενοι [1]; 31) τὸ περίφημα [1]. Derogatory: 32) ὁ πλάνος [2]; 33) ὁ σπερμολόγος [1]; 34) ὁ καταγγελεύς [1].	35) ὁ γόης [1]; 36) ὁ γραμματεὺς [2]; 37) οἱ καπηλεύοντες [1]; 38) ὁ/ἡ κυνηγός [0]; 39) ἡ ματαιολογία [2]; 40) ὁ συζητητής [1]; 41) ὁ ψευδόμαρτυς [1].	Of God the Father: 42) ὁ ἐπαγγειλάμενος [3]; 43) ὁ καλῶν [1]; 44) τὸν λαλοῦντα [3]. Of the Bible Itself: 45) ἡ γραφή [8] (46) ὁ λόγος [16]. Paul Described the Jews: 47) ὁ ὀδηγός [1]; 48) τὸ φῶς [1]; 49) ὁ παιδευτής [1]; 50) ὁ διδάσκαλος [1].

a. Positive Terms:

- 1) ὁ εὐαγγελιστής: 2 Tim 4:5, “Do the work of an **evangelist**.” (e.g. Acts 8):
 Acts 21:8, “And on the next day we departed and came to Caesarea; and entering the house of Philip the evangelist, who was one of the seven, we stayed with him.”
 Eph 4:11, “And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers,”
 2 Tim 4:5, “But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.”

 Psa 68:11 (NKJ), “The Lord gave the word; Great *was* the company of those who proclaimed *it*”
 [Heb. בָּרַךְ אֱלֹהִים יְהוָה בְּרָחָם; Gk. τοῖς εὐαγγελιζομένοις δυνάμει πολλῇ]”

 Consider that an evangelist (ὁ εὐαγγελιστής) evangelizes (εὐαγγελίζω) the Evangel (τὸ εὐαγγέλιον), that is the “gospel”!

⁶³²The translation in this study is based on the New American Standard Bible. Chapter 17: What Is the Gospel?, “Biblical Terms,” similarly notes biblical terms for the Gospel when used as nouns with these verbs. David C. Barrett in *Evangelize!* (Birmingham, AL: New Hope, 1987) has a helpful look at the biblical terms used for evangelism, as well as a brief historical look at translations of this term in various languages.

- 2) ὁ ἄγγελος (179 total NT uses), meaning messenger; normally translated “angel”:

Of the messengers-angels (or “spies,” in Joshua 2) who visited Rahab the harlot:

James 2:25, “And in the same way was not Rahab the harlot also justified by works, when she received the messengers and sent them out by another way?” (those by whom she was proto-evangelized)

In Joshua they were sent to “secretly scope out” the land (Gk. κατασκοπεύω, Jos 2:1; 6:23), using a verb; while they are not labelled spies in Joshua, they are called “spies” in Heb 11:31, using the cognate noun (Gk. ὁ κατάσκοπος).

Interestingly, in Judges 1:24, different “spies” were called “guardians,” again using a verb (Gk. οἱ φυλάσσοντες).

To these “spies,” Rahab cried out for deliverance, four times using the personal name of God, the LORD, and finally requesting:

Joshua 2:13, “And spare [‘capture alive’] my father and my mother and my brothers and my sisters, with all who belong to them, and deliver our lives [souls] from death.”

In 2 Chron 36:16, the king of Israel sent out messengers (hence, angels):

2 Chron 36:16, “καὶ ἦσαν μυκτηρίζοντες τοὺς ἀγγέλους αὐτοῦ”

2 Chron 36:16 (LXE), “Nevertheless they sneered at his messengers”

In LXX reading of Deut 32:8 and 33:2: Imagine the difference if the criteria for God’s separation is (1) The people of Israel, or (2) Those who are messengers on His behalf!

“Angels of God” or “sons of Israel”?

Deut 32:8 (LXE, representing LXX), “When the Most High divided the nations, when he separated the sons of Adam, he set the bounds of the nations according to the number of the **angels of God** [ἀγγέλων θεοῦ].”

Deut 32:8 (NAS, representing MT), “When the Most High gave the nations their inheritance, When He separated the sons of man, He set the boundaries of the peoples According to the number of the **sons of Israel** [לְאֶרְצוֹת בְּנֵי יִשְׂרָאֵל].”

“Angels,” “flashing lightning,” or “fiery law”?

Deut 33:2 (LXE, representing LXX), “And he said, The Lord is come from Sina, and has appeared from Seir to us, and has hasted out of the mount of Pharan, with the ten thousands of Cades; on his right hand **were his angels** [αὐτοῦ ἄγγελοι] with him.”

Deut 33:2, (NAS, representing MT), “And he said, ‘The LORD came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came from the midst of ten thousand holy ones; At His right hand there was **flashing lightning** [תִּזְעַזְעַ] for them.’”

Deut 33:2 (NKJ, representing MT), “And he said: ‘The LORD came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came with ten thousands of saints; From His right hand **Came a fiery law** [תִּזְעַזְעַ] for them.’”

Consider, for example, this statement of Jesus:

Mark 8:38, “For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the **holy angels** [μετὰ τῶν ἀγγέλων τῶν ἁγίων].”

Of John the Baptist:

Matt 11:10, “This is the one about whom it is written, ‘Behold, I send My **messenger** [τὸν ἄγγελόν μου] before Your face, Who will prepare Your way before You,’” (Jesus was quoting of Mal 3:1; cf. Mark 1:2; Luke 7:27)

Of the messengers of John the Baptist:

Luke 7:24, “And when the **messengers** of John [δὲ τῶν ἀγγέλων Ἰωάννου] had left, He began to speak to the multitudes about John, ‘What did you go out into the wilderness to look at? A reed shaken by the wind?’”

Of the messengers of Jesus:

Luke 9:52, “and He sent **messengers** on ahead of Him [καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ]. And they went, and entered a village of the Samaritans, to make arrangements for Him.”

Of the shining on the face of Stephen, just prior to his bearing witness of the Gospel to the antagonistic audience:

Acts 6:15, “And fixing their gaze on him, all who were sitting in the Council saw his face like the face of an **angel** [τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου].”

Of the giving of the Law by angels/messengers:

Act 7:53, “you who received the law as ordained by **angels** [εἰς διαταγὰς ἀγγέλων], and yet did not keep it” (cf. Gal 3:19 seems to favor the use of the word “angel” in Acts 7:53).

Of Paul:

Gal 4:14, “and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an **angel** of God [ἀλλ’ ὡς ἄγγελον θεοῦ ἐδέξασθέ με], as Christ Jesus *Himself*.”

In the Gospel, commissioning, and proclamation of Paul:

1 Tim 3:16, “And by common confession great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Beheld by **angels** [ὤφθη ἀγγέλοις], Proclaimed among the nations, Believed on in the world, Taken up in glory”

This author must confess that, from the standpoint of the Great Commission and the proclamation of the Gospel, as obeyed by messengers of the same, the translation “messengers” seems to be more appropriate in this context.

Of the angels/messengers/pastors of the Seven Churches in Revelation:

Rev 2:1, “To the angel of the church in Ephesus [Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας] write: The One who holds the seven stars in His right hand, the One who walks among the seven golden lampstands, says this”

cf. Rev 2:8, 12, 18; 3:1, 7, 14

Yet, of a clear distinction between angels and the seed of Abraham:

Heb 2:16, “For indeed He does not give aid to angels [Οὐ γὰρ δὴπου ἀγγέλων ἐπιλαμβάνεται], but He does give aid to the seed of Abraham.”

3) ὁ κῆρυξ (3 total NT uses):

1 Tim 2:7 (NIV), “And for this purpose I was appointed a **herald** [εἰς ὃ ἐτέθην ἐγὼ κῆρυξ] and an apostle.”

2 Tim 1:11 (NAS), “the gospel, for which I was appointed a **preacher** [εἰς ὃ ἐτέθην ἐγὼ κῆρυξ] and an apostle and a teacher.”

2 Pet 2:5, “but preserved Noah, a **preacher** [κήρυκα] of righteousness.”

Select other biblical uses of “preacher”:

The noun “preacher” in Romans 10:14 is derived from the verb κηρύσσω (participle-present-active-genetive-masculine-singular), hence: κηρύσσοντος

The noun “preacher” in Eccl 1:1, 2, 12; 7:27; 12:8, 9, 10 is a translation of the noun, ὁ ἐκκλησιαστής (derived from the Hebrew *dabar*, this noun means “a member of the assembly or church”) from which the book is named Ecclesiastes.

4) ὁ διδάσκαλος (58 total NT uses):

1 Tim 2:7, “For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a **teacher** of the Gentiles in faith and truth”

2 Tim 1:11, “the gospel, for which I was appointed a preacher and an apostle and a **teacher**.”

5) ὁ ἀπόστολος (81 total NT uses):

Matt 10:1-2, “And having summoned His twelve **disciples**, He gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness. Now the names of the twelve **apostles** are these: ...”:

(1) Only use of the word **apostle** [ὁ ἀπόστολος] in Matthew, in the context of the evangelism training of Matt 9:35-11:1 (whereas the word **disciple** [ὁ μαθητής] is found approx 75 times in Matthew);

(2) The **disciples** became **apostles** when they actually went out into the harvest to evangelize;

(3) The word **apostle** [ὁ ἀπόστολος] is derived from the verb “to send” [ἀποστέλλω], therefore **apostle** literally means “sent one”;

(4) There is a sense in which every Christian is a “sent one of Jesus Christ” (Titus 1:1), as the Great Commission is applicable to every believer.

1 Tim 2:7, “And for this purpose I was appointed a herald and an **apostle**”

2 Tim 1:11, “the gospel, for which I was appointed a preacher and an **apostle** and a teacher” (cf. Rom 1:1; Gal 2:7)

Restricted use of the word “apostle” may come for several reasons:

Due to the fact that the apostles seem to be listed as a closed group:

Their names are listed as “the twelve apostles” in Matt 10:2-4 (Mark 6:7), Luke providing distinctions in nomenclature:

Luke 6:13, “And when day came, He called His disciples to Him; and chose twelve of them, whom He also named as apostles.”

These twelve apostles were in the upper room, Luke 22:14.

Their names (minus Judas Iscariot) are given as being on the twelve foundations of heaven, Rev 21:14, giving them a closed number;

Likewise in 2 Pet 3:2, they appear to have a closed number;

As in Acts 1:26; 15:2, 4, 6, 22, 23.

To counter false-apostles:

Due to false apostles considering that they speak with the authority of the Word of God, adding to Scripture, which is prohibited in Rev 22:18.

Paul also wrote against the “false apostles” plaguing the church in Corinth, 2 Cor 11:13, as well as “exceedingly super apostles,” 2 Cor 12:11; as did John in Rev 2:2.

The importance of fixed-apostles (a fixed number of first century-only apostles):

The standards for a fixed-apostle were enumerated in Acts 1:21-22

The doctrine of the fixed-apostles became foundational for the teaching of the church, Acts 2:42.

Open use of the word “apostle” may come for several reasons:

We begin to read an interesting non-sequitor in Acts 8:1—the “sent ones” (apostles) did not go out from Jerusalem—one wonders why not?

Acts 8:1, “and they were all scattered throughout the regions of Judea and Samaria, except the apostles.”

The issue of Barnabas as an apostle:

Barnabas is distinct from the apostles, Acts 4:36; 9:27

Luke calls Barnabas an apostle, Acts 14:4

At least three important things happened before that event:

James, the apostle, was murdered, Acts 12:1;

Barnabas was sent out by the church and by the Holy Spirit, Acts 13:3-4

The name change of Paul and reversal of names:

From Barnabas and Saul, Acts 13:2

To Paul and Barnabas, Act 13:46

The raising of the title “elder” used repeatedly in conjunction with apostle, prior to its “apostle” no longer being used in Acts:

See Acts 15:2, 4, 6, 22, 23; 16:4;

Acts 16:4 being the last use of “apostle” in the Book of Acts.

The use of “apostles” as the recipients of the letter from the Jerusalem conclave:

Acts 15:33 (BYZ), ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ’ εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους.

Acts 15:33 (NKJ), “And after they had stayed *there* for a time, they were sent back with greetings from the brethren to the apostles.”

Consider also that this verse includes a key variant—to lock in “apostle” as a set category to be used only for the highest office in the Church:

Acts 15:33 (BGT), ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ’ εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς.

Acts 15:33 (NAS), “And after they had spent time *there*, they were sent away from the brethren in peace to those who had sent them out.”

Normally translated as “messengers” in English, the plural “apostles” in 2 Cor 8:23 (French Geneva) was translated “ambassadors” in 2 Cor 8:23:

“Quant à nos freres, ils sont ambassadeurs des Eglises.”

- 6) ὁ διάκονος, servant (30 NT uses):
 1 Cor 3:5 (NKJ), “Who then is Paul, and who *is* Apollos, but **ministers** through whom you believed, as the Lord gave to each one?”
 Notice the instrumentality of the servant in bringing belief!
 ἀλλ’ ἢ διάκονοι δι’ ὧν ἐπιστεύσατε
 “But if [not] servants through whom [through which/by whom] you believed.”
 2 Cor 3:6, “who also made us adequate *as servants of a new covenant* [διακόνους καινῆς διαθήκης], not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life.”
 2 Cor 6:4, “but in everything commending ourselves as **servants of God** [θεοῦ διάκονοι], in much endurance, in afflictions, in hardships, in distresses.”
 Col 1:6-7 (NKJ), “which has come to you, as *it has* also in all the world, and is bringing forth fruit, as *it is* also among you since the day you heard and knew the grace of God in truth; as you also learned from Epaphras, our dear fellow servant, who is **a faithful minister of Christ** on your behalf [ὃς ἐστὶν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ χριστοῦ].”
 Col 1:23, “and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a **minister**.”
 Col 1:25 (Eng. Gen), “Whereof I am a **minister**, according to the dispensation of God, which is given me unto you ward, to fulfill the word of God.”
 1 Thess 3:2 (NKJ), “and sent Timothy, our brother and **minister of God** [διάκονον τοῦ θεοῦ], and our fellow laborer in the gospel of Christ, to establish you and encourage you concerning your faith.”

Note also that in 1 Thess 3:2 ὁ διάκονος was removed from the Greek NA27

NKJ	BYZ	NA27	NIVO
and sent Timothy, our brother and minister of God, and our fellow laborer in the gospel of Christ, to establish you and encourage you concerning your faith	καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν	καὶ ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν	We sent Timothy, who is our brother and God's fellow worker in spreading the gospel of Christ, to strengthen and encourage you in your faith

The Greek Orthodox text retained the helpful link between serving God and co-laboring in the work of the Gospel of Christ!

- 7) ὁ θεράπων, attendant, servant—of one who serves freely (1 NT use), only of Moses:
 Heb 3:5, “Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later”
 Notice the progression at the end of the verse:
 Servant [ὁ θεράπων] > bearing testimony [τὸ μαρτύριον] > to what would be said [λαλέω]
 ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων
 As a servant, unto testimony of that which must/would be spoken
- 8) ὁ οἰκονόμος (10 total NT uses), meaning steward, manager, administrator, treasurer:
 1 Cor 4:1, “Let a man regard us in this manner, as servants of Christ, and stewards of the mysteries of God.”
 1 Cor 4:2, “In this case, moreover, it is required of stewards that one be found trustworthy.”
 Tit 1:7, “For the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain,”
 1 Pet 4:10, “As each one has received a *special* gift, employ it in serving one another, as good stewards of the manifold grace of God.”
- 9) ὁ λειτουργός (10 OT LXX uses; 5 NT uses), meaning to “minister” as a priest:
 Rom 15:16, “to be a minister [ὁ λειτουργός] of Christ Jesus to the Gentiles, ministering as a priest [ιερουργέω] of the gospel of God, that *my* offering of the Gentiles might become acceptable, sanctified by the Holy Spirit.”

Whereas the term “priest of the gospel” is fairly equivocal in Roman Catholic contexts, due to the renaming of leaders in the church as “priests,” whose function is to offer the “sacrifice of the Mass,” notice the different French translation history with this noun and its corresponding verb:

Comparative French Translations of the phrase *ἰεραουργούντα τὸ εὐαγγέλιον τοῦ θεοῦ* in Rom 15:16

LeFebvres* (1522)	Louvain* (1550)	French Geneva (1605)	Ostervald (1724)	Martin (1744)	French Darby (1859)	Segond (1910)	French Jerusalem* (1973)	TOB* (1988)	Le Semeur (1992, 1999)
En saintement administrant leuangle de Dieu	Sanctifiant l'Evangile de Dieu	Vacquant au sacrifice de l'Evangile de Dieu	Et d'exercer les saintes fonctions de l'Évangile de Dieu	M'employant au sacrifice de l'Évangile de Dieu	Exerçant la sacrificature dans l'évangile de Dieu	M'acquittant du divin service de l'Évangile de Dieu	Ministre de l'Évangile de Dieu	Consacré au ministère de l'Évangile de Dieu	J'accomplis ainsi la tâche d'un prêtre en annonçant la Bonne Nouvelle de Dieu
By administering the gospel of God with holiness	Bringing holiness to the Gospel of God	Occupied with the sacrifice of the Gospel of God	And exercising the holy functions of the Gospel of God	Employing myself in the service of the Gospel of God	Exercising the priesthood in the gospel of God	Acquitting myself of the divine service of the Gospel of God	A minister of the Gospel of God	Consecrated to the ministry of the Gospel of God	I thus accomplish the task of a priest through announcing the Good News of God

*Traduction oecumenique de la Bible.

10) ὁ ὑπηρέτης (20 NT uses) – Minister [as an official position]; servant; assistant, helper:

Luke 1:2, “just as those who from the beginning were eyewitnesses and **servants** of the word have handed them down to us”

Acts 26:16, “to appoint you a **minister** and a witness”

1 Cor 4:1, “Let a man regard us in this manner, as **servants** of Christ, and stewards of the mysteries of God”

11) ὁ μάρτυς/οἱ μάρτυρες - witness/witnesses, perhaps a better translation is testifier/testifiers:

ὁ μάρτυς – witness (singular): Acts 1:22; 22:15; 26:16; 1 Pet 5:1; Rev 2:13:

Consider a precedent in the OT, Isa 43:12:

(GOT) ὑμεῖς ἐμοὶ μάρτυρες καὶ ἐγὼ κύριος ὁ θεός

(Hence, Brenton's), “ye are my witnesses, and I am the Lord God.”

(Ralph's) ὑμεῖς ἐμοὶ μάρτυρες καὶ ἐγὼ μάρτυς λέγει κύριος ὁ θεός

(NETS), “You are my witnesses; I too am a witness, says the Lord God.”

Notice the interesting use of ὁ μάρτυς in Heb 12:1:

Heb 12:1 (NAS), “Therefore, since we have so great a cloud of **witnesses** surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us.”

Now, notice how the change in one translation changes the feel, providing further interpretive power to the verse:

Heb 12:1 (Johnston), “Therefore, since we have so great a cloud of **testifiers** surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us”

οἱ μάρτυρες – witnesses (plural): Acts 2:32; 3:15; 5:32; 10:39, 41; 13:31; Rev 17:6 (cf. Isa 43:10-13, 44:8)—amazed at the following differences on such key passages!

Luke 24:48 (GOT) ὑμεῖς δὲ ἐστε μάρτυρες τούτων; “And you are **testifiers** of these things.”

Luke 24:48 (NA28) ὑμεῖς μάρτυρες τούτων; “You are **testifiers** of these things.”

Acts 1:8 (GOT) καὶ ἔσεσθέ μοι μάρτυρες – Acts 1:8, “and you shall be **testifiers** of me”

Acts 1:8 (NA28) καὶ ἔσεσθέ μου μάρτυρες – Acts 1:8, “and you shall be my **testifiers**.”

Some OT insights from Deut 17:6:

The noun ὁ μάρτυς (witness) is used 3 times in Deut 17:6, simultaneously, so is the verb ἀποθνήσκω (to die, to put to death, to be put to death):

Linking with the NT idea of being “witnesses” of the death of Jesus:

Luke 24:48, “And you are witnesses of these things”

Acts 5:27-28, “And when they had brought them, they set *them* before the council. And the high priest asked them, saying, ‘Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man’s blood on us!’”

As well as being witnesses to the resurrection of Jesus:

Acts 1:21-22, “Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection.”

The phrase “at the mouth” (in Hebrew) is found twice in the Hebrew of Deut 17:6, which word is not found in the Greek, but rather is subsumed into the word “witness,” as is also done in most modern English translations:

Deut 17:6 (KJV), “**At the mouth** of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but at the mouth* of one witness he shall not be put to death”

This phrase, and especially the word “mouth,” provides two NT links:

Witness by the “mouth” in the Book of Acts:

Acts 8:35, “Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him”

Acts 15:7, “And after there had been much debate, Peter stood up and said to them, ‘Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe’”

Cf. Acts 3:18, 21; 4:25; 10:34

Links the command to be a witness, with the need for verbal testimony:

Acts 1:8, “and you shall be witnesses to Me”

The tongue has the power of life and death:

Prov 18:21, “Death and life *are* in the power of the tongue, And those who love it will eat its fruit”

Notice that in the OT, death is in the power of two or three witnesses, Deut 17:6

However, in the NT, eternal life is available through the mouth of only one witness, Acts 8:35; 10:34; 15:7

Likewise, the OT law is a minister of death unto death, but the Gospel of Christ is a minister of life unto life everlasting, 2 Cor 3:6

Food for thought:

A distinction is often made between evangelizing and “witnessing” (at least since 1835).⁶³³ Rather than evangelism dealing with the verbal and witnessing the non-verbal elements of the Christian life, I suggest that they both speak of the verbally testifying of Jesus Christ (e.g. Acts 23:11). Many other passages deal with the Christian’s lifestyle.

A witness in the courtroom always needs to testify verbally in some way, so that the court reporter can accurately record what is said. So with the Christian if he is to be a witness of Christ, he must speak of Christ. J.E. Conant clearly tied these two ideas together:

“‘And preach the Gospel,’ if it means anything, must certainly mean to witness, or to tell the Good News of salvation through Christ, and this defines the central activity of the Church.”⁶³⁴

⁶³³Consider this new inclusion into his lectures from the “Later Finney” stage:

“But their main influence as witness is by example. They witness in this way because example teaches with force superior to words. This is universally accepted: ‘Actions speak louder than words.’ But where both word and deed are applied, even stronger influence persuades the mind” (Charles G. Finney, *Lectures on Revival*, Kevin Walter Johnson, ed., a modified edition of *Lectures on Revivals of Religion*, 1835 [Minneapolis: Bethany House, 1988], 95-96).

⁶³⁴J.E. Conant, *Every Member Evangelism* (New York: Harper, 1922), 6.

Four Views of Witnessing*

Initiating the witnessing conversation	Proactively bearing witness in conversation	Bearing witness when asked	Living as a witness
Proactive Evangelism	Reactive Evangelism	Passive Evangelism	Silent Evangelism ⁶³⁵

*Notice how using the verb “testify” instead of “witness” clears up some of the misunderstanding.

b. Cooperative Terms:

12) ὁ σύνδουλος (10 NT uses), meaning fellow servant:

Col 1:7, “just as you learned *it* from Epaphras, our beloved **fellow bond-servant**, who is a faithful servant of Christ on our behalf”

13) ὁ συνεργός (13 NT uses, listed as an adjective), meaning fellow worker, helper:

Rom 16:3, “Greet Prisca and Aquila, my **fellow workers** in Christ Jesus”

Rom 16:9, “Greet Urbanus, our **fellow worker** in Christ, and Stachys my beloved”

Rom 16:21, “Timothy my **fellow worker** greets you, and *so do* Lucius and Jason and Sosipater, my kinsmen”

1 Cor 3:9, “For we are God’s **fellow workers**; you are God’s field, God’s building.”

2 Cor 1:24, “Not that we lord it over your faith, but are **workers with** you for your joy; for in your faith you are standing firm.”

2 Cor 8:23, “As for Titus, *he is* my partner and **fellow worker** among you; as for our brethren, *they are* messengers [lit. apostles] of the churches, a glory to Christ.”

Phil 2:25, “But I thought it necessary to send to you Epaphroditus, my brother and **fellow worker** and fellow soldier, who is also your messenger and minister to my need.”

Phil 4:3, “Indeed, true comrade, I ask you also to help these women who have shared my struggle in *the cause of* the gospel, together with Clement also, and the rest of my **fellow workers**, whose names are in the book of life.”

Col 4:11, “and *also* Jesus who is called Justus; these are the only **fellow workers** for the kingdom of God who are from the circumcision; and they have proved to be an encouragement to me.”

1 Thess 3:2 (NKJ [GOT]), “and sent Timothy, our brother and minister of God, and our fellow laborer in the gospel of Christ, to establish you and encourage you concerning your faith”

(GOT) of underlined phrase: καὶ διάκονον τοῦ θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ

The NA28 removes “our fellow laborer” reading as such:

1 Thess 3:2 (NASB), “and we sent Timothy, our brother and God’s fellow worker in the gospel of Christ, to strengthen and encourage you as to your faith.”

(NA28) of underlined phrase: καὶ συνεργὸν τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ;

Notice that our key word for this section is omitted from the NA28 and hence the NASB.

Phil 1:1, “Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved **brother and fellow worker.**”

Phil 1:24, “*as do* Mark, Aristarchus, Demas, Luke, my **fellow workers.**”

⁶³⁵“21. Above all the Gospel must be proclaimed by witness. Take a Christian or a handful of Christians who, in the midst of their own community, show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good. Let us suppose that, in addition, they radiate in an altogether simple and unaffected way their faith in values that go beyond current values, and their hope in something that is not seen and that one would not dare to imagine. Through this wordless witness these Christians stir up irresistible questions in the hearts of those who see how they live: Why are they like this? Why do they live in this way? What or who is it that inspires them? Why are they in our midst? Such a witness is already a silent proclamation of the Good News and a very powerful and effective one. Here we have an initial act of evangelization. ...

“41. Without repeating everything that we have already mentioned, it is appropriate first of all to emphasize the following point: for the Church, the first means of evangelization is the witness of an authentically Christian life, given over to God in a communion that nothing should destroy and at the same time given to one's neighbor with limitless zeal. ...

“As such they have a special importance in the context of the witness which, as we have said, is of prime importance in evangelization. At the same time as being a challenge to the world and to the Church herself, this silent witness of poverty and abnegation, of purity and sincerity, of self-sacrifice in obedience, can become an eloquent witness capable of touching also non-Christians who have good will and are sensitive to certain values” (Paul VI, *Evangelii Nuntiandi* (8 December 1975), §21, 41, 69; available at: <http://listserv.american.edu/catholic/church/papal/paul.vi/p6evang.txt> (online); accessed: 8 Sept 2004; Internet).

3 John 1:8, “Therefore we ought to support such men, that we may be **fellow workers** with the truth.”

14) ὁ συστρατιώτης (2 NT uses), meaning fellow soldier:⁶³⁶

Phil 2:25, “But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and **fellow soldier**, who is also your messenger and minister to my need”

Phm 1:2, “and to Apphia our sister, and to Archippus our **fellow soldier**, and to the church in your house”

15) ὁ σύζυγος (1 NT use), literally, “yoke fellow,” carrying the meaning: companion, comrade:

Phil 4:3, “Indeed, **true comrade**, I ask you also to help these women who have shared my struggle in *the cause of the gospel*, together with Clement also, and the rest of my fellow workers, whose names are in the book of life”

16) Of a certain brother (ὁ ἀδελφός), 2 Cor 8:18:

The Meaning of “in the Gospel” in 2 Cor 8:18

Greek Byzantine	Latin Vulgate	Wycliffe 2 nd ed (1388)	Tyndale (1534)	Geneva (1560); Bishops; KJV; Webster’s; NKJ	Young’s (1862)	Darby (1884)	English Revised (1885); ASV
οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν	cuius laus est in evangelio per omnes ecclesias	whose preisyng is in the gospel bi alle chirchis	whose laude is in the gospell thorow out all the congregacions	whose praise is in the Gospel throughout all the Churches	whose praise in the good news is through all the assemblies	whose praise is in the glad tidings through all the assemblies	whose praise in the gospel is spread through all the churches
RSV (1952)	NAB* (1971)	NASB (1977)	ABS’ GNT* (1993)	ESV (2001)	HCSB (2003)	NLT (2004)	NET (2004)
who is famous among all the churches for his preaching of the gospel	who is praised in all the churches for his preaching of the gospel	whose fame in <i>the things of the gospel has spread</i> through all the churches	Who is highly respected in all the churches for his work in preaching the gospel	who is famous among all the churches for his preaching of the gospel	who is praised throughout the churches for his gospel ministry	All the churches praise him as a preacher of the Good News	who is praised by all the churches for his work in spreading the gospel

⁶³⁶Notice the Louw-Nida’s seeming attempt to remove the warfare imagery of Paul in this term: “34.19 συστρατιώτης, ου *m*: (a figurative extension of meaning of συστρατιώτης ‘fellow soldier,’ not occurring in the NT) one who serves in arduous tasks or undergoes severe experiences together with someone else – ‘one who struggles along with, one who works arduously along with, fellow struggler.’ Ἀποία τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν ‘to our sister Apphia and our fellow soldier Archippus’ Phm 2 [sic]. A strictly literal translation of συστρατιώτης in Phm 2 might imply that Paul himself was a soldier and therefore, in a sense, a secret agent of some military force. Accordingly, it may be necessary to employ a simile, for example, ‘who works like a fellow soldier’ or ‘one who experiences great hardships along with us’” (Louw-Nida Lexicon; from Bibleworks 8.0).

c. Metaphorical Terms:

Consider this unusual OT use of some of these terms, which may explain why the concept of evangelizing is socially odious—this passage speaks of the Babylonian invasion of Judah:

Jer 16:16, “Behold, I am going to send for many **fishermen** [ὁ ἀλιεύς],’ declares the LORD, ‘and **they will fish** [ἀλιεύω] **for them**; and afterwards I shall send for many **hunters** [ὁ θηρευτής], and **they will hunt** [θηρεύω] **them** from every mountain and every hill, and from the clefts of the rocks.’”

In considering contexts for metaphorical terms for evangelism, it is important to note oppositional uses, of which we can be sure that Jesus was aware when He called His disciples to function as fishermen (for example).

17) ὁ ἀλιεύς, fisherman:

Matt 4:19, “I will make you **fishers** of men”

Mark 1:17, “I will make you become **fishers** of men”

18) ὁ θερίζων, a harvester/a reaper:

John 4:36 (NLT), “**The harvesters** are paid good wages, and the fruit they harvest is people brought to eternal life. What joy awaits both the planter and the **harvester** alike!”

John 4:36 (HCSB), “**The reaper** is already receiving pay and gathering fruit for eternal life, so the sower and **reaper** can rejoice together.”

John 4:37 (HCSB), “For in this case the saying is true: ‘One sows and another reaps.’”

19) ὁ ἐποικοδόμησεν (from ἐποικοδομέω, meaning to build), a builder:

1 Cor 3:14, “If any man’s work **which he has built** upon it remains, he shall receive a reward.”

GOT has a different verb form than NA28 and BYZ

20) ὁ θυρωρός (from ἡ θύρα, meaning door), a doorman:

The “doorman” being someone who welcomes people, and even invites them into the House of the Lord, i.e., the evangelistic function of he who invites and greets people at the door!

Building on the idea of Jesus being the door of the sheep:

John 10:9, “I am the door; if anyone enters through Me, he shall be saved, and shall go in and out, and find pasture.”

Building on the idea of Jesus knocking at the door of men’s hearts:

Rev 3:20, “Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him, and will dine with him, and he with Me.”

Therefore, working with Jesus, the job of the doorkeeper is to open the door to the sheep:

John 10:3, “To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name, and leads them out.”

Including the idea of Psalmist’s preference to be a doorman in the house of the Lord:

Psa 84:10 (NKJ), “For a day in Your courts *is* better than a thousand. I would rather be a doorkeeper in the house of my God Than dwell in the tents of wickedness.”

The role of a doorman is to invite people to come in and to welcome them when they do come in to the house of the Lord.

21) ὁ ἡγούμενος (from ἡγέομαι, meaning lead or chief):

a) ὁ ἡγούμενος τοῦ λόγου—Acts 14:12, “He was the chief **speaker**,” literally “the chief of words”

b) ἀπέστειλεν τοὺς ἡγουμένους αὐτοῦ καὶ τοὺς υἱοὺς τῶν δυνατῶν ... διδάσκειν ἐν πόλεσιν Ἰουδα (**teaching teams** of officials):

2 Chron 17:7, “Then in the third year of his reign he [Jehoshaphat] sent his officials, Ben-hail, Obadiah, Zechariah, Nethanel and Micaiah, to teach in the cities of Judah”

d. Soteriological Term:

22) ὁ ἀκούων – from the verb ἀκούω (436 total NT uses), meaning to hear, heed, listen, understand:

“And let him who hears say, ‘Come!’” Rev 22:17

Speaking of someone with a hearing of faith, cf. Gal 3:2, 5

e. **Several OT precedents:**⁶³⁷

23) οἱ τρέχοντες (i.e. those who run, from the Greek verb τρέχω [62 OT LXX uses; 20 NT uses], meaning “to run”), meaning courier, post, postman (KJV, “posts,” from which we gain the term “postman”):

2 Chron 30:6, 10, “**couriers**”:

“And the **couriers** went throughout all Israel and Judah with the letters from the hand of the king and his princes, even according to the command of the king, saying, ‘O sons of Israel, return to the LORD God of Abraham, Isaac, and Israel, that He may return to those of you who escaped *and* are left from the hand of the kings of Assyria.’” 2 Chron 30:6

“So the **couriers** passed from city to city through the country of Ephraim and Manasseh, and as far as Zebulun, but they laughed them to scorn, and mocked them.” 2 Chron 30:10.

a) Used in the natural sense of one who runs for a prize in 1 Cor 9:24;

b) Compare with the running Word, 2 Thess 3:1:

2 Thess 3:1, “Finally, brethren, pray for us that the word of the Lord may spread rapidly and be glorified, just as *it did* also with you.”

c) Compare also with 2 Sam 18:26, which correlate the verb run [τρέχω] and evangelize [εὐαγγελίζω]:

2 Sam 18:26, “Then the watchman saw another man running [τρέχω]; and the watchman called to the gatekeeper and said, ‘Behold, *another* man running [τρέχω] by himself.’ And the king said, ‘This one also is bringing good news [εὐαγγελίζω].’”

24) ὁ ἀροτριῶν; as a participle of the verb, ἀροτριάω, meaning to plow:

1 Cor 9:10, “Or is He speaking altogether for our sake? Yes, for our sake it was written, because **the plowman** ought to plow in hope, and the thresher *to thresh* in hope of sharing *the crops*.”

25) ὁ ἀλοῶν (1 OT LXX and 1 NT use), meaning “thresher”; from the verb ἀλοάω, to thresh:

1 Cor 9:10, “Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and **the thresher** *to thresh* in hope of sharing *the crops*.”

26) ὁ ἀλοητός (2 uses in OT LXX), meaning the plowman, Amos 9:13 (cf. Lev 26:5):

Amos 9:13, “‘Behold, days are coming,’ declares the LORD, ‘When **the plowman** will overtake the reaper And the treader of grapes him who sows seed; When the mountains will drip sweet wine, And all the hills will be dissolved.’”

27) τὸν τρύγητον (3 OT LXX uses), meaning the reaper, Amos 9:13 (cf. Lev 26:5; 1 Sam 8:12).

Amos 9:13, “‘Behold, days are coming,’ declares the LORD, ‘When the plowman will overtake **the reaper** And the treader of grapes him who sows seed; When the mountains will drip sweet wine, And all the hills will be dissolved.’”

28) ὁ πρέσβυς, messengers, (11 OT uses, as a translation of *malak*, 213 OT uses):

Deut 2:26, “So I sent messengers [πρέσβεις] from the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying” (cf. Num 21:21)

(1) It was a group of messengers

(2) They were sent by Moses

(3) With words [or a message] of peace, cf. Isa 52:7

The OT ὁ πρέσβυς is used for servants [ambassadors] of the king of Assyria (Isa 37:6) and the king of Babylon (Isa 39:1), as well as for messengers in general, Num 22:5; Isa 57:9; 63:9

The NT word “ambassador” is derived from the verb, πρεσβεύω, meaning to function as an ambassador (2 Cor 5:20; cf. Eph 6:20):

2 Cor 5:20 (Johnston), “Therefore, we ambassador for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God.”

⁶³⁷For a good deal more examples, see Chapter 2, Section 2, “Metaphors Related to Evangelism,” C. “Other Biblical Metaphors Relating the Christian and Evangelism,” 1. “Old Testament Metaphors.”

The NT adjective ὁ πρεσβύτερος, for elder (e.g. Titus 1:5), also implies a teaching function in the context of evangelism, because it deals with contradictors (Titus 1:9; cf. Acts 13:45; 28:22).

f. The World's View of the Evangelist:

29) τὸ θέατρον (Ø OT LXX uses; 3 NT uses) – meaning theater, amphitheater, spectacle:

1 Cor 4:9, “For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made **a spectacle** to the world, both to angels and to men”

Consider its metaphorical use as described in Thayer:

“2. equivalent to θεά and θέαμα, *a public show* (Aeschines dial. socr. 3, 20; Achilles Tatius 1, 16, p. 55), and hence, metaphorically, *a man who is exhibited to be gazed at and made sport of*: 1 Cor. 4:9 (A. V. *a spectacle*)”⁶³⁸

Used in this case by Paul of his being put on display to the world, for example:

Acts 25:23, “And so, on the next day when Agrippa had come together with Bernice, amid great pomp, and had entered the auditorium [ἀκροατήριον] accompanied by the commanders and the prominent men of the city, at the command of Festus, Paul was brought in”

Theater (τὸ θέατρον) was also used in the NT in a natural sense, as the large area of location where all the city was able to gather together, Acts 19:29, 31.

30) οἱ θεατριζόμενοι, from the verb θεατρίζω (Ø OT LXX uses; 1 NT use), verb used as noun (participle) meaning to be made a gazingstock, a public spectacle:

Heb 10:33, “partly, by **being made a public spectacle** through reproaches and tribulations, and partly by becoming sharers with those who were so treated”

31) τὸ περίφημα (Ø OT LXX uses; 1 NT use) – meaning dirt, dregs, scum:

1 Cor 4:13 when we are slandered, we try to conciliate; we have become as **the scum** of the world, the dregs of all things, *even* until now”

g. Derogatory Terms:

32) ὁ πλάνος (4 NT uses), meaning to deceive:

Matt 27:63, “and said, ‘Sir, we remember that when He was still alive that **deceiver** said, “After three days I *am to* rise again.””

2 Cor 6:8, “by glory and dishonor, by evil report and good report; *regarded* as **deceivers** and yet true;”

33) ὁ σπερμολόγος (Ø OT LXX uses; 1 NT use), see various posited meanings below:

Acts 17:18 “What does this **idle babbler** want to say?”

Friberg: “picking up seeds, rag-picker, parasite; fig. babbler, chatterer, empty talker”⁶³⁹

Gingrich: “gossip, chatterer, ragpicker”

Louw-Nida: also added the concepts of “ignorant show-off, charlatan”⁶⁴⁰

Whatever the case, this NT and LXX *hapax legomena* was likely quite a derisive comment!

34) ὁ καταγγελεύς (Ø OT LXX uses; 1 NT use) – meaning proclaimer, preacher:

Acts 17:18, “He seems to be a **proclaimer** of strange deities”

Using “κατά” (meaning against with the gen) as a prefix, normally ascribes a negative or emphatic emphasis to the word (e.g. consider the verb καταργέω, to bring to naught, abolish); this

⁶³⁸BibleWorks 8.0.

⁶³⁹“24759 σπερμολόγος, on literally *picking up seeds*, of birds, such as rooks and crows; figuratively and substantively in the NT, of one who lounges in the marketplace and subsists on scraps, what falls off loads, etc. *rag-picker, parasite*; figuratively, of a false teacher who picks up and passes on scraps of truth or information *babblers, chatterer, empty talker* (AC 17.18)” (Friberg, from BibleWorks 7.0).

⁶⁴⁰“27.19 σπερμολόγος, ου m: (a figurative extension of meaning of a term based on the practice of birds in picking up seeds) one who acquires bits and pieces of relatively extraneous information and proceeds to pass them on with pretense and show – ‘ignorant show-off, charlatan.’ *τινες ἔλεγον, τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν* ‘some said, What is this ignorant show-off trying to say?’ Ac 17.18. The term σπερμολόγος is semantically complex in that it combines two quite distinct phases of activity: (1) the acquiring of information and (2) the passing on of such information. Because of the complex semantic structure of σπερμολόγος, it may be best in some languages to render it as ‘one who learns lots of trivial things and wants to tell everyone about his knowledge,’ but in most languages there is a perfectly appropriate idiom for ‘a pseudo-intellectual who insists on spouting off.’ For a different focus on the meaning of σπερμολόγος in Ac 17.18, see 33.381.”

noun in particular is derived from the verb καταγγέλλω, meaning to “proclaim abroad.” The verb, found 14 times in the NT, is used of proclaimers of the gospel from the mouth of antagonistic priests (Acts 4:2), a demon-possessed woman (Acts 16:17) and her owners (Acts 16:21), starting a riot. It is also used by Paul (Acts 13:38; 17:23; 26:23; 1 Cor 2:1; Col 1:28) and of Paul (Acts 17:3).

h. Biblical Terms *not* Used for an Evangelist:

- 35) ὁ γόης, impostors, 2 Tim 3:13 (DRA, “seducers”; NAB, “charlatans”)
- 36) ὁ γραμματεὺς, scribe or town clerk (Acts 19:35; cf. 1 Cor 1:20)
- 37) οἱ καπηλεύοντες, plural participle from the verb καπηλεύω, meaning peddlers, hawkers, or hucksters:⁶⁴¹
2 Cor 2:17, “For we are not like many, peddling the word of God”
[καπηλεύοντες τὸν λόγον τοῦ θεοῦ]
- 38) ὁ/ἡ κυνηγός, hunter, used in OT, e.g. Gen 10:9; 25:27; 1 Chron 1:10
- 39) ἡ ματαιολογία: empty-talker, (from μάταιος, meaning futile, worthless, useless; cf. 1 Cor 15:17; cognate ματαιολογία means empty talk), 1 Tim 1:6; Titus 1:10
- 40) ὁ συζητητής (hapax), disputant, debater, 1 Cor 1:20:
Friberg: “as one who investigates”;
Louw-Nida, “likely to be involved in expressing strong differences of opinion”
- 41) ὁ ψευδόμαρτυς (3 total NT uses) a false witness:
1 Cor 15:15, “Moreover we are even found *to be false witnesses* of God, because we witnessed against God that He raised Christ, whom He did not raise, if in fact the dead are not raised.”

g. Of God:

- 42) God as “the Promising One”—ὁ ἐπαγγειλάμενος:
Heb 10:23, “Let us hold fast the confession of our hope without wavering, for **He who promised** is faithful”
Rom 4:21, “and being fully assured that what **He had promised**, He was able also to perform”
Consider also the Geneva and the ESV, which focus on God making the promise, rather than on what He promised:
Rom 4:21, (GEN), “Being fully assured that he which had promised, was also able to do it.”
Rom 4:21 (ESV), “fully convinced that God was able to do what he had promised.”
Heb 12:26, “And His voice shook the earth then, but now **He has promised**, saying, ‘Yet once more I will shake not only the earth, but also the heaven’”
- 43) God as “the calling One”—ὁ καλῶν:
1 Thess 5:24, “Faithful is **He who calls** you, and He also will bring it to pass”
1 Thess 5:24, Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει
Reminiscent of numerous passages in Jeremiah (from NKJ):
Jer 7:13-14, “‘And now, because you have done all these works,’ says the LORD, ‘and I spoke to you, rising up early and speaking, but you did not hear, and I called you, but you did not answer, therefore I will do to the house which is called by My name, in which you trust, and to this place which I gave to you and your fathers, as I have done to Shiloh.
Jer 7:25-26, “Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you all My servants the prophets, daily rising up early and sending *them*. Yet they did not obey Me or incline their ear, but stiffened their neck. They did worse than their fathers”
See also: Jer 11:7; 25:[3], 4; 26:5; 29:19; 32:33; 35:14-15; 44:4
- 44) God as “the speaking One”—τὸν λαλοῦντα:
a) God as “He who speaks”:
Heb 12:25, “See that you do not refuse he who speaks” [Βλέπετε μὴ παραιτήσηθε τὸν λαλοῦντα]

⁶⁴¹Robertson wrote on this term: “Corrupting (*kapêleuontes*). Old word from *kapêlos*, a huckster or peddler, common in all stages of Greek for huckstering or trading. It is curious how hucksters were suspected of corrupting by putting the best fruit on top of the basket. Note Paul’s solemn view of his relation to God as a preacher (from God *ek theou*, in the sight of God *katenanti theou*, in Christ *en Christôi*).”

- b) God who speaks through testifiers of His Gospel, especially in times of persecution:
 Matt 10:19-20, “But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; for it is not you who speak, but the Spirit of your Father who speaks in you” [v. 20, οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν]
 We get the impression, that there is a point in which the Holy Spirit takes over, and it is no longer us who speak, but the Father who speaks!]
- c) The author of Hebrews calls this New Covenant speech, God speaking from heaven:
 Heb 12:25, “See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned *them* on earth, much less *shall* we *escape* who turn away from Him who *warns* from heaven”
- d) Perhaps it is for this reason that Jesus made the startling statement:
 Matt 10:40, “He who receives you receives Me, and he who receives Me receives Him who sent Me”

h. Of the Bible itself:

45) ἡ γραφή (51 NT uses), the Scriptures:

John 7:42, “Has not the Scripture said that the Christ comes from the offspring of David, and from Bethlehem, the village where David was?”

John 19:37, “And again another Scripture says, ‘They shall look on Him whom they pierced.’”

Rom 4:3, “For what does the Scripture say? ‘And Abraham believed God, and it was reckoned to him as righteousness.’”

Rom 9:17, “For the Scripture says to Pharaoh, ‘For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth.’”

Rom 10:11, “For the Scripture says, ‘Whoever believes in Him will not be disappointed.’”

Gal 3:8, “And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, ‘All the nations shall be blessed in you.’”

Gal 3:22, “But the Scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe.”

2 Tim 3:16, “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness.”

Other uses of Scripture as the subject of a verb (nominative), that are maybe not quite evangelistic, Rom 11:2; Gal 4:30; 1 Tim 5:18; James 4:5.

46) ὁ λόγος (51 NT uses), the Word [of God]:

John 1:14, “And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.”

John 12:48, “He who rejects Me, and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.”

John 17:17, “Sanctify them in the truth; Thy word is truth.”
 [Or: “the word which is thine is truth”].

Acts 6:7, “And the word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith.”

Acts 12:24, “But the word of the Lord continued to grow and to be multiplied.”

Acts 13:26, “Brethren, sons of Abraham’s family, and those among you who fear God, to us the word of this salvation is sent out.”

Acts 13:49, “And the word of the Lord was being spread through the whole region.”

Acts 17:13, “But when the Jews of Thessalonica found out that the word of God had been proclaimed by Paul in Berea also, they came there likewise, agitating and stirring up the crowds.”

Acts 19:20, “So the word of the Lord was growing mightily and prevailing.”

1 Cor 1:18, “For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God.”

1 Thess 1:8, “For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything.”

2 Thess 3:1, “Finally, brethren, pray for us that the word of the Lord may spread rapidly and be glorified, just as *it did* also with you.”

2 Tim 2:9, “for which I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned.”

Heb 4:2, “For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.”

Heb 4:12, For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.”

Heb 7:28, “For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, *appoints* a Son, made perfect forever.”

Other uses of Word as the subject of the verb, Col 3:16; Heb 2:2; 1 John 2:14; Rev 19:13.

- h. Of Jews who have revealed truth from the Law of Moses, Paul described their ministry to those who were not given this truth:

47) ὁ ὁδηγός (5 NT uses; 1 OT use; 4 Apocryphal uses), meaning leader, guide:

Rom 2:19, “and are confident that you yourself are **a guide** to the blind, a light to those who are in darkness”

Used three times in Matthew to describe the Pharisees as “blind guides” (Matt 15:14; 23:16, 24), and one to describe Judas who guided those who arrested Jesus (Acts 1:16).

48) τὸ φῶς (70 NT uses), meaning light:

Rom 2:19, “and are confident that you yourself are a guide to the blind, **a light** to those who are in darkness”

See my notes in Chapter Two on “Metaphors Related to Evangelism.”

49) ὁ παιδευτής (2 NT uses), meaning instructor, corrector; one who chastens (cf. Heb 12:9):

Rom 2:20, “**a corrector** of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth”

50) Also, ὁ διδάσκαλος (as found above):

Rom 2:20, “a corrector of the foolish, **a teacher** of the immature, having in the Law the embodiment of knowledge and of the truth”

2. **METHOD**—terms highlighting the method of evangelism (not exhaustive, all terms as translated in the NASB)/**Context:**

Verbs Used For Evangelism...

Introduction: Through many years of study, this section of verbs has grown quite large to include 125 different Greek verbs. I have attempted to keep verb cognates organized by their root, which sometimes overlaps meaning with other verbal groups. However the following are the main categories by which the verbs may be more quickly identified and searched (the index at the rear of the text also lists every Greek verb and noun in this study alphabetically):

- 1—EVANGELIZE AND COGNATES
- 2—TO PROCLAIM
- 3—TO TESTIFY
- 4—TO SPEAK OR SAY
- 5—TO TEACH OR EXPLAIN
- 6—TO DEMONSTRATE OR PROVE
- 7—TO ADMONISH, WARN, PERSUADE, BEG
- 8—MISCELLANEOUS PROCLAMATIONAL VERBS
- 9—METAPHORICAL VERBS FOR EVANGELIZING

Further Studies:

- 10—CATEGORIES OF COMMUNICATORY VERBS NOT USED FOR EVANGELISM
 1. COMMUNICATORY VERBS *NOT* USED FOR EVANGELIZING
 2. VERBS DESCRIBING THE *OPPOSITE* OF EVANGELIZING
 3. VERBS *DISAVOWED* IN EVANGELIZING
 4. VERBS USED BOTH *FOR AND NOT FOR* EVANGELIZING.

Totals from the following study:

763 total NT uses of the 179 verbs (14 OT LXX verbs not included) and 107 verbal uses of the 22 nouns for a total of 870 NT verbal terms in evangelism contexts!

179 NT verbs used in the context of evangelism, as compared to 1,832 total individual verbs in the Byzantine Textform (NT), or 9.0% of the total verbs;⁶⁴²

763 total uses is a 2.7% of the 28,672 total verbs used in the NT;⁶⁴³ (1,832 NT verbs are used 28,672 times; therefore, each verb is used an average of 15.7 times).

Of the 870 NT evangelistic uses:

81 verbs and 11 nouns are used only one time in NT evangelism contexts, for a total of 92 verbal forms;

28 verbs and 2 nouns are used twice in NT evangelism contexts, for a total of 30 verbal forms;

So 122 NT verbal forms are used once or twice only to describe the activity of evangelism.

It appears that God has provided a fairly extensive semantic range by which the concept of NT evangelizing may be ascertained!

It is also made evident from this study that the Great Commission is not only commanded, but it is also exemplified and clearly elaborated in the pages of the NT.

⁶⁴²According to the parsing search engine of BibleWorks 9.0, using the Byzantine Textform NT Greek.

⁶⁴³Ibid; e.g., there are 2,500 uses of the verb εἰμί and 2,315 uses of λέγω in the Byzantine Textform NT.

Chart of Verbs and Verbal Nouns in Evangelism Contexts by Category

Numbers after each verb represent evangelistic contexts in the following notes (0 for LXX only use).

Disclaimer: Categories are general in nature, as cognate verbs and nouns are kept together and due to varieties of contexts; thus there may be some overlap or duplication in categories. Verbs, nouns, or verbal combinations are listed only once.

Literal Terms	Literal Terms	Metaphorical Terms	Metaphorical Terms
Evangelize and Cognates (1) ἀναγγέλλω [9]; (2) ἀπαγγέλλω [10]; (3) διαγγέλλω [2]; (4) ἐξαγγέλλω [2]; (5) ἐπαγγέλλομαι [5]; (n1) τὸ εὐαγγέλιον [34]; (6) εὐαγγελίζω [54/55/56]. Proclaim (7) καταγγέλλω [18]; (8) παραγγέλλω [1]; (9) προκαταγγέλλω [0]; (10) προεπαγγέλλω [1]; (11) προκαταγγέλλω [2]; (12) προεπαγγελλίζομαι [1]; (13) κηρύσσω [31]; (14) προκηρύσσω [1]; (15) διηγέομαι [2]; (16) ἐκδιηγέομαι [0]; (17) ἐξηγέομαι [2]; (18) προφητεύω [2]. Testify (19) μαρτυρέω [41]; (20) μαρτύρομαι [1]; (n2) ἡ μαρτυρία [3]; (n3) τὸ μαρτύριον [1]; (21) διαμαρτύρομαι [5]; (22) συμμαρτυρέω [2]. Speak or Say (23) λαλέω [51]; (24) προσαλέω [1]; (25) λέγω [14]; (26) ἀπολογέομαι [6]; (n4) ἡ ἀπολογία [5]; (27) διαλέγομαι [6]; (28) ὁμολογέω [7]; (29) ἐξομολογέω [4]; (n5) ἡ ὁμολογία [1]; (n6) ὁ λόγος [1]; (30) ἀκούω [160]; (n7) ἡ ἀκοή [16]; (31) εἰσακούω [1]; (32) προακούω [1]; (33) ἀκουτίζω [0]; (34) φθέγγομαι [1]; (35) ἀποφθέγγομαι [3]; (36) φημί [4]; (37) ἀναφωνέω [1]; (38) προσφωνέω [3]; (39) παρρησιάζομαι [9]; (n8) ἡ παρρησία [10]; (40) τολμάω [1]; (41) ὀνομάζω + Χριστός [1]; (n9) ἡ κοινωνία [4]; (n10) ὁ συγκοινωνός [2]; (42) ἐρεῦνομαι [1]; (43) ὀρίζω [1].	Asking and Answering a Question (44) ἐρωτάω [2]; (45) ἀποκρίνομαι [11]. Teach or Explain (46) διδάσκω [18]; (47) γνωρίζω [15]; (48) διαγνωρίζω [1]; (49) γινώσκω [7]; (50) ἐκτίθημι [2]; (51) παρατίθημι [1]; (52) ἀνοίγω [13]; (53) διανοίγω [1]; (54) διασαφέω [1]; (55) φράζω [1]; (56) ὀρθοτομέω [1]; (57) μηνύω [1]; (58) διερμηνεύω [1]; (59) συνετίζω [0]. Demonstrate or Prove (60) δείκνυω [2]; (61) ἐπιδείκνυμι [1]; (62) ἐνδείκνυμι [1]; (63) ὑποδείκνυμι [3]; (64) συμβιβάζω [1]. Admonish, Warn, Persuade, Beg* (65) νοουθετέω [2]; (66) διαπειλέω [0]; (67) διαστέλλω [0]; (68) φυλάσσω [0]; (69) ὀνειδίζω [1]; (70) ἐλέγχω [8]; (71) διακατελέγχομαι [1]; (72) ἐπιτιμάω [1]; (73) πείθω [7]; (74) δέομαι [3]; (75) χρηματίζω [1]; (76) καλέω [1]; (77) συγκαλέω [3]; (n11) ἡ κλήσις [11]; (78) ἐκκαλέω [0]; (79) παρακαλέω [3]; (80) παραινέω [2]; (81) φάσκω [1]. Miscellaneous** (82) ἐπαίρω [1]; (83) ἀγαλλιάω [0]; (84) βεβαιόω [1]; (n12) ἡ βεβαιώσεις [1]; (85) φανερόω [9]; (n13) ἡ φανέρωσις [1]; (86) ἀναστρέφω [4]; (n14) ἡ ἀναστροφή [2]; (87) πολιτεύομαι [1]. Function and Habit (88) πρεσβεύω [2]; (89) εἴωθα / ἔθω [2].	Fruitfulness (90) ποιέω + ὁ καρπός [3]; (91) φέρω + ὁ καρπός [4]; (92) ἔχω + ὁ καρπός [1]; (93) καρποφορέω [6]. Throw/Sow/Reap/Thresh/Plant (94) βάλλω [3]; (95) σπείρω [15]; (96) θερίζω [5]; (97) ἀροτριάω [2]; (98) ἀλοάω [3]; (99) περκάζω [0]; (100) φυτεύω [3]; Fishing (101) ποιέω + ὁ ἄλιεύς [1]; (102) ποιέω + γίν. + ὁ ἄλιεύς [1]; (103) βάλλω + τὸ δίκτυον [1]; (104) χαλάω + τὸ δίκτυον [2]. Carrying or Taking Up (105) μεταδίδωμι [1]; (106) παραδίδωμι [2]; (107) ἐπέχω [1]; (108) περιφέρω [1]; (109) εἰσφέρω [1]; (110) ἐκφέρω [0]; (111) βαστάζω [2]; (112) λαμβάνω [1]; (113) ἐπιλαμβάνομαι [2]; (114) αἴρω [3]; (115) ὑψόω [4]; Holding Forth/Establishing (116) κρατέω [1]; (117) τίθημι [1]. Capturing People (118) ζωγρέω [1]; (119) αἰχμαλωτεύω [1]; (120) αἰχμαλωτίζω [1]; (121) καθαιρέω [1]; (n15) ἡ καθαίρεισις [1]. Seeking/Guiding/Compelling (122) ζητέω [1]; (123) ἐκζητέω [3]; (124) ἐπιζητέω [2]; (125) ὀδηγέω [1]; (126) κατευθύνω [1]; (127) ἄγω [1]; (128) εἰσάγω [1]; (129) ἀναγκάζω [1]; (130) ἄρπάζω [1]. Gathering (131) συνάγω [2]; (n16) ὁ καταρτισμός [1]; (132) καταντάω [1]; (133) συναρμολογέω [1]; (134) ἐκκλησιάζω [0]; (135) συντυγχάνω [1]. Working [for the] Lord (136) ἐργάζομαι + ὁ κύριος [1]; (137) κοπιάω [2] + ὁ κύριος [1].	Death Working (138) ὁ θάνατος + ἐνεργέω [1]; Laboring [in things] Holy (139) ἐργάζομαι + τὸ ἱερόν [1]; (140) προσεδρεύω + τὸ θυσιαστ.[1]. Outward Expansion (141) ἀποστέλλω [3]; (142) ἐξαποστέλλω [3]; (143) ἐξηχέομαι [1]; (144) ἐξέρχομαι [2]; (145) πάρεμι [1]. Spread of Gospel (146) διαφημιζέω [2]; (147) πληρῶω [3]; (148) ἀνταναπληρῶω [1]; (149) πληροφορέω [2]; (n17) τὸ πλήρωμα [1]; (150) πίμπλημι [0]; (151) ἐμπίμπλημι [1]; (152) αὐξάνω [4]; (153) πληθύνω [4]; (154) πλεονάζω [1]; (155) περισσεύω [3]; (156) ὑπερπερισεύω [1]; (n18) ἡ προκοπή [1]; (157) ἐξερεῦνομαι [0]. Shining Forth*** (158) λάμπω [2]; (159) φαίνω [4]; (160) ἐπιφαίνω [3]; (161) φωτίζω [2]; (n19) ὁ φωστήρ [1]; (n20) ὁ φωτισμός [1]. Sounding Forth (162) σαλπίζω [1]. Displaying (163) θριαμβεύω [1]; (164) ἀποδείκνυμι [3]. Spiritual Dynamic (165) διαφέρω [1]; (166) ισχύω [1]; (167) τρέχω [2]. Struggling/Pressing on (168) πυκτεύω [1]; (169) ἀγωνίζομαι [2]; (170) ἀνταγωνίζομαι [1]; (171) ἐπαγωνίζομαι [1]; (172) ἀντικαθίστημι [1]; (173) φιλοτιμέομαι + εὐαγγελ. [1]. Other (174) συνίστημι/συνιστάω [3]; (175) δουλεύω [2]; (176) διακονέω [1]; (n21) ἡ διακονία [8]; (177) ιερουργέω [1]; (178) οἰκοδομέω [2]; (n22) ἡ οἰκονομία [1]; (179) ἐπισκέπτομαι [2].

*And βλέπω (take heed) Acts 13:40. **Additional verbs describe testifying in the OT, e.g. sing aloud in Psa 51:13-15 (see above); consider sing, psalmify, and bless in Psa 96:2-3; 105:1-2; e.g. Acts 16:25; especially in light of Deut 6:13; 10:20. ***Consider also being an "aroma" in 2 Cor 2:14-16; cf. Ezek 20:41.

1—EVANGELIZE AND COGNATES

a. ἀγγέλλω (1 NT use; Eng. “angel”) and cognates:⁶⁴⁴

1) ἀναγγέλλω (211 OT LXX uses; 14 total NT uses)—to declare, tell, announce, disclose, unveil:

Of OT uses:

In Deut 8:3, where it is translated for the Heb *yadah*, to make known or teach

In Deut 17:4, it is used for the Heb *nagad*, in reference to speaking forth to report a false teacher

In Deut 30:18, it is also used for the Heb *nagad*, and due to its context elicited a variety of translations...

Translations of *nagad* (ἀναγγέλλω) in Deut 30:18

English Geneva (1560)	KJV (1611, 1769); Darby; ERV; ASV	Isaac Leiser (1853); NKJ	Young’s (1862, 1887, 1898)	Joseph (1868-1902); JPS; RSV; NAS; NIV; ESV	Cambridge BBE (1949, 1964)	NJB* (1985); NAB*; GWN; HCSB	DRA* (1899)
I pronounce vnto you this day	I denounce unto you this day	I announce unto you this day	I have declared to you this day	I declare unto you, today	I give witness against you this day	I tell you today	I foretell thee this day

- a) Psa 51:15, “O Lord, open my lips, That my mouth may **declare** [Heb. *nagad*, hiph; Gk. ἀναγγέλλω] Thy praise.”
- b) Isa 42:12, “Let them give glory to the LORD, And **declare** [Heb. *nagad*, hiph, “**declare, tell**”; Gk. ἀναγγέλλω] His praise in the coastlands”
- c) Isa 52:15, “For what had not been **told** [Heb. *saphar*, pual, “count, recount, relate”; Gk. ἀναγγέλλω] them they will see, And what they had not heard they will understand” (cf. Rom 15:21)
- d) John 4:25, “He will **declare** all things to us”
- e) Acts 19:18, “confessing and **disclosing** their practices”
- f) Acts 20:20, “**declaring** to you anything that was profitable...”
- g) Acts 20:27, “**declaring** to you the whole purpose of God”
- h) Rom 15:21, “but as it is written, “They who **had no news** of Him shall see, And they who have not heard shall understand”:
Paul apparently quoted Isa 52:15 here:
“Thus He will sprinkle many nations,
“Kings will shut their mouths on account of Him;
“For what **had not been told** them they will see,
“And what they had not heard they will understand.”
In the case of the first negation of Isaiah, he used the Hebrew verb *saphar* (to be recounted, related rehearsed); further the verb is used in parallel with the Hebrew *shama*’ (to hear).
- i) 1 Pet 1:12, “these things now having been **announced** to you...”
- j) 1 John 1:5, “**announce** to you”

Another OT use:

Of taking heed to the teaching of the Levites regarding leprosy, Deut 24:8

⁶⁴⁴A word about cognates. Cognates are words with the same root that have a variety of prefixes or suffixes attached to them. The prefixes or suffixes add nuance to the meaning of the word. Luke was particularly adept at using a wide range of terms, utilizing the entire range of cognates for emphasis. For example note Acts 16:6-10, in which he uses multiple aorist cognates of the word ἔρχομαι: v. 6 διελθόντες; v. 7 ἐλθόντες; v. 8 παρελθόντες; v. 10 ἐξελεῖν. The preposition or lack thereof as a prefix gives a slightly different meaning to the word. At times the meanings change considerably. There are numerous cognate words in the book of Acts for the proclamation of the Gospel. However, unfortunately, many of the nuances of these cognates are lost in translation.

NT uses:

This same verb is used to describe the ministry of the Holy Spirit: John 16:13, 14, 15;
Used for sharing/explaining/disclosing one's testimony of turning from sin, Acts 19:18;
Also use of Timothy recounting the love of the Corinthian church for Paul, 2 Cor 7:7.

- 2) ἀπαγγέλλω (200 OT LXX uses; 45 total NT uses):
- Matt 11:4, “Go and **report** to John the things you hear and see”
 - Matt 12:18, “Behold, My Servant whom I have chosen; My Beloved in whom My soul is well-pleased; I will put My Spirit upon Him, And He **shall proclaim** justice to the Gentiles” (quoting Isa 42:1)
 - Mark 5:19, “Go home to your people and **report** to them what great things the Lord has done for you.”
 - Luke 7:22, “Go and **report** to John what you have seen and heard.”
 - Luke 18:37, “And they **told** him that Jesus of Nazareth was passing by.”
 - Acts 17:30, “God is now **declaring** to men that all everywhere should repent.”
 - Acts 26(19)-20, “Consequently, King Agrippa, I did not prove disobedient to the heavenly vision, but *kept declaring* both to those of Damascus first, and *also* at Jerusalem and *then* throughout all the region of Judea, and *even* to the Gentiles, that they should repent and turn to God, performing deeds appropriate to repentance”
 - Heb 2:12, “saying, ‘I will **proclaim** Thy name to My brethren, In the midst of the congregation I will sing Thy praise’” (quoting Psa 22:22[23]; Heb. *Saphar*; LXX διηγέομαι)
 - 1 John 1:2, “**proclaim** to you the eternal life”
 - 1 John 1:3, “we **proclaim** to you”
- 3) διαγγέλλω – to proclaim; publish abroad (6 OT LXX uses; 3 total NT uses):
NT: Luke 9:60, “**proclaim** everywhere the kingdom of God”

NT citation of OT proto-evangelization:

Rom 9:17, “that my name **might be proclaimed** throughout the whole earth.”

Paul here quoted Exod 9:16, in which text the LXX contains διαγγέλλω as a translation of the Hebrew verb *saphar* in the piel stem

OT use in Psa 2:7 with a clear Christological focus to proclamation (cf. 1 Cor 2:2):

Psa 2:7 is another example of διαγγέλλω being the translation of the Hebrew verb *saphar* in the piel stem⁶⁴⁵

Psa 2:7, “**I will surely tell** of the decree of the LORD: He said to Me, ‘Thou art My Son, Today I have begotten Thee’”

Psa 2:7 (NKJ), “**I will declare** the decree: The LORD has said to Me, ‘You *are* My Son, Today I have begotten You.’”

OT interesting double use of the verb διαγγέλλω, the Day of Atonement is to be proclaimed (or sounded abroad) by use of a trumpet throughout the land:

Lev 25:9, “You shall then **sound** a ram’s horn **abroad** on the tenth day of the seventh month; on the day of atonement you shall **sound** a horn all through your land”

- 4) ἐξαγγέλλω – to announce, to declare (9 OT LXX uses; 1[2] NT uses), also meaning to exclaim, profess, publish, herald:
Friberg Lexicon: ἐξαγγέλλω 1aor. ἐξήγγειλα; *report widely, proclaim throughout, tell everywhere*
Liddell-Scott Lexicon: ἐξαγγέλλω - ἐξ-αγγέλλω, f. ἐλω, *to send out tidings, report, of traitors and the like, Il., Att.: -Med. to cause to be proclaimed, Hdt., Soph.; c. inf. to promise to do, Eur.: -Pass. to be reported, Hdt.; impers., ἐξαγγέλλεται it is reported, Id.*
- Mark 16:8, ἀντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλάν (NLT), “Then they briefly reported all this to Peter and his companions.”
 - 1 Peter 2:9, ὅπως τὰς ἀρετὰς ἐξαγγείλητε, “that you may proclaim [exclaim, profess] the excellencies”
- 5) ἐπαγγέλομαι - to proclaim, to promise (2 OT LXX uses; 15 NT uses), often in NT with God as Evangelist:
- 1 Tim 6:21, “which some have **professed** [concerning false teaching]”
 - Heb 10:23, “for He who **promised** is faithful.”
 - James 1:12, “crown of life, which the Lord has **promised** to those who love Him.”
 - James 2:5, “heirs of the kingdom which He **promised** to those who loved Him.”

⁶⁴⁵See the chart, “A Proclaimed or Spoken Witness in the Old Testament,” earlier in this chapter for 26 other examples of translations of the Hebrew *saphar* (only 2 of which are translated as διαγγέλλω in the LXX).

e) 1 John 2:25, “And this is the promise which He Himself **made** to us: eternal life.”

n1) τὸ εὐαγγέλιον – noun (1 OT LXX use; 77 NT uses), meaning Gospel, in some cases translators have considered an elliptical use appropriate to the context, and have added a proclamational verb, in others the use of the noun implies proclamation:

a) Definite use with διὰ and the genitive or accusative:

- (1) 1 Cor 4:15 (NKJ), “For though you might have ten thousand instructors in Christ, yet *you do not have* many fathers; for in Christ Jesus I have begotten you through the [**preaching of the**] gospel”
- (2) 1 Cor 9:23 (NKJ), “Now this I do for the [**preaching of the**] gospel’s sake, that I may be partaker of it with *you*.”
e.g. 1 Cor 9:23 (NLT), “I do everything to spread the Good News and share in its blessings”
- (3) Eph 3:6 (NKJ), “that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the [**preaching of the**] gospel”
- (4) 2 Thess 2:14 (NRSV), “For this purpose he called you through our proclamation of the good news, so that you may obtain the glory of our Lord Jesus Christ”
e.g. 2 Thess 2:14 (NLT), “He called you to salvation **when we told you** the Good News; now you can share in the glory of our Lord Jesus Christ”
- (5) 2 Tim 1:10 (NAS), “but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the [**preaching of the**] gospel”

b) Definite use with ἐκ and the genitive:

- (1) 1 Cor 9:14 (NKJ), “Even so the Lord has commanded that those who preach the gospel should live from the [**preaching of the**] gospel”

c) Definite use with ἐν and the dative:

- (1) Rom 1:9 (NAS), “For God, whom I serve in my spirit in the *preaching of the* gospel of His Son, is my witness *as to* how unceasingly I make mention of you”
- (2) 1 Cor 9:18 (NKJ), “What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the [**preaching of the**] gospel”
- (3) 2 Cor 8:18 (RSV), “With him we are sending the brother who is famous among all the churches for **his preaching of** the gospel”
- (4) 2 Cor 10:14 (ESV), “For we are not overextending ourselves, as though we did not reach you. For we were the first to come all the way to you with the gospel of Christ”

d) Definite and indefinite uses with εἰς and the accusative:

- (1) Rom 1:1 (NEG), “Paul, serviteur de Jésus-Christ, appelé à être apôtre, mis à part pour **annoncer** l’Évangile de Dieu”
- (2) 2 Cor 2:12 (ESV), “When I came to Troas to **preach** the gospel of Christ, even though a door was opened for me in the Lord”
- (3) Phil 1:5 (NLT), “for you have been my partners in **spreading** the Good News about Christ from the time you first heard it until now”
- (4) Phil 2:22 (NLT), “But you know how Timothy has proved himself. Like a son with his father, he has served with me in **preaching** the Good News”

See also 2 Cor 9:13

e) Definite use with κατὰ and the accusative:

- (1) Rom 2:16 (NKJ), “in the day when God will judge the secrets of men by Jesus Christ, according to my [**preaching of the**] gospel”
e.g. Rom 2:16 (GWN), “This happens as they face the day when God, through Christ Jesus, will judge people’s secret thoughts. He will use the Good News that I am spreading to make that judgment”
- (2) Rom [14:24] 16:25 (CSB), “Now to Him who has power to strengthen you according to [**the preaching of**] my gospel and the proclamation of Jesus Christ, according to the revelation of the sacred secret kept silent for long ages”
- (3) 1 Tim 1:11 (NKJ), “according to the [**proclamation of the**] glorious gospel of the blessed God which was committed to my trust”
- (4) 2 Tim 2:8 (NAS), “Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel [**proclamation**]”

f) With a definite article and no preposition:

- (1) Rom 1:16 (NAS), “For I am not ashamed of the [**preaching of the**] gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek”

- (2) Rom 10:16 (NKJ), “But they have not all obeyed the [**preaching of the**] gospel. For Isaiah says, ‘Lord, who has believed our report?’”
- (3) Rom 11:28 (NKJ), “Concerning the [**preaching of the**] gospel *they are* enemies for your sake, but concerning the election *they are* beloved for the sake of the fathers”
- (4) Rom 15:19 (NKJ), “in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully **preached** the gospel of Christ”
- (5) Rom 15:29 (NKJ), “But I know that when I come to you, I shall come in the fullness of the blessing of the [**preaching of the**] gospel of Christ”
- (6) 2 Cor 4:3 (NKJ), “But even if our gospel [**preached**] is veiled, it is veiled to those who are perishing”
- (7) Gal 1:7 (NKJ), “which is not another; but there are some who trouble you and want to pervert the [**preaching of the**] gospel of Christ”
- (8) Gal 2:7 (NKJ), “But on the contrary, when they saw that the [**preaching of the**] gospel for the uncircumcised had been committed to me, as *the* [**preaching of the**] gospel for the circumcised *was* to Peter”
- (9) Eph 6:15 (CSB), “and your feet sandaled with readiness for the [**preaching of the**] gospel of peace”
- (10) Phil 1:12 (ESV), “I want you to know, brothers, that what has happened to me has really served to advance the [**preaching of the**] gospel”
- (11) Phil 1:27 (CSB), “Just one thing: live your life in a manner worthy of the [**preaching of the**] gospel of Christ. Then, whether I come and see you or am absent, I will hear about you that you are standing firm in one spirit, with one mind, working side by side for the faith of the [**preaching of the**] gospel”
e.g. Phil 1:27 (MacDonald), “Your exclusive concern should be to live as citizens worthy of the gospel of Christ. Do this in order that whether I come and see you or remain away, I will hear concerning you: *that you stand unanimously in one spirit, like one person, contending for the [**preaching of the**] gospel faith*”
- (12) Phil 4:15 (MacDonald), “You Philippians also know that when this area began **to be evangelized**, when I set out from Macedonia, no church shared with me in the matter of giving and receiving—except you alone”
e.g. Phil 4:15 (NAS), “And you yourselves also know, Philippians, that at the first **preaching of the** gospel, after I departed from Macedonia, no church shared with me in the matter of giving and receiving but you alone”

Translations of ἐν ἀρχῇ τοῦ εὐαγγελίου in Phil 4:15

Verse presumes that the Gospel has a beginning point in the lives of people, or does it?

Proclamational						Cognitive				Historical
MacDonald (2008)	NAS (1977)	Stern (1988)	NLT (2003)	Cambridge (1949)	NIRV (1998)	Wycliffe (1388); Tyndale, Geneva, Bishops, KJV, ERV, ASV, RSV, NKJ, ESV	NIV (1984)	NAB (2010)	NJB (1985); CSB	NET (2006)
when this area began to be evangelized	at the first preaching of the gospel	in the early days of my work spreading the Good News	when I first brought you the Good News	when the good news first came to you	That was in the early days when you first heard the good news	in the bigynnyng of the gospel	in the early days of your acquaintance with the gospel	at the beginning of the gospel	in the early days of the gospel	at the beginning of my gospel ministry

- (13) 1 Thess 1:5 (Noyes), “because the gospel **preached by us** came not to you in word only, but also in power, and in the Holy Spirit, and in much assurance; as ye well know what sort of persons we became among you for your sake”
- (14) 1 Thess 2:4 (NRSV), “but just as we have been approved by God to be entrusted with **the message of the** gospel, even so we speak, not to please mortals, but to please God who tests our hearts”
- (15) 2 Tim 1:8 (NKJ), “Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the [**preaching of the**] gospel according to the power of God”

(16) Philm 13 (NKJ), “whom I wished to keep with me, that on your behalf he might minister to me in my chains for the [preaching of the] gospel”

g) With singular or plural personal pronoun—seeming to imply the impact of the gospel in the midst of a sharing situation:

(1) Singular:

- (a) Rom 2:16, “in the day when God will judge the secrets of men by Jesus Christ, according to **my gospel**.”
- (b) Rom 16:25, “Now to Him who is able to establish you according to **my gospel** and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began.”
- (c) 2 Tim 2:8-9, “Remember that Jesus Christ, of the seed of David, was raised from the dead according to **my gospel**, for which I suffer trouble as an evildoer, *even* to the point of chains; but the word of God is not chained.”

(2) Plural:

- (a) 2 Cor 4:3, “And even if **our gospel** is veiled, it is veiled to those who are perishing.”
- (b) 1 Thess 1:5, “for **our gospel** did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we proved to be among you for your sake.”
- (c) 2 Thess 2:14, “And it was for this He called you through **our gospel**, that you may gain the glory of our Lord Jesus Christ.”

6) εὐαγγελίζω – to evangelize, to announce glad tidings (22 OT LXX uses; 54 NT uses in Nestle-Aland; 55 in Byzantine Textform [+1 variant in Codex Bezae = 56])⁶⁴⁶

[Lat *evangelizare* translated into Eng “evangelize” in Wycliffe’s 1st edition of 1382]

The interesting correlation between the nouns Gospel (εὐαγγέλιον) and evangelist (εὐαγγελιστής), and the verb evangelize (εὐαγγελίζω) necessitates further study, perhaps from an evangelistically-oriented scholar.

Consider also, by contradistinction, that καταγγελέω means, “to bring evil tidings” [Liddell-Scott].

The practical and theological issues involved are comparable to other root words, such as:

(1) Glory (δόξα) and glorify (δοξάζω) in John 8:54; 11:4; 17:5; 2 Cor 3:10; 1 Pet 4:11, 14:

1 Pet 4:14 (NKJ), “If you are reproached for the name of Christ, blessed *are you*, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part **He is glorified**”

(2) Grace (χάρις) and engratiated (χαριτόω) in Eph 1:6[-7]; for example note Wycliffe’s literal translation of this verse:

Eph 1:6-7 (WYC), “in to the heriyng of the glorie of his grace; in which he hath glorified vs in his dereworthe sone”

(3) Righteous (δίκαιος), righteousness (δικαιοσύνη), justify (δικαιώω), a form of the verb “those who justify” (οἱ δικαιούντες, Luke 16:15), [righteous] requirement (δικαίωμα, Rom 2:26; 5:16, 18; 8:4...), and righteous judgment (δικαιοκρισία, Rom 2:5):

Rom 3:26 (NKJ), “to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus”

a) Consider the variations in the English translations of εὐαγγελίζω (verb without predicate) into English:

(1) **No use of a verb:**

- (a) “news,” Isa 52:7 (2) (NLT)

(2) **Verb only:**

- (a) “Are evangelized,” Luke 7:22 (Eng Darby)
- (b) “Evangelizing,” Luke 8:1 (Douay-Rheims)

⁶⁴⁶For an canonical listing in English of all the 54/55/56 uses of εὐαγγελίζω, please see in this chapter, Section G., “Turning the Tide—Unleashing the Word Evangelize!”

- (c) “Preached,” Luke 3:18 (Eng Gen); Acts 5:42 (KJV); “Preaching,” Acts 8:40 (Eng Gen)
 [1] “Preach” is the second most common translation today, especially when the text supplies a word for the message
- (d) “Publishing,” Luke 8:1 (Eng Gen)
- (3) Non-proclamational verb with noun:**
- (a) “Bring glad tidings,” Rom 10:15 (NAS)
- (b) “Bring good news,” Luke 1:19 (NAS), 2:10 (NAS); “Brought good news,” 1 Thess 3:6 (NAS)
- (c) “Giving the good news,” Luke 8:1 (Bible in Basic Eng)
- (d) “Receiue the Gospel” (Eng Gen), Matt 11:5; Luke 7:22
- (e) “Showing the glad tidings,” Luke 8:1 (Webster’s)
- (f) “Spread the good news,” Acts 8:12 (God’s Word to the Nations)
- (4) Proclamational verb with noun:**
- (a) “Announcing the glad tidings,” Luke 8:1; 9:6; 20:1 (Eng Darby)
- (b) “Preach the gospel” (NAS), Luke 4:18, Acts 14:7, 15, 16:10, Rom 1:15, 15:20, 1 Cor 1:17, 9:16, 16, 18, 2 Cor 10:16; “Preached the gospel” (NAS), Luke 3:18, Acts 14:21, 2 Cor 11:7, Gal 3:8, 4:13, 1 Pet 1:12
 [1] “Preach the Gospel” is by far the most common translation of εὐαγγελίζω today, especially when no noun is provided for the message.
- (c) “Proclaim good news,” Luke 4:18 (ESV); Luke 4:43 (CSB)
- (d) “Telling the good news,” Luke 20:1 (NRSV)
- b) A look at the NASB translations of the 54 uses εὐαγγελίζω, as found in the NA27 (sometimes with associated nouns):
- (1) Non-proclamational verb with noun:
- (a) “Bring glad tidings of good things,” Rom 10:15
 [MT adds a second verb here, omitted in the Nestle-Aland tradition]
- (b) “Bring good news,” Luke 1:19, 2:10
- (c) “Brought us good news,” 1 Thess 3:6 [not directly an evangelistic context]
- (2) Proclamational with no noun supplied by translators:
- (a) “As he preached,” Rev 10:7
- (b) “That which we have preached,” Gal 1:8 (2)
- (3) Proclamational (only) with noun in context:
- (a) Noun in context is “gospel”:
- [1] “Having an eternal gospel to preach,” Rev 14:6
- [2] “Preached the gospel,” 2 Cor 11:7
- [3] “The gospel which I preached,” 1 Cor 15:1
- [4] “The gospel which was preached by me,” Gal 1:11
- (b) Noun in context is Christ or Jesus:
- [1] “Preach Him,” Gal 1:16
- [2] “Preach ... the unfathomable riches of Christ,” Eph 3:8
- [3] “Preached Jesus,” Acts 8:35
- [4] “Preaching Jesus and the resurrection,” Acts 17:18
- [5] “Preaching Jesus as the Christ,” Acts 5:42
- [6] “Preaching the Lord Jesus,” Acts 11:20
- (c) Noun in context is “the word”:
- [1] “The word which was preached to you,” 1 Pet 1:25
- [2] “The word which I preached,” 1 Cor 15:2
- [3] “Preaching the word,” Acts 8:4
- [4] “Preaching ... the word of the Lord,” Acts 15:35
- (d) Noun in context is the kingdom of God:
- [1] “Preach the kingdom of God,” Luke 4:43
- [2] “Preaching the kingdom of God,” Luke 8:1
- (e) Noun in context is something else:
- [1] “Preached peace,” Eph 2:17
- [2] “Preaching peace through Jesus Christ,” Acts 10:36
- [3] “Preaching the faith,” Gal 1:23
- (4) Proclamational verb with noun supplied by translators:
- (a) “Good news preached,” Heb 4:2, 6
- (b) “Gospel preached,” Gal 1:11, 1 Pet 4:6

- (c) “Had preached the gospel,” Acts 14:21
 - (d) “Had the good news preached to them,” Heb 4:6
 - (e) “Have had the good news preached to us,” Heb 4:2
 - (f) “Have the Gospel preached,” Matt 11:5; Luke 7:22
 - (g) “Is preaching to you a gospel,” Gal 1:9
 - (h) “Preach good news,” Acts 13:32
 - (i) “Preach the gospel,” Luke 4:18, Acts 14:15, 16:10, Rom 1:15, 15:20, 1 Cor 1:17, 9:16, 16, 18, 2 Cor 10:16; Gal 1:8, 9
 - (j) “Preached the gospel,” Luke 3:18, Acts 8:25; 2 Cor 11:7; Gal [3:8]; 4:13; 1 Pet 1:12
 - (k) “Preaching the gospel,” Luke 9:6, 20:1, Acts 8:40
 - (l) “Should preach to you a gospel,” Gal 1:8 (1)
- (5) Proclamational verb with noun supplied by translators + noun in context:
- (a) “The gospel of the kingdom of God is preached,” Luke 16:16
 - (b) “Preach to you the good news of the promise,” Acts 13:32
 - (c) “Preaching the good news about the kingdom of God,” Acts 8:12
- (6) Proclamational verb + verb in the original with noun supplied:
- (a) “They continued to preach the gospel,” Acts 14:7
- c) A study of the Bible’s grammatical uses of εὐαγγελίζω:

Consider the words of David B. Barrett as he explained Wycliffe’s 1382 use of the verb :

“He [Wycliffe] employed the verb ‘euangelisen’ in the intransitive (without an object) and the transitive, and so the exact modern equivalent of ‘euangelisen’, as we can see from his Acts 5:42 and 8:4 above, is ‘evangelize concerning’ *A* to *B*, where *A* equals the subject matter (Jesus Christ, the word of God), and *B* equals the recipient (Sion, the city, the Jews, etc.).”⁶⁴⁷

- (1) Intransitive uses of εὐαγγελίζω:
- (a) In the passive voice:
 - [1] Verbal subject, Heb 4:2, 4;
 - [2] Subject, the poor, Matt 11:5; Luke 7:22
 - [3] Subject, the kingdom of God, Luke 16:16
 - [4] Subject, the dead, 1 Pet 4:6
 - (b) Middle voice, Luke 8:1; 20:1; 8:25; 14:7; 15:35; 1 Cor 1:17; 9:16 (twice); 2 Cor 10:16; Gal 1:8 (twice); 1:9
- (2) Transitive uses of εὐαγγελίζω with an object for the message:
- (a) The kingdom of God, Luke 4:43; 8:1
 - (b) Jesus the Christ, Acts 5:42
 - (c) The word, Acts 8:4
 - (d) [Things] concerning the kingdom of God and the name of Jesus Christ, Acts 8:12
 - (e) Peace through Jesus Christ, Acts 10:36
 - (f) The Lord Jesus, Acts 11:20
 - (g) Jesus and the resurrection, Acts 17:18
 - (h) Peace, Rom 10:15
 - (i) Good [things], Rom 10:15
 - (j) The Gospel of Christ without charge, 1 Cor 9:18
 - (k) The faith, Gal 1:23
 - (l) Unsearchable riches in Christ, Eph 3:8
- (3) Transitive uses of εὐαγγελίζω with an object for the recipient of the message:
- (a) The people, Luke 3:18
 - (b) The poor, Luke 4:18
 - (c) The many villages, Acts 8:40
 - (d) Also that city, Acts 14:21
 - (e) Them (the Macedonians), Acts 16:10
 - (f) Unto you (pl) in Rome, Rom 1:15
[this is actually the theme statement for the book of Romans, of which vv. 16-17 are a series of prepositional clauses]
 - (g) Not where Christ was [already] named, Rom 15:20
 - (h) Unto you (pl), Gal 4:13; 1 Pet 1:12

⁶⁴⁷David B. Barrett, *Evangelize! A Historical Survey of the Concept* (Birmingham, AL: New Hope, 1987), 22.

- (i) Unto them dwelling on the earth, Rev 14:6
- (4) Transitive uses of εὐαγγελίζω with an object for the proclaimer:
 - (a) Through His servants the prophets, Rev 10:7
- (5) Transitive uses of εὐαγγελίζω with an objects for both recipient and message:
 - (a) You (sg), these things, Luke 1:19
 - (b) You (pl), great joy, Luke 2:10
 - (c) To him, Jesus, Acts 8:35
 - (d) Unto you (pl) ... that which unto our fathers was promised, Acts 13:32
 - (e) Unto you (pl) from these vanities to turn, turning unto the God, the living One, Acts 14:15
 - (f) The Gospel ... you (pl), 1 Cor 15:1
 - (g) The word [λόγος] ... you (pl), 1 Cor 15:2
 - (h) The word [ῥῆμα] ... unto you (pl), 1 Pet 1:25
 - (i) The Gospel of God ... to you (pl), 2 Cor 11:7
 - (j) Him unto the heathen, Gal 1:16
 - (k) Peace to you, Eph 2:17
- (6) Transitive uses of εὐαγγελίζω with an object for both message and proclaimer:
 - (a) The Gospel ... by me, 1 Cor 1:11
- (7) Transitive uses of εὐαγγελίζω with an object for both sender and recipient:
 - (a) From you to us, 1 Thes 3:6
- d) A look at the subjects used as those doing the evangelizing:
 - (1) Jesus evangelized, Matt 11:5; Luke 4:18; 43; 7:22; 8:1; 20:1
 - (a) In the letters of Paul, Eph 2:17
 - (2) Angels evangelized:
 - (a) Gabriel, Luke 1:19
 - (b) A host of angels, Luke 2:10
 - (c) A seventh angel, Rev 10:7
 - (d) Another angel, Rev 14:6
 - (3) John the Baptist evangelized, Luke 3:18
 - (4) The disciples evangelized:
 - (a) The 12 disciples evangelized, Luke 9:6
 - (b) The disciples of the apostolic church evangelized, Acts 5:42
 - (c) Those scattered from Jerusalem evangelized, Acts 8:4; 11:20 (disciples from Cyprus and Cyrene)
 - (d) Philip evangelized, Acts 8:12; 35; 40
 - (e) Peter and John evangelized, Acts 8:25
 - (5) God evangelizes, Acts 10:36
 - (6) Paul evangelized:
 - (a) Paul and Barnabas, Acts 13:32; 14:7, 15, 21; 15:35
 - (b) Paul, Silas, Timothy, and Luke, Acts 16:10
 - (c) Paul, Acts 17:18
 - (d) In his letters, Rom 1:15; 15:20; 1 Cor 1:17; 9:16, 18; 15:1, 2; 2 Cor 10:16; 11:7; Gal 1:8 (twice), 9, 11, 16, 23; 4:13; Eph 3:8
 - (7) Sent ones evangelize, Rom 10:15
 - (8) Timothy evangelized, 1 Thess 3:6 (bringing good news of the spiritual health of the Thessalonians)
 - (9) General, 1 Pet 1:12
 - (10) Unclear, 1 Pet 4:6
 - (11) Passive uses of the verb (no subject), Luke 16:16; Heb 4:2, 6; 1 Pet 1:25
- e) Some other NT verbs beginning with the prefix εὐ (for the sake of comparison and consideration, based on a study of the Byzantine Textform):
 - (1) εὐαρεστέω (3 NT uses), meaning to “be pleased, please,” Heb 11:5, 6; 13:16
 - (2) εὐδοκέω (21 NT uses), meaning to “think well,” e.g. Matt 3:17

- (3) εὐδοῶ (4 NT uses), meaning to “prosper,” cf. Rom 1:10
- (4) εὐεργετέω (1 NT use), meaning to “do good works,” Acts 10:38
- (5) εὐκαιρέω (3 NT uses), meaning to “have the opportunity, time,” cf. Mark 6:31
- (6) εὐλαβέομαι (2 NT uses), meaning to “reverence or respect,” Acts 23:10; Heb 11:7
- (7) εὐλογέω (40 NT uses), meaning to “bless” or “speak well of,” cf. Matt 5:44
- (8) εὐθυδρομέω (2 NT uses), meaning to “set a straight course for,” Acts 16:11; 21:1
- (9) εὐθυμέω (3 NT uses), meaning to “be cheerful, cheer up,” Acts 27:22, 25; James 5:13
- (10) εὐθύνω (2 NT uses), meaning to “make straight,” John 1:23; James
- (11) εὐνοέω (1 NT use), meaning to “be in agreement with,” Matt 5:25
- (12) εὐνουχίζω (2 NT uses), meaning to “make a eunuch of,” Matt 19:12 (twice)
- (13) εὐσεβέω (2 NT uses), meaning to “show piety or profound respect for,” Acts 17:23; 1 Tim 5:4
- (14) εὐφορέω (1 NT use), meaning to “bear good crops, be fruitful,” Luke 12:16
- (15) εὐφραίνω (14 NT uses), meaning to “rejoice,” Luke 12:19
- (16) εὐχαριστέω (40 NT uses), meaning to “give thanks,” cf. Matt 15:36
- (17) εὐχομαι (7 NT uses), meaning to “pray,” e.g. Acts 26:29
- (18) εὐψυχέω (1 NT use), meaning to “be glad, have courage,” Phil 2:19

f) Conclusions:

- (1) As to the variety of translations in Section (a): it seems that almost any translation of εὐαγγελίζω into English is deemed fine to one degree or another, just **not** the use of the word “evangelize”!
- (2) As to the NAS translations in (b): Because of avoiding the translation of the verb εὐαγγελίζω as “evangelize,” the term has a wide variety of translations based on the context. It is clear that the translators made a choice: (1) when the verb should or should not be proclamational, and (2) whether a noun needed to be supplied or not. For example, the emphatic εὐαγγελίζω + εὐαγγέλιον is lost in the translation (1 Cor 15:1; 2 Cor 11:7; Gal 1:11; Rev 14:6), and problems of misemphasis and possible misapplication (as in Gal 1:8-9) occur as discussed above.
- (3) As to the variety of uses of εὐαγγελίζω in the New Testament (c): The wide range of uses of the word in many contexts shows that it has a definite purpose and meaning in the New Testament, and need not be blended or merged with the translations of other proclamational words, such as κηρύσσω or καταγγέλλω.

2—TO PROCLAIM

- 7) καταγγέλλω (Ø OT LXX uses; 18 NT uses) – to proclaim (perhaps to denounce, decry, declare, confront, contest, protest, challenge, promulgate, propagate, disseminate, countermand):

Could this word have been translated “protesting” in an early French translation of 1 Cor 11:26, leading to the following phrase on the poster for the 1534 “placard incident”?

“The fruit of the holy scene of Jesus Christ [the Lord’s Supper] is to publicly make a protest of one’s faith and insure confidence of one’s salvation have memory of the death and passion of Jesus Christ, through which we are redeemed from damnation and perdition.”⁶⁴⁸

No, the 1522 LeFevre translated that verb καταγγέλλω as “announce” in 1 Cor 11:26, as did also the 1669 French Geneva.

Friberg: 14694 καταγγέλλω impf. κατήγγελλον; 1aor. κατήγγειλα; 2aor. pass. κατηγγέλην; used of solemn religious messages; (1) *proclaim (solemnly), announce* something (AC 4.2); (2) *proclaim, tell about* someone (PH 1.17).

Liddell-Scott Lexicon: καταγγέλλω κατ-αγγέλλω, f. ελω, to denounce, betray, Xen. 2. to declare, πόλεμον Lys. Hence κατὰγγελος.

⁶⁴⁸“True articles on the horrible, great and unbearable abuses of the Papal Mass...” [online]; accessed 12 Oct 2005; available from http://www.bethel-fr.com/afficher_texte.php?id=891.6; Internet; translation mine. [P.S. I could not access this website when I tried in September 2006]. I have placed my translation of the text of this poster on my website at: http://www.evangelismunlimited.org/08b_placard_contre_la_messe_1534-English.doc.

Notice for example another of many verbs with the prefix “κατά” whose meaning is amplified in a negative or emphatic sense:

κατακρίνω (17 NT uses), with “κατά” (against with gen) + “κρίνω” (to judge), combined meaning: to condemn;

καταφιλέω (6 NT uses), with “κατά” (against with gen) + “φιλέω” (to love), combined meaning: to kiss fervently or affectionately;

καταφρονέω (9 NT uses), with “κατά” (against with gen) + “φρονέω” (to think), combined meaning: to despise.

So is mentioned of “κατά” in Liddell-Scott:

“III. *against*, in hostile sense, as καταγιγνώσκω, κατακρίνω.

“IV. often only to strengthen the notion of the simple word, as κατακόπτω, καταφαγείν.”

- a) “All the prophets who have spoken, from Samuel and *his* successors onward, also **announced** these days,” Acts 3:24
- b) “**Proclaiming** in Jesus the resurrection from the dead,” Acts 4:2
- c) “They began to **proclaim** the word of God,” Acts 13:5
- d) “Forgiveness of sins **is proclaimed** to you,” Acts 13:38
- e) “**We proclaimed** the word of the Lord,” Acts 15:36
- f) “These men are bond-servants of the Most High God, who **are proclaiming** to you the way of salvation,” Acts 16:17
- g) “And **are proclaiming** customs which it is not lawful for us to accept or to observe, being Romans,” Acts 16:21
- h) “This Jesus who **I am proclaiming** to you is the Christ,” Acts 17:3
- i) “The Word of God **had been proclaimed** by Paul in Berea also,” Acts 17:13
- j) “Therefore what you worship in ignorance, this **I proclaim** to you,” Acts 17:23
- k) “He should be first to **proclaim** light,” Acts 26:23 (of Jesus proclaiming)
- l) “because your faith **is being proclaimed** throughout the whole world, Rom 1:8
- m) “**Proclaiming** to you the testimony of God,” 1 Cor 2:1
- n) “Those who **proclaim** the Gospel,” 1 Cor 9:14
- o) “**Proclaim** the Lord’s death,” 1 Cor 11:26
- p) “The former **proclaim** Christ out of selfish ambition,” Phil 1:17
- q) “Only that in every way, whether in pretense or in truth, Christ **is proclaimed**; and in this I rejoice, yes, and I will rejoice,” Phil 1:18
- r) “And **we proclaim** Him [Jesus],” Col 1:28

Comparing Translations of καταγγέλλω (order based on variations of Rom 1:8)

Texts	Nestle-Aland 27 th Ed Greek	Latin Vulgate (4 th -5 th Century)	French Geneva (1616)	New Jerusalem Bible (1956)	King James Version (1611)	New International Version (1984)	American Standard Bible (1901)	Geneva Bible (1560)	New American Bible (1899)
Rom 1:8	καταγγέλλεται	adnuntiatur	est renommée [is made famous]	is talked of	is spoken of	being reported	is proclaimed	is published	is heralded
Acts 4:2	καταγγέλλειν	adnuntiarent	annonçaient	proclaiming	Preached	proclaiming	proclaimed	preached	proclaiming
Acts 16:17	καταγγέλλουσιν	adnuntiant	annoncent	to tell	Shew	Telling	proclaim	shewe	proclaim
Acts 16:21	καταγγέλλουσιν	adnuntiant	annoncent	advocating	Teach	advocating	set forth	preache	advocating

- 8) παραγγέλλω (13 OT LXX uses; 30 NT total uses) commanding, order; declaring: Acts 17:30, “Therefore having overlooked the times of ignorance, God is now **declaring** to men that all *people* everywhere should repent”
Acts 17:30 (NKJ), “Truly, these times of ignorance God overlooked, but now **commands** all men everywhere to repent”

Consider the more common use of παραγγέλλω as to give an order or instruction:

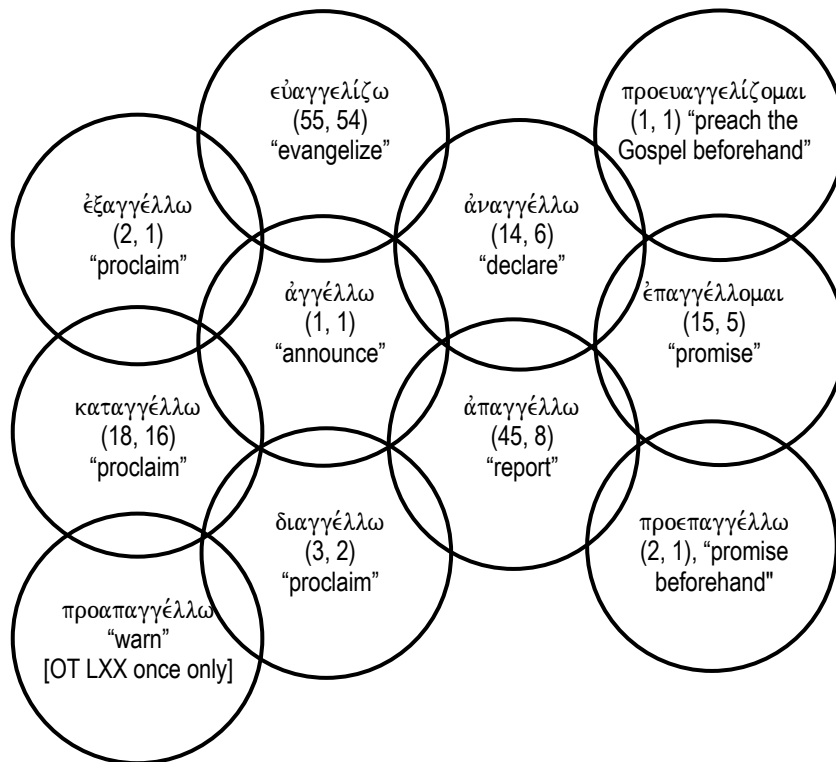
Acts 10:42, “And He **ordered** us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead”

Acts 23:30, “And when I was informed that there would be a plot against the man, I sent him to you at once, also **instructing** his accusers to bring charges against him before you.”

- 9) προαπαγγέλλω (1 OT LXX only): Ezek 33:9, “But if you on your part **warn** [Heb. *zahar*] a wicked man to turn from his way and he does not turn from his way, he will die in his iniquity, but you have delivered your life.”
- 10) προεπαγγέλλω (Ø OT LXX uses; 2 NT uses): Rom 1:2, “which He **promised beforehand** through His prophets in the holy Scriptures.”
- 11) προκαταγγέλλω (Ø OT LXX uses; 2 NT uses): announced beforehand:
 - a) “But the things which God **announced beforehand** by the mouth of all the prophets, that His Christ should suffer, He has thus fulfilled,” Acts 3:18
 - b) “Which one of the prophets did your fathers not persecute? They killed those **who had previously announced** the coming of the Righteous One, whose betrayers and murderers you have now become,” Acts 7:52
- 12) προεπαγγελίζομαι (Ø OT LXX uses; 1 NT use): Gal 3:8, “The Scriptures **preached the Gospel beforehand** to Abraham”
 - a. Compare with the combination in Heb 4:6, οἱ πρότερον εὐαγγελισθέντες, “those previously evangelized”
 - b. Compare also the nuance of the prefix “pro-” added to the word judge, when used in the noun πρόκριμα (in 1Ti 5:21), to judge beforehand, prejudice, discrimination, or bias

Considering ἀγγέλλω and its Cognates

[word] (# total NT uses, # uses deemed in evangelistic contexts)



[No LXX or NT use of the verb ἀνταγγέλλω]

Some OT examples (of the 22 OT LXX uses of εὐαγγελίζω):

“The Lord gives the command; The women **who evangelize** are a great host,” Psa 68:11 [translation mine]:

κύριος δώσει ῥῆμα τοῖς εὐαγγελιζομένοις δυνάμει πολλῇ

“**Evangelize** from day to day of his salvation,” Psa 96:2 [translation mine]:
 ὑαγγελίζεσθε ἡμέραν ἐξ ἡμέρας τὸ σωτήριον αὐτοῦ

“Behold, on the mountains the feet of him **who evangelizes, Who evangelizes** peace!” Nah 1:15 [2:1]
 (parallel to Isa 52:7) [translation mine]:
 ἰδοὺ ἐπὶ τὰ ὄρη οἱ πόδες εὐαγγελιζομένου καὶ ἀπαγγέλλοντος εἰρήνην

“And it shall come to pass *that* whosoever shall call on the name of the Lord shall be saved: for in mount Sion and in Jerusalem shall the saved one be as the Lord has said, and they that are evangelized, whom the Lord has called,” Joel 2:32 [3:5] [Translation adapted from Brenton]:
 καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται ὅτι ἐν τῷ ὄρει Σιων καὶ ἐν Ἱερουσαλημ ἔσται ἀνασωζόμενος καθότι εἶπεν κύριος καὶ εὐαγγελιζόμενοι οὖς κύριος προσέκκληται

Also, as noted above, Isaiah 40:9 (twice); 52:7 (twice); and 61:1

Interesting verb + noun groupings:

εὐαγγελίζω + ἀγαθά, Isa 52:7

εὐαγγελίζω + Ἰησοῦν, Acts 8:35

εὐαγγελίζω + κύριον Ἰησοῦν, Acts 5:42; 11:20

εὐαγγελίζω + εἰρήνην διὰ Ἰησοῦ Χριστοῦ, Acts 10:36

εὐαγγελίζω + τὸν λόγον, Acts 8:4

εὐαγγελίζω + τὴν πίστιν, Gal 1:23

εὐαγγελίζω + περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, Acts 8:12

Notice (as considered above) the use of εὐαγγέλιον with no proclamational verb, while the verb is assumed by the context (e.g. considered an ellipsis):

2 Cor 2:12:

BYZ: Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ θύρας μοι ἀνεφγμένης ἐν κυρίῳ

NAS: “Now when I came to Troas for the gospel of Christ and when a door was opened for me in the Lord,”

NKJ: “Furthermore, when I came to Troas to *preach* Christ’s gospel, and a door was opened to me by the Lord,”

b. κηρύσσω and cognate:

13) κηρύσσω - preach, proclaim (found a total of 61 times in NT):

a) Translations of κηρύσσω in evangelism situations (including John the Baptist):

(1) Having preached, 1 Cor 9:27

(2) I may preach, Mark 1:38

(3) I preach, Gal 2:2; 5:11

(4) Is preached, Matt 26:13; Mark 14:9; 1 Cor 15:12

(5) Preach (imperative), Matt 10:7

(6) Preach, Phil 1:15

(7) Preach Jesus Christ as Lord, 2 Cor 4:5

(8) κηρύξατε τὸ εὐαγγέλιον - Preach the Gospel, Mark 16:15

(9) Preach the word, 2 Tim 4:2

(10) Preached, Mark 6:12; 16:20

(11) Preached that men should repent, Mark 6:12

(12) Preaches, Acts 19:13; 2 Cor 11:4

(13) Preacher, Rom 10:14

(14) Preaching, Matt 4:23; 9:35; Mark 1:4, 7, 14, 39; Luke 3:3; 4:40, 44; 8:1, 39; Acts 8:5; 9:20; 20:25; 28:31; Rom 10:8:

Notice Some Translations of this Verb in Mark 1:7

Byzantine	KJV	NASB	Bible in Basic English	NIV	New Jerusalem Bible st	New American Bible st	NLT	CSB	NET
Καὶ ἐκήρυσσεν, λέγων	And preached, saying	And he was preaching, and saying	And he said to them all	And this was his message	In the course of his preaching he said	And this is what he proclaimed	John announced	He was preaching	He proclaimed

- (15) Preaching Christ, Phil 1:15
- (16) Preaching the kingdom of God, Acts 28:31
- (17) Proclaim (κηρύξατε), Matt 10:27
- (18) Proclaim, Mark 7:36
- (19) Proclaim Jesus, Acts 9:20
- (20) Proclaimed, Luke 8:39; Acts 10:37; 1 Tim 3:16
- (21) Proclaimed to you the Gospel of God, 1 Thess 2:9
- (22) Καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν - Luke 24:47, “And that repentance for the forgiveness of sins should be proclaimed in His name”
- (23) ἐκήρυσσέ αὐτοῖς τὸν χριστόν - “Proclaiming Christ to them,” Acts 8:5
- (24) Shall be preached, Matt 24:14; Mark 13:10; Luke 24:47
- (25) They preach, Rom 10:15
- (26) To preach, Matt 4:17; 11:1; Mark 1:45; 3:14; 5:20; Luke 9:2
- (27) To proclaim, Luke 4:18, 19; Acts 10:42
- (28) Was preached, 2 Cor 1:19
- (29) Was proclaimed, Col 1:23
- (30) We have [not] preached, 2 Cor 11:4; 1 Thess 2:9
- (31) We preach, Rom 10:8; 1 Cor 1:23; 15:11; 2 Cor 4:5

b) Interesting combinations of verbs with κηρύσσω:

- (1) ἀκούω and κηρύσσω (hear and preach), Matt 10:27; Rom 10:14; Col 1:23
- (2) διδάσκω and κηρύσσω (teach and preach), Matt 11:1
- (3) διδάσκω, κηρύσσω, and θεραπεύω (teaching, preaching, and healing), Matt 4:23; 9:35
- (4) κηρύσσω and ἐκβάλλω (preaching and casting out), Mark 1:39
- (5) κηρύσσω and λέγω:
 - (a) Preach, saying (κηρύσσετε λέγοντες), Matt 10:7
 - (b) Preaching, saying (ἐκήρυσσεν λέγων), Mark 1:7
 - (c) To preach and to say (κηρύσσειν καὶ λέγειν), Matt 4:17

c) κηρύσσω with nouns:⁶⁴⁹

- (1) Preaching the gospel, Mark 16:15
- (2) Preaching “the word of faith” (rather than the word of works), Rom 10:8

d) Some thoughts comparing the NT usage of κηρύσσω with εὐαγγελίζω:

- (1) κηρύσσω obviously always necessitates a predicate as the message, whereas in contemporary translation, the predicate “gospel,” “good news,” or “glad tidings” is supplied when none is provided as the object of εὐαγγελίζω
- (2) κηρύσσω seems to be used much more frequently in summary statements of the ministries of John the Baptist, Jesus, or Paul; likewise, εὐαγγελίζω seems to be used in particular cases describing particular instances of evangelizing
- (3) Both terms are usually used to describe the first hearing of the gospel, or that hearing of the gospel that led to the conversion of the recipient (as opposed to weekly preaching in a church, as is used today); if this is so, neither κηρύσσω nor εὐαγγελίζω in the NT actually refer to what is generally called homiletics, but rather to evangelistic preaching (by the way, please note my study of NT verbs used for follow-up ministry in Chapter 26)

14) προκηρύσσω – Acts 13:24, “after John had **proclaimed before** His coming a baptism of repentance to all the people of Israel”

c. ηγέομαι and cognate:

15) διηγέομαι – “declare:”

- a) “The people whom I formed for Myself, Will declare (Heb. *saphar*, piel, “recount, rehearse, declare”) My praise,” Isa 43:21
- b) “Return to your house and describe what great things God has done for you,” Luke 8:39

16) ἐκδιηγέομαι – “tell, relate” (2 NT uses; in LXX from Hebrew *saphar*, “count, recount, relate”), Psa 118:17; Ezek 12:6:

- a) “Behold, you scoffers, and marvel, and perish; For I am accomplishing a work in your days, A work which you will never believe, though someone should describe it to you,” Acts 13:41; citing Hab 1:5 (Heb. *saphar*, pual, to be recounted)

⁶⁴⁹Chapter 17 includes a study of nouns associated with these many verbs.

Consider also the cognate adjective, “indescribable” ἀνεκδιήγητος as found in 2 Cor 9:15, the negation of our verb:
2 Cor 9:15, “Thanks be to God for His indescribable gift!”

- 17) ἐξηγέομαι – “explain, report, describe; reveal, make fully known” (6 NT uses; 6 in LXX from Hebrew saphar, “count, recount, relate”), Job 28:27:
- a) “And they *began* to relate their experiences on the road and how He was recognized by them in the breaking of the bread,” Luke 24:35
 - b) “No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained *Him*,” John 1:18
- 18) προφητεύω – “speaking what God wants to make known: preach, expound; foretell” (28 NT uses; 110 in OT LXX), Job 28:27
- a) “But one who prophesies speaks to men for edification and exhortation and consolation,” 1 Cor 14:3
 - b) “As to this salvation, the prophets who prophesied of the grace that *would come* to you made careful search and inquiry,” 1 Pet 1:10

Comparing Select Grammatical Forms of Proclamational Verbs in Evangelistic Contexts

Form	κηρύσσω	εὐαγγελίζω	καταγγέλλω
Imperative-present-active-2 nd plural	κηρύσσετε (preach), Matt 10:7		
Imperative-aorist-active-2 nd singular	κήρυξον (preach), 2 Tim 4:2		
Imperative-aorist-active-2 nd plural	κηρύξατε (preach), Matt 10:27; Mark 16:15		
Indicative-present-active-1 st singular	κηρύσσω (I preach), Gal 2:2; 5:11		καταγγέλλω (I proclaim), Acts 17:3, 23
Indicative-present-active-3 rd singular	κηρύσσει (preaches), Acts 19:13; 2 Cor 11:4		
Indicative-present-active-1 st plural	κηρύσσομεν (we preach), Rom 10:8; 1 Cor 1:23; 15:11; 2 Cor 4:5		καταγγέλλομεν (we proclaim), Col 1:28
Indicative-present-active-2 nd plural			καταγγέλλετε (you proclaim), 1 Cor 11:26
Indicative-present-active-3 rd plural	κηρύσσουσιν (preach), Phil 1:15		καταγγέλλουσιν (proclaim), Acts 16:17, 21; 1 Cor 9:14; Phil 1:16
Indicative-present-middle-1 st singular		εὐαγγελίζομαι (I evangelize), Luke 2:10	
Indicative-present-middle-1 st plural		εὐαγγελιζόμεθα (we evangelize), Acts 13:32	
Indicative-present-passive-3 rd singular	κηρύσσεται (is preached), 1 Cor 15:12	εὐαγγελίζεται (is evangelized), Luke 16:16; Gal 1:9, 23	καταγγέλλεται (is proclaimed), Acts 13:38; Rom 1:8; Phil 1:18
Indicative-present-passive-3 rd plural		εὐαγγελίζονται (are evangelized), Matt 11:5; Luke 7:22	
Indicative-aorist-active-3 rd singular	ἐκήρυξεν (proclaimed), Acts 10:37	εὐηγγέλισεν (evangelized), Rev 10:7	
Indicative-aorist-active-1 st plural	ἐκηρύξαμεν (we have [not] preached), 2 Cor 11:4; 1 Thess 2:9		κατήγγελαμεν (we proclaimed), Acts 15:36
Indicative-aorist-active-3 rd plural	ἐκήρυξαν (preached), Mark 6:12; 16:20		κατήγγειλαν (announced), Acts 3:42
Indicative-aorist-middle-1 st singular		εὐηγγελισάμην (I evangelized), 1 Cor 15:1, 2; 2 Cor 11:7; Gal 4:13	
Indicative-aorist-middle-3 rd singular		εὐηγγέλισατο (he evangelized), Acts 8:35	
Indicative-aorist-middle-1 st plural		εὐηγγελισάμεθα (we evangelized), Gal 1:8 (2)	
Indicative-aorist-middle-3 rd plural		εὐηγγέλισαντο (they were evangelizing), Acts 8:25	
Indicative-aorist-passive-3 rd singular	ἐκηρύχθη (proclaimed), 1 Tim 3:16	εὐηγγέλισθη (were evangelized), 1 Pet 4:6	
Indicative-future-passive-3 rd singular	κηρύσσειν (shall be preached), Matt 24:14		
Indicative-imperfect-active-3 rd singular	ἐκήρυσσεν (preaching), Mark 1:7; Acts 8:5; 9:20		
Indicative-imperfect-active-3 rd plural	ἐκήρυσσον (proclaim), Mark 7:36		κατήγγελλον (they preached), Acts 13:5
Indicative-imperfect-middle-3 rd singular		εὐηγγελίζετο (he evangelized), Luke 3:18; Acts 8:40; 17:18	
Subjunctive-present-middle-1 st singular		εὐαγγελίζωμαι (I evangelize), 1 Cor 9:16 (twice); Gal 1:16	
Subjunctive-present-middle-3 rd singular		εὐαγγελίζηται (he should preach), Gal 1:8 (1)	
Subjunctive-aorist-active-1 st singular	κηρύξω (I may preach), Mark 1:38		
Subjunctive-aorist-passive-3 rd singular	κηρυχθῆ (is preached), Matt 26:13; Mark 14:9		
Subjunctive-aorist-active-3 rd plural	κηρύξωσιν (they preach), Rom 10:15		
Infinitive-present-active	κηρύσσειν (to preach), Matt 4:17; 11:1; Mark 1:45; 3:14; 5:20; Luke 9:2		καταγγέλλειν (preached), Acts 4:2; 26:23
Infinitive-present-middle		εὐαγγελίζεσθαι (to evangelize), Rom 15:20; 1 Cor 1:17	

Form	κηρύσσω	εὐαγγελίζω	καταγγέλλω
Infinitive-aorist-active	κηρύξαι (to proclaim), Luke 4:18, 19; Acts 10:42	εὐαγγελίσαι (to evangelize), Rev 14:6	
Infinitive-aorist-middle		εὐαγγελίσασθαι (to evangelize), Luke 1:19; 4:18, 43; Acts 16:10; Rom 1:15; 2 Cor 10:16; Eph 3:8	
Infinitive-aorist-passive	κηρυχθῆναι (be preached), Mark 13:10; Luke 24:47		
Participle-present-active-nominative-masculine-singular	κηρύσσων (preaching), Matt 4:23; 9:35; Mark 1:4, 14, 39; Luke 3:3; 4:44; 8:1, 39; Acts 20:25; 28:31		καταγγέλλων (declaring), 1 Cor 2:1
Participle-present-active-genitive-masculine-singular	κηρύσσοντος (preacher), Rom 10:14		
Participle-present-middle-nominative-masculine-singular		εὐαγγελιζόμενος (evangelizing), Luke 8:1; Acts 10:36; 1 Cor 9:18	
Participle-present-middle-nominative-masculine-plural		εὐαγγελιζόμενοι (evangelizing), Luke 9:6; Acts 5:42; 8:4; 11:20; 14:7, 15; 15:35	
Participle-present-middle-dative-masculine-singular		εὐαγγελιζομένῳ (evangelizing), Acts 8:12	
Participle-present-middle-genitive-masculine-singular		εὐαγγελιζομένου (evangelizing), Luke 20:1	
Participle-present-middle-genitive-masculine-plural		εὐαγγελιζομένων (evangelizing), Rom 10:15 (twice)	
Participle-aorist-active-nominative-masculine-singular	κηρύξας (having preached), 1 Cor 9:27		
Participle-aorist-middle-nominative-masculine-plural		εὐαγγελισάμενοί (they had evangelized), Acts 14:21	
Participle-aorist-middle-genitive-masculine-singular		εὐαγγελισάμενου (evangelizing), 1 Thess 3:6	
Participle-aorist-middle-genitive-masculine-plural		εὐαγγελισάμενων (have evangelized), 1 Pet 1:12	
Participle-aorist-passive-nominative-neuter-singular		εὐαγγελισθῆν (was evangelized), Gal 1:11; 1 Pet 1:25	
Participle-aorist-passive-nominative-masculine-plural		εὐαγγελισθέντες (were evangelized), Heb 4:6	
Participle-aorist-passive-genitive-neuter-singular	κηρυχθέντος (was proclaimed), Col 1:23		
Participle-aorist-passive-nominative-masculine-singular	κηρυχθείς (was preached), 2 Cor 1:19		
Participle-perfect-passive-nominative-masculine-plural		εὐηγγελισμένοι (we were evangelized), Heb 4:2	
Some Totals for Comparison	4 Imperatives (3 forms) 10 Indicative-present (5 forms) 6 Indicative-aorist (4 forms) 1 Indicative-future (1 form) 4 Indicative-imperfect (2 forms) 4 Subjunctive-aorist (3 forms) 6 Infinitive-present (1 form) 5 Infinitive-aorist (2 forms) 12 Participle-present (2 forms) 3 Participle-aorist (3 forms) 61 Total uses	7 Indicative-present (4 forms) 9 Indicative-aorist (6 forms) 3 Indicative-imperfect (1 form) 4 Subjunctive-present (2 forms) 2 Infinitive-present (1 form) 8 Infinitive-aorist (2 forms) 14 Participle-present (5 forms) 6 Participle-aorist (5 forms) 1 Participle-perfect (1 form) 55 Total uses	11 Indicative-present (5 forms) 2 Indicative-aorist (2 forms) 1 Indicative-imperfect (1 form) 2 Infinitive-present (1 form) 1 Participle-present (1 form) 18 Total uses
Preliminary Thoughts	κηρύσσω is uniquely used for imperatives (4 uses at 7%), including 15 participles (25%)	εὐαγγελίζω is used predominantly in narratives relating to evangelizing, including 21 participles (39%)	καταγγέλλω is used especially when speaking of evangelizing (positively or negatively), most uses being in the indicative form (78%)
Contextual Emphases	κηρύσσω appears to be an umbrella term for proclaiming, which receives the imperative emphases	εὐαγγελίζω seems to speak to that proclamation of the Gospel which leads to a hearing of faith followed by a response of faith in the Gospel (cf. 1 Cor 15:1-2)	καταγγέλλω seems to be used in contexts where there is an emotionally-negative response by the hearer or a more emotionally-charged context of proclamation

3—TO TESTIFY

d. μαρτυρέω (Eng. martyr) and cognates:

Introduction: The 1669 French Geneva Bible’s three use of the word “protest,” came from translating μαρτυρέω twice and διαμαρτύρομαι once, all in edification contexts.⁶⁵⁰

19) μαρτυρέω (76 NT uses; 46 Johanine; 11 in Acts) – bearing witness, testifying:

Evangelistic Uses:

John 1:7, 8, 15, 32, 34; 3:11, 3:26, 32; 4:39; 5:31, 32 [2], 33, 36, 37, 39; 8:13, 14, 18 [2]; 10:25; 12:17; 15:26, 27; 18:37; 19:35; 21:24; Acts 10:43; 14:3; 23:11; Rom 3:21; 1 Cor 15:15; 1 Tim 6:13; Heb 7:17; 10:15; 1 John 1:2, 4:14; 5:9, 10; Rev 1:2; 22:20

Translated as “Protest” in 1560 English Geneva Bible, Rev 22:18

Food for thought: a less equivocal translation of μαρτυρέω: **to testify** (e.g. NAS translation of 1 Tim 6:13)

a) Several evangelistic examples:

- (1) “He **will bear witness** of Me, and you *will bear witness* also,” John 15:26-27
- (2) “**Bearing witness** [testifying] to the word of His grace,” Acts 14:3
- (3) “So **you must witness** [testify] in Rome also,” Acts 23:11
- (4) “But now apart from the Law *the* righteousness of God has been manifested, **being witnessed** by the Law and the Prophets,” Rom 3:21
- (5) “I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who **testified** the good confession before Pontius Pilate,” 1 Tim 6:13
- (6) “And the life was manifested, and we have seen and **bear witness** and proclaim to you the eternal life, which was with the Father and was manifested to us,” 1 John 1:2

b) Varieties of translation of John 3:26, “And they came to John and said to him, ‘Rabbi, He who was with you beyond the Jordan, to whom **you have borne witness**, behold, He is baptizing, and all are coming to Him.’”

Various Translations of μαρτυρέω in John 3:26

Testified	Have testified	Said	Gavest testimony	Have born witness	Barest witness
New International	New King James	New Living Translation	Douay-Rheims	New American Standard	King James

c) Translations of 1 Tim 2:6, “who gave Himself as a ransom for all, the testimony *borne* at the proper time”

Various Translations of μαρτυρέω in 1 Timothy 2:6

	Future Tense	Future Tense	Present Tense	Past Action	Past Tense	Past Tense
Greek Byzantine	Etheridge (from Syriac)	KJV	NAS (1977)	NAU (1995)	NIV	Murdock (from Syriac)
ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίους	who gave himself a ransom for every man; a testimony which cometh in its time.	Who gave himself a ransom for all, to be testified in due time	who gave Himself as a ransom for all, the testimony <i>borne</i> at the proper time	who gave Himself as a ransom for all, the testimony <i>given</i> at the proper time	who gave himself as a ransom for all men—the testimony given in its proper time.	who gave himself a ransom for every man; a testimony that arrived in due time.

Some evangelistic implications of the translation of μαρτυρέω in 1 Timothy 2:6:

Is Paul referring to past completed action: hence the sending of Christ by God to earth as a testimony?

Is Paul referring to continued action: hence, the testimony of Jesus as he heralds (see 1 Tim 2:7) it in one city and another?

⁶⁵⁰See examples in Chapter 26.

Can “testimony” in 1 Timothy 2:6 also apply to the testimony of Christians today, as they bear witness of Christ in due season to persons who have not yet heard? In which case, when they hear, it becomes their *kairos* moment?

- d) The Holy Spirit also bearing witness of the work of Christ:
 Heb 10:15, 17, “And the Holy Spirit also **bears witness** to us; for after saying, ...And their sins and their iniquities will I remember no more”
 1 John 5:6-7, “This is the one who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit who **bears witness**, because the Spirit is the truth”
- e) God also bore witness by giving the Holy Spirit:
 Acts 15:8, “And God, who knows the heart, **bore witness** to them, giving them the Holy Spirit, just as He also did to us”
- f) Example of NT use in a non-evangelistic context:
 Acts 26:5, “Since they have known about me for a long time previously, if they are willing to **testify**, that I lived *as* a Pharisee according to the strictest sect of our religion”
- g) **A look at the translation of μαρτυρέω in Heb 11:2:**

Having more to do with being and/or giving testimony or witness

Byzantine Textform	Tyndale; Geneva	Bishops; KJV	Young's	Darby; DRA ² ; NKJ	ERV; ASV	NAS	CSB	RSV
ἐμαρτυρήθησαν	were well reported of	obtained a good report	were ... testified of	have obtained testimony	had witness borne to them	gained approval	were approved	received divine approval
ἔν ταύτη γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.	By it the elders were well reported of	For by it, the elders obtained a good report	for in this were the elders testified of	For in <i>the power of this</i> the elders have obtained testimony	For therein the elders had witness borne to them	For by it the men of old gained approval	For by it our ancestors were approved	For by it the men of old received divine approval

Having less to do with being and/or giving testimony or witness

GNT ²	NIV	ESV	NET	NJB ²	NAB ²	NLT	CEV ²	Message
won God's approval	were commended for	received their commendation	received God's commendation	are acknowledged	were well attested	earned a good reputation	made ... pleasing to God	distinguished ... set them above
It was by their faith that people of ancient times won God's approval	This is what the ancients were commended for	For by it the people of old received their commendation	For by it the people of old received God's commendation	It is for their faith that our ancestors are acknowledged	Because of it the ancients were well attested	Through their faith, the people in days of old earned a good reputation	It was their faith that made our ancestors pleasing to God.	The act of faith is what distinguished our ancestors, set them above the crowd.

- (1) Possible proclamatory translations:
 Mine: “For by it the elders received testimony [μαρτυρέω@viap3p]”
 Mine: “For by it the elders were testifying”
 Mine: “For by it the elders were bearing witness”
 Mine: “For by it the elders bore witness”
 Mine: “For by it testified the men of old”
 And wherein they still speak, cf. Heb 11:4
Much like the heavens declare the glory of God, Psa 19:1
- (2) Can the passive voice...
 Include an emphatic element at times?
 Include the element that they themselves were the testimony of which they were bearing witness?
- (3) For example:
 “By faith Adoniram Judson went to Burma to evangelize the Burmese”
 “Adoniram Judson bore witness of his faith”

(4) Other passive uses of (following Gingrich's delineation for passive use):

(a) "Be witnessed, have witness born":

Rom 3:21, "But now the righteousness of God apart from the law is revealed, being witnessed [μαρτυρέω@vppnfs] by the Law and the Prophets,"

Heb 7:8, "Here mortal men receive tithes, but there he *receives them*, of whom it is witnessed [μαρτυρέω@vppnms] that he lives."

Heb 7:17 (NKJ), "For He testifies [μαρτυρέω@vipa3s]: 'You *are* a priest forever According to the order of Melchizedek.'"

Heb 7:17 (NAS), "For it is witnessed [μαρτυρέω@vipp3s] *of Him*, 'Thou art a priest forever According to the order of Melchizedek.'"

(b) "Be well spoken of, be approved":

Acts 6:3, "Therefore, brethren, seek out from among you seven men of *good* reputation [μαρτυρέω@vpppamp], full of the Holy Spirit and wisdom, whom we may appoint over this business;"

Acts 10:22, "And they said, 'Cornelius *the* centurion, a just man, one who fears God and has a good reputation [μαρτυρέω@vppnms] among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you.'"

Acts 16:2, "He was well spoken of [μαρτυρέω@viip3s] by the brethren who were at Lystra and Iconium."

Acts 22:12, "Then a certain Ananias, a devout man according to the law, having a good testimony [μαρτυρέω@vppnms] with all the Jews who dwelt *there*,"

Heb 11:2, "For by it the elders obtained a *good* testimony [μαρτυρέω@viap3p]."

Heb 11:4, "By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness [μαρτυρέω@viap3s] that he was righteous, God testifying of his gifts; and through it he being dead still speaks."

Heb 11:5, "By faith Enoch was taken away so that he did not see death, 'and was not found, because God had taken him'; for before he was taken he had this testimony [μαρτυρέω@vixp3s], that he pleased God."

Heb 11:39, "And all these, having obtained a good testimony [μαρτυρέω@vrapnmp] through faith, did not receive the promise,"

Concerning συμμαρτυρέω (3 NT uses)—to bear witness with or within by the conscience:⁶⁵¹

Rom 2:15, "in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them"

Rom 8:16, "The Spirit Himself bears witness with our spirit that we are children of God"

Rom 9:1, "I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit"

20) μαρτυρομαι (5 NT uses) – testifying:

a) Evangelistic context – Acts 26:22, "And so, having obtained help from God, I stand to this day **testifying** both to small and great, stating nothing but what the Prophets and Moses said was going to take place"

n2) ἡ μαρτυρία (37 NT uses), testimony, evidence + ἔχω (710 NT uses) to hold, maintain, have:

Introduction: Interesting for this word, is that Psalm 119 uses it 23 times in the plural (based on the LXX) to refer to God's special revelation. As if God's testimony is not solely locked in a book, but in the New Testament, Christians are commanded to verbalized those words through bearing witness of the Gospel.

The issue of "lifestyle evangelism" versus "verbal evangelism" flows from this word: is it the lifestyle of the believer that is a witness (e.g. outward obedience to monastic vows, etc.) or is it the words of the believer that bear witness? In fact, 2 Cor 3:2-3 seems to link the two ideas together, as Paul is referring to the work of the Holy Spirit in the lives of those that he led to Christ. A work that produces not only visible fruit through the changed life of the believer, but also the fruit of verbal witness, 2 Cor 5:11, 14, 19-20.

a) "And because of the testimony which they had maintained," Rev 6:9

b) "And have the testimony of Jesus Christ," Rev 12:17 (NKJ)

⁶⁵¹Notice the emphatic emphasis of the Louw-Nida Lexicon: "33.266 συμμαρτυρέω: to provide confirming evidence by means of a testimony – 'to support by testimony, to provide supporting evidence, to testify in support.' συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως 'their consciences testify in support of this' Ro 2.15. It may be necessary in some languages to translate this phrase in Ro 2.15 as 'their consciences say to them that this is true.'"

Translations of the μαρτυρία + ἔχω Word Pair in Rev 12:17

[Notice the proclamational or non-proclamational emphases based on a preposition or verb]

Byzantine Greek	Latin Vulgate	Tyndale; Geneva; Bishops; KJV; NKJ	Young's (1862)	ERV (1885); ASV	NASB; NIV	RSV	NAB ^z	NJB ^z	TNIV	CSB	NLT	NET
καὶ ἔχόντων τὴν μαρτυρίαν Ἰησοῦ	et habent testimonium Jesu Christi	and have the testimony of Iesus Christe	and having the testimony of Iesus Christ	and hold the testimony of Iesus	and hold to the testimony of Iesus	and bear testimony to Iesus	and bear witness to Iesus	and have in themselves the witness of Iesus	and hold fast their testimony about Iesus	and have the testimony about Iesus	and maintain their testimony for Iesus	and hold to the testimony about Iesus

c) “Your brethren who hold the testimony of Iesus,” Rev 19:10

For similar usages, see:

- (1) “What further need do we have of testimony?” Luke 22:71
- (2) “But the witness which I have is greater than *that of John*,” John 5:36
- (3) “Moreover he must have a good testimony among those who are outside,” 1 Tim 3:7 (NKJ)

n3) τὸ μαρτύριον (19/20 NT uses) – **giving witness** to the resurrection of the Lord Iesus, Acts 4:33

21) διαμαρτύρομαι (15 NT uses) – affirm solemnly, testify emphatically, warn [cf. Lk 16:28], “protest” [1560 English Geneva Bible, 2 Tim 2:14] (also used of follow-up):

- a) That he may **warn** them, Luke 16:28
- b) Solemnly testifying to the Jews, Acts 18:5, 20:21 (and Greeks), 28:23
- c) Solemnly to testify, Acts 10:42 (prior to their salvation)
- d) Solemnly witnessed, Acts 23:11
- e) Testify solemnly, Acts 20:24

Consider the importance of the usage of this verb in Mose’s warning to heed his Song:

Deut 32:46, “he said to them, ‘Take to your heart all the words with which **I am warning** you today, which you shall command your sons to observe carefully, *even* all the words of this law.’”

22) συμμαρτυρέω (3 total NT uses; 2 evangelistic) – to bear witness, confirm:

Rom 2:15, “in that they show the work of the Law written in their hearts, their conscience **bearing witness**, and their thoughts alternately accusing or else defending them.”

Rom 8:16, “The Spirit Himself **bears witness** with our spirit that we are children of God.”

Also one non-evangelistic use:

Rom 9:1, “I am telling the truth in Christ, I am not lying, my conscience **bearing** me **witness** in the Holy Spirit, that I have great sorrow and unceasing grief in my heart.”

*) An interesting verse of interest in the μαρτυρέω word group:

- a) Acts 23:11 includes in parallel form both διαμαρτύρομαι and μαρτυρέω:

“But on the night *immediately* following, the Lord stood at his side and said, ‘Take courage; for as **you have solemnly witnessed** to My cause at Jerusalem, so **you must witness** at Rome also,’” Acts 23:11

4—TO SPEAK OR SAY

e. λαλέω and cognate:

23) λαλέω (296 NT uses), to talk, speak (cf. Matt 13:3):

- a) For it is not you who **speak**, but *it is* the Spirit of your Father who **speaks** in you, Matt 10:20; cf. Mark 13:11; Luke 12:11-12
- b) What I tell you in the darkness, **speak** in the light, Matt 10:27
- c) All these things Iesus spoke to the crowds in parables, and He did not **speak** to them without a parable (most uses of Iesus “speaking” are not included in this list), Matt 13:34; cf. Matt 13:10-17; Mark 4:10-13, 33-34; Luke 8:9-10; John 10:6; 16:25
- d) And many were gathered together, so that there was no longer room, not even near the door; and He was **speaking** the word to them, Mark 2:2

- e) and continued to **speak** of Him to all those who were looking for the redemption of Jerusalem, Luke 2:38
- f) The two disciples heard him **speak**, and they followed Jesus, John 1:36
- g) The officers answered, “Never has a man spoken the way this man **speaks**,” John 1:46
- h) For I did not **speak** on My own initiative, but the Father Himself who sent Me has given Me a commandment *as to* what to say and what to **speak**. I know that His commandment is eternal life; therefore the things I **speak**, I **speak** just as the Father has told Me, John 12:49-50
- i) Jesus answered him, “I **have spoken** openly to the world; I always taught in synagogues, and in the temple, where all the Jews come together; and I **spoke** nothing in secret, Joh 18:20
- j) And as they were **speaking** to the people, Acts 4:1
- k) Let us warn them to **speak** no more to any man in this name, Acts 4:17
- l) For we cannot stop **speaking** what we have seen and heard, Acts 4:20
- m) Grant that Thy bond-servants may **speak** Thy word with all confidence, Acts 4:29
- n) **Speak** the Word of God, Acts 4:31, Phil 1:14
- o) Stand and **speak** to the people in the temple the whole message of this Life, Acts 5:20
- p) They flogged them and ordered them to **speak** no more in the name of Jesus, Acts 5:40
- q) they were unable to cope with the wisdom and the Spirit with which he was **speaking**, Acts 6:10
- r) We have heard him **speak** ... This man incessantly **speaks**, Acts 6:11, 13
- s) **Had ... spoken** the word of the Lord, Acts 8:25
- t) While Peter was still **speaking** these words, Acts 10:44, cf. Acts 11:15
- u) He shall **speak** words to you by which you will be saved, Acts 11:14
- v) **Speaking** the word to no one except to Jews alone, Acts 11:19
- w) **Speaking** to the Greeks also, preaching the Lord Jesus, Acts 11:20
- x) That these things may be **spoken** to them the next Sabbath, Acts 13:42
- y) Contradicting the things **spoken** by Paul, Acts 13:45
- z) The same heard Paul **speaking**, Acts 14:9
- aa) **Had spoken** the word, Acts 14:25
- ab) **Speak** the word, Acts 16:6
- ac) The Lord opened her heart to respond to the things **spoken** by Paul, Acts 16:14
- ad) And they **spoke** the word of the Lord to him, Acts 16:32
- ae) Go on **speaking** (vs. fearful silence), Acts 18:9
- af) he was **speaking** and teaching accurately the things concerning Jesus, Acts 18:25
- ag) Allow me to **speak** to the people, Acts 21:39
- ah) And I **speak** to him with confidence, Acts 26:26
- ai) Some were being persuaded by the things **spoken**, but others would not believe, Acts 28:24
- aj) We **speak** in Christ in the sight of God, 2 Cor 2:17
- ak) I believed, therefore I **spoke**, 2 Cor 4:13
- al) We believe therefore we **speak**, 2 Cor 4:13
- am) That in *proclaiming* it I may speak boldly, as I ought to **speak**, Eph 6:20
- an) Have far more courage to **speak** the word of God without fear, Phil 1:14

Unpacking this powerful verse:

NKJ: “and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear,” Phil 1:14

Greek (Byzantine): καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου, περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν

πείθω (verb) – “persuaded by my chains” (54 NT uses)

περισσοτέρως (adverb) – “[have] abundantly” (13 NT uses)

τολμάω (verb) – to dare, be brave, have courage:

15 NT uses:

Of the scribes and pharisees no longer daring to ask Jesus questions, Matt 22:46;

Mark 12:34; Luke 20:40

Of Joseph of Arimathea daring to ask for the body of Christ, Mark 15:43):

Of the disciples not daring to ask if it was Jesus, John 21:12

Of no one daring to join the disciples (due to the signs and wonders of the apostles), Acts 5:13

Of Moses not daring to look at the burning bush, Acts 7:32

Of one perhaps daring to die for a good man, Rom 5:7

Of Paul not daring to take credit for any other man’s work, Rom 15:18

Of a Christian daring to take another to court, 1 Cor 6:1

Of the accusation of the Corinthian church of Paul’s boldness when absent, 2 Cor 10:2, or in his letters, 2 Cor 10:12

Of Paul matching boldness for boldness, 2 Cor 11:21

Of Michael the archangel not daring to pronounce an accusation against the devil,
Jude 9

Hence “are abundantly daring” or “have abundant courage”
ἀφόβως (adverb) – fearlessly (4 NT uses, Luke 1:74; 1 Cor 16:10; Jude 12)
τὸν λόγον λαλεῖν - to speak the word

Other translations of Phil 1:14:

1560 English Geneva: “In so much that manie of the brethren in the Lord are boldened through my bandes, and dare more frankly speake the worde”

King James: “And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear”

English Darby: “and that the most of the brethren, trusting in *the* Lord through my bonds, dare more abundantly to speak the word of God fearlessly”

My amalgamation: “And that many of the brethren in the Lord, persuaded by my chains, dare more abundantly to speak the word of God fearlessly”

- ao) So that we may **speak** forth the mystery of Christ ... in the way I ought to **speak**, Col 4:3-4
- ap) To **speak** to you the Gospel of God, 1 Thess 2:2
(note the “Bible in Basic English” [1949, 1964] translation: “we gave you the good news”)
- aq) But just as we have been approved by God to be entrusted with the gospel, so **we speak**, 1 Thess 2:4
- ar) Hindering us from **speaking** to the Gentiles that they might be saved, 1 Thess 2:16

24) προσλαλέω (2 NT uses) – to speak to:

- a) I requested to see you and **to speak with you**, Acts 28:20

f. λέγω and cognates:

25) λέγω (2353/2356 total NT uses) - speak:

- a) Or what you **are to say**, Luke 12:11
- b) Giving attention to what was **said** by Philip, Acts 8:6
- c) “**Say it**,” Acts 13:15
- d) And Paul and Barnabas spoke out boldly and **said**, Acts 13:46
- e) And **saying**,” Acts 14:15
- f) **Saying** these things, Acts 14:18
- g) What would this babbler **say**? Acts 17:18
- h) He spoke to them in the Hebrew dialect, **saying**, Acts 21:40
- i) And when the governor had nodded for him **to speak**, Paul responded, Acts 24:10
- j) “You are permitted **to speak** for yourself,” Acts 26:1
- k) **Saying** nothing but, Acts 26:22
- l) Some were being persuaded by the things **spoken**, Acts 28:24
- m) **Saying**, “Know the LORD,” Heb 8:11
- n) And let him who hears **say**, “Come!” Rev 22:17

26) ἀπολογέομαι (10 total NT uses) – say in defense:

- a) Do not worry about how or what you are to speak in your defense, Luke 12:11
- b) Not to prepare beforehand to defend yourselves, Luke 21:14
- c) I cheerfully make my defense, Acts 24:10
- d) Paul stretched forth his hand, and answered for himself, Acts 26:1
- e) I consider myself fortunate, King Agrippa, that I am about to make my defense before you today, Acts 26:2
- f) And while *Paul* was saying this in his defense, Acts 26:24

For further consideration—does this verb lean toward?

Trying to develop rational proofs of or for the Gospel—as in seeking to defend it, because the Gospel needs to be defended, as does the defense attorney in the court of law?

Or: Explaining it to those who do not understand it, as the Gospel needs no defense:

For the Gospel is powerful in and of itself

For God makes it self-evident to those whom He wants to reach (“Let him who has ears hear”)?

Does Paul, in his “defense” or in “defense” of the Gospel, ever provide rational proofs, either in the Book of Acts, which has ample judicial material from the hand of Luke,

or in his epistles, which also have opportunity for such topics, be it Romans 1, 1 Corinthians 1-2, or the book of Galatians?

How are the English noun “explanation” and verb “explain” generally used in the NT?

The English word “explanation” is found three times in the NAS: Eccl 7:25, 27; Dan 5:12:

In Eccl 7:25 it translates as a noun the Hebrew *cheshbon* (reasoning), the Greek ψῆφος (smooth stone), and the Latin *rationem*

In Eccl 7:27 it translates as a noun the Hebrew *cheshbon* (reasoning), the Greek λογισμός (reasoning), and the Latin *rationem*

In Dan 5:12 it translates as a verb the Aramaic *achavah* (declaration) and the Greek ἀναγγέλλω (report, make known)

The English verb “explain” is used 12 times for the NAS as translations of:

φράζω (Matt 13:36 [BYZ]; 15:15; 2 total uses in NT)

or from: διασαφέω (Matt 13:36 [NA27]; 18:31; 2 total uses in NT)

ἐπιλύω (Mark 4:34; 2 total NT uses), the other use is Acts 19:29 in which it is translated “determined”

διερμηνεύω (Luke 24:27; 6 total NT uses)

διανοίγω (Luke 24:32; Acts 17:3; 8 total NT uses)

ἐξηγέομαι (John 1:18; Acts 10:8; 6 total NT uses)

ἐκτίθημι (Acts 11:4; 18:26; 28:23; 4 total NT uses)

δυσερμήνευτος λέγειν (Heb 5:11; this is the single NT use of the adjective δυσερμήνευτος)

Conclusions:

The English noun “explanation” is never used in the NT of the NAS

Whereas the English verb “explain” is used to translate 6 verbs and one verbal group, none of which are for the verb ἀπολογέομαι

Could there be a predisposed translation of the the word ἀπολογέομαι and ἀπολογία (below) using the English root “defense” due to the predetermined historical-theological uses of these verses to provide prooftexts for the field of apologetics and many other philosophical-theological areas of inquiry within Christianity?

n4) ἡ ἀπολογία (8 total NT uses; Eng. apologetics) – noun: a speech in defense (almost exclusively in a judicial sense):

- a) Hear my defense which I now *offer* to you, Acts 22:1
What if ἀπολογία were translated “explanation”?
- b) In the defense [of the Gospel], Phil 1:7
- c) Knowing that I am appointed for the defense of the gospel, Phil 1:16
- d) At my first defense no one supported me, 2 Tim 4:16
- e) Always being ready to make a defense, 1 Pet 3:15

Various Translations of πρὸς ἀπολογία in 1 Peter 3:15

Johnston Modified (2007)	New American Standard (1978)	King James (1611/1769)	New Living Translation (2004)	New American Bible (1991)	Douay-Rheims (1899)
tell the reason	to make a defense	to <i>give</i> an answer	to explain it	to give an explanation	to satisfy
always eager to tell the reason to everyone who requests a word about the hope that is in you	always <i>being</i> ready to make a defense to everyone who asks you to give an account for the hope that is in you	and <i>be</i> ready always to <i>give</i> an answer to every man that asketh you a reason of the hope that is in you	And if you are asked about your Christian hope, always be ready to explain it	Always be ready to give an explanation to anyone who asks you for a reason for your hope	being ready always to satisfy every one that asketh you a reason of that hope which is in you

27) διαλέγομαι (13 NT uses; Eng. dialogue) - “**reason**” (1560 English Geneva Bible, “dispute”):

Introduction: This word is used 10 times in Acts, and primarily for evangelism; but it is also used for follow-up discipleship (Acts 19:9), and to explain that Paul did not seem to evangelize during his last visit to Jerusalem (Acts 24:12). It is also used from the mouth of the Lord in Isa 63:1:

Isa 63:1, “Who is this who comes from Edom, With garments of glowing colors from Bozrah, This One who is majestic in His apparel, Marching in the greatness of His strength? **‘It is I who speak in righteousness, mighty to save.’**”
 ‘ἐγὼ διαλέγομαι δικαιοσύνην καὶ κρίσιν σωτηρίου.’

cf. Acts 24:15, “And as he was discussing righteousness, self-control and the judgment to come, Felix became frightened and said, ‘Go away for the present, and when I find time, I will summon you.’”
 Διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης

Jerome’s Latin Vulgate translated this Greek term by three Latin verbs:

disputo [11 times] meaning to weigh, examine, investigate, treat, discuss, explain;⁶⁵²

dissero [1 time, Acts 17:2!] meaning to examine, argue, discuss, speak, harangue, discourse, treat;⁶⁵³

dico [1 time, Heb 12:5] meaning to say, speak, utter, tell, mention, relate, affirm, declare, state, assert⁶⁵⁴

The student of church history recognizes the use of this word by way of the numerous “disputations” that have taken place between people of differing points of view, the most famous of these may be the Ninety-Five Theses of Martin Luther as he called for a “disputation” on the concepts enumerated in 1517.⁶⁵⁵

Today the term could be confused with the modern missiological concept of “dialogue”, as used by the World Council of Churches,⁶⁵⁶ a term which has taken on the meaning of the

⁶⁵²“**dis-putō** āvī, ātus, āre, to weigh, examine, investigate, treat, discuss, explain: *de singulis sententiis breviter: ad id: multa de sideribus, Cs.: de omni re in contrarias partes: esse in utramque partem disputatum, Cs.* — To argue, maintain, insist: *palam: copiose: non ita disputo*, such is not my argument: *qui contra disputant*, opponents: *pro omnibus et contra omnia: isti in eo disputant*, Contaminari non decere fabulas, T.: *nihil contra: contra te: quod disputari contra nullo pacto potest*, cannot be disputed: *quid desiderem, non quid viderim*, the question is, etc.” (Charlton T. Lewis, *An Elementary Latin Dictionary* [1890]).

⁶⁵³“**dis-serō** rūī, rtus, ere, to examine, argue, discuss, speak, harangue, discourse, treat: *mecum: pluribus verbis sit disserendum: philosophiae pars, quae est disserendi: de omnibus rebus in contrarias partis: pro legibus, L.: contra ista: permulta de eloquentiā cum Antonio: haec subtilins: aliqua in contione huiuscemodi verbis, S.: libertatis bona, Ta.: nihil esse in auspiciis*” (ibid.).

⁶⁵⁴Ibid.

⁶⁵⁵“In the desire and with the purpose of elucidating the truth, a disputation will be held on the underwritten propositions at Wittemberg, under the presidency of the Reverend Father Martin Luther, Monk of the Order of St. Augustine, Master of Arts and of Sacred Theology, and ordinary Reader of the same in that place. He therefore asks those who cannot be present and discuss the subject with us orally, to do so by letter in their absence. In the name of our Lord Jesus Christ. Amen” (Martin Luther, “Preamble: Ninety Five Theses”; available at: http://www.ccel.org/ccel/luther/first_prin.iv.i.ii.html [online]; accessed: 9 Oct 2006; Internet).

⁶⁵⁶“It was not until the 1950s that the relationship of Christianity to other faiths again became a vital concern. A theologian from Asia, D. T. Niles, again raised the issue at the Evanston Assembly [of the World Council of Churches] in 1954. The Report on Evangelism spoke of the renaissance non-Christian religions which ‘necessitate a new approach in our evangelizing task.’ This led to a long-term study on ‘The Word of God and the Living Faiths of Men,’ endorsed by both the Central Committee of the WCC in 1956 and the Ghana Assembly of the IMC [International Missionary Council] in 1958. A meeting in Nagpur, India in 1961 evaluated the work done in a number of consultations, and indicated points of agreement and those requiring further discussion. These included the realization that religions are living faiths; an awareness of human solidarity in common humanity; the need for a re-evaluation of the relationship of the gospel to other religions; and the need for a fresh approach to the task of Christian witness. The New Delhi Assembly of the WCC in 1961 voted to continue the study, ‘The Word of God and the Living Faiths of Men,’ through work at local study centers. It also encouraged dialogue in order to witness effectively. ...

“The Mexico City statement [1963] affirmed that dialogue is a serious endeavor. Through dialogue Christians seek to be open to hearing the other partner, yet without denying the finality of the Christian revelation since both partners are open to the dialogue of God with humanity” (Rodger C. Bassham, *Mission Theology: 1948-1975 Years of Worldwide Creative Tension Ecumenical, Evangelical, and Roman Catholic* (Pasadena: William Carey Library, 1979), 84-85).

Greek συμβάλλω (Acts 17:18, meaning to converse, confer; consider, ponder) or perhaps the Greek word διαλογίζομαι [see below under “Words NOT Used for Evangelizing”]; “dialogue” was then used in a missiological sense in 1964 by Rome⁶⁵⁷ and then in 1974 by Evangelicals in the Lausanne Covenant.⁶⁵⁸

- a) “And according to Paul’s custom, he went to them, and for three Sabbaths **reasoned** with them from the Scriptures,” Acts 17:2
- b) “So he was **reasoning** in the synagogue with the Jews and the God-fearing *Gentiles*, and in the market place every day with those who happened to be present,” Acts 17:17
- c) “And he was **reasoning** in the synagogue every Sabbath and trying to persuade Jews and Greeks,” Acts 18:4
- d) “And they came to Ephesus, and he left them there. Now he himself entered the synagogue and **reasoned** with the Jews,” Acts 18:19
- e) “**Reasoning** and persuading *them* about the kingdom of God, Acts 19:8
- f) “He was **discussing** righteousness, self-control and the judgment to come,” Acts 24:25

Consider also, for example, the context and use of διαλέγομαι in other NT contexts, which is quite different than the concept of “dialogue” as used in the Lausanne:

Mark 9:34 (NIV), “But they kept quiet because on the way **they had argued** about who was the greatest”

Heb 12:5, “and you have forgotten the exhortation which **is addressed** to you as sons, ‘My son, do not regard lightly the discipline of the Lord, Nor faint when you are reproved by Him’”

Jude 1:9, “But Michael the archangel, when he disputed with the devil and **argued** about the body of Moses, did not dare pronounce against him a railing judgment, but said, ‘The Lord rebuke you.’”

For a consideration of the NT weight of διαλέγομαι, there are two other terms available to Luke in writing:

- (1) συμβάλλω, “converse,” from Luke 14:31; Acts 4:15; 17:18; 18:27; 20:14
- (2) ὁμιλέω [from which derives the English “homiletics”], “converse,” from Luke 24:14, 15; Acts 20:11, 24:26

In consideration of Paul’s ill consideration of the thoughts of man in 1 Corinthians 1-3:

Psa 94:11, “The LORD knows the thoughts of man, That they are a *mere* breath [“vain” or “futile”].”

Isa 55:8-9, “For My thoughts are not your thoughts, Neither are your ways My ways,” declares the LORD. “For *as* the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.”

⁶⁵⁷Part III, the final portion of the 1964 encyclical *Ecclesiam Suam* of Paul VI is titled, “The Dialogue,” comprising of sections 58-118. In this portion Paul VI explained: “we think it [mission] can be described as consisting of a series of concentric circles around the central point in which God has placed us” (Paul VI, *Ecclesiam Suam: On the Ways in Which the Church Must Carry Out Its Mission in the Contemporary World* [6 August 1964], §96; available at: <http://www.ewtn.com/library/ENCYC/P6ECCLES.HTM>; accessed 15 June 2001; Internet). Paul VI then explained three circles for their mission of dialogue: (1) “All things human” (ibid., §97); (2) Monotheists, e.g. Jews and Muslims (ibid., §107-08); (3) “...the circle of Christianity. In this field the dialogue, which has come to be called ecumenical, has already begun, and in some areas is making real headway. There is much to be said on this complex and delicate subject, but our discourse does not end here. ... But we must add that it is not in our power to compromise with the integrity of the faith [distinctive Catholic doctrine] or the requirements of charity [including use of the sacraments and antagonism to schism]” (Ibid., §109). This encyclical was published just four months prior to what is often considered Vatican II’s most important decree, *Lumen Gentium* (21 November 1964), in which the order of these concentric circles is reversed, similarly to the 1994 *Catechism of the Catholic Church*, under the portion, “Who Belongs to the Church” (§836-845).

⁶⁵⁸From the 1974 Lausanne Covenant: “Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God” (John R. W. Stott, *Making Christ Known: Historic Mission Documents from the Lausanne Movement* [Grand Rapids: Eerdmans, 1996], 20).

28) ὁμολογέω, confess; admit, declare, say plainly; promise (24 NT uses):

Introduction: The word, ὁμολογέω, has been made into a complex term, with quite a number of historico-theologico-ecclesial variations of interpretation, for example:

- (1) Is it reactive, as in [sheepishly] confessing in response to the question of another person, e.g. acknowledging Christ as Savior when asked?
- (2) Is it sacramental, such as going to a confessional booth to make a confession before a priest, thereby “acknowledging” some particular sin to receive penance and absolution?
- (3) Is it liturgical, such as reciting a certain confession about some philosophical aspects of Trinitarian theology or Christology:
E.g. “Let us [all] now confess our faith”—Then, everyone in the given church building recites or reads the Apostles Creed, Nicene Creed, Creed of Chalcedon, or Creed of Athanasius?
- (4) Is it conversionistic, such as verbally and publicly declaring a one’s faith in Christ’s atoning death in order to be saved (a one times experience)?

Consider, for example:

If one is to hold to a particular redemption, and yet practice a generalized Infant Baptizing method of salvation (everyone who is born in a given country is Infant Baptized into the State-Church of that country);

Is not one means of affirming true election the outward profession of Christ (Matt 10:32-33) which then becomes the seal on those who were genuinely saved at their Baptism—as understood within their system?

- (5) Is it baptistic, such as confessing Christ by being water baptized following one’s conversion, following the order of the verbs in Matt 28:19 and Mark 16:16?
- (6) Is it proactive (declarative), such as in taking the initiative to evangelize Christ before men as often as possible?
- (7) Is it a combination of some of the above?

Interestingly, God has allowed that the NT provides ample examples to assist in its proper translation and application. For example, please note that the *Louw-Nida Lexicon* includes three entries for the verb ὁμολογέω:

33.221, to make an emphatic declaration,⁶⁵⁹

33.274, to express open allegiance,⁶⁶⁰ and

33.275, to acknowledge a fact publicly.⁶⁶¹

⁶⁵⁹“33.221 ὁμολογέω: to make an emphatic declaration, often public, and at times in response to pressure or an accusation - ‘to declare, to assert.’ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς ‘then I will declare to them, I never knew you’ Mt 7.23; τῆς ἐπαγγελίας ἧς ὠμολόγησεν ὁ θεὸς τῷ Ἀβραάμ ‘the promise which God had declared to Abraham’ Ac 7.17” (ibid.).

⁶⁶⁰“33.274 ὁμολογέω; ὁμολογία, ας *f*; ἐξομολογέομαι: to express openly one’s allegiance to a proposition or person - ‘to profess, to confess, confession.’ ὁμολογέω: ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου ‘whoever confesses me before people, I will confess him before my Father’ Mt 10.32. ὁμολογία: κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ‘let us hold on to the hope we profess’ He 10.23. ἐξομολογέομαι: διὰ τοῦτο ἐξομολογήσομαι σοὶ ἐν ἔθνεσιν ‘therefore I will confess you before the Gentiles’ Ro 15.9. For another interpretation of ἐξομολογέομαι in Ro 15.9, see 33.359.

“It is often extremely difficult, if not impossible, to translate ὁμολογέω, ὁμολογία, and ἐξομολογέομαι by the usual expression for ‘confess,’ since this would usually imply that one has done something wrong. It is normally necessary, therefore, to employ quite a different type of relationship, usually involving a public utterance and an expression of confidence or allegiance. For example, in Mt 10.32 it may be necessary to translate ‘whoever tells people publicly that he is loyal to me, I will tell my Father that I am loyal to that person.’ Similarly, in He 10.23 one may translate ‘let us hold on to the hope in which we have told people we have such confidence.’ Likewise, in Ro 15.9 one may translate ‘therefore I will tell the Gentiles how I have put my confidence in you’” (*Louw-Nida Lexicon*, BibleWorks 7.0)

⁶⁶¹“33.275 ὁμολογέω; ἐξομολογέομαι: to acknowledge a fact publicly, often in reference to previous bad behavior - ‘to admit, to confess.’ ὁμολογέω: εἰάν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν ‘if we confess our sins’ 1 Jn 1.9. ἐξομολογέομαι: ἐξομολογοῦμενοι τὰς ἁμαρτίας αὐτῶν ‘they confessed their sins’ Mt 3.6. In translating Mt 3.6 in some

Interestingly, two of these three definitions coincide with the Hebrew *shaba'*, to swear, to swear an oath, to swear allegiance to:

Deut 6:13, “You shall fear *only* the LORD your God; and you shall worship Him, and swear by [or: ‘swear allegiance to’] His name”

Deut 10:10, “You shall fear the LORD your God; you shall serve Him and cling to Him, and you shall swear by [or: ‘swear allegiance to’] His name”

Likewise interesting, is that ὁμολογέω relates directly, in some contexts, to evangelizing (as is noted below). Nuances in the ecclesiastical-theological-liturgical grid of a translator (as noted above), however, can be and are often injected into the translation of this important word.

It would seem that Jerome’s translation of ὁμολογέω using the verb “confiteor”⁶⁶² (by the way the sacramental application of this term makes for interesting study)⁶⁶³ has been transliterated into the English as “confess,” which in English is used primarily in the sense of “admitting” or making a “profession” within a church. In this sense, note Webster’s English definition for “confess” is somewhat tangential to NT usage of this term.⁶⁶⁴

New Testament use of the verb ὁμολογέω, however, seems to be much more public and initiative than is currently communicated by the English verb “confess,” which has a passive feel to it:

See for example (by way of introduction):

Matt 7:23, “And then I [Jesus] will declare [ὁμολογέω] to them, “I never knew you; depart from Me, you who practice lawlessness””

Matt 14:7, “Thereupon he [Herod] promised [ὁμολογέω] with an oath to give her [the daughter of Herodias] whatever she asked”

John 1:20, “And he [John the Baptist] confessed [ὁμολογέω], and did not deny, and he confessed [ὁμολογέω], ‘I am not the Christ.’”

John 9:22, “His parents said this because they were afraid of the Jews; for the Jews had already agreed, that if anyone should confess [ὁμολογέω] Him to be Christ, he should be put out of the synagogue.”

John 12:42-43, “Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing [ὁμολογέω] Him, lest they should be put out of the synagogue; for they loved the approval of men rather than the approval of God”

languages, it may be useful to restructure the expression somewhat, for example, ‘they admitted to people that they had sinned’ or ‘they admitted publicly to God ...’

“In [Php 2.11](#) the statement πᾶσα γλῶσσα ἔξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστός (‘that everyone may confess that Jesus Christ is Lord’) means simply to acknowledge a fact publicly, and in this instance there is no implication of previous bad behavior” (ibid.).

⁶⁶²“**Cōnfiteor** fessus, ērī, dep. com- + fateor, to acknowledge, confess, own, avow, concede, allow, grant: *confitere*, T.: *confitentem audire alqm: non infitiando confiteri videbantur: Confessas manūs tendens*, in surrender, O.: *scelus: amorem nutrici*, O.: *se victos*, Cs.: *se*, reveal, O.: *deam*, V.: *se hostem: hoc de statuis: hoc confiteor iure Mi obtigisse*, T.: *sese plurimum ei debere*, Cs.: *largitionem factam esse: O cui debere salutem confiteor*, O. — Fig., to reveal, manifest, show: *confessa voltibus iram*, O” (Charlton T. Lewis, *An Elementary Latin Dictionary* [1890]).

⁶⁶³The following may show how Jerome translated the Greek verb ὁμολογέω into Latin, assuming that the Greek text that he translated from was similar to the text that is available to us today (Byzantine or Nestle-Aland):

- (1) As a verbal phrase with the adjective *confessus* (1a) “make [a] confession” (*confessus fuerit*), Luke 12:8; Rom 10:10; 1 John 4:15 (1b) “do confession” (*confessus est*), John 1:20 (twice); (1c) “confessed a good confession” (*confessus bonam confessionem*), 1 Tim 6:12;
- (2) As the verb “confess” (*confiteor*), Matt 7:23; 10:32 (twice); John 9:22; 12:42; Acts 23:8; 24:14; Rom 10:9; Tit 1:16; Heb 11:13; 13:15; 1 John 1:9; 4:2; 2 John 7; Rev 3:5;
- (3) As the verb *solvo* meaning, “loosen, unbind, unfasten, unfetter, untie, release,” 1 John 4:3 (the “New” Vulgate [by order of Paul VI, and authorized by John Paul II] solved the problem with this translation by using the standard *confiteor*).

⁶⁶⁴“Confess: (1) to tell or make known (as something wrong or damaging to oneself): ADMIT; (2a) to acknowledge (sin) to God or to a priest; (2b) to receive the confession of (a penitent); (3) to declare faith in or adherence to: PROFESS; (4) to give evidence of ~ (1): (4a) to disclose one’s faults; specifically: to unburden one’s sins or the state of one’s conscience to God or to a priest; (4b) to hear a confession; (2) ADMIT” (*Webster’s New Collegiate Dictionary* [Springfield, MA: Merriam, 1977]).

Acts 23:8, “For the Sadducees say that there is no resurrection, nor an angel, nor a spirit; but the Pharisees acknowledge [ὁμολογέω] them all”

Acts 24:14 (Paul to Felix), “But this I admit [ὁμολογέω] to you, that according to the Way which they call a sect I do serve the God of our fathers, believing everything that is in accordance with the Law, and that is written in the Prophets”

Rom 10:9, “that if you confess [ὁμολογέω] with your mouth Jesus *as* Lord, and believe in your heart that God raised Him from the dead, you shall be saved;

[Note how one little change in this verse changes, adding “*as*” emphasizes the element of making a creedal “confessional,” rather than an evangelistic profession, e.g. note the KJV on this verse “That if thou shalt confess with thy mouth the Lord Jesus”]⁶⁶⁵

Rom 10:10, “for with the heart man believes, resulting in righteousness, and with the mouth he confesses [ὁμολογέω], resulting in salvation.”

1 Tim 6:12, “Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession [καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν] in the presence of many witnesses.”

[Here Paul congratulates and encourages Timothy who “confessed a good confession”; note the KJV on this phrase, “and hast professed a good profession before many witnesses”]

Titus 1:16, “They profess [ὁμολογέω] to know God, but by *their* deeds they deny *Him*, being detestable and disobedient, and worthless for any good deed”

Heb 11:13, “All these died in faith, without receiving the promises, . . . , and having confessed [ὁμολογέω] that they were strangers and exiles on the earth”

Heb 13:15 (CSB), “Therefore, through Him let us continually offer up to God a sacrifice of praise, that is, the fruit of our lips that confess His name”

1 John 1:9, “If we confess [ὁμολογέω] our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness”

[Did not the Samaritan woman openly confess her sin to the townspeople, this being her witness to Christ which led to a revival in the town of Sychar, John 4:39-42?]

1 John 4:2, “By this you know the Spirit of God: every spirit that confesses [ὁμολογέω] that Jesus Christ has come in the flesh is from God”

1 John 4:3, “and every spirit that does not confess [ὁμολογέω] Jesus is not from God. . . .”

1 John 4:15, “Whoever confesses [ὁμολογέω] that Jesus is the Son of God, God abides in him, and he in God”

2 John 7, “For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ *as* coming in the flesh. This is the deceiver and the antichrist”

[Isn't it interesting that Mormons and Jehovah's Witnesses do not confess their sins or their sinfulness in their witness (1 John 1:8-10)? Neither do they confess Christ and the need for the blood atonement]

Rev 3:5, “. . .and I will confess his name before My Father, and before His angels”
[a parallel to the words of Jesus in Mark 8:38]

It would seem, therefore, that the word “confess” in English is about the least intentional and active translation of the word ὁμολογέω, as compared with “declare,” “profess,” and even “acknowledge.”

- a) “Everyone therefore who **shall confess** Me before men,” Matt 10:32

Notice that it is before others, and before others plural (“men”), in the context of persecution because of the name of Jesus:

Matt 10:22-23, “And you will be hated by all on account of My name, but it is the one who has endured to the end who will be saved. But whenever they persecute you in this city, flee to the next. . . .”

Notice also that our confession of God, listed first, mirrors Christ's confession of us in Matt 10 and Luke 12, as well as inversely in Mark 8

How about translating with the word “profess” just like the translation of this word (ὁμολογέω) in Titus 1:16? “Therefore everyone who professes Me before men, I will also profess him before My Father who is in heaven.”

⁶⁶⁵Chapter 21, “A. Commitment Is at the Heart,” includes a chart on various translations of Rom 10:9.

Notice also the gloss of the evangelistic Anabaptist Martyr, Balthasar Hubmaier, which explains his interpretation of this verse: “If anyone confessed Christ before men, not fearing them, though they rage as lions, Christ will confess him, in the presence of the Father, (Matt. 10 Mark 8)”⁶⁶⁶

Note, in reference to Hubmaier’s Mark 8, Jesus in the instance of Mark 8 only mentions the negative, using the verb “being ashamed” rather than deny: Mark 8:38, “For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels” (cf. Luke 9:26)

- b) “Everyone who **confesses** Me before men,” Luke 12:8
- c) “If any man should **confess** Him to be Christ,” John 9:22
- d) “Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were **not confessing Him**, lest they should be put out of the synagogue,” John 12:42
- e) “But this I admit [confess] to you,” Acts 24:14
- f) “Whoever confesses that Jesus is the Son of God, God abides in him, and he in God,” 1 John 4:15

Translations of ὁμολογέω in 1 John 4:15

NIV (1984); NJB ^z ; NAB ^z	Young’s (1885)	English Geneva (1560); Bishop’s; RSV; NAS; NKJ; NET; ESV	KJV (1611); ERV; ASV;	Norton (1881) [from Syriac]	BBE (Cambridge, 1949/1964); CEV ^z	GWN (1995); GNT ^z	Nouvelle édition Genève (1975)*
Acknowledges	May Confess	Confesseth	Shall Confess	Profess	Says openly	Who declare	Will publicly declare
“If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God”	“whoever may confess that Jesus is the Son of God, God in him doth remain, and he in God”	“Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God”	“Whosoeuer shall confesse that Iesus is the Sonne of God, God dwelleth in him, and he in God”	“Whoever professes that Jesus is the Son of God, God is continuing in him, and he is continuing in God”	“Everyone who says openly that Jesus is the Son of God, has God in him and is in God”	“God lives in those who declare that Jesus is the Son of God, and they live in God”	“He who will publicly declare that Jesus is the Son of God, God dwells in him, and he in God”

*My translation of “Celui qui déclarera publiquement que Jésus est le Fils de Dieu, Dieu demeure en lui, et lui en Dieu”

⁶⁶⁶Balthasar Hubmaier, “Conclusions of Balthasar Friedberg, Pastor at Waldshut and a Spiritual Brother of Ulrich Zwingli. They are Addressed to John Eck at Ingolstadt, But He Forbade Them to Be Examined,” from “The Writings of Balthasar Hubmaier,” collected and photographed by W. O. Lewis, translated by G. D. Davidson (Liberty, MO: Archives, William Jewell College Library), 1:38.

g) “The fruit of lips **confessing** of His name,” Heb 13:15 (trans. mine)

Translations of ὁμολογέω in Hebrews 13:15

Greek Byzantine	Latin Vulgate ²⁵	Wycliffe 2 nd (1388)	ABS' CEV ²⁶ (1991)	KJV (1611/1769); cf. NASB; NKJ	ABS' GNT ²⁶ (1993)	ASV (1901)	Bible in Basic English (1949/1964)	RSV (1952); cf. ESV; NET	NET	NLT (2004)	Eng. Geneva (1560); cf. NIV	CSB (2003)
ὁμολογέω	confiteor ²⁵	[ac]knowledge	**	give thanks	Confess	make confession	give witness	acknowledge	acknowledging	proclaim allegiance to	confesse	that confess
τοῦτ' ἔστιν, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.	id est fructum labiorum confitentium nomini eius	that is to seye, the fruyt of lippis knouechinge to his name	in the name of Jesus	that is, the fruit of <i>our</i> lips giving thanks to his name	which is the offering presented by lips that confess him as Lord	that is, the fruit of lips which make confession to his name	that is to say, the fruit of lips giving witness to his name	that is, the fruit of lips that acknowledge his name	the fruit of our lips, acknowledging his name	Proclaiming our allegiance to his name	that is, the frute of the lippes, which confesse his Name	the fruit of our lips that confess His name
			Least evangelistic (verb ὁμολογέω removed)		Change as liturgy: “His name” to “as Lord”	Perhaps passive evangelistic						Most evangelistic

*[from Charlton T. Lewis, *An Elementary Latin Dictionary* (1890)] cōnfiteor: fessus, ēī, dep. com- + fateor, to acknowledge, confess, own, avow, concede, allow, grant.

**This entire verse in the CEV is abbreviated to, “Our sacrifice is to keep offering praise to God in the name of Jesus.”

29) ἔξομολογέω (146 total uses; 10 in NT), meaning confess, profess; give praise, to thank (Matt 11:25; Luke 10:21—herein God is the audience!):

Acts 19:18, “Many also of those who had believed kept coming, **confessing** [openly] and disclosing their practices”

Rom 14:11, “For it is written: *As I live, says the LORD, Every knee shall bow to Me, And every tongue shall confess to God.*”

Or: “every tongue **shall openly confess** God”

Rom 15:9, “and for the Gentiles to glorify God for His mercy; as it is written, ‘Therefore **I will give praise** to Thee among the Gentiles, And I will sing to Thy name.’”

Or: “Therefore I will **openly confess** you among the Gentiles”

Phil 2:11, “and that every tongue **should confess** that Jesus Christ is Lord, to the glory of God the Father.”

Or: “that every tongue **should openly confess** the Lord Jesus Christ”

Open confession often accompanies genuine revival, Acts 19:18 (cf. John 4:39)!

Mark 1:5, “And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, **confessing** their sins.”

Consider also confession within the context of genuine discipleship in the context of Christian fellowship:

Jam 5:16, “Therefore, **confess** [ἔξομολογείσθε] your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous man can accomplish much.”

Of Judas:

Luke 22:6, “And he **consented**, and *began* seeking a good opportunity to betray Him to them apart from the multitude.”

Compare with the use of ἔξομολογέω in Psa 6:5 and 30:12 (among the 136 OT LXX uses):

NAS: Psa 6:5, “For there is no mention of Thee in death; In Sheol who will **give** Thee **thanks**?”

BYZ: Psa 6:6, ὅτι οὐκ ἔστιν ἐν τῷ θανάτῳ ὁ μνημονεύων σου· ἐν δὲ τῷ ἅδῃ τίς ἔξομολογήσεται σοι;

NAS: Psa 30:12, “That *my* soul may sing praise to Thee, and not be silent. O LORD my God, I will give thanks to Thee forever.

BYZ: Psa 29:13, ὅπως ἂν ψάλη σοι ἡ δόξα μου καὶ οὐ μὴ κατανυγῶ. κύριε ὁ θεός μου, εἰς τὸν αἰῶνα ἐξομολογήσομαι σοι.

n5) ὁ ὁμολογία, “let us hold fast [κατέχω] the **confession** of our hope,” Heb 10:23

n6) ὁ λόγος (as plural a noun) – 2 Tim 4:15, “Be on guard against him yourself, for he vigorously opposed **our teaching** [τοῖς ἡμετέροις λόγοις]”

g. ἀκούω and cognates:

30) ἀκούω (1495 OT LXX uses; 435 total NT uses; likely 160 are evangelistic) – hear, listen to; give a hearing; listen, pay attention to; call to listen; cause to hear:

Some OT examples: Isa 6:10; 42:18; 55:2; 66:19

NT examples:

John 10:27, “My sheep **hear** My voice, and I know them, and they follow Me”

“He who hears, hear”: Matt 11:15 (2x); 13:9 (2x), 43 (2x); Mark 4:9 (2x), 23 (2x); 7:16 (2x);

Luke 8:8 (2x); 14:35 (2x)

“He who has an ear, hear”: Rev 2:7, 11, 17, 29; 3:6, 13, 22; 13:9

Luke 10:16 (2x), “The one who **listens** to you **listens** to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me.”

Acts 16:14, “And a certain woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, **was listening**; and the Lord opened her heart to respond to the things spoken by Paul.”

Rom 10:14, “How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom **they have not heard**? And how **shall they hear** without a preacher?”

Rom 15:21, “but as it is written, ‘They who had no news of Him shall see, And they who have not heard shall understand.’” Citing Isa 52:15.

2 Tim 2:2, “And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also.”

Heb 4:2, “For indeed we have had good news preached to us, just as they also; but the word **they heard** did not profit them, because it was not united by faith in those who heard.”.

List of NT evangelistic uses:

Matt 7:24, 26; 10:14; 11:5; 13:13-23 (14x); 15:10

Mark 4:12-20 (6x); 33

Luke 4:10-18 (6x), 28; 5:1; 6:47, 49; 7:22 (2x); 15:1; 16:29, 31

John 1:37, 40; 4:42; 5:24, 25 (2x), 28; 6:45, 60; 8:9, 47 (2x); 10:3, 8, 16, 20, 27; 12:47; 18:37

Acts 2:11, 22, 37; 3:22, 23; 4:4; 5:33; 7:54; 8:6; 10:22, 33, 44; 13:7, 16, 44, 48; 14:9; 15:7; 16:14; 17:32 (2x); 18:8; 19:5, 10; 22:1, 2, 7, 14, 15, 22; 24:24; 25:22; 26:3, 14, 29; 28:22, 26, 27 (2x), 28:28

Rom 10:14 (2x); 11:8; 15:21

Eph 1:13; 4:21, 29

Col 1:6, 23

1 Tim 4:16; 2 Tim 1:13; 2:2; 4:17

Heb 2:1, 3; 3:7, 15, 16; 4:2, 7

1 John 1:1, 3, 5; 2:7, 24 (2x); 3:11; 4:6; 2 John 6

Rev 1:3; 3:3, 20; 22:17, 18

n7) ἡ ἀκοή (24 total NT uses; 16 uses) – hearing, report, news:

Matt 4:24, “And the **news** about Him went out into all Syria.”

Matt 13:14, “And in their case the prophecy of Isaiah is being fulfilled, which says, ‘You will keep on hearing [**hearing** you will hear] but will not understand; And you will keep on seeing, but will not perceive.’”

Matt 14:1, “At that time Herod the tetrarch heard the **news** about Jesus.”

Mark 1:28, “And immediately the **news** about Him went out everywhere into all the surrounding district of Galilee.”

Luke 7:1, “When He had completed all His discourse in the **hearing** of the people, He went to Capernaum.”

John 12:38, “that the word of Isaiah the prophet might be fulfilled, which he spoke, ‘LORD, who has believed our **report**? And to whom has the arm of the Lord been revealed?’”

Acts 17:20, “For you are bringing some strange things to our **ears**; we want to know therefore what these things mean.”

Acts 28:26, “saying, ‘Go to this people and say, “You will keep on hearing [**hearing** you will hear], but will not understand; And you will keep on seeing, but will not perceive.””

Rom 10:16, “However, they did not all heed the glad tidings; for Isaiah says, ‘LORD, who has believed our **report**?’”

Rom 10:17, “So faith *comes* from **hearing**, and **hearing** by the word of Christ.”

Gal 3:2, “This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by **hearing** with faith?”

Gal 3:5, “Does He then, who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by **hearing** with faith?”

1 Thess 2:13, “And for this reason we also constantly thank God that when you received from us the word of God’s **message**, you accepted *it* not *as* the word of men, but *for* what it really is, the word of God, which also performs its work in you who believe.”

Heb 4:2, “For indeed we have had good news preached to us, just as they also; but the word they **heard** did not profit them, because it was not united by faith in those who heard.”

Heb 5:11, “Concerning him we have much to say, and *it is* hard to explain, since you have become dull of **hearing**.”

31) εἰσακούω (5 total NT uses) – to listen, to hear:

1 Cor 14:21, “In the Law it is written, ‘By men of strange tongues and by the lips of strangers I will speak to this people, and even so they will not **listen** to Me,’ says the Lord.”

32) προακούω (1 NT use) – to hear beforehand:

Col 1:5, “because of the hope laid up for you in heaven, of which you **previously heard** in the word of truth, the gospel,”

33) ἀκουτίζω (8 uses in LXX; None in NT) – to cause to hear:

Psa 66:8, “Bless our God, O peoples, And **sound** His praise **abroad**”

Psalm 76:8, “Thou didst **cause** judgment **to be heard** from heaven; The earth feared, and was still”

See also:

SSol 2:14, “O my dove, in the clefts of the rock, In the secret place of the steep pathway, Let me see your form, **Let me hear** your voice; For your voice is sweet, And your form is lovely.”

SSol 8:13, “O you who sit in the gardens, *My* companions are listening for your voice—**Let me hear** it!”

h. φθέγγομαι and cognates:

34) φθέγγομαι – speak (with the lips)—3 total NT uses:

a) Acts 4:18, “They commanded them not to **speak** or teach at all in the name of Jesus”

b) Psa 78:2, “I will **utter** dark sayings of old”

c) Compare with use of μελετάω in Psa 35:28 (“speak”); 71:24 (“talk”):

Friberg: **17690 17690 μελετάω** 1aor. **ἐμελέτησα**; *give careful thought to, meditate on, think about* (1T 4.15); in a negative sense *plot, conspire, premeditate* (AC 4.25)

35) ἀποφθέγγομαι – speak out, declare—3 total NT uses:

a) Acts 2:4, “And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was **giving** them **utterance**.”

b) Acts 2:14, “But Peter, taking his stand with the eleven, raised his voice and **declared** to them...”

c) Acts 26:25, “But Paul said, ‘I am not out of my mind, most excellent Festus, but **I utter** words of sober truth.’”

d) Consider also that the cognate noun of this verb has a significant usage in the LXX’s version of the Song of Moses:

Deut 32:2, “Let my teaching [τὸ ἀπόφθεγμά μου] drop as the rain, My speech distill as the dew, As the droplets on the fresh grass And as the showers on the herb.”

i. (36) φημί – say, mean, imply (introducing direct discourse; introducing quotations; introducing interpretations):

1) And he [Stephen] said (ἔφη) [before the Council],” Acts 7:2

2) And he said to them (ἔφη), Acts 10:28

3) And Paul stood in the midst of the Areopagus and said (ἔφη), Acts 17:22

4) they became even more quiet; and he said (φησί), Acts 22:2

j. Cognates of φωνέω:

37) ἀναφωνέω – cry out loudly, exclaim:

Luke 1:42, “And she cried out with a loud voice, and said, “Blessed among women *are* you, and blessed *is* the fruit of your womb!”

38) προσφωνέω (7 NT uses) – speak unto:

Luke 13:12, “And when Jesus saw her, He **called** her over and said to her, ‘Woman, you are freed from your sickness.’”

Acts 21:40, “And when he had given him permission, Paul, standing on the stairs, motioned to the people with his hand; and when there was a great hush, **he spoke** to them in the Hebrew dialect, saying.”

[textual variant on this verb in Acts 21:40: NA27 has it in the aorist, BYZ has it in the imperfect]

Acts 22:2, “And when they heard that **he was addressing** them in the Hebrew dialect, they became even more quiet; and he said.”

k. Cognates of παρρησιάζομαι:

39) παρρησιάζομαι to speak boldly (9 NT uses):

a) Without an additional verb:

(1) How at Damascus he had **spoken out boldly** in the name of Jesus, Acts 9:27

(2) **Speaking out boldly** in the name of the Lord, Acts 9:28

On the translation of παρρησιάζω in Acts 9:27

Byzantine Textform (2004)	Vulgate, rev. ²¹ (1969, 1975, 1983)	Wycliffe’s 2 nd Ed (1388)	Tyndale (1534)	Geneva (1560)	King James (1611, 1769)	James Murdock (1852)	Young’s Literal (1862)	Douay-Rheims ²² (1899)	Bible in Basic English (1949, 1964)	NIV (1984)
ἐπαρρησιάσατο	fiducialiter egerit	he dide tristili	he had done boldely	he had spoken boldely	he had preached boldly	he had discoursed openly	he was speaking boldly	he had dealt confidently	he had spoken out boldly	he had preached fearlessly
καὶ πῶς ἐν Δαμασκῶ ἐπαρρησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ.	et quomodo in Damasco fiducialiter egerit in nomine lesu	and hou in Damask he dide tristili in the name of Jhesu.	and how he had done boldely at damas-co in the name of lesu.	and how he had spoken boldely at Damascus in ye Name of Iesus.	and how he had preached boldly at Damascus in the name of Iesus.	and how, in Damascus, he had discoursed openly in the name of Iesus.	and how in Damascus he was speaking boldly in the name of Iesus.	and how in Damascus he had dealt confidently in the name of Iesus.	and how in Damascus he had spoken out boldly in the name of Iesus.	and how in Damascus he had preached fearlessly in the name of Iesus.

b) With the verb λαλέω:

(1) I speak to him also **with confidence**, Acts 26:26

(2) That in *proclaiming* it I may **speak boldly**, as I ought to speak [ἵνα ἐν αὐτῷ παρρησιάζωμαι ὡς δεῖ με λαλῆσαι], Eph 6:20

- (3) But after we had already suffered and been mistreated in Philippi, as you know, **we had the boldness** in our God to speak to you the gospel of God amid much opposition [ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι], 1 Thess 2:2

On the translation of παρρησιάζω in 1 Thess 2:2

Byzantine Textform (2004)	Vulgate, rev. (1969, 1975, 1983)	Wycliffe's 2 nd Ed (1388)	Tyndale (1534)	Geneva (1560)	King James (1611, 1769)	James Murdock (1852)	English Revised (1885)	Douay-Rheims (1899)	New American Bible (1901, 1991)	American Standard Version (1901)
ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν	fiduciam habuimus in Deo nostro	hadden trust in oure Lord	were we bolde in oure God	we were bolde in our God	we were bold in our God	with confidence in our God	we waxed bold in our God	we had confidence in our God	we drew courage through our God	we waxed bold in our God
Bible in Basic English (1949, 1964)	Revised Standard Version (1952)	New American Standard (1977)	New King James (1982)	New International Version (1984)	New Jerusalem (1985)	Good News for the World (1995)	New Living Translation (2004)	NET Bible (2004, 2005)	Holman Christian Standard (2004)	Johnston's Modified (2009)
by the help of God ... without fear	we had courage in our God	we had the boldness in our God	we were bold in our God	but with the help of our God we dared	God gave us the courage	But our God gave us the courage	Yet our God gave us the courage	we had the courage in our God	we had the courage in our God	being emboldened in our God

- c) With the verb λέγω:
- (1) And Paul and Barnabas spoke out boldly and said [Παρρησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον], “It was necessary that the word of God should be spoken to you first; since you repudiate it, and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles,” Acts 13:46
- d) With the verb διατρέβω:
- (1) Therefore they spent a long time *there speaking boldly with reliance* upon the Lord, Acts 14:3
- e) With the verb ἄρχω:
- (1) And he began to **speak out boldly** in the synagogue, Acts 18:26
- f) With the verb διαλέγομαι and πείθω:
- (1) And he entered the synagogue and continued **speaking out boldly** for three months, reasoning and persuading *them* about the kingdom of God, Acts 19:8
- n8) ἡ παρρησία + with other verbs “speak openly [bold speech]”:
- a) ἡ παρρησία + λαλέω (cf. Mark 8:32; John 16:25, 29):
 - (1) Positive:
 - (a) “He is **speaking publicly**,” John 7:26
 - (b) “I **have spoken openly** to the world,” John 18:20
 - (c) “Grant that Thy bond-servants may **speak** Thy word **with all confidence**,” Acts 4:29
 - (d) “And *began to speak* the word of God **with boldness**,” Acts 4:31
 - (2) Negative:
 - (a) “Yet no one **was speaking openly** of Him for fear of the Jews,” John 7:13
 - b) ἡ παρρησία + ἀναγγέλλω: “but will **tell you plainly** of the Father,” John 16:25
 - c) ἡ παρρησία + γνωρίζω: “**To make known with boldness** the mystery of the Gospel,” Eph 6:19
 - d) ἡ παρρησία + κηρύσσω + διδάσκω: “preaching the kingdom of God, and teaching concerning the Lord Jesus Christ **with all openness**, unhindered,” Acts 28:31
 - e) ἡ παρρησία + χράω/χράομαι: “Having therefore such a hope, **we use great boldness in our speech**” (πολλῇ παρρησίᾳ χρώμεθα), 2 Cor 3:12
Lit. “Having therefore such a hope, we freely use great boldness of speech.”
 - f) ἡ παρρησία + εἰμί: “when he himself seeks to be *known* publicly,” John 7:4

40. **τολμάω** verb (16 total NT uses), meaning to dare, have courage, be brave; presume; be courageous; 1 use in an evangelistic context:

Phil 1:14, “and that most of the brethren, trusting in the Lord because of my imprisonment, have far more **courage** to speak the word of God without fear.”

Phil 1:14 (NA27), καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν

Other uses are:

The word is used of the scribes and Pharisees not “daring” to ask Jesus another question (Matt 22:46; Mark 12:34; Luke 20:40);

Of unsaved persons not daring to join the early apostolic church, Acts 5:13;

Of false teachers daring to revile things that they do not understand, 2 Pet 2:10;

Of Michael the Archangel not reviling Satan, Jude 9;

Of any man’s lack of courage to die for someone righteous (Rom 5:7);

It is also used of Joseph of Arimathea daring to request for the body of Jesus (Mark 15:43), of the disciples not daring to ask if it was Jesus after the resurrection (John 21:12), of Moses not daring to look at God (Acts 7:32);

It is used by the Apostle Paul:

Of the audacity of taking a fellow believer to secular court (1 Cor 6:1);

Of Paul’s courage to confront sinful attitudes in person (2 Cor 10:2);

Of his boldness in writing to the church members who were in Rome (Rom 15:15);

Of the audacity of boasting in someone else’s work in the Lord (Rom 15:18);

Of the audacity of fellow Christian workers comparing themselves to others (2 Cor 10:12);

Of Paul when he was made to boast of his persecutions for the work of Christ (2 Cor 11:21).

Non-evangelistic cognate noun **τολμητής** used once:

2 Pet 2:10, “and especially those who indulge the flesh in *its* corrupt desires and despise authority. **Daring**, self-willed, they do not tremble when they revile angelic majesties.”

Parallel cognate comparative adjective/adverb **τολμηρός** used once:

Rom 15:15, “But I have written **very boldly** to you on some points, so as to remind you again, because of the grace that was given me from God.”

41. **ὀνομάζω** (10 NT uses) + **Χριστός** (563 uses) [1]

Evangelistic use:

Rom 15:20, “And thus I aspired to preach the gospel, not where Christ **was already named**, that I might not build upon another man’s foundation.”

Use as sign of commitment:

2 Tim 2:19, “Nevertheless, the firm foundation of God stands, having this seal, “The Lord knows those who are His,” and, ‘Let everyone **who names** the name of the Lord abstain from wickedness.’”

Figurative use:

Eph 1:21, “far above all rule and authority and power and dominion, and every name **that is named**, not only in this age, but also in the one to come.”

Compare with Deut 6:13 10:20-21

Non-evangelistic uses:

Acts 19:13, “But also some of the Jewish exorcists, who went from place to place, attempted **to name** over those who had the evil spirits the name of the Lord Jesus, saying, ‘I adjure you by Jesus whom Paul preaches.’”

1. ἡ **κοινωνία** (Eng. *koinonia*) and cognate word groups:

(n9) ἡ **κοινωνία**:

Phil 6 (NIV, 1984), ἡ **κοινωνία** τῆς πίστεώς σου, “sharing your faith”:

(1) NIV (1984), “I pray that you may be active in sharing your faith, so that you will have a full understanding of every good thing we have in Christ.”

(2) NIV (2011), “I pray that your partnership with us in the faith may be effective in deepening your understanding of every good thing we share for the sake of Christ.”

Five Translations of ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται in Philemon 6

You may be active in sharing your faith	The sharing of your faith may become effective	The communication of thy faith may become effectual	Your participation in the faith may become effective	The fellowship of your faith may become effective
New International Version (1984)	English Standard Version	King James Version	Holman Christian Standard	New American Standard Updated

Phil 1:5, τῆ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον; “in view of your participation in the gospel”
 Heb 13:16, Τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε; (KJV) “But to do good and to communicate forget not”

Three Translations of ἡ κοινωνία Backtranslated from the Syriac in Heb 13:16

Byzantine Textform	James W. Etheridge (1849)	James Murdock (1851)	William Norton (1881)
Κοινωνίας	Communicate	Communication	Giving of gifts to the poor
Τῆς δὲ Εὐποιίας καὶ Κοινωνίας μὴ Ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.	And forget not compassion and communication to the poor: for with these sacrifices a man pleaseth Aloha	And forget not commiseration and communication with the poor; for with such sacrifices a man pleaseth God.	And forget not kindness and the giving of gifts to the poor; for by these slain offerings man pleases God
Text of translation	“a translation of the NT Peshitta that was very literal”	“from the Syriac Peshito Version”; said to be a revision and improvement of Etheridge	“A Translation of the Peshito-Syriac Text”
Denomination of Translators	Wesleyan-Methodist preacher (from 1824)	Ordained as a Congregational minister (1801)	unknown

Translating ἡ κοινωνία in Heb 13:16

Byzantine Textform	French Geneva (1669)*	KJV (1769); ERV; ASV	Young's (1862)	Darby (1884)	Douais-Rheims (1899) ^z	Tyndale (1534); English Geneva, Bishops	NAS (1977); NKJ; CSB	French Martin (1707)**	RSV (1952); NJB ^z ; NET; ESV; NAB ^z	NIV (1984)	Bible in Basic English (1949)	NLT (2007)
	Communication or Sharing?											
Κοινωνίας	Communi-cation	Communi-cate	Fellowship	Communi-cating of your substance	Impart	Distribute	Share	Sharing of your goods	Share what you have	Share with others	Giving to others	Share with those in need
Τῆς δὲ Εὐποιίας καὶ Κοινωνίας μὴ Ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.	Do not bring to forgetfulness well-doing and communication: for God finds pleasure in such sacrifices	But to do good and to communicate forget not: for with such sacrifices God is well pleased	and of doing good, and of fellowship, be not forgetful, for with such sacrifices God is well-pleased	But of doing good and communicating of your substance be not forgetful, for with such sacrifices God is well pleased	And do not forget to do good, and to impart; for by such sacrifices God's favour is obtained	To do good and to distribute forget not for with such sacrifices God is pleased	And do not neglect doing good and sharing; for with such sacrifices God is pleased	Do not forget well-doing and the sharing of your goods; for God finds pleasure in such sacrifices	Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God	And do not forget to do good and to share with others, for with such sacrifices God is pleased	But go on doing good and giving to others, because God is well-pleased with such offerings	And don't forget to do good and to share with those in need. These are the sacrifices that please God

**Or ne mettez point en oubli la benéficence et la communication: car Dieu prend plaisir à de tels sacrifices.”

***Or n'oubliez pas la bénéficence et de faire part de vos biens; car Dieu prend plaisir à de tels sacrifices.”

1 John 1:3, “What we have seen and heard we proclaim to you also, that you also may have **fellowship** with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.”

(n10) ὁ συγκοινωνός:

1 Cor 9:23, πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον ἵνα συγκοινωνὸς αὐτοῦ γένωμαι, “And I do all things for the sake of the gospel, that I may become a fellow partaker of it”

Phil 1:7, συγκοινωνοὺς μου τῆς χάριτος; “participants with me of grace”

- m. (42) ἐρεύγομαι – utter, proclaim: Matt 13:35, “so that what was spoken through the prophet might be fulfilled, saying, ‘I will open My mouth in parables; I will **utter** things hidden since the foundation of the world’” (citing Psa 78:2; Hebrew *naba*; LXX uses φθέγγομαι)
- n. (43) ὀρίζω (8 NT uses; 21 OT LXX), meaning III: declare, appoint, determine (hence to declare with a sense of formality):
Rom 1:4, “who was **declared** the son of God with power”

See also:

Heb 4:7 (NKJ), “again He **designates** a certain day, saying in David, ‘Today,’ after such a long time, as it has been said: ‘Today, if you will hear His voice, Do not harden your hearts’”

5—TO ASK OR ANSWER A QUESTION

- o. (44) ἐρωτάω – “to ask, request, entreat” [basically to ask a question]:⁶⁶⁷
Matt 15:23, “But He did not answer [ἐρωτάω] her a word. And His disciples came to *Him* and kept asking Him, saying, ‘Send her away, for she is shouting out after us.’”
Matt 16:13, “Now when Jesus came into the district of Caesarea Philippi, He *began* asking [ἐρωτάω] His disciples, saying, ‘Who do people say that the Son of Man is?’”
- p. (45) ἀποκρίνομαι – “to answer” (248 NT uses):
“Let your speech always be with grace, seasoned, *as it were*, with salt, so that you may know **how you should respond** [ἀποκρίνομαι] to each person” Col 4:6
Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἄλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι [infinitive present middle or passive deponent]
- 1) There is an interesting use of this verb in the OT LXX in relationship to a confession to God: Deut 21:7-8, “and they shall answer [ἀποκρίνομαι] and say, ‘Our hands did not shed this blood, nor did our eyes see *it*. Forgive Your people Israel whom You have redeemed, O Lord, and do not place the guilt of innocent blood in the midst of Your people Israel.’ And the bloodguiltiness shall be forgiven them”
 - 2) This verb is often used in conversations, in response to a statement or a question:
Matt 11:4, “And Jesus answered [ἀποκρίνομαι] and said to them, ‘Go and report to John what you hear and see...’”
Matt 12:38-39, “Then some of the scribes and Pharisees answered [ἀποκρίνομαι] Him, saying, ‘Teacher, we want to see a sign from You.’ But He answered [ἀποκρίνομαι] and said to them, ‘An evil and adulterous generation craves for a sign; and *yet* no sign shall be given to it but the sign of Jonah the prophet...’”
Matt 15:1-3, “Then some Pharisees and scribes came to Jesus from Jerusalem, saying, ‘Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.’ And He answered [ἀποκρίνομαι] and said to them, ‘And why do you yourselves transgress the commandment of God for the sake of your tradition?’”
Matt 15:21-28, “And Jesus went away from there, and withdrew into the district of Tyre and Sidon. And behold, a Canaanite woman came out from that region, and *began* to cry out, saying, ‘Have mercy on me, O Lord, Son of David; my daughter is cruelly demon-possessed.’ But He did not answer [ἀποκρίνομαι] her a word. And His disciples came to *Him* and kept asking Him, saying, ‘Send her away, for she is shouting out after us.’ But He answered [ἀποκρίνομαι] and said, ‘I was sent only to the lost sheep of the house of Israel.’ But she came and *began* to bow down before Him, saying, ‘Lord, help me!’ And He answered [ἀποκρίνομαι] and said, ‘It is not good to take the children’s bread and throw it to the dogs. But she said, ‘Yes, Lord; but even the dogs feed on the crumbs which fall from their masters’ table.’ Then Jesus answered and said to her, ‘O woman, your faith is great; be it done for you as you wish.’ And her daughter was healed at once.”
Matt 16:16, “And Simon Peter answered [ἀποκρίνομαι] and said, ‘Thou art the Christ, the Son of the living God.’ And Jesus answered [ἀποκρίνομαι] and said to him, ‘Blessed are you, Simon

⁶⁶⁷Cf. Randy Newman, *Questioning Evangelism: Engaging People’s Hearts the Way Jesus Did* (Grand Rapids: Kregel, 2004).

Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven...”
[see also parallels]

Acts 3:12, “But when Peter saw *this*, he replied [ἀποκρίνομαι] to the people, ‘Men of Israel, why do you marvel at this, or why do you gaze at us, as if by our own power or piety we had made him walk? ...’”

Acts 24:10, “And when the governor had nodded for him to speak, Paul responded [ἀποκρίνομαι]: ‘Knowing that for many years you have been a judge to this nation, I cheerfully make my defense’”

6—TO TEACH OR EXPLAIN

- o. (46) διδάσκω – “teach” (97 total uses in NT [Byzantine Textform]; cf. Matt 5:2):
- 1) And He was passing through from one city and village to another, **teaching**, and proceeding on His way to Jerusalem, Luke 13:22
 - 2) And it came about on one of the days while He was **teaching** the people in the temple and preaching the gospel [evangelizing], Luke 20:1
 - 3) They kept on insisting, saying, “He stirs up the people, **teaching** all over Judea...” Luke 23:5
 - 4) Jesus went up into the temple, and *began to teach*, John 7:14
 - 5) Jesus therefore cried out in the temple, **teaching** and saying, John 7:28
 - 6) Jesus answered him, “I have spoken openly to the world; I always **taught** in synagogues, and in the temple, where all the Jews come together; and I spoke nothing in secret, Joh 18:20
 - 7) **Teaching** the people and proclaiming [καταγγέλλω] the resurrection from the dead, Acts 4:2
 - 8) They commanded them not to speak [φθέγγομαι] or **teach** at all in the name of Jesus, Acts 4:18
 - 9) They entered into the temple about daybreak, and *began to teach*, Acts 5:21
 - 10) “Behold, the men whom you put in prison are standing [ἵστημι] in the temple and **teaching** the people!” Acts 5:22
 - 11) We gave you strict orders not to continue **teaching** in this name, and behold, you have filled Jerusalem with your **teaching**, Acts 5:28
 - 12) And every day, in the temple and from house to house, they kept right on **teaching** and preaching [evangelizing] Jesus as the Christ, Acts 5:42
 - 13) But Paul and Barnabas stayed in Antioch, **teaching** and preaching [evangelizing], with many others also, the word of the Lord, Acts 15:35
 - 14) He was speaking [λαλέω] and **teaching** accurately the things concerning Jesus, Acts 18:25
 - 15) Crying out, “Men of Israel, come to our aid! This is the man who **preaches** [διδάσκω] to all men everywhere against our people and the Law and this place, ...” Acts 21:28
 - 16) Preaching [κηρύσσω] the kingdom of God, and **teaching** concerning the Lord Jesus Christ, Acts 28:31
 - 17) **Teaching** every man, Col 1:28
 - 18) Notice this unusual negative use of teach [Gk. διδάσκω; Heb. *lamad*]:
“And **they shall not teach** everyone his fellow citizen, And everyone his brother, saying, ‘Know the LORD,’ For all shall know Me, From the least to the greatest of them,” Heb 8:11 (quote of Jer 31:34)

Several interesting OT usages of διδάσκω:

2 Chron 17:7, “Then in the third year of his reign he sent his officials, Ben-hail, Obadiah, Zechariah, Nethanel, and Micaiah, to teach in the cities of Judah.”

Itinerant teachers were the instrument God used in to bring revival under Jehoshaphat, King of Judah, 2 Chron 17:1ff.

Psa 51:13, “*Then* I will teach transgressors Thy ways, And sinners will be converted to Thee.”

Evangelism is a natural outflow of receiving forgiveness, cf. Luke 7:47

Consider also the cognate noun διδαχή, discussed earlier in this chapter related to defining evangelism, and more fully in Chapter 17, “What Is the Gospel?”

p. γνωρίζω and cognate:

47) γνωρίζω:

a) “Know the Lord,” Heb 8:11 (from quote of Jer 31:34)

Translations of “Know the Lord” in Heb 8:11

Byzantine Textform (2005)	Wycliffe (1388)	Tyndale (1534); Young’s	Geneva (1560); Bishops; KJV; Darby; ERV; RSV; NAS; NKJ; NIV; NET; ESV	Bible in Basic English (Cambridge, 1949)	New Jerusalem Bible ^z (1985)	New living Translation (2004)
Γνωθι τὸν κύριον	“Knowe thou the Lord”	“Knowe thou the Lorde”	“Knowe ye Lord”	“This is the knowledge of the Lord”	“Learn to know the Lord!”	“You should know the LORD”

b) Made known, Luke 2:15, 17; John 15:15, 17:26; Rom 16:26; Eph 1:9, 3:5, 10; 2 Pet 1:16 (Acts 2:28)

c) Make known, John 17:26; Rom 9:23; 1 Cor 15:1; Eph 6:19; Col 1:27

(1) ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου - Eph 6:19, “make known the mystery of the Gospel.”

Who Makes Known [γνωρίζω] the Gospel?

God?	Jesus?	?	Man?	The Church?
“He made known [γνωρίσας] to us the mystery of His will, according to His kind intention which He purposed in Him” (Eph 1:9; cf. Rom 9:22, 23; Eph 3:3 [5]; Col 1:27)	“and I have made Thy name known [ἐγνώρισα] to them, and will make it known; that the love wherewith Thou didst love Me may be in them, and I in them” (John 17:26)	“but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known [γνωρισθέντος] to all the nations, leading to obedience of faith” (Rom 16:26)	“Now I make known [γνωρίζω] to you, brethren, the gospel which I preached to you, which also you received, in which also you stand” (1 Cor 15:1; cf. 1 Cor 12:3; 2 Cor 8:2; Gal 1:11; Eph 6:19, 21; 2 Pet 1:16)	in order that the manifold wisdom of God might now be made known [γνωρισθῆ] through the church to the rulers and the authorities in the heavenly places (Eph 3:10)

48) διαγνωρίζω (1 NT use in Byzantine Text; No LXX uses; No Critical Edition NT uses; NA27 uses only γνωρίζω):

Meaning: “give an exact report”: Luke 2:17, “And when they had seen this, they made known the statement which had been told them about this Child”

Friberg: “6199 διαγνωρίζω 1aor. διεγνώρισα; give an exact report, tell accurately (LU 2.17)”

Gingrich: “1528 διαγνωρίζω give an exact report Lk 2:17 v.l.* [pg 45]”

Thayer: “1297 διαγνωρίζω 1 aorist διεγνώρισα; to publish abroad, make known thoroughly: περί τίνος, Luke 2:17 R G. Besides, only in (Philo, quod det. pot. sec. 26, i. 210, 16, Mang. edition and) in Schol. in Bekker Anecd., p. 787, 15 to discriminate.*”

Verb related to the noun ἡ διάγνωσις (from which we get diagnosis), another hapax, found in Acts 25:21, a legal decision

Friberg: “6201 διάγνωσις, εως, ἡ strictly act of discernment, determination; as a legal technical term judicial hearing, decision, judgment (AC 25.21)”

Louw-Nida: 56.21 διαγνώσκω ; διάγνωσις, εως f: to make a judgment on legal matters, with the implication of thorough examination - 'to decide a case, to arrive at a verdict after examination.' διαγνώσκω: εἶπας, Ὅταν Λυσίας ὁ χιλιάρχος καταβῆ διαγνώσομαι τὰ καθ' ὑμᾶς 'I will decide your case, he told them, when the commander Lysias arrives' Ac 24.22. διάγνωσις: τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν 'when Paul made his appeal to be held over for the Emperor to decide his case' Ac 25.21.

This verbal group is also related to ἡ πρόγνωσις (from which we get prognosis), used twice in NT (Acts 2:23; 1 Pet 1:2), meaning predetermination or foreknowledge.

49) γινώσκω (582 OT LXX uses, 222 NT uses):

- a) Some uses in the Psalms—often in passive, in prayer, often God as evangelist:
 Psa 9:20, “Put them in fear, O LORD; **Let** the nations **know** that they are but men. Selah.”
 Psa 46:10, “Cease *striving* and **know** that I am God; I will be exalted among the nations, I will be exalted in the earth.”
 Psa 59:13, “Consume *them* in wrath, consume *them*, That they *may* not *be*; And **let them know** that God rules in Jacob To the ends of the earth. Selah.”
 Psa 67:2, “That Your way **may be known** on earth, Your salvation among all nations.”
 Psa 78:3, “Which we have heard and **known**, And our fathers have told us.”
 Psa 78:6, “That the generation to come **might know**, *even* the children *yet* to be born, *That* they may arise and tell *them* to their children.”
 Psa 83:18, “That **they may know** that Thou alone, whose name is the LORD, Art the Most High over all the earth.”
 Psa 100:3, “**Know** that the LORD Himself is God; It is He who has made us, and not we ourselves; *We are* His people and the sheep of His pasture.”
 Psa 109:27, “And **let them know** that this is Thy hand; Thou, LORD, hast done it.”
- b) Some uses in the Isaiah:
 Isa 43:10, “‘You are My witnesses,’ declares the LORD, ‘And My servant whom I have chosen, In order that **you may know** and believe Me, And understand that I am He. Before Me there was no God formed, And there will be none after Me.’”
 Isa 45:6, “That men **may know** from the rising to the setting of the sun That there is no one besides Me. I am the LORD, and there is no other.”
 Isa 48:6, “You have heard; look at all this. And you, will you not declare it? I proclaim to you new things from this time, Even hidden things which you have not known.”
 Isa 52:6, “Therefore My people shall know My name; therefore in that day I am the one who is speaking, ‘Here I am.’”—as a set up for the important passage on evangelizing, Isa 52:7.
- c) Of Jesus’ use of parables to “evangelize” the masses:
 Matt 13:11, “And He answered and said to them, ‘To you it has been granted **to know** [ὅτι Ὑμῶν δέδοται γινῶναι] the mysteries of the kingdom of heaven, but to them it has not been granted.’”
 Mark 4:11, “And He was saying to them, ‘To you has been given [**to know**] the mystery of the kingdom of God; but those who are outside get everything in parables.’”
 Luk 8:10, “And He said, ‘To you it has been granted **to know** the mysteries of the kingdom of God, but to the rest *it is* in parables, in order that seeing they may not see, and hearing they may not understand.’”
- d) Other NT uses—often in direct address:
 Luke 10:11, “‘Even the dust of your city which clings to our feet, we wipe off *in protest* against you; yet **be sure** of this, that the kingdom of God has come near.’”
 Acts 2:36, “Therefore **let** all the house of Israel **know** for certain that God has made Him both Lord and Christ-- this Jesus whom you crucified.”
 Acts 22:14, “And he said, ‘The God of our fathers has appointed you **to know** His will, and to see the Righteous One, and to hear an utterance from His mouth.’”
 2 Cor 3:2, “You are our letter, written in our hearts, known and read by all men.”
- e) Not considered an evangelistic use: of God giving knowledge in a particular way (see also John 3, etc.):
 1 Cor 2:14, “But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised.”

The usual context of the use of the verb γινώσκω (“to know”) refers to the completed knowledge of Christ, or to the finality of salvation and eternal life. Thus the verb is used numerous times in 1 John, “By this we know...”

q. Cognates of τίθημι:

50) ἐκτίθεμι (4 NT uses) – explaining:

- Acts 18:26, “They took him aside and **explained** to him the way of God more accurately”
 Acts 28:23, “He **was explaining** to them by solemnly testifying about the kingdom of God”

51) παρατίθημι (19 NT uses) – meaning to place or put before, hence “giving”; translated “**giving evidence**”:

Acts 17:3, “Explaining and **giving evidence** that the Christ had to suffer and rise again from the dead...”

Note also this verb used in a type of prayer: Acts 20:32, “And now I **commend** you to God and to the word of His grace, which is able...”

*) Note also the cognate ἀνατίθημι (2 NT uses), used verbally, but not used evangelistically in Acts 25:14; Gal 2:2, meaning “laid out, laid before, communicated, declared”

r. ἀνοίγω and cognate:

52) ἀνοίγω – meaning to open:

a) Physical use:

- (1) Of opening doors, Matt 25:11; Luke 13:25; John 10:3; Acts 5:19, 23; 12:10, 14, 16; 16:26, 27
- (2) Of opening eyes, Matt 20:33; John 9:10, 14, 17, 21, 26, 30, 32; 10:21, 37; Acts 9:40
- (3) Of opening tombs, Matt 27:52; cf. Rom 3:13
- (4) Of opening the mouth of a fish, Matt 17:27
- (5) Of the tongue being loosed [opened], Luke 1:64
- (6) Of the heavens opening, Acts 7:56

b) Figurative sense:

- (1) Of God opening doors, Matt 7:7-8; Luke 11:9-10; cf. Rev 3:7, 8
- (2) Of the sky opening in a vision, Acts 10:11
- (3) Of that which comes out of the mouth, Rom 3:13

c) Of evangelizing:

Some antecedent Scripture:

Psalms 51:15, “O Lord, **open my lips**, That **my mouth** may declare Thy praise.”

Ezek 3:27, “But when I speak to you, **I will open your mouth**, and you will say to them, ‘Thus says the Lord God.’ He who hears, let him hear; and he who refuses, let him refuse; for they are a rebellious house” (cf. Ezek 29:21)

(1) Used in combination with the word “mouth” (ἀνοίξας τὸ στόμα αὐτοῦ):

(a) Of Jesus:

- [1] Prophecy of Jesus opening his mouth in parables, Matt 13:35 (Psa 78:2)
- [2] Speaking to the crowds, Matt 5:2

(b) Of Philip opening up his mouth to evangelize, Acts 8:35

(c) Of Peter opening his mouth to preach the Gospel, Acts 10:34; cf. Acts 15:7

(d) Of Paul opening his mouth, Acts 18:14 (almost); Eph 6:19 (to evangelize)

(2) Of God opening doors:

(a) Of God opening a door of faith among the Gentiles, Acts 14:27

(b) Of God opening a door for the Gospel, 1 Cor 16:9; 2 Cor 2:12

(c) Of God opening a door for the Word, Col 4:3

(3) Of God opening the eyes of the Gentiles unto salvation, Acts 26:18

(4) Of ministry [including evangelism] with/from an open heart, 2 Cor 6:11

(5) Of the need for an open heart in receiving [a] the Gospel and [b] the continued ministry of the Gospel, 2 Cor 6:13

(6) Of a person [singular], opening themselves to the voice of Christ, Rev 3:20

53) διανοίγω – literally “to open,” hence “**explaining**”:

a) Physical use:

(1) Of ears being opened, Mark 7:34-35

(2) Of the womb being opened, Luke 2:23

b) Of opening in a figurative or spiritual sense:

(1) Of the opening of the eyes [of understanding], Luke 24:31

(2) Of the opening of the mind, Luke 24:45

- c) Christ opening the Scriptures, Luke 24:32 [NAS, “explained”]
- d) Paul “opened” the Gospel, Acts 17:3
 “**Explaining** and giving evidence that the Christ had to suffer and rise again from the dead, and...”
 διανοίγων καὶ παρατιθέμενος ὅτι τὸν χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν καὶ...
- e) God “opened” the heart (ὁ κύριος διήνοιξεν τὴν καρδίαν), Acts 16:14
- s. (54) διασαφέω (2 NT uses; 10 LXX uses, including 8 apocryphal uses)– to report, explain:
 Evangelistic/explanatory:
 Mat 13:36, “Then He left the multitudes, and went into the house. And His disciples came to Him, saying, ‘**Explain** to us the parable of the tares of the field.’”
 Non-evangelistic: Mat 18:31, “So when his fellow slaves saw what had happened, they were deeply grieved and came and **reported** to their lord all that had happened.”
 One OT use: Deut 1:5, “Across the Jordan in the land of Moab, Moses undertook **to expound** this law, saying,”
- t. (55) φράζω (1 NT use; 4 LXX uses)– to explain, interpret:
 Evangelistic/explanatory:
 Matt 15:15, “And Peter answered and said to Him, ‘**Explain** the parable to us.’”
- u. (56) ὀρθοτομέω (1 NT use; 2 LXX uses)– “Rightly teaching/dispensing/imparting/dividing/handling,” in 2 Tim 2:15:
 1) Meaning:
 Friberg: literally, as cutting a straight road through difficult terrain *make a straight path*; figuratively in the NT, with reference to correctly following and teaching God’s message *hold to a straight course, teach accurately* (2 Tim 2:15)
 Gingrich: to guide along a straight path
 Louw-Nida: to give accurate instruction – ‘to teach correctly, to expound rightly.’ σπούδασον σεαυτὸν ... ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας ‘do your best ... to teach the word of truth correctly’ 2 Tim 2:15
 Thayer: 3830 ὀρθοτομέω ὀρθοτομέω, ὀρθοτόμω; (ὀρθοτομος cutting straight, and this from ὀρθός and τέμνω); **1.** *to cut straight*: τὰς ὁδοὺς, to cut straight ways, i. e. to proceed by straight paths, hold a straight course, equivalent to to do right (for ἵψ), Prov. 3:6; 11:5 (viam secare, Vergil Aen. 6, 899). **2.** dropping the idea of cutting, *to make straight and smooth*; Vulgate *recte tracto, to handle aright*: τὸν λόγον τῆς ἀληθείας, i. e. to teach the truth correctly and directly, 2 Tim. 2:15; τὸν ἀληθῆ λόγον, Eustathius, opuscc., p. 115, 41. (Not found elsewhere (except in ecclesiastical writings (Winer’s Grammar, 26); e. g. constt. apost. 7, 31 ἐν τῷ τοῦ κυρίου δόγμασιν; cf. Suicer ii. 508f). Cf. καινοτομέω, *to cut new veins* in mining; dropping the notion of cutting, *to make something new, introduce new things, make innovations or changes*, etc.)*
- 2) Two LXX uses:
 Prov 3:6 (“he will rightly direct” thy paths)
 Prov 11:5 (the righteousness of the upright “shall rightly direct” his paths)
- 3) Notice also in the discussion of the verb πειθῶ [persuade] below, that πειθῶ is used to translate the Hebrew verb שׂוּעַ (shaw-saw), meaning to divide or be divided e.g. “having a divided hoof” 5 times; and of David persuading his men in 1 Sam 24:7, “And David **persuaded** his men with *these* words and did not allow them to rise up against Saul”
- Conclusions: It is highly likely, from these examples, that rightly dividing has an implication of verbally persuading to follow a right or proper action

How Proclamational is ὁρροτομέω in 2 Timothy 2:15?

More Verbal/ Proclamational										Less Verbal/ Proclamational									
James Murdock (1652)	Holman Christian Standard (2004)	NET Bible (2005)	French Martin (1669)	French Geneva Revised (1977)	Ostervald (1744)	NRSV (1989)	New Living Trans (2004)	New American Bible (1971)	French Geneva (1669)	Le Semeur (1992, 1999)	Tyndale (1534)	Geneva (1560)	Bishops (1595); KJV; Webster's; Young's; NKJV	Darby (1884)	NASB (1977)	English Revised (1885); ASV	ESV (2005)	NIV (1982)	Wycliffe (1388); RSV
Correctly announcing	Correctly teaching	Teaching ... accurately	Teaching purely	Dispensing rightly	Dispensing with accuracy	Rightly explaining	Correctly explains	Imparting ... without deviation	Detailing rightly	Correctly transmitting	Dividing ... justly	Dividing ... aright	Rightly dividing	Cutting in as straight line	Handling accurately	Handling aright	Rightly handling	Correctly handles	Rightly treating
(Murdock) And study to present thyself before God, perfectly, a laborer who is not ashamed, one who correctly announceth the word of truth.	(NET) Make every effort to present yourself before God as a proven worker who does not need to be ashamed, teaching the message of truth accurately.	(Fr. Gen) Make effort to present yourself before God as a man approved, a worker who need not to blush, dispensing rightly the word fo truth.	(NRSV) Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth	(NAB) Be eager to present yourself as acceptable to God, a workman who causes no disgrace, imparting the word of truth without deviation	(Fr LS) Make every effort to present yourself before God as a man who has proven himself a worker who need not blush correctly transmitting the word of truth	(Eng Gen) Studie to shewe thy selfe approued vnto God, a workeman that nedeth not to be ashamed, diuiding the worde of trueth aright	(Darby) Strive diligently to present thyself approved to God, a workman that has not to be ashamed, cutting in a straight line the word of truth	(English Rev) Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth	(NIV) Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth										

*English texts and translations that are not shown are: Holman, "Be diligent to present yourself approved to God, a worker who doesn't need to be ashamed, correctly teaching the word of truth."; French Martin, "Study you to render yourself approved to God, a workman without reproach, teaching purely the word of truth"; French Ostervald, "Make effort to show yourself approved before God, as a worker above reproach, dispensing with accuracy the word of truth"; NLT, "Work hard so you can present yourself to God and receive his approval. Be a good worker, one who does not need to be ashamed and who correctly explains the word of truth"; French Geneva, "Study to render yourself approved to God, a worker without blame, detailing rightly the word of truth"; Tyndale, "Study to shewe thy silfe laudable vnto god a workman that nedeth not to be a shamed diuidyng the worde of trueth iustly"; Bishop's, "Studie to shewe thy selfe approued vnto God, a workman not to be ashamed, rightlie deuidyng the worde of truth"; NASB, "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth"; ESV, "Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth"; Wycliffe, "Bisili kepe to yvue thi silf a preued preisable werkman to God, with oute schame, riytli treeting the word of treuthe."

**The French originals are as follows: French Martin, "Etudie-toi de te rendre approuvé à Dieu, ouvrier sans reproche, enseignant purement la parole de la vérité."; French Geneva Revised, "Efforce-toi de te présenter devant Dieu comme un homme éprouvé, un ouvrier qui n'a point à rougir, qui dispense droitement la parole de la vérité"; French Ostervald, "Efforce-toi de te montrer éprouvé devant Dieu, comme un ouvrier irréprochable, dispensant avec droiture la parole de la vérité."; French Geneva, "Estudie-toi de te rendre approuvé à Dieu, ouvrier sans reproche, détaillant droitement la parole de verité"; and the French Le Semeur, "Efforce-toi de te présenter devant Dieu en homme qui a fait ses preuves, en ouvrier qui n'a pas à rougir de son ouvrage, parce qu'il transmet correctement la Parole de vérité."

- v. (57) μηνύω (4 NT uses) – make known, reveal, “But that the dead are raised, even Moses **showed**, in the *passage about the burning bush*, where he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob,” Luke 20:37
- w. (58) διερμηνεύω (6 total NT uses) – “He **explained** to them the things concerning Himself in all the Scriptures,” Luke 24:27

- x. (59) συνετίζω (No NT uses; 13 uses in Ralf's LXX) – to instruct, cause to understand; (pass) give insight:
- 1) Of God instructing:
Psa 16:7, "I will bless the LORD who **has counseled** me; Indeed, my mind instructs me in the night"
Psa 32:8, "I **will instruct** you and teach you in the way which you should go; I will counsel you with My eye upon you"
Neh 9:20, "And Thou didst give Thy good Spirit **to instruct** them, Thy manna Thou didst not withhold from their mouth, And Thou didst give them water for their thirst"
 - 2) Of requesting God to teach: Psa 119:27, "**Make me understand** the way of Thy precepts, So I will meditate on Thy wonders" (cf. Psa 119:34, 73, 125, 144, 169)
 - 3) Of God's Word: Psa 119:130, "The unfolding of Thy words gives light; It **gives understanding** to the simple"
 - 4) Of an angel: Dan 8:16, "And I heard the voice of a man between *the banks of Ulai*, and he called out and said, 'Gabriel, **give this man an understanding** of the vision'"
 - 5) Of the revival under Ezra and Nehemiah:
Neh 8:7, "Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiiah, and the Levites, **explained** the law to the people while the people *remained* in their place"
Neh 8:9, "Then Nehemiah, who was the governor, and Ezra the priest *and* scribe, and the Levites who **taught** the people said to all the people, 'This day is holy to the LORD your God; do not mourn or weep.' For all the people were weeping when they heard the words of the law"

7—TO DEMONSTRATE OR PROVE

- y. δείκνυω and cognates:

- 60) δείκνυω (31 NT uses in BYZ; none in Ralph's; 34 uses of δείκνυμι in NA27 and 126 in Ralph's LXX), meaning, (1) to shew, point out; (2) to bring to light, to portray, represent, mid. To display, set before one; (3) to point out, make known, esp. by words, to tell, explain, teach, to shew, prove, abs. perfect, it is clear; (4) of accusers, to inform against; (in an idiomatic construct) as a pledge (Scott):
Matt 8:4, "And Jesus said to him, 'See that you tell no one; but go, show yourself to the priest, and present the offering that Moses commanded, for a testimony to them'"
Mark 1:44, "and He said to him, 'See that you say nothing to anyone; but go, **show** yourself to the priest and offer for your cleansing what Moses commanded, for a testimony to them'"
For a better understanding, as used related to abstract ideas, see Matt 16:21; Acts 10:28; 1 Tim 6:15; Heb 8:5; James 2:18.
- 61) ἐπιδείκνυμι – "**demonstrating** [KJV, shewing] by the Scriptures." Acts 18:28
Friberg Lexicon: **ἐπιδείκνυμι** 1aor. **ἐπέδειξα**; literally, as causing to be seen *show, exhibit, demonstrate* (MT 16.1); figuratively, as proving to be true *show beyond doubt, prove, demonstrate convincingly* (AC 18.28).
- 62) ἐνδείκνυμι (8 OT LXX uses; 11 NT uses):
Rom 9:17, "For the Scripture says to Pharaoh, 'For this very purpose I raised you up, **to demonstrate** My power in you, and that My name might be proclaimed throughout the whole earth'" (quote of Exod 9:16)
Rom 9:22, "What if God, although willing **to demonstrate** His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?"
Appears to be especially an action which demonstrates a value: cf. Eph 2:17; 1 Tim 1:16; 2 Tim 4:14; Tit 2:10; 3:10; Heb 6:10-11
- 63) ὑποδείκνυμι (6 NT uses), meaning show, demonstrate, reveal; hence warn: Acts 20:35
Matt 3:7, "You brood of vipers, who **warned** you to flee from the wrath to come?"
Luke 3:7, "You brood of vipers, who **warned** you to flee from the wrath to come?"
Luke 12:5, "But I **will warn** you whom to fear: fear the One who after He has killed has authority to cast into hell; yes, I tell you, fear Him!"
Friberg Lexicon: **ὑποδείκνυμι** or ὑποδεικνύω fut. **ὑποδείξω**; 1aor. **ὑπέδειξα**; (1) strictly *show secretly, give a glimpse of*; hence *intimate, suggest*; (2) figuratively, with the dative of person *show, make known, point out* (LU 6.47; AC 9.16); in a negative sense *warn* (MT 3.7)

- z. (64) συμβιβάζω – to hold together, instruct, confirm, or teach (9 OT LXX uses; 7 NT uses):

Of Paul:

Acts 9:22, “**proving** that this Jesus is the Christ”

Col 2:2, “that their hearts may be encouraged, having been **knit together** in love, and *attaining* to all the wealth that comes from the full assurance of understanding, *resulting* in a true knowledge of God’s mystery, *that is*, Christ *Himself*,”

Of the Lord instructing:

Acts 16:10, “And when he had seen the vision, immediately we sought to go into Macedonia, **concluding** that God had called us to preach the gospel to them”

Of man instructing God:

1 Cor 2:16, “For who has known the mind of the Lord, that he **should instruct** Him? But we have the mind of Christ”

Of the church being fit with instruction in Christ:

Eph 4:16, “from whom the whole body, being fitted and **held together** by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love”

Col 2:19, “and not holding fast to the head, from whom the entire body, being supplied and **held together** by the joints and ligaments, grows with a growth which is from God”

In the OT LXX:

- a) συμβιβάζω is the word used in Lev 10:11 after a discussion of the need to distinguish, “and **so as to teach** [συμβιβάσεις] the sons of Israel all the statutes which the LORD has spoken to them through Moses.”
- b) συμβιβάζω has some other interesting uses in the Pentateuch, Exod 4:12, 15; Deut 4:9; cf. Judges 13:8

Of the cognate προβιβάζω:

- a) Notice the use of προβιβάζω in Deut 6:7, translated “teach diligently” (NAS); “inculcate” (cf. French NEG), versus the use of συμβιβάζω in Deut 4:9
- b) προβιβάζω is also used in the Byzantine of Acts 19:33 where the Nestle-Aland chose instead συμβιβάζω.

8—TO ADMONISH, WARN, PERSUADE, BEG

- aa. (65) νουθετέω (8 NT uses, all Pauline [one in Acts 20:31]), meaning “to admonish, exhort,” (cf. Col 3:16):

“I myself am also persuaded about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, able also **to admonish others**” (Rom 15:14 RPTE)”

“And we proclaim Him, **admonishing every man** and teaching every man with all wisdom, that we may present every man complete in Christ” Col 1:28.

- ab. (66) διαπειλέω – “to threaten violently” [Liddell-Scott Greek Lexicon, Abridged]:

1) One OT LXX use: “I have made thee a watchman to the house of Israel; and thou shalt hear a word of my mouth, and **shalt threaten** them from me” Ezek 3:17 (Brenton).

“Son of man, I have appointed you a watchman to the house of Israel; whenever you hear a word from My mouth, **warn** them from Me” (Ezek 3:17).

2) διαπειλέω is also used twice in 3 Maccabees:

“or when he heard the shouting and saw them all fallen headlong to destruction, he wept and angrily **threatened** his friends, saying,” (3 Macc 6:23)

“But we very severely **threatened** [σκληρότερον διαπειλησάμενοι] them for these acts, and in accordance with the clemency which we have toward all men we barely spared their lives. Since we have come to realize that the God of heaven surely defends the Jews, always taking their part as a father does for his children” (3 Macc 7:6)

- ac. (67) διαστέλλω – “warn” and combination:

1) διαστέλλω:

“When I say to the wicked, ‘You shall surely die,’ and you **do not warn** him [οὐ διεστείλω] ...” Ezek 3:18

“Yet if you have warned [διαστείλη] the wicked, and he does not turn from his wickedness or from his wicked way, he shall die in his iniquity; but you have delivered yourself,” Ezek 3:19

2) λαλέω + διαστέλλω:

“When I say to the wicked, ‘You shall surely die,’ and you do not warn him or **speak out to warn** (οὐδὲ ἐλάλησας τοῦ διαστείλασθαι) the wicked from his wicked way that he may live,” Ezek 3:18

- ad. (68) φυλάσσω – “guard against”: “When I say to the wicked, ‘O wicked man, you shall surely die,’ and you do not speak to warn (μὴ λαλήσης τοῦ φυλάξασθαι) the wicked from his way,” Ezek 33:8

Also, it is worth considering the impact of this verb as it relates to other verses:

“Guard” is in parallel with “contend” in Jude 3, “Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints.”

Guard here may point to an alternative translation of 2 Tim 4:7, “I have fought the good fight, I have finished the course, I have guarded the faith”

Consider the impact of changing the translation of τηρέω from a passive “kept” to the active “guarded.”

- ae. (69) ὀνειδίζω - reproach, revile, heap insults (cf. Matt 5:11); reproach [justifiably], upbraid: Matt 11:20, “Then He began to **reproach** the cities in which most of His miracles were done, because they did not repent.”

- af. ἐλέγχω and cognate:

70) ἐλέγχω (18 NT uses) – to expose, convict, reprove:

Evangelistic Uses:

Luke 3:19, “But when Herod the tetrarch **was reproved** by him on account of Herodias, his brother’s wife, and on account of all the wicked things which Herod had done”

John 16:8, “And He, when He comes, **will convict** the world concerning sin, and righteousness, and judgment”

1 Cor 14:24, “But if all prophesy, and an unbeliever or an ungifted man enters, he **is convicted** by all, he is called to account by all”

Eph 5:11, “And do not participate in the unfruitful deeds of darkness, but instead even **expose** them”

2 Tim 4:2, “Preach the word; be ready in season and out of season; **reprove**, rebuke, exhort, with great patience and instruction”

[It is highly likely here that Paul is already exhorting Timothy to do the work of an evangelist in this verse, cf. Mark 16:15, “Preach the Gospel”]

Titus 1:9, “Holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and **to refute** those who contradict”

[Anti-lego (to “contradict”), is also found in an evangelistic context in Luke 20:27; Acts 13:45 (twice); 28:19, 22]

Titus 1:12-13, “One of themselves, a prophet of their own, said, ‘Cretans are always liars, evil beasts, lazy gluttons.’ This testimony is true. For this cause **reprove** them severely that they may be sound in the faith”

[Perhaps an example of the need for resolve of steel, as found in Ezek 3:8]

Jude 15, “To execute judgment upon all, and **to convict** all the ungodly of all their ungodly deeds which they have done in an ungodly way”

Verb [and phrase] omitted from the “Critical Edition” Greek text in John 8:9:

- (1) “And when they heard it, they *began* to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the midst,” John 8:9 (NAS)

- (2) “Then those who heard *it*, **being convicted** by *their* conscience [καὶ ὑπὸ τῆς συνειδήσεως ἐλεγγόμενοι], went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst,” John 8:9 (NKJ)

Analysis of this omission:

Notice that the conviction comes from hearing the words of Jesus, and the conviction is in their conscience

It appears that the Evangelical belief in the necessity of the conviction of the Holy Spirit (John 16:8) with a “hearing of faith” (Gal 3:2, 5) for salvation is removed from this text

Notice also how this verb is closely linked with the exposing attribute of light:

- (1) “For everyone who does evil hates the light, and does not come to the light, lest his deeds **should be exposed**,” John 3:20
- (2) “But all things become visible when they **are exposed** by the light, for everything that becomes visible is light,” Eph 5:13 (cf. v. 11 above)

Note also how this root word is used in Proverbs:

Prov 6:23, “For the commandment is a lamp, and the teaching is light; And reproofs [ἐλέγχος] for discipline are the way of life”

Prov 24:25, “But to those who rebuke [ἐλέγχω] the *wicked* will be delight, And a good blessing will come upon them.”

71) διακατελέγχομαι – “**refuted** the Jews,” Acts 18:28 (note the adverb with this verb, εὐτόνως, meaning “with vehemence”, cf. Luke 23:10)

ag. (72) ἐπιτιμάω – to mete out due measure, hence to censure: “Preach the word; be ready in season and out of season; reprove, **rebuke**, exhort, with great patience and instruction.” 2 Tim 4:2

ah. (73) πείθω (54 NT uses [17 in Acts]; in addition see Acts 14:19; 23:21; 26:26)—below I note the passive use of this verb, as a response to the Gospel:

Notice the interesting OT usage of this verb (only a few examples):

a) From the Heb. *chacah*:

2 Sam 22:3, “My God, my rock, in whom **I take refuge** [μου πεποιθώς ἔσομαι]; My shield and the horn of my salvation, my stronghold and my refuge; My savior, Thou dost save me from violence.”

2 Sam 22:31, “As for God, His way is blameless; The word of the LORD is tested; He is a shield to all **who take refuge** in Him [ὑπερασπιστής ἐστιν πᾶσιν τοῖς πεποιθόσιν ἐπ’ αὐτῷ].”

Psa 2:12, “Do homage to the Son, lest He become angry, and you perish *in* the way, For His wrath may soon be kindled. How blessed are all **who take refuge** in Him [μακάριοι πάντες οἱ πεποιθότες ἐπ’ αὐτῷ]!”

Psa 11:1, “In the LORD **I take refuge** [ἐπὶ τῷ κυρίῳ πέποιθα]; How can you say to my soul, ‘Flee *as* a bird to your mountain.’”

Cf. Psa 57:1; 117:8.

b) From the Heb. *batach*:

Psa 25:2, “O my God, in Thee **I trust** [ἐπὶ σοὶ πέποιθα], Do not let me be ashamed; Do not let my enemies exult over me.”

Psa 49:6, “Even those **who trust** in their wealth [οἱ πεποιθότες ἐπὶ τῇ δυνάμει αὐτῶν], And boast in the abundance of their riches?”

Cf. Psa 115:8; 125:1; 135:18; 146:3.

- 1) “Paul and Barnabas, who, speaking to them, were **urging** them to continue in the grace of God,” Acts 13:43
- 2) Trying **to persuade**, Acts 18:4, 28:23
- 3) “This man **persuades** men to worship God contrary to the law,” Acts 18:13
- 4) “Reasoning and **persuading** *them* about the kingdom of God,” Acts 19:8
 - a) The French Segond (1910) Geneva (1979) translate this verbal pair (διαλέγομαι and πειθώ) as “forcefully persuading” (“s’efforçant de persuader ceux qui l’écoulaient”)
- 5) “This Paul has **persuaded** and turned away a considerable number of people,” Acts 19:26
- 6) “Agrippa *replied* to Paul, ‘In a short time you will **persuade** me to become a Christian,’” Acts 26:28
- 7) “and he was explaining to them by solemnly testifying about the kingdom of God, and trying to persuade them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening,” Act 28:23
 - a) Of special interest is the use of the same verb πειθώ in v. 24 for the response to the gospel proclamation, along with its antithesis, “And some **were being persuaded** by the things spoken, but others would not believe,” Act 28:24
- 8) “Therefore knowing the fear of the Lord, we **persuade** men,” 2 Cor 5:11
- 9) In Deut 28:52, the people “trusted” (or were persuaded) in the strength of their city walls to protect them from the enemy:
 - a) The translation of this verb comes from the Hebrew בָּטַח (baw-takh)
 - b) This Hebrew verb is normally translated “trust,” such as in Psa 37:3, “Trust in the LORD”
 - c) Herein the translators of the LXX show that there is a semantic overlap between “trust” and “being persuaded”; which is interesting in the NT case of Acts 28 as noted above.

10) Another interesting OT LXX use of *πέλω* 1 Sam 24:7, “And David **persuaded** his men with *these* words and did not allow them to rise up against Saul. And Saul arose, left the cave, and went on *his way*”:

- a) The translation of this verb comes from the Hebrew *שׁוּשׁוּ* (shaw-saw)
- b) The 9 uses of the verb *שׁוּשׁוּ* in the Hebrew, it is used 5 times of an animal with “divided” hooves, Lev 11:3, 7, 26; Deut 14:6, 7; once of tearing a bird, Lev 1:17; twice of Samson tearing the jaw of the lion, Judges 14:6; and figuratively, once of David **dividing** the word of the Lord to his men, 1 Sam 24:7
- c) Could this use of “dividing” in 1 Sam 24:7 relate to 2 Tim 2:15 (KJV), “rightly dividing the word,” and Heb 4:12, “For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit”?
- d) There are three elements to David’s dividing this concept to his men:
 - (1) David had to study the “anointing oil” in the Pentateuch to come to this conclusion;
 - (2) David had to come to a decision upon what it meant, enough to be convinced of it, and to submit to the teaching of the Word of God;
 - (3) David communicated what he learned to his men to keep them from disobeying the Word of the Lord.

ai. (74) *δέομαι* – “beg,” beseech:

- 1) “But Paul said, ‘I am a Jew of Tarsus in Cilicia, a citizen of no insignificant city; and I **beg** you, allow me to speak to the people,’” Acts 21:39
- 2) “Therefore I **beg** you to listen to me patiently,” Acts 26:3
- 3) “We **beg** you on behalf of Christ, be reconciled to God,” 2 Cor 5:20.

aj. (75) *χρηματίζω* (10 OT LXX uses; 9 NT uses) – warn; impart a revelation, injunction, or warning; bear a name, be called, named:

Heb 12:25, “See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who **warned** *them* on earth, much less *shall we escape* who turn away from Him who *warns* from heaven”

On the Translation of the Proclamational Verbs in Hebrews 12:25

Greek	Latin	Tyndale; Eng Geneva	Bishops; KJV; Web- ster’s	Young’s	Darby	ERV; ASV	Bible in Basic English	NAS	French Geneva Revised*	NKJ	NIV	NJB*
<i>λαλέω</i>	Loquen- tem	that speaketh	that speaketh	who is speaking	that speaks	that speaketh	which comes	who is speaking	who speaks	who speaks	who speaks	when he speaks
<i>χρημα- τίζω</i>	Loque- batur	spake	Spake	was divinely speaking	who uttered the oracles	that warned	the voice	who warned	published oracles	who spoke	who warned	to a warning
	Loquen- tem	<i>speaketh</i>	[speak- eth]	<i>speaketh</i>	<i>who does so</i>	that <i>warneth</i>	whose voice	who <i>warns</i>	who speaks	who <i>speaks</i>	who warns	a voice that warns

*(French Geneva Revised, 1977), “Gardez -vous de refuser d’entendre celui qui parle; car si ceux qui refusèrent d’entendre celui qui publiait des oracles sur la terre n’ont pas échappé combien moins échapperons-nous, si nous nous détournons de celui qui parle du haut des cieux”

Similarly, God used the verb “warn” as the primary verb in Ezek 3:18-21 to describe the responsibility of the watchman toward the wicked one who sins and the righteous one who sins.

The verb *χρηματίζω* is used in the mocking answer of Elijah to the Prophets of Baal in 1 Kings 18:27:

1 Kings 18:27 (LXE), “And it was noon, and Eliu the Thesbite mocked them, and said, Call with a loud voice, for he is a god; for he is meditating, or else perhaps he is engaged in **business** [teaching], or perhaps he is asleep, and is to be awaked.”

This verb *χρηματίζω* is used 8 times in the Book of Jeremiah:

- a) Of false prophets speaking falsely in the name of God (Jer 29:23):
Jer 29:23, “because they have acted foolishly in Israel, and have committed adultery with their neighbors’ wives, and **have spoken** words in My name falsely, which I did not command them; and I am He who knows, and am a witness,” declares the LORD.”

- b) Of God revealing Himself (Jer 25:30):
 Jer 25:30, “Therefore you shall prophesy against them all these words, and you shall say to them, ‘The LORD **will roar** from on high, And utter His voice from His holy habitation; He **will roar** mightily against His fold. He will shout like those who tread *the grapes*, Against all the inhabitants of the earth.’”
- c) In a command of God to teach the people of Israel coming into the Temple in Jerusalem (Jer 26:2):
 Jer 26:2, “Thus says the LORD, Stand in the court of the LORD’s house, and **speak** to all the cities of Judah, who have come to worship *in* the LORD’s house, all the words that I have commanded you to **speak** to them. Do not omit a word!”
- d) It was used of God’s instruction to Jeremiah, in relation to the admonition for Jeremiah to write the words in a book (Jer 30:2; 36:2, 4):
 Jer 30:2, “Thus says the LORD, the God of Israel, ‘Write all the words which I **have spoken** to you in a book.’”

ak. καλέω and cognate:

- 76) καλέω (146 NT uses; 513 OT LXX uses) – to call: “invite,” Matt 22:9:
 Matt 4:21, “And going on from there He saw two other brothers, James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He **called** them.”
 Matt 9:13, “But go and learn what *this* means, ‘I desire compassion, and not sacrifice,’ for I did not come **to call** the righteous, but sinners.”
 Matt 22:3, “And he sent out his slaves **to call** those who had been invited to the wedding feast, and they were unwilling to come.”
 Matt 22:4, “Again he sent out other slaves saying, ‘Tell those who have been **invited**, “Behold, I have prepared my dinner; my oxen and my fattened livestock are *all* butchered and everything is ready; come to the wedding feast.’””
 Matt 22:8, “Then he said to his slaves, ‘The wedding is ready, but those **who were invited** were not worthy.”
 Matt 22:9, “Go therefore to the main highways, and as many as you find *there*, **invite** to the wedding feast.”
 Mark 1:20, “And immediately He **called** them; and they left their father Zebedee in the boat with the hired servants, and went away to follow Him.”
 Mark 2:17, “And hearing this, Jesus said to them, ‘*it is* not those who are healthy who need a physician, but those who are sick; I did not come **to call** the righteous, but sinners.’”
 Luke 5:32, “I have not come **to call** the righteous but sinners to repentance.”
 Luke 14:13, “But when you give a reception, **invite** *the* poor, *the* crippled, *the* lame, *the* blind,”
 Luke 14:16-17, “But He said to him, ‘A certain man was giving a big dinner, and he **invited** many; and at the dinner hour he sent his slave to say to those **who had been invited**, ‘Come; for everything is ready now.’”
 Luke 14:24, “For I tell you, none of those men who were invited shall taste of my dinner.”
 John 10:3, “To him the doorkeeper opens, and the sheep hear his voice, and **he calls** his own sheep by name, and leads them out.”
 Rom 8:30, “and whom He predestined, these **He also called**; and whom **He called**, these He also justified; and whom He justified, these He also glorified.”
 Rom 9:11, “for though *the twins* were not yet born, and had not done anything good or bad, in order that God’s purpose according to *His* choice might stand, not because of works, but because of **Him who calls**.”
 Rom 9:24-25, “*even* us, whom **He also called**, not from among Jews only, but also from among Gentiles. As He says also in Hosea, ‘**I will call** those who were not My people, “My people,” And her who was not beloved, “beloved.”’”
 1 Cor 1:9, “God is faithful, through whom you **were called** into fellowship with His Son, Jesus Christ our Lord.”
 1 Cor 7:17-18, 20-22, 24, “Only, as the Lord has assigned to each one, as God **has called** each, in this manner let him walk. And thus I direct in all the churches. Was any man **called** *already* circumcised? Let him not become uncircumcised. Has anyone been **called** in uncircumcision? Let him not be circumcised. ... Let each man remain in that condition in which **he was called**. Were you **called** while a slave? Do not worry about it; but if you are able also to become free, rather do that. For he who **was called** in the Lord while a slave, is the Lord’s freedman; likewise he who **was called** while free, is Christ’s slave. ... Brethren, let each man remain with God in that *condition* in which he **was called**.”
 Gal 1:6, “I am amazed that you are so quickly deserting Him **who called** you by the grace of Christ, for a different gospel.”

- Gal 1:15, “But when He who had set me apart, *even* from my mother’s womb, and called me through His grace, was pleased.”
- Gal 5:8, “This persuasion *did not come* from Him **who calls** you.”
- Eph 4:1, “I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you **have been called**.”
- Eph 4:4, “*There is* one body and one Spirit, just as also you **were called** in one hope of your calling.”
- Col 3:15, “And let the peace of Christ rule in your hearts, to which indeed you **were called** in one body; and be thankful.”
- 1 Thess 2:12 (NKJ), “that you would walk worthy of God **who calls** you into His own kingdom and glory.”
- 1 Thess 4:7, “For God has not **called** us for the purpose of impurity, but in sanctification.”
- 1 Thess 5:24, Faithful is He who **calls** you, and He also will bring it to pass.”
- 2 Thess 2:14, “And it was for this He **called** you through our gospel, that you may gain the glory of our Lord Jesus Christ.”
- 1 Tim 6:12, “Fight the good fight of faith; take hold of the eternal life to which you **were called**, and you made the good confession in the presence of many witnesses.”
- 2 Tim 1:9, “who has saved us, and **called** us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity”
- Heb 9:15, “And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who **have been called** may receive the promise of the eternal inheritance.”
- 1 Pet 1:15, “but like the Holy One **who called** you, be holy yourselves also in all *your* behavior.”
- 1 Pet 2:9, “But you are a chosen race, a royal priesthood, a holy nation, a people for *God’s* own possession, that you may proclaim the excellencies of Him **who has called** you out of darkness into His marvelous light.”
- 1 Pet 2:21, “For you **have been called** for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps.”
- 1 Pet 3:9, “not returning evil for evil, or insult for insult, but giving a blessing instead; for **you were called** for the very purpose that you might inherit a blessing.”
- 1 Pet 5:10, “And after you have suffered for a little while, the God of all grace, **who called** you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* establish you.”
- 2 Pet 1:3, “seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him **who called** us by His own glory and excellence.”
- Rev 19:9, “And he said to me, ‘Write, “Blessed are those **who are invited** to the marriage supper of the Lamb.”’ And he said to me, ‘These are true words of God.’”

Consider from the OT:

Jer 7:13, “‘And now, because you have done all these things,’ declares the LORD, ‘and I spoke to you, rising up early and speaking, but you did not hear, and **I called** you but you did not answer.’”

Or consider also:

Rom 4:17, “(as it is written, ‘A father of many nations have I made you’) in the sight of Him whom he believed, *even* God, who gives life to the dead and **calls** into being that which does not exist.”⁶⁶⁸

Rom 9:7, “neither are they all children because they are Abraham’s descendants, but: ‘through Isaac your descendants **will be named**.’”

⁶⁶⁸“The gospel itself is the power of God unto salvation to everyone that believeth. Now, there are different ways of preaching the gospel. There is the plan of preaching the gospel and looking forward to the gradual enlightenment of the people, to their being saved as it were by a process of gradual instruction and preaching. And there is another method of preaching the gospel; believing it to be the power of God unto salvation; preaching it in the *expectation* that He who first brought light out of darkness can and will at once and instantaneously take the darkest heathen heart and *create light within*. That is the method that is successful. It has been my privilege to know many Christians – I am speaking within bounds when I say a hundred – who have accepted Jesus Christ as their Saviour the first time they ever heard of Him. The gospel itself is the power of God unto salvation” (J. Hudson Taylor, “The Source of Power,” *Ecumenical Missionary Conference, New York, 1900* [New York, American Tract Society, 1900]: 1:91; italics mine).

Examples of Various Soteriological Uses of καλέω [to Call] and ἐπικαλέω [to Call, Invoke]

καλέω			ἐπικαλέω		
God Calls	Jesus Calls	Man Calls Man	Man Calls Man	Man Is Assured Salvation	Calling as a Descriptor
Rom 8:30, "and whom He predestined, these He also called;	Luke 5:32, "I have not come to call the righteous but sinners to repentance."	Matt 22:3, "And he sent out his slaves to call those who had been invited to the wedding feast"	Acts 22:16, "And now why do you delay? Arise, and be baptized, and wash away your sins, calling on His name."	Rom 10:13, "for 'Whoever will call upon the name of the LORD will be saved.'"	1 Cor 1:2, "to the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call upon the name of our Lord Jesus Christ, their Lord and ours."

77) συγκαλέω (8 total NT uses)

- Luke 15:6, "And when he comes home, he **calls together** his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!'"
- Luke 15:9, "And when she has found it, she **calls together** her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost!'"
- Acts 10:24, "And on the following day he entered Caesarea. Now Cornelius was waiting for them, and had **called together** his relatives and close friends."
- Act 28:17, "And it happened that after three days he **called together** those who were the leading men of the Jews, and when they had come together, he *began* saying to them, 'Brethren, though I had done nothing against our people, or the customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans.'"

n11) ἡ κλήσις (3 OT LXX uses; 11 NT uses) – meaning calling:

- Rom 11:29, "for the gifts and **the calling** of God are irrevocable."
- 1 Cor 1:26, "For consider your **calling**, brethren, that there were not many wise according to the flesh, not many mighty, not many noble."
- 1 Cor 7:20, "Let each man remain in that **condition** in which he was called."
- Eph 1:18, "*I pray that* the eyes of your heart may be enlightened, so that you may know what is the hope of His **calling**, what are the riches of the glory of His inheritance in the saints."
- Eph 4:1, "I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of **the calling** with which you have been called."
- Eph 4:4, "*There is* one body and one Spirit, just as also you were called in one hope of your **calling**."
- Phil 3:14, "I press on toward the goal for the prize of the upward **call** of God in Christ Jesus."
- 2 Thess 1:11, "To this end also we pray for you always that our God may count you worthy of your **calling**, and fulfill every desire for goodness and the work of faith with power."
- 2 Tim 1:9, "who has saved us, and called us with a holy **calling**, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity."
- Heb 3:1, "Therefore, holy brethren, partakers of a heavenly **calling**, consider Jesus, the Apostle and High Priest of our confession."
- 2 Pet 1:10, "Therefore, brethren, be all the more diligent to make certain about His **calling** and choosing you; for as long as you practice these things, you will never stumble."

78) ἐκκαλέω (0 NT uses; 2 OT LXX uses) – to call out, call forth, summon forth; hence "offer":

First OT LXX use: the wicked men of Sodom solicit and demand sexual interaction from the angels who visited Lot in their city:
 Gen 19:5, " and they called to Lot and said to him, 'Where are the men who came to you tonight? **Bring them out** to us that we may have relations with them.'"

Other OT LXX use is linked with making an offer of "peace":
 Deut 20:10, "When you approach a city to fight against it, **you shall offer** it terms of peace"

Parallel ideas:

- 1) The prophesied message of the evangelists was peace, Isa 52:7
- 2) The disciples were to go from city to city offering peace, Matt 10:11-13; Luke 10:1, 5

- 3) Peace was evangelized by the disciples in Acts:
Acts 10:36, “The word which *God* sent to the children of Israel, preaching [εὐαγγελίζω] peace through Jesus Christ—He is Lord of all”
- 4) Christ Jesus came evangelizing peace:
Eph 2:17, “And He came and preached [εὐαγγελίζω] peace to you who were afar off and to those who were near”

*) ἐπικαλέω (187 uses in the OT LXX; 32 uses in the NT) – meaning to invoke or call is included in the responses to the gospel below.

79) παρακαλέω – entreat, exhort (cf. 1 Tim 6:2):

In the New Testament:

Luke 3:18, “So with many other exhortations also he preached the gospel to the people”

[Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν]

2 Cor 5:20, “As though God where **entreating** through us [ὡς τοῦ θεοῦ παρακαλοῦντος δι’ ἡμῶν]”

2 Tim 4:2, “Preach the word; be ready in season and out of season; reprove, rebuke, **exhort**, with great patience and instruction”

Also in the Old Testament LXX:

Deut 13:6 (NRS), “If anyone secretly **entices** you-- even if it is your brother, your father's son or your mother's son, or your own son or daughter, or the wife you embrace, or your most intimate friend-- saying, ‘Let us go worship other gods,’ whom neither you nor your ancestors have known”

The word παρακαλέω is especially essential for proper spiritual growth, as noted in Chapter 26. Yet, the word παρακαλέω is also an important word in the invitation to commitment,⁶⁶⁹ as well as one of the predominant words used for follow-up in the Acts (cf. Acts 25:2), see *Evangelizology*, Chapter 26.

al. (80) παραινέω – urge, advise, recommend (in the case of specific action):

Acts 27:9-10, “And when considerable time had passed and the voyage was now dangerous, since even the fast was already over, Paul **began to admonish** them, and said to them, ‘Men, I perceive that the voyage will certainly be *attended* with damage and great loss, not only of the cargo and the ship, but also of our lives”

Acts 27:22, “And *yet* now **I urge** you to keep up your courage, for there shall be no loss of life among you, but *only* of the ship”

am. (81) φάσκω: speaking with certainty, assert, claim, declare—used by a third party to describe Paul’s evangelism:

Acts 25:19, “but they *simply* had some points of disagreement with him about their own religion and about a certain dead man, Jesus, whom Paul **asserted** to be alive”

Also found:

Gen 26:20, “the herdsmen of Gerar quarreled with the herdsmen of Isaac, saying, ‘The water is ours!’ So he named the well Esek, because they **contended** with him”

Acts 24:9, “And the Jews also joined in the attack, **asserting** that these things were so”

Rom 1:22, “**Professing** to be wise, they became fools.”

9—MISCELLANEOUS PROCLAMATIONAL VERBS

an. (82) ἐπαίρω – “raise [his voice]” - Acts 2:14, “But Peter, taking his stand with the eleven, raised his voice and declared to them...” (ἐπήρειν τὴν φωνὴν αὐτοῦ)

ao. (83) ἀγαλλιᾶω – speaking with extreme joy, Psa 75:9 (unusual LXX translation of Heb *nagad* [declare])

ap. βεβαιῶω and verbal adjective – confirmation:

84) βεβαιῶω (7 NT uses) – “**confirmed** to us by those who heard [of salvation],” Heb 2:3

⁶⁶⁹Consider the discussion of παρακαλέω as “beside-call” in Keith Fordham and Tom Johnston, *The Worth and Work of the Evangelist for Christ’s Great Commission Church* (Liberty, MO Evangelism Unlimited, 2013), 142.

n12) ἡ βεβαιώσις (noun) – “**confirmation** of the Gospel,” Phil 1:7

Interestingly, the verb βεβαιώω is often an action of God establishing, e.g. 1 Cor 1:8, but it is also part of a command for the believer to grow in Christ, Col 2:6-7. The semantic struggle occurs with the addition of the concept of “Confirmation” as a life-cycle rite of passage in some ritualistic churches.

aq. φανερώω and cognate:

85) φανερώω - to reveal, make known, show:

John 17:6, “I **manifested** Thy name to the men whom Thou gavest Me out of the world”

Translations of φανερώω in John 17:6a

[Notice the semantic struggle over the verbal and initiative elements in the translation of this verb]

King James (1611); RSV (1952); ASV (1901); NAS (1977)	NIV (1984); CSB (2003); NET (2005)	Bible in Basic English (1949)	French Louis Segond and 1977 Geneva	Tyndale (1534); English Geneva (1560); Bishops (1595)
Manifested	Revealed	Given knowledge	Made known	Declared
I have manifested thy name unto the men which thou gavest me out of the world	I have revealed Your name to the men You gave Me from the world	I have given knowledge of your name to the men whom you gave me out of the world	J'ai fait connaître [i.e. ' made known '] ton nom aux hommes que tu m'as donnés du milieu du monde	I have declared thy Name vnto the men which thou gavest me out of the worlde

Rom 3:21 (NKJ), “But now the righteousness of God apart from the law is **revealed**, being witnessed by the Law and the Prophets,” cf. Rom 16:26

2 Cor 2:14 (NKJ), “Now thanks *be* to God who always leads us in triumph in Christ, and through us **diffuses** the fragrance of His knowledge in every place [τὴν ὄσμην τῆς γνώσεως αὐτοῦ φανεροῦντι.]”

Translations of φανερώω in 2 Cor 2:14

[Notice the same semantic struggle over the verbal and initiative elements as was noted in John 17:6a]

Young's (1862)	Tyndale (1534); Bishop's (1595)	NKJ (1982)	NAS (1977)	English Geneva (1560); KJV; Webster's; Darby; ERV; ASV	RSV (1952); NIV; CSB; ESV	Bible in Basic English (1949)	NET (2005)
He is manifesting	Openeth	Diffuses	Manifests	Maketh manifest	Spreads	Makes clear	Makes known
and the fragrance of His knowledge He is manifesting through us in every place	and openeth the saver of his knowledge by vs in every place	and through us diffuses the fragrance of His knowledge in every place	and manifests through us the sweet aroma of the knowledge of Him in every place	and maketh manifest the saouir of his knowledge by vs in euerie place	and through us spreads the fragrance of the knowledge of him everywhere	and makes clear through us in every place the value of the knowledge of him	who makes known through us the fragrance that consists of the knowledge of him in every place

Notice that if God reveals [φανερώω] Himself through us (evangelizing Christians), as appears to be taught in this verse, that the evangelist is placed in the order of salvation as a subsection of God's revelation of Himself to lost persons!

Consider also that in 2 Cor 2:14 the verb φανερώω + the noun ἡ ὄσμη is placed in parallelism with the verb θριαμβεύω, to “triumphalize” or “march in triumphal procession” (see below).

2 Cor 4:10, “Always carrying about in the body the dying of Jesus, that the life of Jesus also **may be manifested** in our body”

2 Cor 4:11, “For we who live are constantly being delivered over to death for Jesus' sake, that the life of Jesus also **may be manifested** in our mortal flesh.”

2 Cor 5:11 (NKJ), “Knowing, therefore, the terror of the Lord, we persuade men; but we are **well known** to God, and I also trust are **well known** in your consciences”

Phil 1:13 (1560 English Geneva), “So that my bandes in Christ **are famous** throughout all the iudgement hall, and in all other *places*”

Col 4:4 (Geneva), “In order that I **may make it clear** in the way I ought to speak,” Col 4:4 (NAS) “That I **may vtter it**, as it becometh me to speake”

[“Et le faire connaître (i.e. '**made it known**') comme je dois en parler,” Col 4:4 (NEG)]

Rev 15:4 (NKJ), “Who shall not fear You, O Lord, and glorify Your name? For *You* alone *are* holy. For all nations shall come and worship before You, For Your judgments **have been manifested.**”

This same verb is used as an affirmation of a positive response to the ministry of evangelism (cf. 2 Cor 3:3), as we may consider in Chapter 26.

n13) ἡ φανέρωσις (2 NT uses) – to disclose, announce: φανερώσει τῆς ἀληθείας – “disclosing the truth,” 2 Cor 4:2:

[Other NT use is 1 Cor 12:7, “But to each one is given the **manifestation** of the Spirit for the common good”]

Translations of ἡ φανέρωσις in 2 Cor 4:2b

[Notice the proclamational spectrum, though arranged chronologically]

Byzantine	Latin Vulgate	Wycliffe (2 nd) 1388	Tyndale (1534)	Geneva (1560)	Bishop's (1595)	KJV (1611, 1769); cf. ERV; ASV; NAS; NKJ	New American Bible* (1901)	RSV (1952); cf. ESV	NIV (1984)	New Jerusalem Bible* (1985)	Cont English Version* (1995)	NET (2005)
Φανέρωσις	manifestatione	Schewyng e	Walke	declaration	openyng	manifestation	open declaration	open statement	setting forth ... plainly	...showing ... openly	speak	open proclamation
συνίστημι	commendantes	comendynge	Reporte	approue	report	commending	commend	commend	commend	Commend	will be sure	commend
ἀλλὰ τῆ φανέρωσει τῆς ἀληθείας συνιστάμετες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ	sed in manifestatione veritatis commendantes nosmet ipsos ad omnem conscientiam hominum coram Deo	but in schewyng of the treuthe comendynge vs silf to ech conscience of men bifor God	but walke in open trueth and reporte oure selves to every mannes conscience in the sight of God	but in declaration of the trueth we approue our selues to euerie mans conscience in the sight of God	but in openyng of the trueth, and report our selues to euery mans conscience in the syght of God	But by manifestation of the truth commending ourselves to every man's conscience in the sight of God	but by the open declaration of the truth we commend ourselves to everyone's conscience in the sight of God	but by the open statement of the truth we would commend ourselves to every man's conscience in the sight of God	On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God	instead, in God's sight we commend ourselves to every human being with a conscience by showing the truth openly	God is our witness that we speak only the truth, so others will be sure that we can be trusted	but by open proclamation of the truth we commend ourselves to everyone's conscience before God

Some French translations, by way of example:

French Louis Segond [1910] and Nouvelle édition Genève [1979], “But, in publishing the truth” [“Mais, en publiant la vérité”]

French *Le Semeur* [IBS, 1992,1999], “On the contrary, in making known the truth” [“Au contraire, en faisant connaître la vérité”]

ar. ἀναστρέφω and cognate:

Perhaps this verb and noun provide an important and necessary link between evangelistic fervor and behavior; one not excluding the other, but both being important simultaneously!

86) ἀναστρέφω (11 NT uses), in passive voice: live, behave, conversation:⁶⁷⁰

2 Cor 1:12, “For our proud confidence is this, the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, **we have conducted ourselves** in the world, and especially toward you”

Heb 10:33 (Tyndale), “partly whill all men wondred and gased at you for the shame and trioulacion that was done vnto you and partly whill ye became companyons of the which so **passed their tyme**”—of fellowshiping with those in prison for the gospel”

Heb 13:18, “Pray for us, for we are sure that we have a good conscience, desiring **to conduct ourselves** honorably in all things”

1 Pet 1:17, “And if you address as Father the One who impartially judges according to each man's work, **conduct yourselves** [ἀναστράφητε] in fear during the time of your stay”

⁶⁷⁰Gingrich described the passive reflexive figurative use of ἀναστρέφω: “b. fig., of human conduct, *act, behave, conduct oneself, or live* in the sense of the practice of certain principles; always with the kind of behavior more exactly described: α. by an adverb, Hb 13:18; β. by prep. phrases, Eph 2:3; 2 Pt 2:18; 1 Ti 3:15; 1 Pet 1:17 [(ASV), “And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your **sojourning** in fear”]; γ. with adv. and prep. phrase; δ. with more than one ἐν in var. mngs., 2 Cor 1:12; Heb 10:33” (William Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 4th ed. [Chicago: University of Chicago Press, 1957]).

- (n14) ἡ ἀναστροφή (13 NT uses), translated: living (Wycliffe 1st ed); conversation (Wycliffe 2nd ed and KJV); behavior (NAS); etc.:
- Gal 1:13 (Wycliffe 1st ed), “Forsothe ye herden of my **lyuyng** [or: living] sum tyme in the Juwerie, for ouer manere I pursuwide the chirche of God, and faugte agaens it”
- Gal 1:13 (Wycliffe 2nd ed), “For ye han herd my **conversacioun** sumtyme in the Jurie, and that Y pursued passyngli the chirche of God, and faugt agen it”
- 1 Pet 2:12, “Keep your **behavior** excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe *them*, glorify God in the day of visitation”

Translations of the noun ἡ ἀναστροφή in 1 Pet 2:12

Tyndale (1534); Geneva (1560); Bishops (1595); KJV (1611); Darby (1884)	Young’s (1862); ERV (1885); ASV (1901); NAS (1977)	RSV (1952); CSB (2003); NET (2005)	Webster’s (1833)	NIV (1984); GWN (1995); NLT (2002)	New Jerusalem (1985)
Verbal Element	Lifestyle Emphasis				
Conversation	Behavior	Conduct	Manner of life	Life/live	Behave
and se that ye have honest conversacion amonge the getyls that they which backbyte you as evyll doars maye se youre good workes and prayse god in the daye of visitacion.	having your behaviour among the nations right, that in that which they speak against you as evil-doers, of the good works having beheld, they may glorify God in a day of inspection.	Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation.	Having your manner of life honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by {your} good works, which they shall behold, glorify God in the day of visitation	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	Always behave honourably among gentiles so that they can see for themselves what moral lives you lead, and when the day of reckoning comes, give thanks to God for the things which now make them denounce you as criminals

- as. (87) πολιτεύομαι (2 NT uses), translated “conversation” (KJV); conduct (NAS):⁶⁷¹
- Phil 1:27 (KJV), “Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel”

This verb may be considered to speak of lifestyle rather than only of verbal communication, for example, the other use of the verb is Acts 23:1:

Acts 23:1 (KJV), “And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day”

And yet, as with Paul, there exists a close link almost impregnable link between one’s words (that which comes out of the heart) and one’s manner of life!

⁶⁷¹The Middle English “conversacion,” from the French, is said to mean “conversation, manner of life” (Stratmann and Bradley, *Middle English Dictionary* [1891]). The 1875 Liddell-Scott Greek Lexicon emphasized the lifestyle aspect: 1. To be a citizen or free-man of a free state [as opposed to under a monarchy]; 2. To have a certain form of government, hence to be governed.

10—METAPHORICAL VERBS FOR EVANGELIZING

at. Verbs dealing with one's function and habit or custom:

88) πρεσβεύω (2 NT uses) – to function as an ambassador, 2 Cor 5:20; Eph 6:20, hence to represent; note the cognate noun πρεσβύτερος [presbuteros] translated “priest” before the Protestant Reformation, and now often translated “elder”:

Because this verb, used twice in the NT and never as a verb in the LXX, links the person evangelizing with the message of the Gospel, as can be expected, its translation has an interesting provenance...

2 Cor 5:20, “Therefore, we are ambassadors for Christ [Ἐπεὶ χρῆστοῦ οὖν πρεσβεύομεν], as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God”

Translations of πρεσβεύω 2 Cor 5:20

(Pre-1900)

Greek	Latin	Wycliffe	Tyndale; Bishops	Geneva; KJV; Noyes	Etheridge	Murdock	Young's; Rotherham	Darby	ERV; ASV	DRA
Ἐπεὶ χρῆστοῦ οὖν πρεσβεύομεν,	pro Christo ergo legationem fungimur	Therfor we vsen message for Crist,	Now then are we messengers in the roume of Christ:	Now then are we ambas-sadours for Christ:	We are ambas-sadors then for the Meshiha,	We are therefore ambas-sadors for the Messiah,	in behalf of Christ, then, we are ambas-sadors,	We are ambas-sadors therefore for Christ,	We are ambas-sadors therefore on behalf of Christ,	For Christ therefore we are ambas-sadors,

(Post-1900)

RSV; NJB; NAB (1991, 2010)	NAS; NET; ESV; CSB	NKJ; RWB	NIV (1984, 2011); TNIV	NLT	MacDonald	BBE	GWN	CEB	NIRV
So we are ambassadors for Christ,	Therefore, we are ambassadors for Christ,	Now then, we are ambassadors for Christ,	We are therefore Christ's ambas-sadors,	So we are Christ's ambassadors	Therefore, in behalf of Christ we serve as God's ambas-sadors,	So we are the representatives of Christ,	Therefore, we are Christ's representa-tives,	So we are ambassadors who represent Christ.	So we are Christ's official messengers.

Is this verb speaking more of the message or the messenger?

Is the emphasis on the Christian as an ambassador-messenger of the gospel of Christ, or the Christian as a ambassador-person representing Christ?

Hence “We are representing Christ, ...”⁶⁷²

The context appears to be more the message and less the messenger

Particularizing the role of the messenger in this verse can result in some negative connotations:

If “representative” refers only to the Pope, then the plural use of Paul could be a problem—for the Catholic apologist only the Pope speaks for Christ on earth;

However, if “Christ” refers to the pope: ambassadors for Christ may be understood as “conquistadores for the Vicar of Christ”

If “we” refers to apostolic authority: *pro Christo ergo legationem fungimur* may be understood as “Therefore we function as legislators for Christ”—people actually writing ecclesiastical legislation, called canonical law

If “we” refers to ordained clergy only: then this verse only refers to “Christ's official messengers,” not to all followers of Christ

However, the implication of this verse seems to be more general: “I, Paul, those with me, and you all in Corinth” are currently representating [present active] Christ!

In most of the above versions, the English reader:

Would almost never understand that the concept of “ambassador” results from the translation of a Greek verb. Most would assume that it results from the translation of a very specialized noun.

⁶⁷²Please see study of English translations using derivatives of the word represent at the end of this chapter.

Would never know that it is a participle, “messengering”—in the present tense (continuous), “We therefore are messengering of Christ” or even, “We therefore are representing Christ, ...”

Interestingly, the other Greek word often translated “messenger” in the Bible is angel (ἄγγελος), from which derives the verb evangelize (εὐαγγελίζω).

Eph 6:20, “for which I am an ambassador in chains; that in *proclaiming* it I may speak boldly, as I ought to speak”

Translations of πρεσβεύω Eph 6:20

Greek	Latin	Wycliffe	Tyndale; Bishops	Murdock; NJB	Geneva	KJV	Etheridge; ERV; ASV; RSV; NAS; NKJ; NIV; NRS; NAB; Stern; TNIV; NET; ESV	Noyes	Young's; DRA	Darby
ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει,	pro quo legatione fungor in catena	for which Y am set in message in a chayne;	whereof I am a messenger in bondes	of which I am a messenger in chains;	Whereof I am the ambassa-dour in bonds,	For which I am an ambassa-dor in bonds:	for which I am an ambassa-dor in chains,	in behalf of which I am an ambassa-dor in chains;	for which I am an ambassa-dor in a chain,	for which I am an ambassa-dor bound with a chain,

Rotherham	BBE	CEV	GNT	GWN	NIRV	NLT	Magiera	MacDonald	CSB	CEB
In behalf of which I am conducting an embassy in chains,	For which I am a representative in chains,	I was sent to do this work, and that's the reason that I am in jail.	For the sake of this gospel I am an ambassador, though now I am in prison	Because I have already been doing this as Christ's representative, I am in prison.	Because of the good news, I am being held by chains as the Lord's messenger.	I am in chains now, still preaching this message as God's ambassador.	for which I am its ambassador in chains,	on whose behalf I am an ambassador, as evidenced by my “chain,”	For this I am an ambassador in chains.	I'm an ambassador in chains for the sake of the gospel.

Compare also with the OT LXX noun πρέσβυς (used 11 times) considered above under the “Section A, The Person”

89) εἶωθα/ἔθω (4 total NT uses), meaning to have a custom of, be accustomed to:

Luke 4:16, “So He came to Nazareth, where He had been brought up. And as His **custom was**, He went into the synagogue on the Sabbath day, and stood up to read.”

Acts 17:2, “Then Paul, as his **custom was**, went in to them, and for three Sabbaths reasoned with them from the Scriptures.”

au. Verbs dealing with fruitfulness:

Some thoughts concerning fruit:

The interrelationship between an action and its fruit is exemplified in Rom 6:21:

Rom 6:21 (NKJ), “What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death”

Here is the question: How does fruit relate to the action in question?

Sin	Whose fruit is?	Shame	Whose end is?	Death	For whom?	(1) To those who practice it; (2) To the unrepentant
Evangelism	Whose fruit is?	Souls (and joy)	Whose end is?	Eternal life	For whom?	(1) To those who testify; (2) To those who have a hearing of faith

What is “fruit for eternal life” (John 4:36)? Is it not souls?

When a seed is planted in the ground, does it not reproduce a plant which multiplies that original seed 30, 60, and 100 times?

Some OT precedents:

From the Hebrew *asah* (do, make) + *peri* (fruit):

2 Kgs 19:30, “And the surviving remnant of the house of Judah shall again take root downward and bear fruit upward”

Isa 37:31, “And the surviving remnant of the house of Judah shall again take root downward and bear fruit upward”

Jer 12:2 (NKJ), “You have planted them, yes, they have taken root; They grow, yes, they bear fruit. You *are* near in their mouth But far from their mind”

Ezek 17:23, “On the high mountain of Israel I shall plant it, that it may bring forth boughs and bear fruit, and become a stately cedar”

Hos 9:16, “Ephraim is stricken, their root is dried up, They will bear no fruit. Even though they bear children, I will slay the precious ones of their womb”

From the Hebrew *asah* (do, make) + *enab* (grape):

Isa 5:2, “And He dug it all around, removed its stones, And planted it with the choicest vine. And He built a tower in the middle of it, And hewed out a wine vat in it; Then He expected *it* to produce *good* grapes, But it produced *only* worthless ones”

Isa 5:4, “What more was there to do for My vineyard that I have not done in it? Why, when I expected *it* to produce *good* grapes did it produce worthless ones?”

From the Hebrew *nasa* or *nasah* (carry) + *peri* (fruit)

Ezek 17:8, “It was planted in good soil beside abundant waters, that it might yield branches and bear fruit, *and* become a splendid vine”

From the Hebrew *nub* (bear fruit):

Psa 92:14, “They will still yield fruit in old age; They shall be full of sap and very green”

90) ποιέω (do, make) + ὁ καρπός (fruit):

Matt 3:10, “And the axe is already laid at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire” (cf. Luke 3:9)

Matt 7:18, “A good tree cannot produce bad fruit, nor can a bad tree produce good fruit” (cf. Luke 6:43)

Matt 7:19, “Every tree that does not bear good fruit is cut down and thrown into the fire”

91) φέρω (to bear) + ὁ καρπός (fruit):

John 15:2, “Every branch in Me that does not bear fruit, He takes away; and every *branch* that bears fruit, He prunes it, that it may bear more fruit”

John 15:4, “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither *can* you, unless you abide in Me”

John 15:8, “By this is My Father glorified, that you bear much fruit, and *so* prove to be My disciples”

John 15:16, “You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and *that* your fruit should remain...”

92) ἔχω (have) + ὁ καρπός (fruit):

Rom 1:13, “And I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far) in order that I might **obtain** some **fruit** among you also, even as among the rest of the Gentiles”

Cf. Rom 6:21-22.

93) καρποφορέω (8 NT uses; 1 OT LXX use)—meaning to bear fruit or crops, yield (a crop):

An OT precedent:

Hab 3:17-18, “Though the fig tree should not **blossom**, And there be no fruit on the vines, *Though* the yield of the olive should fail, And the fields produce no food, Though the flock should be cut off from the fold, And there be no cattle in the stalls, Yet I will exult in the LORD, I will rejoice in the God of my salvation”

Matt 13:23, “And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed **bears fruit**, and brings forth, some a hundredfold, some sixty, and some thirty”

Mark 4:20, “And those are the ones on whom seed was sown on the good soil; and they hear the word and accept it, and **bear fruit**, thirty, sixty, and a hundredfold”

Luke 8:15, “And the *seed* in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and **bear fruit** with perseverance”

Rom 7:4, “Therefore, my brethren, you also were made to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might **bear fruit** for God” (cf. Rom 7:5)

Col 1:5-6, “...the gospel, which has come to you, just as in all the world also it is constantly **bearing fruit** and increasing...”

Col 1:10, “so that you may walk in a manner worthy of the Lord, to please *Him* in all respects, **bearing fruit** in every good work and increasing in the knowledge of God”

Two non-evangelistic contexts

Of the agricultural process of a seed sprouting, Mark 4:27;

Of sin’s fruit being death, Rom 7:5.

av. Verbs dealing with agricultural motifs:

94) βάλλω (125 NT uses; 56 OT LXX uses), literal meaning: to throw, cast; by analogy: to bring, lay, pour:

Matt 7:6, “Do not give what is holy to dogs, and do not **throw** your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces.”

Matt 13:47, Again, the kingdom [rule] of heaven is like a dragnet **cast** into the sea, and gathering *fish* of every kind.”

Mark 4:26, “And He was saying, ‘The kingdom of God is like a man who **casts** seed upon the soil.’”

An OT LXX variant:

Psa 126:6 (Brenton), “They went on and wept as **they cast** their seeds; but they shall surely come with exultation, bringing their sheaves *with them*.”

Psa 125[126]:6 (GOT), πορευόμενοι ἐπορεύοντο καὶ ἔκλαιον **βάλλοντες** τὰ σπέρματα αὐτῶν· ἐρχόμενοι δὲ ἤξουσιν ἐν ἀγαλλιάσει αἶροντες τὰ δράγματα αὐτῶν.

*Ralph’s LXX reads αἶροντες in the place of the GOT βάλλοντες, whereas the latter seems to be the verb behind Brenton’s translation use of “they cast” in this verse.

95) σπείρω (53 NT uses; 56 OT LXX uses), meaning to sow [seed]; other synonyms: spreading seed, casting seed, bearing seed:

Some OT precedents:

Psa 126:5, “Those who **sow** in tears Shall reap in joy”

[Heb. *zara*’; Gk. σπείρω]

Psa 126:6 (NKJ), “He who continually goes forth weeping, **Bearing seed** for sowing, Shall doubtless come again with rejoicing, Bringing his sheaves *with him*”

[Heb. *meshech* + *zara*’; Gk. αἶρω + σπέρμα]

Prov 11:18, “The wicked earns deceptive wages, But he who **sows** righteousness *gets* a true reward”

[Heb. *zara*’ + *tsedaqah*; Gk. σπέρμα + δίκαιος]

Prov 15:7, “The lips of the wise **spread** knowledge, But the hearts of fools are not so”

[Heb. *zara*’ is translated in the LXX by δέω, meaning “to bind”]

Matt 13:3 And He spoke many things to them in parables, saying, ‘Behold, the **sower** went out to **sow** [ὁ σπείρων τοῦ σπείρειν]’” (cf. Mark 4; Luke 8)

Matt 13:4, “and as he **sowed** [Καὶ ἐν τῷ σπείρειν αὐτόν]...”

Matt 13:18, “Hear then the parable of the **sower**”

Matt 13:19, “When anyone hears the word of the kingdom, and does not understand it, the evil *one* comes and snatches away what **has been sown** in his heart. This is the one on whom seed **was sown** beside the road”

Matt 13:20, “And the one on whom seed **was sown** on the rocky places...”

Matt 13:22, “And the one on whom seed **was sown** among the thorns...”

Matt 13:23, “And the one on whom seed **was sown** on the good soil, this is the man who hears the word and understands it; who indeed bears fruit, and brings forth, some a hundredfold, some sixty, and some thirty”

Matt 13:24, “He presented another parable to them, saying, ‘The kingdom of heaven may be compared to a man who sowed good seed in his field’” (Matt 13:27)

Matt 13:31, “He presented another parable to them, saying, ‘The kingdom of heaven is like a mustard seed, which a man took and **sowed** in his field’” (cf. Mark 4:31-32)

Matt 13:37, “And He answered and said, ‘The one who **sows** the good seed is the Son of Man’”

Matt 25:24, “And the one also who had received the one talent came up and said, ‘Master, I knew you to be a hard man, reaping where you did not **sow**, and gathering where you scattered no *seed*’” (cf. Matt 25:26; Luke 19:21-22)

- John 4:36 (NKJ), “And he who reaps receives wages, and gathers fruit for eternal life, that both he who **sows** and he who reaps may rejoice together”
- John 4:37, “For in this *case* the saying is true, ‘One **sows**, and another reaps’”
- 1 Cor 9:11, “If we **sowed** spiritual things in you, is it too much if we should reap material things from you?”
- 2 Cor 9:6, “Now this *I say*, he who **sows** sparingly shall also reap sparingly; and he who **sows** bountifully shall also reap bountifully”

Also used of false teachers or of the Devil himself:

Matt 13:25, “But while men were sleeping, his enemy came and sowed tares also among the wheat, and went away” (cf. Matt 13:39)

96) θερίζω (21 NT uses; 24 OT LXX uses), meaning to reap, harvest:

- Psa 126:5, “Those who sow in tears **shall reap** in joy”
- John 4:36 (NKJ), “And **he who reaps** receives wages, and gathers fruit for eternal life, that both he who sows and he who **reaps** may rejoice together”
- John 4:37, “For in this *case* the saying is true, ‘One sows, and another **reaps**.’”
- John 4:38, “I sent you **to reap** that for which you have not labored; others have labored, and you have entered into their labor”
- 1 Cor 9:11, “If we sowed spiritual things in you, is it too much if we should reap material things from you?”
- 2 Cor 9:6, “Now this *I say*, he who sows sparingly shall also **reap** sparingly; and he who sows bountifully shall also **reap** bountifully”

Regarding fruitlessness:

As a curse:

Psa 129:7, “With which **the reaper** does not fill his hand, Nor he who binds sheaves, his arms”

Resulting from overthinking—“Need more cultural and sociological analysis to really understand these people”:

Eccl 11:4, “He who observes the wind will not sow, And he who regards the clouds will not reap”

Complaining because of God’s method of sowing (cf. Luke 19:20-21):

Matt 25:24, “And the one also who had received the one talent came up and said, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no *seed*’”

Matt 25:26, “But his master answered and said to him, ‘You wicked, lazy slave, you knew that I reap where I did not sow, and gather where I scattered no *seed*’”

97) ἀροτριάω (13 OT LXX uses and 3 NT uses), meaning to plow:

- 1 Cor 9:10, “Or is He speaking altogether for our sake? Yes, for our sake it was written, because **the plowing** [man] ought **to plow** in hope, and the thresher *to thresh* in hope of sharing *the crops*.”

Consider these verses on plowing:

Isa 28:24-26 (NKJ), “Does the plowman keep plowing all day to sow? Does he keep turning his soil and breaking the clods? When he has leveled its surface, Does he not sow the black cummin And scatter the cummin, Plant the wheat in rows, The barley in the appointed place, And the spelt in its place? For He instructs him in right judgment, His God teaches him.”

98) ἀλοάω (8 OT LXX uses; 3 NT uses), meaning to thresh [tread out]:

- 1 Cor 9:9-10, “For it is written in the law of Moses, ‘You shall not muzzle an ox while it **treads out** the grain.’ Is it oxen God is concerned about? Or does He say *it* altogether for our sakes? For our sakes, no doubt, *this* is written, that he who plows should plow in hope, and he who **threshes** in hope should be partaker of his hope.”
- 1 Tim 5:8, “For the Scripture says, ‘You shall not muzzle an ox while it treads out the grain,’ and, ‘The laborer *is* worthy of his wages.’”

Consider these verses on threshing:

Isa 28:27-29 (NKJ), “For the black cummin is not threshed with a threshing sledge, Nor is a cartwheel rolled over the cummin; But the black cummin is beaten out with a stick, And the cummin with a rod. Bread *flour* must be ground; Therefore he does not thresh it forever, Break *it with* his cartwheel, Or crush it *with* his horsemen. This also comes from the LORD of hosts, *Who* is wonderful in counsel *and* excellent in guidance.”

- 99) περκάζω (1 OT LXX use), meaning to turn dark [from treading the grapes]:
Amos 9:13, “Behold, days are coming,” declares the LORD, “When the plowman will overtake the reaper And the treader of grapes him who sows seed; When the mountains will drip sweet wine, And all the hills will be dissolved.”
- 100) φυτεύω (42 OT LXX uses; 11 NT use)
1 Cor 3:6-8, “I planted [φυτεύω], Apollos watered, but God was causing the growth. So then neither the one who plants [φυτεύω] nor the one who waters is anything, but God who causes the growth. Now he who plants [φυτεύω] and he who waters are one; but each will receive his own reward according to his own labor.”
- Consider these OT precedents:
Psa 1:3, “And he will be like a tree *firmly planted* [φυτεύω] by streams of water, Which yields its fruit in its season, And its leaf does not wither; And in whatever he does, he prospers.”
Psa 92:13, “**Planted** [φυτεύω] in the house of the LORD, They will flourish in the courts of our God”
Eccl 3:2, “A time to give birth, and a time to die; A time to plant [φυτεύω], and a time to uproot what is planted”
Isa 5:1-2, “Let me sing now for my well-beloved A song of my beloved concerning His vineyard. My well-beloved had a vineyard on a fertile hill. And He dug it all around, removed its stones, And **planted** [φυτεύω] it with the choicest vine. And He built a tower in the middle of it, And hewed out a wine vat in it; Then He expected *it* to produce *good* grapes, But it produced *only* worthless ones.”
Jer 12:2, “Thou hast **planted** [φυτεύω] them, they have also taken root; They grow, they have even produced fruit. Thou art near to their lips But far from their mind.”

aw. Verbal phrases dealing with fishing:

Consider this very unusual Old Testament LXX use of nouns and verbs related to the concept of fishermen and hunters used to describe the Babylonian invaders of Judea:

Jer 16:16, “Behold, I am going to send for many **fishermen** [ὁ ἀλιεύς],’ declares the LORD, ‘and **they will fish** [ἀλιεύω] **for them**; and afterwards I shall send for many **hunters** [ὁ θηρευτής], and **they will hunt** [θηρεύω] **them** from every mountain and every hill, and from the clefts of the rocks.”

It behooves us to bear in mind the odious nature of “fishing for men” in sociological circles.

1) Verbal phrases with ὁ ἀλιεύς—“fisherman”:

(101) ποιέω + ὁ ἀλιεύς + ὁ ἄνθρωπος (5 NT uses of ὁ ἀλιεύς) – meaning “make” + “fishermen” + “of men”:

Matt 4:19, “And He said to them, ‘Follow Me, and I will make you fishers of men.’”

(102) ποιέω + γίνομαι + ὁ ἀλιεύς + ὁ ἄνθρωπος (5 NT uses of ἀλιεύς) – meaning “make” + “become” + “fishermen” + “of men”:

Mark 1:17, “And Jesus said to them, ‘Follow Me, and I will make you become fishers of men.’”

2) Verbs with δίκτυον—“net”:

(103) βάλλω + τὸ δίκτυον (1 NT use of this pair) – meaning “throw, put cast” + “net”:

John 21:6, “And He said to them, ‘**Cast the net** on the right-hand side of the boat, and you will find *a catch*.’ They **cast** therefore, and then they were not able to haul it in because of the great number of fish.”

(104) χαλάω + τὸ δίκτυον (2 NT uses of this pair) – meaning “let down” + “net”:

Luke 5:4, “And when He had finished speaking, He said to Simon, ‘Put out into the deep water and **let down** your **nets** for a catch.’”

Luke 5:5, “And Simon answered and said, ‘Master, we worked hard all night and caught nothing, but at Your bidding I will **let down** the **nets**.’”

ax. Verbs dealing with carrying or taking up:

1) Two cognates of δίδωμι:

(105) μεταδίδωμι (5 NT uses) – impart, share, give:

1 Thess 2:8, “Having thus a fond affection for you, we were well-pleased to **impart** to you not only the gospel of God but also our own lives, because you had become very dear to us”

- (106) παραδίδωμι (121 NT uses) – hand over, deliver, betray; give (over); pass down:
1 Cor 15:3, “For I **delivered** to you as of first importance what I also received, that Christ died for our sins according to the Scriptures”

Various Translations of παρέδωκα in 1 Corinthians 15:3

I have taught you	For I have communicated to you	I told you	For I passed on to you	I brought you [as a package]	For I deliuered vnto you	I transmitted to you	I handed on to you	The tradition I handed on to you
Je vous ai enseigné	Car je vous ai communiqué			ie vous ay baille; ie vous ay baillé; je vous ai baillé*		Je vous ai [donc] transmis		
Fr. New Geneva (1976)	Fr. Darby (1859)	Contemporary English Version (1995) [⌘]	Holman Christian Standard (cf. NIV; NLT; NET)	Fr. Lefevre (1530), Louvain [⌘] (1550), Geneva (1669)	English Geneva (1560); KJV; ASV; RSV; NAS; NKJ; ESV	French Jerusalem Bible (1973) [⌘] ; French Le Semeur (1992, 1999) [⌘]	New American Bible (1901) [⌘]	English New Jerusalem Bible (1985) [⌘]

*The semantic range of this interesting French verb is fairly broad: “Donner, remettre, livrer, présenter” [give, return, deliver, present]. The 16th Century Bible colporteurs were called in French “portebaille” [carriers of packages]; which is consistent with certain French translations of 2 Chron 30:6, 10, the “posts” or “couriers” of King Hezekiah who delivered the plea of invitation to Passover from the king. This French verb “bailler” is also used as a translation of “to give” in Deut 31:9 (FGN), when Moses “gave” the scroll of “this Law” to the priests for safe-keeping.

- 1 Cor 11:2, “Now I praise you because you remember me in everything, and hold firmly to the traditions, just as I **delivered** them to you” (cf. 1 Cor 11:23)

Consider, please, several OT parallel uses and thoughts:

The first OT LXX use of παραδίδωμι is in Gen 14:20 (for the Heb *magan*) wherein Melchizedek blessed the Lord for delivering (placing) the enemies of Abraham into his hands;

Of special interest was the act of “placing something in the hands” of someone else, which is what the Apostle Paul was accomplishing in writing a letter, that being what we now call 1 Corinthians:

Gen 14:20, “‘And blessed be God Most High, Who has delivered your enemies into your hand.’ And he gave him a tenth of all.”

Another verse of interest is Deut 24:1, 3, in which a written certificate of divorce is “given into the hands of” the disfavored wife, using the Heb verb for “give” (*nathan*):

Deut 24:3, “and if the latter husband turns against her and writes her a certificate of divorce and puts *it* in her hand and sends her out of his house...”

In like way, a Gospel tract, New Testament, or Bible is placed into the hand of a contact for the Gospel, with the hope that the individual will read it, and that the Gospel will take hold of their heart, and that they will be saved!

- 107) ἐπέχω (5 NT uses), often translated “holding forth” (KJV) or “holding fast” (Tyndale) in Phil 2:[15]-16, also translated hold toward, aim at; fix one’s attention; take pains; notice; stop, stay:

Phil 2:15-16 (KJV), “among whom ye shine as lights in the world; Holding forth the word of life”
The punctuation between the verses also seems to have been changed from a comma (Geneva, Bishops) to a semi-colon to a period

Likewise, the verse break changed between the French Geneva and English Geneva, as the French Geneva has verse 16 begin after the word “life”

It seems like there has been a desire by some to divide these two phrases, likewise rendering the word in as non-evangelistic a way as possible

One cannot help but notice in the translations of this word in Phil 2:16, especially following precedent of the *Nova Vulgata* (shrewdly revised after Vatican II), that this phrase is viewed less and less in an evangelistic manner (see chart below):

Translations of λόγον ζωῆς ἐπέχοντες Phil 2:16

Migne's Clementine Vulgate (1598, 1880)	DRA [Ⓜ] (1899)*	Nova Vulgata (1979) [Ⓜ]	NJB [Ⓜ] (1985)**	Ethridge Syriac (1849)	Murdock Syriac (1851)	Tyndale (1534); Bishop's; RSV; NAS; NKJ; ESV	Geneva (1560); KJV; ERV; ASV	Bible in Basic English (1949)	ABS' GNT [Ⓜ] (1993)	NIV (1984)	NAB [Ⓜ] (1991)** [*]	ABS' CEV [Ⓜ] (1991)** [*]	TNIV (1995)** [*]	CSB (2005)
verbum vitae continentis	Holding forth the word of life	verbum vitae firmiter tenentes	Proffering to it the Word of life	to be unto them for a place of salvation	so that ye may be to them in place of life	holdinge fast the worde of lyfe	Holdinge forthe the worde of life	Offering the word of life	as you offer them the message of life	as you hold out the word of life	as you hold on to the word of life	as you hold firmly to the message that gives life	as you hold firmly to the word of life	Hold firmly the message of life

*The Douais-Rheims seems to be a very literal translation of the earlier Vulgate

**The New Jerusalem Bible is a translation conforming to the 1973 French Bible de Jerusalem, which seems to follow the updated Vulgate in its translation.

***The Church of Rome "New American Bible" translates this phrase even more closely with the *Nova Vulgata*, with the TNIV being a more exact translation of the *Nova Vulgata*.

3) Two cognates of φέρω:

(108) περιφέρω (3 NT uses) – “to carry about,” also in Mark 6:55 and Eph 4:14:

2 Cor 4:10, “always **carrying about** in the body the dying of Jesus, that the life of Jesus also may be manifested in our body”

This verb is used in parallel form with “manifested” [φανερώω].

(109) εισφέρω [1]:

Act 17:20, “For you **are bringing** some strange things to our ears; we want to know therefore what these things mean.”

(110) ἐκφέρω (77 OT LXX uses [for Heb *yatsa*]; 8 NT uses) – “bear forth”:

Psa 37:6, “And He **will bring forth** your righteousness as the light, And your judgment as the noonday”

Isa 42:3, “A bruised reed He will not break, And a dimly burning wick He will not extinguish; He will faithfully **bring forth** justice [lit. judgment]”

Note also this negative use:

Prov 10:18, “He who conceals hatred *has* lying lips, And he who **spreads** slander is a fool”

Likewise, in NT it is used of bearing bad fruit:

Heb 6:8, “but if it **yields** thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.”

In this light, consider the power and the metaphorical implications of Deut 28:38 as a curse related to evangelism:

Deut 28:38, “You shall **bring out** much seed to the field but you shall gather in little, for the locust shall consume it.”

Concerning the literal use of ἐκφέρω as “bring out” in Deut 22:15:

On a side note, it may not be accurate to use “bring” (as in “bring out”) when translating εὐαγγελίζω, e.g. as “**bring** good news” as is often done, since numerous other words, such as ἐκφέρω, are and could easily have been used if that was the intended meaning of the original Hebrew or Greek.

For example, consider how these two primary passages may quite likely be a mistranslation of εὐαγγελίζω:

Isa 52:7 (KJV), “How beautiful upon the mountains are the feet of him that **bringeth** good tidings, that publisheth peace; that **bringeth** good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!”

Rom 10:15 (KJV), “And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and **bring** glad tidings of good things!”

Note, however, that while Psa 126:5 does use the verb αἶρω, “to take up, carry,” in a metaphorical way to describe evangelizing, this use of a figurative verb is no warrant to mistranslate the proclamational term, as in the KJV’s translation of both uses of εὐαγγελίζω in Isa 52:7.

111) βαστάζω (27 NT uses) – “pick up; carry, bear; carry away, remove”:

Acts 9:15, “But the Lord said to him, ‘Go, for he is a chosen instrument of Mine, to **bear** My name before the Gentiles and kings and the sons of Israel’”

Greek Byzantine: Εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος, Πορεύου, ὅτι σκευὸς ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ **βαστάσαι** τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλείων, υἱῶν τε Ἰσραὴλ.

Rev 2:3, “I know you are enduring patiently and **bearing up** for my name’s sake, and you have not grown weary”

Greek Byzantine: καὶ ὑπομονὴν ἔχεις καὶ **ἐβάστασας** διὰ τὸ ὄνομά μου καὶ οὐκ ἐκοπίσασας.

Other interesting uses of this verb include:

Matt 10:12, “**Carry** no purse, no bag, no shoes; and greet no one on the way”

Luke 14:27 “Whoever does not **carry** his own cross and come after Me cannot be My disciple”

John 19:17 They took Jesus therefore, and He went out, **bearing** His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha”

Acts 15:10, “Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able **to bear**?”

Gal 6:5, “For each one **shall bear** his own load”

Gal 6:17, “From now on let no one cause trouble for me, for I **bear** on my body the brand-marks of Jesus”

5) λαμβάνω and cognate:

(112) λαμβάνω (263 NT uses) – “take up” (take up, take hold of, catch, draw):

Matt 10:38, “And he who does not **take** his cross and follow after Me is not worthy of Me”

(113) ἐπιλαμβάνομαι (19 NT uses) – lay hold, take hold:

1 Tim 6:12, “take hold of the eternal life to which you were called”

[The prior phrase and the following phrase correspond to the evangelistic call of Timothy, making it highly likely that this command has an evangelistic emphasis]

1 Tim 6:19 (NKJ), “storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life”

[The critical edition Greek in this verse changes “eternal life” for “that which is life”]

114) αἶρω (102 NT uses) – “take up” (raise, lift, take up, pick up; take, carry away, remove):

Psa 126:6, “He who goes to and fro weeping, **carrying** his bag of seed, Shall indeed come again with a shout of joy, bringing his sheaves *with him*.”

Matt 16:24, “Then Jesus said to His disciples, ‘If anyone wishes to come after Me, let him deny himself, and **take up** [imperative] his cross, and follow Me.’”

Mark 8:34, “And He summoned the multitude with His disciples, and said to them, ‘If anyone wishes to come after Me, let him deny himself, and **take up** [imperative] his cross, and follow Me.’”

Luke 9:23, “And He was saying to *them* all, ‘If anyone wishes to come after Me, let him deny himself, and **take up** [imperative] his cross daily, and follow Me.’”

115) ὑψώω (20 NT uses) – “raised up”:

John 3:14, “And as Moses **lifted up** the serpent in the wilderness, even so must the Son of Man **be lifted up**.”

John 8:28, “Jesus therefore said, ‘When you **lift up** the Son of Man, then you will know that I am *He*, and I do nothing on My own initiative, but I speak these things as the Father taught Me.’”

John 12:32, “And I, if I **be lifted up** from the earth, will draw all [men] to Myself.”

John 12:34, “The multitude therefore answered Him, ‘We have heard out of the Law that the Christ is to remain forever; and how can You say, “The Son of Man **must be lifted up**”? Who is this Son of Man?’”

ay. Verbs relating to holding forth/establishing:

116) κρατέω (47 NT uses) – 1. take into one’s possession or custody: a. arrest, apprehend; b. take hold of, grasp, seize; attain; 2. Hold, hold back, restrain; be prevented; hold fast, keep, retain:

Heb 4:14, “Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, **let us hold fast** our confession”

[Get the idea of someone seizing the horns of the altar, grasping tightly to a verbal confession, in the context of a very powerful Word (Heb 4:12-13), a powerful Savior (Heb 4:14), and a compassionate Savior (Heb 4:15)]

[Not merely holding to the content of the confession of Christ, in a passive sense, but holding forth a confession of Him before all creatures, knowing that there is no creature hidden “from His sight” (Heb 4:13), as well as holding forth the need for verbal confession of Christ (Matt 10:32; Luke 12:18)]

[Christ sympathizing with our weaknesses, in the next verse, seems to acknowledge the great difficulty of regularly holding fast to this confession before men, cf. Mark 8:38]

For a similar emphasis, See also:

#68, φυλάσσω, cf. Ezek 33:8;

#170, ανταγωνίζομαι, cf. Heb 12:4;

#171, επαγωνίζομαι, cf. Jude 1:3

#172, αντικαθίστημι, cf. Heb 12:4.

117) τίθημι (493 OT LXX uses; 100 NT uses), meaning to set, place, establish:

1 Cor 3:10, “According to the grace of God which was given to me, as a wise master builder

I laid [τίθημι] a foundation, and another is building upon it. But let each man be careful how he builds upon it.”

az. Verbs relating to capturing people:

118) ζωγρέω (2 NT uses; 8 OT uses) – “**capturing men alive**”:

The Greek meaning of ζωγρέω is to “capture” alive, based on the OT LXX translation;

7 of the 8 OT use of ζωγρέω comes from a translation of the hiphil (5) or piel (2) of the

Hebrew *chayah* (287 total uses) to preserve alive, to revive; the 8th use is in

2 Chron 25:12, and come from two Hebrew words *shabah* (to capture) and *chay* (alive)

Luke 5:10, “Do not fear, from now on you will be **catching** men [or: taking men alive]”

Translations of ζωγρών in Luke 5:10

Greek Byzantine	Latin Vulgate	Wycliffe 2 nd ed	Geneva	NAS	Louis Segond (my trans)	Louis Segond
Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔση ζωγρῶν	noli timere ex hoc iam homines eris capiens	Nyle thou drede; now fro this tyme thou schalt take men.	Feare not: from hence forthe thou shalt catch men	Do not fear, from now on you will be catching men	Do not fear, from now on you will be a fisher of men	Ne crains point; désormais tu seras pêcheur d'hommes

a) The verb ζωγρέω is used 8 times in the OT LXX:

Num 31:15, “Have you **spared** all the women?

[τί ἐζωγήσατε πᾶν θήλυ]

Num 31:18, “But all the girls who have not known man intimately, **spare** for yourselves”

Deut 20:16, “you shall not leave alive anything that breathes

[οὐ ζωγήσετε ἀπ’ αὐτῶν πᾶν ἐμπνέον]”

Translations of ζωγράφω in Deut 20:16 (especially last phrase)

Greek Byzantine	Brenton (1851)	Latin Vulgate	Wycliffe 2 nd ed	Geneva	KJV, RSV, ASV, ESV	NAS, NIV	NKJ	NIRV	NLT	CSB	CEB*
οὐ ζωγράσητε ἀπ' αὐτῶν πᾶν ἐμπνέον	ye shall not take any thing alive	tibi nullum omnino permittes vivere	thou schalt not suffre eny to lyue	thou shalt save no person alive	thou shalt save alive nothing that breatheth	you shall not leave alive anything that breathes	you shall let nothing that breathes remain alive	Kill everything in those cities that breathes	destroy every living thing	you must not let any living thing survive	you must not spare any living thing
δοὺ δὲ ἀπὸ τῶν πόλεων τῶν ἐθνῶν τοῦτων ὧν κύριος ὁ θεός σου δίδωσίν σοι κληρονομίαν τὴν γῆν αὐτῶν οὐ ζωγράσητε ἀπ' αὐτῶν πᾶν ἐμπνέον	[...] <i>Of these</i> ye shall not take any thing alive.	de his autem civitatibus quae dabuntur tibi nullum omnino permittes vivere	Sotheli of these citees that schulen be youun to thee, thou schalt not suffre eny to lyue,	But ye cities of this people, which the Lord thy God shal giue thee to inherit, thou shalt save no person alive	But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth	Only in the cities of these peoples that the LORD your God is giving you as an inheritance, you shall not leave alive anything that breathes	But of the cities of these peoples which the LORD your God gives you as an inheritance, you shall let nothing that breathes remain alive	But what about the cities the LORD your God is giving you as your own? Kill everything in those cities that breathes	In those towns that the LORD your God is giving you as a special possession, destroy every living thing	However, you must not let any living thing survive among the cities of these people the LORD your God is giving you as an inheritance	But in the case of any of the cities of these peoples—the ones the LORD your God is giving you as an inheritance—you must not spare any living thing

*Common English Bible.

Jos 2:13, “and **spare** my father and my mother and my brothers and my sisters, with all who belong to them, *and deliver our lives from death*”

French Geneva (1605), “Que vous sauverez la vie à mon pere, & à ma mere, à mes frères & à mes soeurs, & à tous ceux qui leur *appartiennent*, & deliurez nos personnes de la mort.”
My translation: “That you save the life of my father... and deliver our persons from death.”

Jos 6:25, “However, Rahab the harlot and her father's household and all she had, Joshua **spared**”

Jos 9:20, “This we will do to them, even **let them live**, lest wrath be upon us for the oath which we swore to them”

2 Sam 8:2, “And he defeated Moab, and measured them with the line, making them lie down on the ground; and he measured two lines to put to death and one full line **to keep alive**. And the Moabites became servants to David, bringing tribute”

2 Chron 25:12, “The sons of Judah also **captured** 10,000 **alive** and brought them to the top of the cliff, and threw them down from the top of the cliff so that they were all dashed to pieces”

b) Compare the OT use of ζωγράφω (above) with the OT use of the verb ζωοποιέω:

Judges 21:14, “And Benjamin returned at that time, and they gave them the women whom they **had kept alive** from the women of Jabesh-gilead; yet they were not enough for them.”

2 Kings 5:7, “And it came about when the king of Israel read the letter, that he tore his clothes and said, ‘Am I God, to kill and **to make alive**, that this man is sending *word* to me to cure a man of his leprosy? But consider now, and see how he is seeking a quarrel against me.’”

Neh 9:6, “Thou alone art the LORD. Thou hast made the heavens, The heaven of heavens with all their host, The earth and all that is on it, The seas and all that is in them. Thou **do** **give life** to all of them And the heavenly host bows down before Thee.”

Consider, this is almost a play on the name LORD [YHWH], the Ever-Existing One, YHWH, who gives life, [CHYH] *chayah*.

Psa 71:20, “Thou, who hast shown me many troubles and distresses, Wilt revive me again, And wilt bring me up again from the depths of the earth.”

Eccl 7:12, “For wisdom is protection *just as* money is protection. But the advantage of knowledge is that wisdom preserves the lives of its possessors.”

Job 36:6, “He does not keep the wicked alive, But gives justice to the afflicted.”

c) Other than Luke 5:10, the only other NT use of ζωγρέω in NT is in 2 Tim 2:26:

2 Tim 2:26 (NAS), “The Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses *and escape* from the snare of the devil, **having been held captive** by him [ἐζωγρημένοι ὑπ αὐτοῦ] to do his will”

d) Notice several verbs on capturing that Jesus **did not use** in this context:

- (1) ζωγονέω (2 Byz or 3 UBS NT uses) to give life to, make alive (1 Tim 6:13 in UBS text; Byz uses ζωποιέω); preserve alive, keep alive (Luke 17:33; Acts 7:19)
- (2) ζωποιέω (12 Byz or 11 UBS NT uses) to make alive, give life to, bring to life (e.g. Rom 4:17; 1 Cor 15:36)
- (3) Clearly, God alone generates life within [ζωγονέω] or makes alive [ζωποιέω] those whom He saves; man for his part is to capture men alive [ζωγρέω].

119) αἰχμαλωτεύω (2 NT uses) – meaning to take captive, Eph 4:8; 2 Tim 3:6:

Used positively, Eph 4:8 (of Jesus taking captive)—two main readings of this text, regarding who Jesus took captive, a multitude (of people) into captivity:

- (1) “A host of captives”:
Eph 4:8 (NAS), “Therefore it says, ‘When He ascended on high, He **led captive** a host of captives, And He gave gifts to men”
- (2) The reading that states “He led captivity captive” is a reading from Jerome’s Latin Vulgate (Migne):
Eph 4:8 (Douais-Rheims), “Wherefore he saith: Ascending on high, he **led captivity captive**; he gave gifts to men”

Used negatively, 2 Tim 3:6 (of evil men capturing weak women):

2 Tim 3:6 (NAS), “For among them are those who enter into households and **captivate** weak women weighed down with sins, led on by various impulses”

120) αἰχμαλωτίζω (3 NT uses, Luke 21:24 [of war in end times]; Rom 7:23 [of sin capturing]; 2 Cor 10:5 [of Christian activity]), meaning to capture at war, take captive, subdue; mislead:

2 Cor 10:4-5 (1560 Eng Geneva), “⁴ (For the weapons of our warfare are not carnal, but mightie through God, to cast downe holdes) ⁵ Casting downe the imaginations, and euerie high thing that is exalted against the knowledge of God, and **bringing into captiuitie** euerie thoght to the obedience of Christ”

Herein Paul seems to explain his emphasis in evangelizing, so clearly highlighted elsewhere (Acts 20; 1 Cor 9; 2 Cor 5), highlighting its apologetic nature:

Paul clearly mentioning that the Word of God was the Sword of the Spirit in Eph 6:17 in another warfare passage

Every “thought” of man in 2 Cor 10:5 apparently being a figure of speech (synecdoche) for the totality of a man

Therefore a reading of this passage may be (revising the NAS):

2 Cor 10:4-5, “for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses, destroying speculations and every lofty thing raised up against the knowledge of God, and **taking captive** every thought [of man] unto the obedience of Christ

In fact, the verb destroying, reminiscent of Jeremiah’s call (Jer 1:10), is used in parallel to our αἰχμαλωτίζω, in which God used six verbs:

- Heb. nathash; Gk. ἐκριζόω; to root up
- Heb. nathats; Gk. κατασκάπτω; to tear down
- Heb. abad; Gk. ἀπόλλυμι; to destroy
- Heb. haras; Gk. [not translated]; to pluck up
- Heb. banah; Gk. ἀνοικοδομέω; to build
- Heb. nata; Gk. καταφυτεύω; to plant

However, rather than using κατασκάπτω for tearing down or ἀπόλλυμι for destroy, as found in Rahlfs's LXX, Paul used the word καθαιρέω for tear down/destroy...

3) καθαιρέω and cognate:

(121) καθαιρέω (9 NT uses: 2 in Mark, 6 in Luke-Acts, 1 in Paul), meaning tear down, bring down; tear down, overpower, destroy:

2 Cor 10:5 (NAS), "*We are **destroying** speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.*"

(n15) ἡ καθάρσεις (3 NT uses, all in 2 Cor: 10:4; 10:8; 13:10):

2 Cor 10:4 (NAS), "*for the weapons of our warfare are not of the flesh, but divinely powerful for the **destruction** of fortresses.*"

ba. Verbs related to compelling people:

1) ζητέω and cognate:

(122) ζητέω (118 NT uses) – to seek:

Luke 19:10, "For the Son of Man has come **to seek** and to save that which was lost."

Other interesting uses of ζητέω related to the gospel submission or gospel ministry:

Matt 6:33, "But **seek** first His kingdom [or: rule] and His righteousness; and all these things shall be added to you."

Matt 7:7-8, "Ask, and it shall be given to you; **seek**, and you shall find; knock, and it shall be opened to you. For everyone who asks receives, and he who **seeks** finds, and to him who knocks it shall be opened."

Matt 13:45-46, "Again, the kingdom of heaven is like a merchant **seeking** fine pearls, and upon finding one pearl of great value, he went and sold all that he had, and bought it."

Luke 5:18, "And behold, *some men were* carrying on a bed a man who was paralyzed; and **they were trying** to bring him in, and to set him down in front of Him."

Luke 12:31, "But **seek** for His kingdom [or: rule], and these things shall be added to you."

Luke 11:9-10, "And I say to you, ask, and it shall be given to you; **seek**, and you shall find; knock, and it shall be opened to you. For everyone who asks, receives; and he who **seeks**, finds; and to him who knocks, it shall be opened."

Luke 12:29-31, "And **do not seek** what you shall eat, and what you shall drink, and do not keep worrying. For all these things the nations of the world eagerly seek [ἐπιζητέω]; but your Father knows that you need these things. But **seek** for His kingdom, and these things shall be added to you."

Luke 13:24, "Strive to enter by the narrow door; for many, I tell you, will **seek** to enter and will not be able."

Luke 17:33, "Whoever **seeks** to keep his life shall lose it, and whoever loses *his life* shall preserve it."

Luke 19:3, "And **he was trying** to see who Jesus was, and he was unable because of the crowd, for he was small in stature."

John 1:38, "And Jesus turned, and beheld them following, and said to them, 'What **do you seek?**' And they said to Him, 'Rabbi (which translated means Teacher), where are You staying?'"

John 4:23, "But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father **seeks** to be His worshipers."

John 6:26, "Jesus answered them and said, 'Truly, truly, I say to you, **you seek** Me, not because you saw signs, but because you ate of the loaves, and were filled.'"

Acts 17:26-27, "and He made from one, every nation of mankind to live on all the face of the earth, having determined *their* appointed times, and the boundaries of their habitation, that **they should seek** God, if perhaps they might grope for Him and find Him, though He is not far from each one of us."

1 Cor 1:22, "For Jews request a sign, and Greeks **seek** after wisdom."

1 Cor 10:33, "just as I also please all men in all things, **not seeking** my own profit, but the *profit* of the many, that they may be saved."

(123) ἐκζητέω (7 NT uses) – to seek out, inquire:

Acts 15:17, "In order that the rest of mankind **may seek** the Lord, And all the Gentiles who are called by My name."

Rom 3:11, "There is none who understands, There is none who **seeks** for God."

Heb 11:6, “And without faith it is impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who **seek** Him.”

Interesting OT use:

Ezek 34:8, “‘As I live,’ declares the Lord God, ‘surely because My flock has become a prey, My flock has even become food for all the beasts of the field for lack of a shepherd, and My shepherds **did not search** for My flock, but *rather* the shepherds fed themselves and did not feed My flock.’”

(124) ἐπιζητέω (15 NT uses) – to eagerly seek:

Acts 13:7, “who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and **sought** to hear the word of God.”

Rom 11:7 (NKJ), “What then? Israel has not obtained what it **seeks**; but the elect have obtained it, and the rest were blinded.

Other interesting uses:

Heb 11:14, “For those who say such things make it clear that **they are seeking** a country of their own.”

Heb 13:14, “For here we do not have a lasting city, but **we are seeking** *the city* which is to come.”

125) ὁδηγέω (1 evangelistic use; 5 total NT uses; 44 OT LXX uses), to lead, guide, teach:

Evangelistic use:

To Philip the Evangelist: Acts 8:31, “And he said, ‘Well, how could I, unless someone **guides** me?’ And he invited Philip to come up and sit with him.”

Positive uses:

Of Holy Spirit: John 16:13, “But when He, the Spirit of truth, comes, **He will guide** you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.”

Of Jesus: Rev 7:17, “for the Lamb in the center of the throne shall be their shepherd, and **shall guide** them to springs of the water of life; and God shall wipe every tear from their eyes.”

Negative uses:

Matt 15:14, “Let them alone; they are blind **guides** of the blind. And if a blind man **guides** a blind man, both will fall into a pit.”

Luke 6:39, “And He also spoke a parable to them: ‘A blind man cannot **guide** a blind man, can he? Will they not both fall into a pit?’”

126) κατευθύνω (1 evangelistic use; 3 total NT uses), meaning to lead, direct, guide (used of God guiding):

Luke 1:79, “To shine upon those who sit in darkness and the shadow of death, To guide our feet into the way of peace.”

4) ἄγω and cognate:

(127) ἄγω (76 NT uses) – “to bring”:

John 10:16, “And I have other sheep, which are not of this fold; **I must bring** them also, and they shall hear My voice; and they shall become one flock *with* one shepherd.”

(128) εἰσάγω (10 NT uses) – “to bring in”:

Luke 14:21, “Go out at once into the streets and lanes of the city and **bring in** here the poor and crippled and blind and lame.”

129) αναγκάζω + εἰσερχομαι – “compel” + “to come in”:

Luke 14:23, “Go out into the highways and along the hedges, and **compel** *them* to come in, that my house may be filled” (cf. 2 Chron 34:32-33, which twice uses the word ποιέω).

130) ἀρπάζω – “to take by force”:

Jude 23, “save others, **snatching** them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.”

bb. Verb related to gathering people:

1) Another cognate of ἀγω (above):

(131) συνάγω (61 NT uses) – to gather:

Matt 12:30, “He who is not with Me is against Me; and he who does not **gather** with Me scatters”Luke 11:23, “He who is not with Me is against Me, and he who does not **gather** with Me scatters”

As it was in the OT prophetic books about false teachers: Jer 23:1-4; Ezek 34:1-10 (cf. John 10:12)

Interestingly, this word is use in the LXX of God’s ingathering of redeemed peoples from lands in the East and West, North and South—a wonderful parallel to the Great Commission (Rev 5:9):

Psa 107:3, “And gathered [συνήγαγεν] from the lands, From the east and from the west, From the north and from the south”

See also Isa 40:11; 43:5; 49:5; Micah 2:12; 4:6; 5:6

n16) ὁ καταρτισμός (1 NT use), meaning assembling; training, equipping:

Eph 4:12, “for the equipping [assembling?] of the saints for the work of service, to the building up of the body of Christ”

Translations of ὁ καταρτισμός in Eph 4:12

Greek Byzantine	Jerom's Vulgate (435)	Wycliffe 2 nd ed (1388)	Tyndale (1534)	Coverdale (1535)	English Geneva (1560)	French Geneva (1669)	English Geneva (1599)	KJV (1769); Darby; ERV; ASV	BBE (1949)	RSV (1952)	NAS (1977); NKJ	NIV (1984)
πρὸς τὸν καταρτισμὸν τῶν ἁγίων	Ad consumptionem sanctorum	To the fulfilling of the seyntes	That all the saintes might have all things necessary	Wherby the sayntes mighte be coupled together	For the gathering together of the Saintes	For the assembling of the saints*	For the repairing of the Saintes	For the perfecting of the saints	For the training of the saints	To equip the saints	For the equipping of the saints	To prepare God's people
			Notice the evangelistic emphasis of these translations that seems to imply the need for an ingathering!									

*The 1979 Nova Vulgata changed the old Vulgate verb *consumationem* (perfecting), to the revised verb *instructionem* (instruction)

**The French text reads: “Pour l’assemblage des saints.”

Is there a gathering element expressed in the term καταρτισμός, as hinted to in Coverdale’s “coupled together,” the 1560 English Geneva’s “gathering together, and the 1696 French Geneva’s “assembling”?

Hence, in Scott’s lexicon, καταρτισμός is defined as “setting a bone”; whereas καταρτίσις is defined as “restoring, preparing, training.” It is interesting that my BW9 includes no listing for the “abridged” Lidell-Scott Lexicon of this word.⁶⁷³

⁶⁷³The following three lexical entries are taken from the 1875 Liddell-Scott (Henry George Liddell and Robert Scott, *A Greek-English Lexicon, base on the work of Francis Passow* [New York: Harper, 1875). Items omitted by BW9’s Liddell-Scott Lexicon are underlined>; items unique to BW9’s Lidell-Scott Greek Lexicon in [] brackets:

[23234] καταρτίζω

[κατ-αρτίζω], f. ἴσω, (κατά, ἀρτίζω) *to adjust or put in order again, restore, ἐς τωυτό, Hdt. 5, 106: to settle by acting as mediator, reform, Id. 5, 28, cf. καταρτιστήρ : to repair, refit, ναῦς, Polyb. : to set a broken bone, Medic [; κ. δίκτυα to put nets to rights, mend them, N.T.:—metaph. to restore to a right mind, Ib.]*

II. in genl. *To prepare, train, or [to] furnish thoroughly [completely: pf. pass. part. καταρτισμένος, absol., well-furnished, complete, Hdt.,] N.T. Cf. καταρτάω [Hence κατάρτισις].*

[23235] κατάρτισις

κατάρτισις, εως, ἡ, (καταρτίζω) *as adjusting, restoring [restoration], a preparing [N.T.]*

Before a wall of stones can be fit together, they need to be gathered (hence, the “evangelist” in Eph 4:11)

Once the stones are gathered or assembled, they can be fitted together (hence, some factories use an “assembly line”)

Hence the definition in Friberg: “as a process of adjustment that results in a complete preparedness *equipping, perfecting, making adequate.*”

While the 1599 English Geneva, “repairing,” gives the impression that the wall was good at one time, and only needs to be repaired, the 1560 English Geneva, however, uses the words “gathering together”

Could it be that this word includes both meanings, assembling and fitting together for effective ministry?

Being that ὁ καταρτισμός is a hapax legomena in both the NT and LXX, there is no other biblical passage available for the purpose of comparison.

132) καταρντάω (13 NT uses), meaning to come, arrive (coupled with the gathering meaning of ὁ καταρτισμός above):

As a result of being gathered together:

Eph 4:13 (Eng. Geneva), “Till we all **meete together** (in the vnitie of faith and that acknowledging of the Sonne of God) vnto a perfite man, and vnto the measure of the age of the fulnesse of Christ

Eph 4:13 (NKJ), “till we all **come** to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ

“Meet together” seems to be more active than “come together,” which appears passive; furthermore, the text implies a progression, which we will see in the συναρμολογέω (below):

v. 12, gather together

v. 13, meet together

v. 16, fitted together

If “gather together” is the proper translation of καταρτισμός, as noted above, then it provides purpose for the exhortation of Heb 10:25, “not forsaking the assembling of ourselves together, as is the habit of some.”

Likewise, it exemplifies the importance of the “evangelist” in edification as found in Eph 4:11

133) συναρμολογέω (2 NT uses), meaning fitted or joined together:

Following up on Eph 4:12, 13, συναρμολογέω is the final way in which Christ and man colabor in gathering together the elect in local church bodies for fellowship

Eph 4:16, “from whom the whole body, **being fitted** and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.”

See also Eph 2:21-22, where the verbs συναρμολογέω and συνοικοδομέω are used in another pattern, with an emphasis on salvation in Christ and His sovereign rule over His church.

II. a] *training, [education, discipline,] Plut. [; and καταρτιστήρ]*
καταρτισμός
καταρτισμός, οὔ, ὄ, = κατάρτισις esp. *the setting* of a bone, Galen.

The differences, especially in the verb, are quite a few. The observant reader will notice that the meaning has been shifted from the initial “setting of a bone” or “fitting” (καταρτισμός) to a prolonged [monastic] “training, education, discipline” (κατάρτισις). Does καταρτισμός in Eph 4:12 refer to the beginning of the process (setting), or to the continuation of the process (as if referring to the healing or to the physical therapy after the bone was healed)? The ideas of “acting as a mediator” or “being a medic” appear irrelevant to καταρτισμός.

While the strength of Louw-Nida Lexicon (LNLEX) prioritizing “Semantic Domains” is extremely beneficial in finding and comparing words with the given sets of synonyms, it may also: (1) frame translations by placing words in semantic groupings and (2) remove words from the cognate root meanings, as is noted in removing καταρτισμός as a word in the public domain Liddell-Scott Lexicon.

- 134) ἐκκλησιάζω (6 uses in LXX [for Heb *qahal*]; 0 in NT), meaning “to gather [for a meeting; i.e. to get a group message]”:
 Lev 8:3, “and **assemble** all the congregation at the doorway of the tent of meeting”
 Num 20:8, “Take the rod; and you and your brother Aaron **assemble** the congregation and speak to the rock before their eyes, that it may yield its water. . . .”
 Deut 4:10, “. . .when the LORD said to me, ‘**Assemble** the people to Me, that I may let them hear My words. . . .’”
 Deut 31:12, “Assemble the people, the men and the women and children and the alien who is in your town, in order that they may hear and learn and fear the LORD your God, and be careful to observe all the words of this law”
 Deut 31:28, “Assemble to me all the elders of your tribes and your officers, that I may speak these words in their hearing and call the heavens and the earth to witness against them”
 Est 4:16, “Go, assemble all the Jews who are found in Susa, and fast for me. . . .”
 The idea of gathering is the logical opposite of scattering, which is used to describe the ministry of the false prophets both in Jer 23 and Ezek 34:
 In Jer 23:3 the Hebrew gather is *qabats*, “to gather”; translated as the Greek εἰσδέχομαι;
 In Ezek 34:8 the Hebrew word *darash*, “to search”; translated as the Greek ἐκζητέω.
- 135) συντυγχάνω (1 NT use), meaning to meet with, join—hence, the result of assembling:
 Luke 8:19 (NKJ), “Then His mother and brothers came to Him, and **could not approach** Him because of the crowd.”

bc. Verbs dealing with working for the Lord:

- 136) ἐργάζομαι (38 NT uses) + ὁ κύριος (747 NT uses) [1 NT example], meaning working for the Lord:
 1 Cor 16:10, “Now if Timothy comes, see that he is with you without cause to be afraid; for **he is doing the Lord’s work**, as I also am.”
 Lit. “for he is working the Lord’s work; τὸ γὰρ ἔργον κυρίου ἐργάζεται”
- 137) κοπιᾶώ (23 NT uses) + ὁ κύριος (747 NT uses) [2 NT examples], meaning toiling for the Lord:
 Rom 16:12, “Greet Tryphaena and Tryphosa, **workers in the Lord**. Greet Persis the beloved, **who has worked hard in the Lord**.”
 Lit, “who are toilers in the Lord. . . . who toils much in the Lord.”
- Other uses of κοπιᾶώ:
 Col 1:28-29, “Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this *end* I also **labor** [κοπιᾶώ], striving according to His working which works in me mightily.”
 1 Thess 5:12, “But we request of you, brethren, that you appreciate **those who diligently labor** [κοπιᾶώ] among you, and have charge over you in the Lord and give you instruction.”

bd. Death Working:

- (138) ὁ θάνατος + ἐνεργέω [1]: the noun, death + the verb, working in:
 2Co 4:12, “So death works in us, but life in you.”

be. Verbs dealing with laboring in things holy:

- 139) ἐργάζομαι (39 NT uses) + τὸ ἱερόν (2 NT uses) [1 NT example], meaning to work in holy [things]:
 1 Cor 9:13, “Do you not know that those who **perform sacred** services eat the *food* of the temple, *and* those who attend regularly to the altar have their share with the altar?”
- 140) προσεδρεύω* (1 NT use) + τὸ θυσιαστήριον (23 NT uses) [1 NT example], meaning to attend to the altar:
 1 Cor 9:13, “Do you not know that those who perform sacred services eat the *food* of the temple, *and* those who attend regularly to the altar have their share with the altar?”
 *In the NA27 substitutes the verb παρεδρεύω instead, meaning to serve, wait upon, attend to.

bf. Terms expressing outward expression and expansion of evangelism:

- 141) αποστέλλω (132 NT uses; 521 LXX uses), to send:
 Acts 10:36, “The word **which He sent** to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)—”

Acts 13:26 (NKJ), “Men *and* brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation **has been sent.**”

Byzantine Textform here reads ἀποστέλλω, whereas the NA Critical Edition Greek text uses ἐξαποστέλλω

Acts 13:26 (NAS), “Brethren, sons of Abraham's family, and those among you who fear God, to us the word of this salvation **is sent out.**”

Acts 28:28, “Let it be known to you therefore, that this salvation of God **has been sent** to the Gentiles; they will also listen.”

142) ἐξαποστέλλω (13 NT uses; 232 LXX uses), to send forth:

OT LXX use:

Psa 43:3 (Young's), “**Send forth** Thy light and Thy truth, They—they lead me, they bring me in, Unto Thy holy hill, and unto Thy tabernacles”⁶⁷⁴

Mark 16:8b (NLT), “Afterward Jesus himself **sent them out** from east to west with the sacred and unfailing message of salvation that gives eternal life. Amen.”

Acts 22:21, “And He said to me, ‘Go! For I will **send you far away** to the Gentiles’”; literal word order, “Go, for I unto the Gentiles far away **send** you [out].”

Gal 4:4, “But when the fulness of the time came, God **sent forth** His Son, born of a woman, born under the Law”

Gal 4:6, “And because you are sons, God has **sent forth** the Spirit of His Son into our hearts, crying, ‘Abba! Father!’”

143) ἐξηχέομαι (1 NT use), meaning to ring out, sound forth:

1 Thess 1:8, “For the word of the Lord has **sounded forth** from you.”

144) ἐξέρχομαι (577 OT LXX uses; 222 NT uses), go out, come out; go forth:

1 Thess 1:8, “in every place your faith toward God has **gone forth**”

1 Cor 14:36, “What? was it from you that the word of God **went forth**? or came it unto you alone?”

Consider also in the OT:

Psa 19:4, “Their line has **gone out** through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun.”

Isa 51:5, “My righteousness is near, My salvation **has gone forth**, And My arms will judge the peoples; The coastlands will wait for Me, And for My arm they will wait expectantly.”

Isa 55:11, “So shall My word be which **goes forth** from My mouth; It shall not return to Me empty, Without accomplishing what I desire, And without succeeding *in the matter* for which I sent it.”

Isa 55:12, “For you **will go out** with joy, And be led forth with peace; The mountains and the hills will break forth into shouts of joy before you, And all the trees of the field will clap *their* hands.”

Isa 62:1 (KJV), “For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof **go forth** as brightness, and the salvation thereof as a lamp *that* burneth.”

145) παρειμι (24 NT uses), [come unto]; be present; at one's disposal:

Col 1:5-6 “...of which you previously heard in the word of truth, the gospel, which **has come** to you, just as in all the world also it is constantly bearing fruit and increasing...”

bg. Terms dealing with the spread of the Gospel:

146) διαφημίζω (3 NT uses), meaning spread the news, spread widely, disseminate

(cf. Matt 28:15):

Matt 9:31, “But they went out, and **spread the news** about Him in all that land”

Mark 1:45, “But he went out and began to proclaim it freely and **to spread the news** about, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere.”

⁶⁷⁴George Verwer, founder of Operation Mobilization in 1957, simultaneously founded “Send the Light” (now Send the Light Distribution: available at: <http://www.stl-distribution.com/about/>; accessed 19 Oct 2013) for the printing and providing of evangelistic literature for distribution. The mission of Send the Light Distribution is: “To advance the Christian faith and carry out the Great Commission through the effective distribution of Scripture-based and wholesome media.”

3) πληρώ and cognate:

(147) πληρώ (88 NT uses), meaning to fill; fill up; finish; fulfill; complete:

Acts 5:28, “saying, ‘We gave you strict orders not to continue teaching in this name, and behold, **you have filled** Jerusalem with your teaching, and intend to bring this man’s blood upon us.’”

Acts 12:25, “And Barnabas and Saul returned from Jerusalem when **they had fulfilled** their mission [τὴν διακονίαν, cf. 2 Tim 4:5], taking along with *them* John, who was also called Mark”

Rom 15:18-19, “For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have **fully preached** the gospel of Christ”

Consider another perfect active use of πληρώ in Rom 13:8, “for he who loves his neighbor has **fulfilled the law**” [BYZ: ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκεν] [Meaning that Paul placed a geographic element on his obedience to the Great Commission, just as Christ gave it, “Go into all the world...” Mark 16:15]

Various Translations of πεπληρωμένοι in Romans 15:19

Byzantine Text	French Louis Segond*	French Geneva (1616)**	English Geneva (1560)	KJV, ASV, NAS	New Living Translation	Cont English Version ^z	New American Bible ^z	English Jerusalem ^z	French Jerusalem ^z °	Douay-Rheims ^z	IBS' Le Semeur ^z °°
πεπληρωμένοι τὸ εὐαγγέλιον τοῦ χριστοῦ	I abundantly spread forth the gospel of Christ	I made to abound the Gospel of Christ	I have caused to abound the Gospel of Christ	I have fully preached the gospel of Christ.	I have fully presented the Good News of Christ	I have preached the good news about him all the way from ...	I have finished preaching the gospel of Christ.	I have fully carried out the preaching of the gospel of Christ	I procured the accomplishment of the gospel of the Christ	I have replenished the gospel of Christ	By shining in all directions, I made everywhere resound the message of the Christ
[infinitive perfect active of πληρώω]	Past completed but unfulfilled action (i.e. more work remains to do)			Past completed action, use of the English “fully” hints at the fulfillment of the work	Past completed geographic action, “all the way from”	Past completed and fulfilled action, especially the use of “finished” (i.e. no need for that kind of evangelism any more)	Unclear meaning				

*My translations of (respectively) “J’ai abondamment répandu l’Évangile de Christ”, **J’ai fait abonder l’Évangile de Christ”, °°J’ai procuré l’accomplissement de l’Évangile du Christ”, °°°En rayonnant en tous sens, j’ai fait partout retentir le message du Christ.”

(148) ἀναπληρώ (1 NT use), meaning to fill up, complete:

Col 1:24, “Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body (which is the church) in **filling up** that which is lacking in Christ’s afflictions”

Of its evangelistic meaning:

Being presupposed from other verses that Christ has done it all, as far as our salvation (“it is finished,” John 19:30);

Therefore that which was/is “lacking” in the cross was/is the “boots on the ground” of messengers of the Gospel sharing its excellencies; indeed that which we know Paul himself was doing [with significant intensity of zeal] from the Book of Acts!

Interestingly this verb (with “anta”) is used with the noun ὑστέρημα (9 NT uses), meaning that which is lacking

However, the verb ἀναπληρώ (with “ana”, 6 NT uses) with ὑστέρημα is found used twice:

1 Cor 16:17; Phil 2:30; both of which cases seems to imply the fulfilling of a physical or emotional need, rather than a strictly a spiritual need

Thus, Paul’s use of “anta” (ἀναπληρώ) as the prefix seems to intensify or even change its meaning, whereas it seems to be currently translated much like ἀναπληρώ; the question arises, in what way is it mean to be intensified, especially with the stark words “in my flesh” which seems to directly relate to this verb?

The Church of Rome reads into this concept their entire sacramental theology of penance and absolution positing a “Bank of Merits” in heaven (wherein according to their Sacrament of Penance, priests, dispensing from this “bank” at Rome’s unique disposal, declare absolution of the individual sins of those who confess in their confessionals), adding to the blood of Christ the merits of Mary and of all the Saints—a clearly unfortunate

misreading of Paul's intention, which was rather evangelistic and not soteriological nor even part of personal spiritual perfectionism, but rather an outflow of his being a living sacrifice

Therefore, the translation of this intensified use of the verb is very tricky!

(149) πληροφορέω (5 NT uses), meaning to fill, fulfill, accomplish:

2 Tim 4:17, "But the Lord stood with me, and strengthened me, in order that through me the proclamation [τὸ κήρυγμα] **might be fully accomplished**, and that all the Gentiles might hear; and I was delivered out of the lion's mouth."

2 Tim 4:5, "But you, be sober in all things, endure hardship, do the work of an evangelist, **fulfill** your ministry [τὴν διακονίαν σου]."

(n17) τὸ πλήρωμα (17 NT uses), meaning that which fills, fullness:

Rom 15:29 (NKJ), "But I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ."

Notice here that "the gospel of Christ":

Is a singular source of blessing

Is a sufficient source of blessing

Provides for the fullness of God's blessing.

Consider also, that there seems to appear a textual issue here:

Wherein the above sufficiency may be a threat to those who give and sell blessings from other sources (Holy Water, tappers (candles), the Sacraments, etc.)

3) πίμπλημι and cognate:

(150) πίμπλημι (104 OT LXX uses; 24 NT uses), meaning to fill; to fulfill; to be completed:

Dan 12:4, "But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge **will increase**"

Hab 2:14, "For the earth will **be filled** With the knowledge of the glory of the LORD, As the waters cover the sea."

As a result of evangelism:

Matt 22:10, "And those slaves went out into the streets, and gathered together all they found, both evil and good; and the wedding hall **was filled** with dinner guests"

Of being filled with the Holy Spirit: Luke 1:15, 41, 67; Acts 2:4; 4:8, 31; 9:17; 13:9

Consider also:

Exod 40:34, 35, "the glory of the LORD **filled** the tabernacle."

1 Kings 8:10, "the cloud **filled** the house of the LORD"

1 Kings 8:11, "for the glory of the LORD **filled** the house of the LORD"

2 Chron 7:1, "and the glory of the LORD **filled** the house"

2 Chron 7:2, "because the glory of the LORD **filled** the LORD's house"

Note also the antithetic:

Gen 6:11, 13, "the earth was filled with violence";

2 Kings 21:16, "Moreover, Manasseh shed very much innocent blood until he **had filled** Jerusalem from one end to another" (cf. 2 Kings 24:4)

Ezra 9:11, "the peoples of the lands, with their abominations which **have filled** it from end to end *and* with their impurity"

Ezek 8:17, "that they **have filled** the land with violence and provoked Me repeatedly?"

Consider the use of this verb as prophetic of its fulfillment prior to the second coming of Christ:

Hab 2:14, "For the earth will be filled [πίμπλημι] With the knowledge of the glory of the LORD, As the waters cover the sea."

E.g. Matt 24:14, "And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come."

(151) ἐπίπλημι (116 OT LXX uses; 5 NT uses), meaning to fill, fill full, or to be filled with:

Isa 11:9, "They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea."

Isa 58:10, "If you extend your soul to the hungry And satisfy the afflicted soul, Then your light shall dawn in the darkness, And your darkness shall *be* as the noonday"

Jer 31:25, "For I satisfy the weary ones and refresh everyone who languishes."

Luke 1:53, "He has filled the hungry with good things; And sent away the rich empty-handed." Cf. Num 14:21; Deut 34:9; 2 Chron 5:13-14; Psa 22:27; 107:9; [Job 33:24]; Isa 27:6

152) αὐξάνω (23 NT uses), meaning to grow, cause to grow; increase:
Acts 6:7; 12:24; 19:20; Col 1:6

153) πληθύνω (12 NT uses), meaning to increase, multiply; grow, increase:

Introduction: This verb seems to emphasize the promise of or completed supernatural action, whether from God or from sin. Notice how πληθύνω is used in the OT:

As part of the blessing to man, Gen 1:28:

Gen 1:28 (Rahlf's), καὶ ἠλόγησεν αὐτοὺς ὁ θεὸς λέγων αὐξάνεσθε καὶ πληθύνεσθε [πληθύνω] καὶ πληρώσατε τὴν γῆν

Gen 1:28 (Brenton), “And God blessed them, saying, Increase and **multiply**, and fill the earth”

To mean that man's sin was multiplied upon the earth, Gen 6:5:

Gen 6:5 (Rahlf's), ἰδὼν δὲ κύριος ὁ θεὸς ὅτι ἐπληθύνθησαν [πληθύνω] αἱ κακίαι τῶν ἀνθρώπων ἐπὶ τῆς γῆς

Gen 6:5 (Brenton), “And the Lord God, having seen that the wicked actions of men **were multiplied** upon the earth”

Similarly at the end of time: Matt 24:12 (CSB), “Because lawlessness will multiply, the love of many will grow cold”

To refer to God's blessing on Abraham [Hebrew dual]:

Gen 22:17 (Rahlf's), ἢ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων [πληθύνω] πληθυνῶ [πληθύνω] τὸ σπέρμα σου [cited in Heb 6:14]

Gen 22:17 (Brenton), “Surely blessing I will bless thee, and **multiplying I will multiply** thy seed”

In the fourfold use warning to kings not to multiply for themselves:

Deut 17:16-17 (Rahlf's), διότι οὐ πληθυνεῖ [πληθύνω] ἑαυτῷ ἵππον οὐδὲ μὴ ἀποστρέψη τὸν λαὸν εἰς Αἴγυπτον, ὅπως πληθύνῃ [πληθύνω] ἑαυτῷ ἵππον ὁ δὲ κύριος εἶπεν· οὐ προσθήσετε ἀποστρέψαι τῇ ὁδῷ ταύτῃ ἔτι. καὶ οὐ πληθυνεῖ ἑαυτῷ γυναῖκας, οὐδὲ μεταστήσεται αὐτοῦ ἡ καρδία.⁶⁷⁵ καὶ ἀργύριον καὶ χρυσίον οὐ πληθυνεῖ ἑαυτῷ σφόδρα.

Deut 17:16-17 (Brenton),⁶⁷⁶ “For he shall not multiply to himself horses, and he shall by no means turn the people back to Egypt, lest he should multiply to himself horses; for the Lord said, Ye shall not any more turn back by that way. And he shall not multiply to himself wives, lest his heart turn away; and he shall not greatly multiply to himself silver and gold.”

To refer to God's blessing on the people (in a warning):

Deut 8:13 (Rahlf's), καὶ τῶν βοῶν σου καὶ τῶν προβάτων σου πληθυνθέντων [πληθύνω] σοι ἀργυρίου καὶ χρυσίου πληθυνθέντος [πληθύνω] σοι καὶ πάντων ὧν σοι ἔσται πληθυνθέντων [πληθύνω] σοι

Gen 22:17 (Brenton), “and thy oxen and thy sheep **are multiplied** to thee, and thy silver and thy gold **are multiplied** to thee, and all thy possessions **are multiplied** to thee”

And the verb πληθύνω was also used of the spreading of the Gospel!

Acts 6:1 (NKJ), “Now in those days, when *the number of the disciples was multiplying*”

Acts 6:7 (NKJ), “Then the word of God spread, and the number of the disciples **multiplied** greatly in Jerusalem, and a great many of the priests were obedient to the faith”

Acts 9:31 (NKJ), “Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they **were multiplied**”

Acts 12:24, “But the word of God grew and **multiplied**”

Concerning πολυπλασιάζομαι for multiply:

Consider, however, that for “multiply” Paul did not use the verb πολυπλασιάζομαι as found in Deut 8:1—even though in Deuteronomy it is three times paired with the important, “that you may live” [ζάω]; The exact form, “that you may live and

⁶⁷⁵The phrase, οὐδὲ μεταστήσεται αὐτοῦ ἡ καρδία, is found differently in the Greek Orthodox Text, ἵνα μὴ μεταστῇ αὐτοῦ ἡ καρδία.

⁶⁷⁶Brenton Translation available at: <http://ebible.org/eng-Brenton/DEU17.htm> (Online); accessed 1 Dec 2017; Internet.

multiply,” [ἵνα ζητε καὶ πολυπλασιασθῆτε] is found 3 times in the LXX of Deuteronomy (Deut 4:1; 8:1; 11:8), the only uses of this verb in the LXX:

Deut 8:1, “All the commandments that I am commanding you today you shall be careful to do, that you may live and multiply, and go in and possess the land which the LORD swore *to give* to your forefathers.”

Liddell-Scott: “πολυπλασιάζομαι = πολλαπλασιάζω”; “πολλαπλασιάζω, (πολλαπλάσιος) to multiply, magnify, Polyb. 30, 4, 13. Hence, ἡ πολλαπλασίασις, multiplication and ὁ πολλαπλασιασμός, Plut. 2, 388, etc.

Paul, a Deuteronomic scholar, did not choose this word to describe the growth of the church in his epistles;

Nor did Luke use it in Luke-Acts, even though he did use the adjective πολλαπλασίω in Luke 18:30, where Jesus seems to pick up on the two Deuteronomic concepts, multiplication and life:

Luk 18:30, “who shall not receive many times [πολλαπλασίω] as much at this time and in the age to come, eternal life [ἡ ζωὴν].”

154) πλεονάζω – that the grace **which is spreading** to more and more people (ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων), 2 Cor 4:15 (cf. Rom 6:1, ἵνα ἡ χάρις πλεονάσῃ)

(NKJ) “that grace, having spread through the many”

(ESV) “so that as grace extends to more and more people”

Notice that the same verb is used of:

- (1) The growth of sin (Rom 5:20 (twice); 6:1), in a construction with ὑπερπερισσεύω, referring over-abounding of grace
- (2) The abounding of grace (2 Cor 4:5), in a construction with περισσεύω, referring to the increase of thanksgiving to the glory of God
- (3) The abundance of fruit (Phil 4:17)
- (4) The abounding of love (1 Thess 3:12), used in parallel with περισσεύω (see below)
- (5) The growth of love (2 Thess 1:3), in a construction with ὑπεραυξάνω

6) περισσεύω and cognate:

(155) περισσεύω (39 NT uses) – be abundant, overflow, excel; cause to abound:

Acts 16:5, “So the churches were being strengthened in the faith, and **were increasing** in number daily”

Rom 5:15, “much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, **abound** to the many”

1 Cor 15:58, “always **abounding** in the work of the Lord”

(156) ὑπερπερισσεύω (2 NT uses) – grace abounded all the more (ὑπερπερίσσευσεν ἡ χάρις), Rom 5:20 (cf. 2 Cor 7:4)

n18) ἡ προκοπή (3 NT uses), meaning: progress, advancement:

Phil 1:12, “Now I want you to know, brethren, that my circumstances have turned out for the greater **progress** of the gospel”

Greek of the last phrase: ὅτι τὰ κατ’ ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν·

Possible translation: “that the [things] against me rather came unto the **advancement** of the Gospel.”

Translations of ἡ προκοπή in Phil 1:12

Etheridge (1849)	Tyndale (1534); Geneva	Bishops (1595); KJV; Webster's; Murdock; Darby; Douais-Rheims ² ; NKJ	Young's (1862); CSB	RSV (1952); NIV; ESV	NET (2005)	NAS (1977)	ERV (1885); ASV	God's Word to the Nations (1995); NLT	BBE (1949)	NJB ²
Most Active					Most Passive					
Forwarding	Furthering	Furtherance	Advancement	served to advance	turned out to advance	Greater progress	Progress	helped to spread	cause ... has been helped	helping rather than hindering the advance
tendeth the more to the forwarding of the gospel	is happened vnto the greater furthering of the gospel	hath come rather vnto the furtherance of the Gospell	rather to an advancement of the good news have come	that what has happened to me has really served to advance the gospel	has actually turned out to advance the gospel	that my circumstances have turned out for the greater progress of the gospel	have fallen out rather unto the progress of the gospel	that what happened to me has helped to spread the Good News	that the cause of the good news has been helped by my experiences	that the circumstances of my present life are helping rather than hindering the advance of the gospel

157) ἐξερεύομαι (in LXX), to “empty” from the Hebrew naba’, meaning to pour forth, bubble forth, fig. utter:

Liddell-Scott: ἐξ-ερεύομαι, Pass., of rivers, *to empty themselves*, Hdt.

Psa 119:171, “Let my lips utter praise”

Psa 145:7, “Thine abundant goodness will I pour forth” (NAS, “eagerly utter”)

bh. Of Shining Forth:

158) λάμπω (7 NT uses), meaning to shine:

Matt 5:16, “Let your light **shine** before men in such a way that they may see your good works, and glorify your Father who is in heaven”

Concerning the results of evangelizing:

2 Cor 4:6, “For God, who said, ‘Light **shall shine** out of darkness,’ is the One who **has shone** in our hearts to give the light of the knowledge of the glory of God in the face of Christ.”

ἀναλάμπω, a cognate verb is used prophetically of Jesus in Isa 42:4 (LXX):

Isa 42:4 [LXE], “He shall shine out, and shall not be discouraged, until he have set judgement on the earth: and in his name shall the Gentiles trust.”

159) φαίνω (31 NT uses), to shine, give light:

John 1:5, “And the light shines in the darkness, and the darkness did not comprehend it”

John 5:35, “He was the lamp that was burning and was shining and you were willing to rejoice for a while in his light.”

Phil 2:15, “that you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world”

2 Pet 1:19, “And *so* we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts”

- 160) ἐπιφαίνω (4 total NT uses), to shine, give light; to appear:
 Luke 1:79, “To shine upon those who sit in darkness and the shadow of death, To guide our feet into the way of peace.”
 Acts 27:20, “And since neither sun nor stars appeared for many days, and no small storm was assailing *us*, from then on all hope of our being saved was gradually abandoned.”
 Titus 2:11, “For the grace of God has appeared, bringing salvation to all men”
 Titus 3:4, “But when the kindness of God our Savior and *His* love for mankind appeared”
- 161) φωτίζω (11 NT uses), meaning to shine; give light, light up; enlighten, shed light upon; enlighten, reveal:
 Eph 3:9 (Darby), “And **to enlighten** all *with the knowledge of* what is the administration of the mystery hidden throughout the ages in God, who has created all things”
 2 Tim 1:10, “But now has been revealed by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality **to light** through the gospel.”
- See also (some of these deal with the result of evangelism, enlightenment as to salvation):
 John 1:9, “There was the true light which, coming into the world, **enlightens** every man.”
 Heb 6:4, “For in the case of those who have once **been enlightened** and have tasted of the heavenly gift and have been made partakers of the Holy Spirit”
 Heb 10:32, “But remember the former days, when, after **being enlightened**, you endured a great conflict of sufferings”
- n19) ὁ φωστήρ (noun, meaning a star; 2 NT uses):
 Phil 2:15, “Among whom you appear as stars in the world” [ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ]
- n20) ὁ φωτισμός (noun, meaning to radiate forth, 2 NT uses: 2 Cor 4:4, 6):
 2 Cor 4:6, “to give the light of the knowledge of the glory of God in the face of Christ” [πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ χριστοῦ]
 Evangelism as **radiating forth** the knowledge of God in the face of Jesus Christ, 2 Cor 4:6 (cf. Isa 60:1; Acts 13:47), being the very thing against which Satan seeks to blind the world (2 Cor 4:4)

bi. Sounding Forth:

- 162) σαλπίζω (12 total NT uses; 69 total LXX uses):
 Joel 2:1, “**Blow** a trumpet in Zion, And sound an alarm on My holy mountain! Let all the inhabitants of the land tremble, For the day of the LORD is coming; Surely it is near.”
 Joel 2:15, “**Blow** a trumpet in Zion, Consecrate a fast, proclaim a solemn assembly.”
 Isa 27:13, “It will come about also in that day that a great trumpet **will be blown**; and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship the LORD in the holy mountain at Jerusalem.”
 Isa 44:23, “Shout for joy, O heavens, for the LORD has done *it!* **Shout joyfully**, you lower parts of the earth; Break forth into a shout of joy, you mountains, O forest, and every tree in it; For the LORD has redeemed Jacob And in Israel He shows forth His glory.”
 Ezek 33:3, “and he sees the sword coming upon the land, and he **blows** on the trumpet and warns the people.”
 Rev 11:15, “And the seventh angel **sounded**; and there arose loud voices in heaven, saying, ‘The kingdom of the world has become *the kingdom* of our Lord, and of His Christ; and He will reign forever and ever.’”

bj. Displaying:

- 163) θριαμβεύω (2 NT uses; Ø LXX uses), to celebrate a triumph: hence to march in triumphal procession, to lead a triumphal procession; to cause to triumph, to be victorious; or [hypothetically] “to triumphalize” (2 Cor 2:14; Col 2:15):
 2 Cor 2:14 [mine], “But thanks be to God, who always **triumphalizes** us in Christ, and reveals by us in every place the sweet aroma of the knowledge of Him.”
 The question comes: What kind of parallelism is being made by Paul between the θριαμβεύω and the φανερώω ἢ ὁσμὴ? Is it synonymous, synthetic, or antithetical?
 A similar concept seems to be ἀποδείκνυμι in 1 Cor 4:9, “For, I think, God has exhibited us apostles last of all, as men condemned to death.”

Consider how this use of “triumphalizing” fits with the promise of Christ in His evangelism training sermon:

Matt 10:18, “and you shall even be brought before governors and kings for My sake, as a testimony [τὸ μαρτύριον] to them and to the Gentiles.”

Mark 13:9, “But be on your guard; for they will deliver you to *the* courts, and you will be flogged in *the* synagogues, and you will stand before governors and kings for My sake, as a testimony [τὸ μαρτύριον] to them.”

Luke 21:12, “But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name’s sake.”

164) ἀποδείκνυμι (4 NT uses; 7 Apocryphal and 5 OT LXX uses), to exhibit, display; prove; proclaim; recommend, attest:

Acts 2:22, “Men of Israel, listen to these words: Jesus the Nazarene, a man **attested** to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—”

1 Cor 4:9, “For, I think, God **has exhibited** us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men.”

2 Thess 2:4, “who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, **displaying** himself as being God.”

bk. Spiritual Dynamic:

*) See also below in Section 4, “Spiritual Dynamic of the Word of God,” regarding the use of the following metaphorical terms:

1) Verbs already addressed above:

#152, αὐξάνω, to grow, spread, increase, and become important, Acts 6:7; 12:24; 19:20; Col 1:6;

#93, καρποφορέω, meaning to bear fruit, Col 1:6;

#153, πληθύνω, intrans. grow, increase, hence “be multiplied,” Acts 12:24 (cf. 2 Cor 9:10).

2) Verbs not addressed above:

(165) διαφέρω, meaning carry through, spread:

Acts 13:49, “And the word of the Lord **was being spread** through the whole region.”

(166) ἰσχύω, to able, can, have resources, win over, defeat, be strong, grow strong:

Acts 19:20, “So the word of the Lord was growing mightily and **prevailing**.”

(167) τρέχω, to run, exert oneself, make an effort:

1 Cor 9:26, “Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air”

2 Thess 3:1, “Finally, brethren, pray for us that the word of the Lord **may spread rapidly** [lit. ‘run’] and be glorified, just as *it did* also with you.”

Note, however, the interesting balance of Scripture related to the verb τρέχω:

Rom 9:16, “So then it *does* not *depend* on the man who wills or the man **who runs**, but on God who has mercy.”

bl. Pressing on in evangelism to the point of resisting or struggling against:

“For consider Him who has endured such hostility by sinners against Himself, so that you may not grow weary and lose heart. You have not yet resisted to the point of shedding blood in your striving against sin” (Hebrews 12:3-4)

168) πικτεύω (*hapax* in NT; intransitive use: to box), evangelism requires effort, training, and concentration, just as does boxing, as well as clear direction:

1 Cor 9:26, “Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air.”

2) ἀγωνίζομαι and Cognates:

(169) ἀγωνίζομαι (8 NT uses), meaning to compete, contend, strive, fight:

General commands:

Luke 13:24, “Strive [ἀγωνίζομαι] to enter by the narrow door; for many, I tell you, will seek to enter and will not be able”

1 Cor 9:25, “And everyone who competes [ἀγωνίζομαι] in the games exercises self-control in all things. They then *do it* to receive a perishable wreath, but we an imperishable.”

1 Tim 6:12, “Fight [ἀγωνίζομαι] the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.”

2 Tim 4:7, “I have fought [ἀγωνίζομαι] the good fight, I have finished the course, I have kept the faith.”

Verses related directly to evangelism (also showing parallel uses of labor and strive, κοπιάω and ἀγωνίζομαι):

Col 1:28-29, “Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this *end* I also labor, striving [ἀγωνίζομαι] according to His working which works in me mightily.”

1 Tim 4:10, “For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.”

(170) ἀνταγωνίζομαι (*hapax* in NT, meaning “struggle”; from ἀγωνίζομαι [7 NT uses], meaning to fight, struggle, strive, wrestle; cf. English, “agonize”) – evangelism as wrestling with sin (Heb 12:4); again the context of enduring hostility by sinners to the point of shedding one’s blood (martyrdom):

Heb 12:4, “You have not yet resisted to the point of shedding blood in your striving [ἀνταγωνίζομαι] against sin.”

(171) ἐπαγωνίζομαι (*hapax* in NT, meaning Jude 1:3 BYM)

Jude 3, “Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly [ἐπαγωνίζομαι] for the faith which was once for all delivered to the saints.”

172) ἀντικαθίστημι (*hapax* in NT; intransitive use: to oppose, resist) –

Idea being: evangelism as resisting sin unto death (Heb 12:4), in the context of the sufferings of Jesus, who endured harsh treatment from the hand of sinners (Heb 12:3), as an outworking of a life of faith in God’s promise (Heb 11, for example, Heb 11:26): Heb 12:4, “You have not yet resisted [ἀντικαθίστημι] to the point of shedding blood in your striving against sin.”

173) φιλοτιμέομαι (3 NT uses) + εὐαγγελίζω (54/55/56 NT uses): herein Paul expresses his inner drive and desire to evangelize, not where Christ has already been named:

Rom 15:20, “And thus I aspired to preach the gospel, not where Christ was *already* named, that I might not build upon another man’s foundation.”

On the translation of οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι in Rom 15:20

An amazing variety of translations for this term!

Over-powering effort	Actual effort	Heartfelt desire—present tense	Heartfelt desire—past tense	Desired goal—present tense		Desired goal—past over-statement	Desired direction				Goal	Rule
Tyndale (1534); Geneva (1560); Bishops (1599)	KJV (1611); Webster's	Noyes (1868)	NAS (1977)	Rotherham (1868)	RSV (1952); ESV	NIV (1984); NLT	Darby (1884)	ERV (1885); ASV; NKJ	HCSB (1999)	NET (2006)	CEB (2011)	NJB* (1985)
I have enforced myself	I strive to preach the gospel	Always earnestly desirous to preach it in this manner	I aspired to preach the gospel	As ambitious to be announcing the glad tidings	Making it my ambition	It has always been my ambition	Aiming to announce the glad tidings	Making it my aim so to preach the gospel	My aim is to evangelize	in this way I desire to preach	I have a goal to preach the gospel	It has been my rule to preach the gospel only
"So have I enforced my selfe to preache the gospell not where Christ was named lest I shuld have bylt on another mannes foundation"	"Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation"	"but always earnestly desirous to preach it in this manner,—not where Christ had been named, that I might not build on another's foundation"	"And thus I aspired to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation"	"Although, thus,—as ambitious to be announcing the glad message—not where Christ had been named, lest, upon another's foundation, I should be building"	"thus making it my ambition to preach the gospel, not where Christ has already been named, lest I build on another man's foundation"	"It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation"	"and so aiming to announce the glad tidings, not where Christ has been named, that I might not build upon another's foundation"	"yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation"	"So my aim is to evangelize where Christ has not been named, in order that I will not be building on someone else's foundation"	"And in this way I desire to preach where Christ has not been named, so as not to build on another person's foundation"	In this way, I have a goal to preach the gospel where they haven't heard of Christ yet, so that I won't be building on someone else's foundation"	and what is more, it has been my rule to preach the gospel only where the name of Christ has not already been heard, for I do not build on another's foundations"

Considering French Translations of οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι in Rom 15:20

Olivétan (1535)*	Calvin (1551)	Calvin (1564)	Genève (1605)	Genève (1687)
I took courage to announce the gospel	I employed myself to announce the gospel	Striving in this way to announce the gospel	Affectionately applying** myself to announce the gospel	Attaching myself with affection to announce the gospel
Et ainsi ay prins courage de annoncer Levangile / non point ou Christ avoit este annonce: affin que ie ne ediffiasse sur le fondement daustry /	Et me suis employé a annoncer l'Evangile, non point ou il avoit esté fait mention de Christ, à fin que je n'ediffiasse point sur the fondement d'autruy,	M'efforçant ainsi d'annoncer l'Evangile, non point où il avoit esté fait mention de Christ: à fin que ie n'ediffiasse sur le fondement d'autrui:)	M'estudiant ainsi affectueusement d'annoncer l'Evangile, non point où il avoit esté fait mention de Christ, (afin que ie n'ediffiasse sur la fondation d'autrui)	M'attachant ainsi avec affection à annoncer l'Evangile, là où Christ n'avoit pas encore été prêché, (afin que je n'ediffiasse sur un fondement qu'un autre auroit posé).

*Before verse delineations were made.

**Literally "studying."

bm. Further terms dealing metaphorically with evangelism:

174) συνιστάω or συνίστημι (16 NT uses), meaning to commend, stand beside:

Of Paul's ministry:

2 Cor 4:2, "but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth **commending ourselves** to every man's conscience in the sight of God"

2 Cor 6:4, "but in everything **commending ourselves** as servants of God, in much endurance, in afflictions, in hardships, in distresses"

Of God:

Rom 5:8, “But God **demonstrates** His own love toward us, in that while we were yet sinners, Christ died for us”

Used negatively, of people “commending themselves,” 2 Cor 10:12, 18

Interesting use, Gal 2:18, “I commend myself a transgressor.”

175) δουλεύω (25 NT uses) – meaning, be a slave, be subject; serve [someone] as a slave, serve: Acts 20:19, “Serving the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews.”

Phil 2:22 (NKJ), “But you know his proven character, that as a son with *his* father he **served** with me in the gospel”:

Greek Byzantine: σὸν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον;

Hence following the Greek word order: “with me served in the Gospel.”

Note also the context of this negative use:

Rom 16:18 (NKJ), “For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple”;

By the way, could not “positive thinking” be considered “flattering speech”?

176) διακονέω (37 NT uses), meaning to wait upon, serve:

2 Cor 3:3, “being manifested that you are a letter of Christ, **cared for** by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts”

Translations of διακονηθεῖσα ὑφ’ ἡμῶν in 2 Cor 3:3

Perhaps the progression can be characterized as emphasizing the punctiliar beginning of ministry (aorist tense) to emphasizing the end result of an extended ministry. The emphasis seems to be the hypostatic union of the evangelist as a minister of the gospel for Christ. This symbiotic interrelationship could also be conveyed as a participle in English.

“Serving through us”	“Produced by us”	“Delivered by us”	“Prepared by us”	“Ministered by us”	“Administered by us”	“Cared for by us”	“Entrusted to our care”	“The fruit of our work”	“The result of our ministry”	“You are the result of our work for God”
Johnston’s Conjecture	CSBO (2009)	RSV (1952); NET; CEB; ESV	NRSV (1989)	Tyndale (1534); Geneva; Bishops; KJV; Darby; Young’s; ERV; ASV; NKJ	NAB* (1991, 2010)	NASB (1977)	NJB* (1985)	Bible in Basic English (1949)	NIV (1984, 2011); TNIV	NIRV (1998)

n21) ἡ διακονία (34 total NT uses) – meaning minister or (in this case) ministry (not exhaustive, but merely some examples):

Acts 6:4, “But we will devote ourselves to prayer, and to the **ministry of the word.**”

Acts 12:25, “And Barnabas and Saul returned from Jerusalem when they had fulfilled **their mission**, taking along with *them* John, who was also called Mark.”

Acts 20:24, “But I do not consider my life of any account as dear to myself, in order that I may finish my course, and **the ministry** which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God.”

Acts 21:19, “And after he had greeted them, he *began* to relate one by one the things which God had done among the Gentiles through **his ministry.**”

Rom 11:13, “But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify **my ministry.**”

2 Cor 3:8, “how shall the **ministry of the Spirit** fail to be even more with glory?”

2 Cor 3:9, “For if the ministry of condemnation has glory, much more does the **ministry of righteousness** abound in glory.”

2 Cor 4:1, “Therefore, since we have **this ministry**, as we received mercy, we do not lose heart.”

177) ἱερουργέω (1 NT use) – meaning, to minister, perform holy service, act as a priest:

Rom 15:16, “to be a minister of Christ Jesus to the Gentiles, ministering as a **priest the gospel of God** [ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ], that *my* offering of the Gentiles might become acceptable, sanctified by the Holy Spirit”

Consider also the 1560/1605/1616 French Geneva, which places the emphasis on the sacrifice of the gospel of God, rather than the OT functions of the priesthood:

Rom 15:16 (FGN), “Afin que ie soye ministre de Iesus Christ envers les Gentils, vacquant au sacrifice de l’evangile de Dieu: a ce que l’oblation des Gentils soit agreeable, estant sanctifiee par le Saint Esprit.”

Rom 15:16 (my translation), “In order that I may be a minister of Jesus Christ towards the Gentiles, occupied with the sacrifice of the gospel of God: so that the oblation of the Gentiles may be agreeable, being sanctified by the Holy Spirit.”

178) οἰκοδομέω (39 NT uses):

Evangelism as building a gospel foundation or spiritual foundation:

Rom 15:20, “And thus I aspired to evangelize, not where Christ was *already* named, that I might not **build** [οἰκοδομῶ] upon another man’s foundation”

Evangelism as gathering and arranging stones in a building:

Matt 16:18, “And I also say to you that you are Peter, and upon this rock **I will build** [οἰκοδομήσω] My church; and the gates of Hades shall not overpower it”

n22) ἡ οἰκονομία (9 NT uses), meaning management, administration, plan [of salvation], training [in the way of salvation]:

Eph 3:9 (1669 French Geneva), “Et pour mettre en evidence devant tous quelle est **la communication** du mystere, qui estoit caché de tous temps en Dieu, qui a creé toutes choses par Jesus Christ.”⁶⁷⁷

Eph 3:9 (my translation of the 1669 French Geneva), “And to put in evidence before all what is **the communication** of the mystery, which was hidden from all time in God, who created all things by Jesus Christ.”

Eph 3:9 (1560 English Geneva), “And to make clear vnto all men what the fellowship of the mysterie is, which from the beginning of the worlde hath bene hid in god, who hath created all things by Iesus Christ,”

Eph 3:9 (NAS), “and to bring to light what is **the administration** of the mystery which for ages has been hidden in God, who created all things”

Compare with Jer 1:10:

“See, I have appointed you this day over the nations and over the kingdoms, To pluck up and to break down, To destroy and to overthrow, **To build** [Heb. banah; Gk. ἀνοικοδομέω; to build] and to plant.”

179) ἐπισκέπτομαι (140 OT LXX uses; 11 NT uses), meaning to visit, have care for:

Luke 1:68, “Blessed *be* the Lord God of Israel, For He has visited [ἐπισκέπτομαι] us and accomplished redemption for His people.”

Acts 15:14, “Simeon has related how God first concerned [ἐπισκέπτομαι] Himself about taking from among the Gentiles a people for His name.”

Some interesting verbal groupings:

Combinations and/or parallel use of verbs for proclamation:

ἀναγγέλλω, διδάσκω, and διαμαρτύρομαι, Acts 20:20-21

διαλέγομαι, διανοίγω, παρατίθημι, and καταγγέλλω Acts 17:2-3

Dialoguing (reasoning), opening (explaining), setting forth (giving evidence), and protesting/challenging (proclaiming)

διακατελέγχωμαι and ἐπιδείκνυμι, Acts 18:28

διαμαρτύρομαι, λαλέω, and εὐαγγελίζω, Acts 8:25

διαμαρτύρομαι and μαρτυρέω, Acts 23:11

διδάσκω and εὐαγγελίζω, Luke 20:1; Acts 5:42; 15:35

διδάσκω and καταγγέλλω, Acts 4:2

διδάσκω and κηρύσσω, Matt 11:1

διδάσκω, κηρύσσω, and θεραπεύω, Matt 9:35

⁶⁷⁷Interestingly the French Protestant Martin (1707) used the same translation, but added “that was given to us” after it: “Et pour mettre en évidence devant tous quelle est **la communication** qui nous a été accordée du mystère qui était caché de tout temps en Dieu, lequel a créé toutes choses par Jésus-Christ” (from: From: <http://lirelabible.com/bibles-php/index.php?version=martin-NT>; accessed: 29 June 2006; Internet). The French Protestant Ostervald (1844) used “administration,” likewise the French John Darby (1859); then French Protestant Louis Segond (1910) used the word “dispensation.” In English, however, as with the translation of other terms, it appears that no major translation gave it the proclamational bent that is found in the French Geneva (which quite likely comes off the pen of John Calvin).

ἐνδείκνυμι and διαγγέλλω, Rom 9:17 (Exod 9:16)
 ἔξομολογέω and ἀναγγέλλω, Acts 19:18
 εὐαγγελίζω and κηρύσσω, Luke 4:18; Acts 8:4-5
 εὐαγγελίζω and θεραπεύω, Luke 9:6
 κηρύσσω and διδάσκω, Acts 28:31
 κηρύσσω and διαμαρτύρομαι, Acts 10:42
 κηρύσσω and εὐαγγελίζω, Luke 8:1; Rom 10:15
 κηρύσσω and καταγγέλλω, Phil 1:15-16
 κηρύσσω and λέγω, Matt 10:7
 λαλέω, διδάσκω, and παρρησιαζόω, Acts 18:25-26
 λαλέω and εὐαγγελίζω, Luke 1:19; 11:20
 λαλέω, φανερώω, and λαλέω, Col 4:3-4
 λαλέω and καταγγέλλω, Acts 3:24
 μαθητεύω, βαπτίζω, and διδάσκω, Matt 28:19-20
 μαρτύρομαι and λέγω, Acts 26:22
 παρρησιαζόω and λαλέω, Acts 26:26
 παρρησιαζόω, διαλέγομαι, and πειθώ, Acts 19:8
 Speaking out boldly, reasoning, and persuading
 πειθώ and λέγω, Acts 28:24
 πληροφορέω + τὸ κήρυγμα and ἀκούω, 2 Tim 4:17
 Fulfill + the proclamation and [cause to] hear
 πληρόω, εὐαγγελίζω, and οἰκοδομέω, Rom 15:19-20
 Fully spread, evangelized, and established

Interesting combination of verbs in one verse—2 Cor 5:20:

Byzantine Textform: Ὑπὲρ χριστοῦ οὖν πρεσβεύομεν, ὡς τοῦ θεοῦ παρακαλοῦντος δι’ ἡμῶν· δεόμεθα ὑπὲρ χριστοῦ, καταλλάγητε τῷ θεῷ. (2Co 5:20 BYZ)
 NAS: “Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God”
 πρεσβεύω, meaning to be an ambassador, [function as] an ambassador, [work as] an ambassador
 παρακαλέω, meaning beseech, urge, exhort, comfort, implore, entreat
 δέομαι, meaning ask, pray beg

Combinations of 3+ Verbs Used for Evangelizing in Acts

	Acts 17:2-3	Acts 18:25-26	Acts 19:8	Acts 20:20-21	Acts 28:23	Total Uses
Speaking		λαλέω				1
Proclaiming				ἀναγγέλλω		1
Reasoning	διαλέγομαι		(2) διαλέγομαι			2
Opening (explaining)	διανοίγω					1
Explaining					ἐκτίθημι	1
Teaching		διδάσκω		διδάσκω		2
Setting forth (giving evidence)	παρατίθημι					1
Solemnly testifying				διαμαρτύρομαι	διαμαρτύρομαι	3
protesting/challenging/declaring (proclaiming)	καταγγέλλω					1
Speaking boldly		παρρησιαζόω	(1) παρρησιαζόω			2
Persuading			(3) πειθώ		πείθω	2

The Intersection of 3 Key Passages

	Matthew 28:18-20; Luke 24:46-47	Acts 17:2-3	Acts 19:9-11
Paul's Method	"Go [and preach the Gospel]"	Paul's custom: Went in Reasoned from the Scriptures Opening (explaining) Establishing (demonstrating)	Went into Spoke boldly Reasoning Persuading
Paul's Message	"All authority has been given to Me in heaven and on earth" "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations"	That the Christ had to suffer and rise again from the dead, and <i>saying</i> "This Jesus whom I preach to you is the Christ!"	"The things concerning the kingdom of God"
Negative Response		[But the Jews who were not persuaded, becoming envious...]	Became hardened Did not believe Spoke evil of the way
Positive Response	"Win disciples"	And some of them were persuaded; and a great multitude ... joined Paul and Silas	Withdrew the disciples
Baptism	"Baptizing them..."		
Teaching	"Teaching them to observe all things that I have commanded to you"	[Paul and Silas had to leave immediately by night, v. 10]	Reasoning daily in the school of Tyrannus

Preliminary Comments:

The "methodology" terms above include 179 verbs and 22 nouns used in some way to refer to action or method of evangelizing, that being the verbal proclamation of the Gospel, not including some verbs dealing with movement or motion (as shall be seen below), nor verbs dealing with the "work of the Lord," nor verbs denoting a response to the Gospel.⁶⁷⁸

Note also that a different cross-section or semantic range of (1) verbal words not used for evangelism—see below and (2) verbs is used for edification in the Bible (cf. Matt 28:20) (see below in the Chapter 26, "Follow-up is Important!").

There also exists a chart of both sets of terms, verbs for evangelism and follow-up, including terms that are found in both lists available at: www.evangelismunlimited.org.

⁶⁷⁸David Barrett, from whom I am indebted to four verbs in my list, explained how he found his 42 NT verbs for evangelizing: "To illustrate our point, we can arrange those synonyms closest to *euangelizein* in Table 1, page 16, in alphabetical order (by English transliteration), with the total number of occurrences [note: 'References and totals are from C. H. Bruder, *Concordantiae NT*, Leipzig, 1867]. ... After listing most of the 41 close synonyms, Kittel's *Theological Dictionary of the New Testament* (1935 and 1964) commented.... In Table 2 we have arranged alphabetically the English terms for all 42 Greek words as given in Liddell & Scott" (David B. Barrett, *Evangelize! A Historical Survey of the Concept* (Birmingham, AL: New Hope, 1987), 15, 16, 18, 80).

10—CATEGORIES OF COMMUNICATORY VERBS NOT USED FOR EVANGELISM

Introduction:

The sins of the tongue are enumerated in several places in the New Testament. These verbals sins are wrong and are not encouraged as part of New Testament evangelizing. The following chart provides a comparative of some of these lists:

Sample Lists of Nouns, Adjectives, and Phrases Describing Sins of the Tongue

Things coming out in speech	Rom 1:29-30	Rom 13:13	1 Cor 3:3	Gal 5:20	Phil 1:15	1 Tim 6:4	Titus 3:3
Envy	φθόνου				φθόνον	φθόνος	φθόνω
Strife, rivalry	ἔριδος	ἔριδι	ἔρις	ἔρεις, ἐριθείαι	ἔριν	ἔρις	
Guile, fraud	δόλου						
Backbiters	καταλάλους						
Arrogant	ὑβριστάς						
Proud	ὑπερηφάνους						
Boastful	ἀλαζόνας						
Jealousy		ζήλω	ζήλος	ζήλοι			
Ωρατη				θυμοί			
Dissension			διχοστασίαι	διχοστασίαι			
Divisions				αἰρέσεις			
Disputes						ζητήσεις	
Disputes about words						λογομαχίας	
Blasphemy						βλασφημίαι	
Malice, evil							κακία
Suspicion of evil						ὑπόνοιαι πονηραί	
Hateful							στυγητοί
Hating one another							μισοῦντες ἀλλήλους

Because some communicatory words relate to sins of the tongue, it was deemed important to look at these prior to embarking on the adventure of locating communicatory words not used for evangelizing in the Bible.

The verbs listed in the following section are organized without duplication into these categories:

1. Communicatory verbs [in NT] *NOT USED* for evangelizing
- 2A. Verbs describing the *OPPOSITE OF* evangelizing
- 2B. Verbs describing the *OPPOSITE OF* evangelizing—linked to an affirmation for the need to evangelize
3. Methods of Evangelizing Apparently *DISAVOWED*
4. Verbs used both *FOR AND NOT FOR* evangelizing

Communicatory-Related Verbs Not Used for Evangelizing*

Verbs Not Used	Opposite of Evangelizing	Disavowed or Mixed
<p>Debating, Arguing, Discussing, Plotting:</p> <p>1) συζητέω [10], argue, debate, discuss, question; n1) ή ζήτηση [7], investigation, [controversial] discussion, debate; 3) διαλογίζομαι [15/16], discuss, argue; consider, reason; wonder, question; ** 4) συμβάλλω [6], meet, encounter, discuss, confer; debate: “converse”; 5) συμβουλευώ [4], advise; consult, plot; 6) διαλαλέω [2], discuss, plot; 7) δημηγορέω [1], make a speech, deliver a speech, make an oration, harangue; 8) όμιλέω [4], converse, speak; cf. “homelics” αXX) φιλονεικός, quarrelsome.</p> <p>Speaking with Anger, Malice, Confront, Curse:</p> <p>9) έμβριμάομαι [5], be moved to anger, admonish sternly; 10) έπιπλήσσω [1], reprove, rebuke; strike at; 11) έφίστημι [21], confront, come upon; 12) κακολογέω [4], speak evil of, curse; e.g. to “bad mouth” [someone]; 13) κατηγορέω [22], accuse; 14) όνειδίζω [9/10]: reproach, insult; 15) συνεπιτίθημι [1], to join in an attack [verbal], join in the charge, lit. make a joint attack [stand]; 16) συντίθεμαι [4], agree together, collude.</p> <p>Commanding or Ordering:</p> <p>17) έκλαλέω [1], tell (emphatic); 18) έρέω [95], to say, declare (often referring to revelation); 19) προβιβάζω [1], cause to come forward, prompt; 20) φάσκω [3], speak with certainty, assert, claim, declare.</p> <p>Revealing or Making Known:</p> <p>21) δηλώω [7], declare, testify, make known, reveal; 22) σημαίνω [6], indicate, signify, reveal; 23) έμφανίζω [10], inform, make known, report [bring charges], declare plainly; 24) κατηχέω [7], to sound in one’s ears, to teach by word of mouth, to instruct; hence, “catechism”; XX) έξαγορεύω, to declare plainly, confess.</p> <p>Begging, Praying:</p> <p>25) παραβιάζομαι [2], strongly urge, prevail upon.</p> <p>Idle Speech, Vanity, Murmuring:</p> <p>26) βατταλογέω [1], to babble; 27) γογγύζω [7], murmur; a1) άνωφελής [2], unprofitable, useless; n2) ό λήρος [1]: idle talk, nonsense; a2) μάταιος [6], vain [things]; a3) ματαιολόγος [1], empty talk, idly talking, empty talker; n3) ή ματαιολογία [1], empty, idle, fruitless talk; a4) μωρός [12], foolish; n4) ή μωρολογία [1], silly talk; n5) ή αίσιχρότης [1], filthiness, obscenity; n6) ή εύτραπελία [1] coarse jesting.</p> <p>Big Talk:</p> <p>28) καυχάομαι [37], to boast [in Lord, not ourselves]; 29) μεγαλορρημονέω [0], to magnify [themselves]; 30) βροντάω [0], thunder 31) άνακράζω [5], cry out [scream].</p>	<p>Cursing, reviling, speaking evil of:</p> <p>32) άναθεματίζω [4], curse; 33) καταναθεματίζω [1], place under a curse; 34) καταράομαι [6] to curse; 35) όμνύω [27], to swear; 36) έξουθενέω [11], to despise; 37) έξουδενόω/έξουδενέω [1], to despise; 38) έμπαίζω [13], to mock; 39) έκμυκτηρίζω [2], to ridicule, sneer; 40) λοιδορέω [4] revile; n7) ή λοιδορία [3], speak reproachfully; 41) άντιλοιδορέω [1], revile in return; 42) ψεύδομαι [12] lie, mislead, deceive; 43) ψευδομαρτυρέω [5] bear false witness; n8) ό ψευδολόγος [1] speaking falsely.</p> <p>Speaking against:</p> <p>44) άπειλέω [6], to threaten; n9) ή άπειλή [4], a threat; 45) άνθίστημι [14], stand against, oppose; 46) άντιτάσσω [5], to resist 47) βλασφημέω [35], to blaspheme 48) κατανίστημι [0], to rise up against; 49) άντιλέγω [9], speak against, gainsay, contradict; declare in opposition; n10) ή άντιλογία [4], contradiction, controversy, disputation; XX) λογομαχέω [1], dispute about words; nXX) ή λογομαχία [1], verbal-swordplay; 50) προφασίζομαι [0], set up as pretext; a5) προφασιστικούς λόγους [0], reproachful words; 51) κατενέγκη ... όνομα πονηρόν [0], to bring against ... an evil name; 52) λαλέω + διαστρέφω [1], to speak perverse things; 53) μάχομαι [4], fight, quarrel; fig. be quarrelsome, dispute; 54) ού + προσαγορεύω [1], not + to call, designate + object.</p> <p>Empty Conversation:</p> <p>55) όμιλέω [4], converse, discuss, speak;</p> <p>Deceiving, Leading Astray, Taking Captive:</p> <p>56) έξαπατάω [5], to deceive, cheat 57) πλανάω [40], to lead astray, cause to wander; fig. mislead, deceive; to go astray, be led astray, wander about; 58) συλαγωγέω [1], take captive, carry off as captive; n11) ή κληδών [0], to soothsay.</p> <p>Opposite Linked with Commands:</p> <p>59) άρνέομαι [31], to deny, disown, renounce, refuse; 60) έπαισχύνομαι [11], be ashamed of; 61) ύποστέλλω [4], hold back, shrink back, keep silent about; 62) σιωπάω [10/11] be silent.</p>	<p>Of Jesus:</p> <p>*) κράζω [60], cry out; 63) άνίστημι [4], send up; let go; let loose; etc.; 64) άκούω [436], cause to be heard.</p> <p>Of Paul:</p> <p>65) άμαρτάνω [43], to sin; 66) καπηλεύω [1], peddle; a3) κρυπτός [19], hidden; n12) ή πανουργία [4], crafty; 67) δολώω [1], adulterate; n13) ή πλάνη [10], deception; n14) ή άκαθαρσία [10], impurity; n15) ό δόλος [11], treachery; n16) ή κολακεία [1] flattery; n17) ή πλεονεξία [10] covetousness; 68) άρέσκω [17], please; 69) ζητέω + ή δόξα, seek glory; 70) διαλέγομαι [13], carry on a discussion; n18) ή έπισύστασις [2], insurrection n19) ό όχλος [174], crowd; n20) ό θόρυβος [7], uproar; 71) όχλαγωγέω [0], stir up a crowd.</p> <p>Methods repeatedly used by Opponents of the Gospel:</p> <p>72) έπεγείρω [2], arouse; 73) κακώω [2], mistreat; 74) πείθω [6], persuade; 75) όχλοποιέω [1], mob forming; 76) θορυβέω [1], make a tumult; n*) ό θόρυβος [2]: an uproar.</p> <p>Other:</p> <p>77) φείδομαι/ψεύσομαι [2] from Heb. <i>Kachad</i>, conceal; 78) κρύπτω [16], hide; 79) άναφωνέω [1], cry aloud.</p> <p>Words Used For and Not For Evangelizing:</p> <p>80) λέγω [2,315], say; 81) φημί [59], say; 82) έρωτάω [57], pray, plead, ask, beg (of prayer). 83) βοάω [11], cry out; 84) κράζω [60], cry out; 85) σκορπίζω [5], fig. scatter, disperse; 86) άρέσκω [17], strive to please, accommodate; 87) παραγγέλλω [30], command, order; declare; 88) ζωγρέω [2], take men alive.</p>

*Numbers after verbs = NT uses; these not an exhaustive. **NT uses of διαλογίζομαι and its counterpart λογίζομαι, including textual-historical-soteriological-missional critical concerns, would make for an interesting study. XX = unstudied words (of which there are plenty).

Addendum 1: Communicatory verbs [in NT] NOT USED for evangelizing:**Regarding Debating, Arguing, Discussing**

a. συζητέω and cognate:

(1) συζητέω (10 NT uses); meaning: argue, debate, discuss, question:

Acts 6:9, “But some men from what was called the Synagogue of the Freedmen, *including* both Cyrenians and Alexandrians, and some from Cilicia and Asia, rose up and **argued** with Stephen”

(n2) ἡ ζήτησις (7 NT uses); meaning: investigation, controversial question, discussion, debate:

Paul also used the stem of συζητέω in its noun form as something to be avoided, with the adjectives “endless” (1 Tim 1:5), “foolish” (Tit 3:9), “foolish and unlearned” (2 Tim 2:23), or the verb “sick” (1 Tim 6:4):

Although Paul himself did have a great debate over the Gospel, Acts 15:2, as did John’s disciples over keeping pure, John 3:25

Paul called the end result of these dissensions “worthless and useless,” Tit 3:9

3) διαλογίζομαι (16 in NT), to discuss, argue; consider, reason; wonder, question:

Mark 8:17, “And Jesus, aware of this, said to them, ‘Why do you **discuss** *the fact* that you have no bread?’”

Often today, it seems that what is called “dialogue” is not διαλέγομαι as noted in the prior section (reasoning with the purpose of persuading, e.g. Acts 17:2-3), but διαλογίζομαι as here (discussing with uncertainty).

For example, the 1974 Lausanne Covenant included “dialogue” as indispensable in its definition of evangelism.⁶⁷⁹

Consider, for example, this LXX use of διαλογίζομαι:

Psa 10:2 [9:23], ἐν τῷ ὑπερηφανεύεσθαι τὸν ἀσεβῆ ἐμπυρίζεται ὁ πτωχός, συλλαμβάνονται ἐν διαβουλίαις, οἷς διαλογίζονται.

Psa 9:23 (LXE), “While the ungodly one acts proudly, the poor is hotly pursued: *the wicked* are taken in the crafty counsels which they imagine”

4) συμβάλλω (6 NT uses): meet, encounter, discuss, confer; debate: “**conversing**,” Acts 17:18, notice here that the subject of the verb is not Paul but the Stoic and Epicurean philosophers, thus technically it is not a term for evangelizing. Paul was reasoning, and they were batting back and forth ideas:

Friberg Lexicon: συμβάλλω impf. συνέβαλλον; 2aor. συνέβαλον; strictly *throw together*; (1) active; (a) transitively; (i) with λόγους (*words*) understood *confer, consult* (AC 4.15); (ii) *consider, ponder, think about seriously* (LU 2.19); (iii) *quarrel, dispute* (AC 17.18); (b) intransitively *meet, fall in with* (AC 20.14); in a hostile sense *meet in battle, wage war with, fight* (LU 14.31); (2) middle *help, give assistance to, contribute to* (AC 18.27)

5) συμβουλεύω (4 in NT), to plot, advise, counsel:

Matt 26:4, “and **they plotted** together to seize Jesus by stealth, and kill *Him*.”

John 18:4, “Now Caiaphas was the one **who had advised** the Jews that it was expedient for one man to die on behalf of the people.”

Acts 9:23, “And when many days had elapsed, the Jews **plotted** together to do away with him.”

Rev 3:18, “**I advise** you to buy from Me gold refined by fire, that you may become rich, and white garments, that you may clothe yourself, and *that* the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see.”

⁶⁷⁹“To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Holy Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the Gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world” (John R. W. Stott, *Making Christ Known: Historic Mission Documents from the Lausanne Movement* [Grand Rapids: Eerdmans, 1996], 20).

- 6) διαλαλέω (2 in NT), to plot, advise, counsel:
 Luke 1:65, “And fear came on all those living around them; and all these matters **were being talked** about in all the hill country of Judea.”
 Luke 6:11, “But they themselves were filled with rage, and **discussed** together what they might do to Jesus.”
- 7) δημηγορέω (1 NT use): to make a speech, deliver a speech, make an oration, harangue (a long prepared speech), Acts 12:21
 [hence English demagoguery]
 Lidell-Scott: δημηγορέω, f. ήσω, (δημηγόρος) *to speak in the assembly*, Lat. concionari, Ar., etc.: Pass., τὰ δεδημηγορημένα *public speeches*, Dem.
 II. *to make popular speeches, to speak rhetorically, use clap-trap*, Plat., etc.
 May not demagoguery (classical rhetoric) sometimes be taught in some homiletics classes rather than preaching? *Contra* 1 Cor 1:17, 21-25.
- 8) ὁμιλέω (4 NT uses; word from which we get “homiletics”): to converse, Acts 24:26, “At the same time too, he was hoping that money would be given him by Paul; therefore he also used to send for him quite often and **converse** with him”
 [four NT uses, Luke 24:14, 15; Acts 20:11; 24:26]

Regarding Speaking with Anger or Malice, to Curse

- 9) ἐμβριμάομαι (5 NT uses): “be moved to anger, admonish sternly”:
 1) Used of Jesus sternly warning people not to tell of his miracles, Matt 9:30; Mark 1:43;
 2) Used of the disciples (esp Judas Iscariot, John 12:4-6) admonishing the woman who anointed Jesus with oil, Mark 14:5
 3) Used of Jesus groaning in his spirit because of the response to the death of Lazarus, John 11:33, 38
- 10) ἐπιπλήσσω (1 NT use): to reprove, rebuke; strike at:
 1 Tim 5:1, “Do not sharply rebuke an older man, but *rather* appeal to *him* as a father, *to* the younger men as brothers”
- 11) ἐπίστημι (21 in NT): confront, come upon:
 Luke 20:1, “the chief priests and the scribes with the elders **confronted** [came upon] *Him*”
- 12) κακολογέω (4 NT uses): speaking evil of, curse [e.g. “to bad mouth (someone),” denigrate], Acts 19:9 (cf. Matt 15:4; Mark 7:10; 9:39)
 The verb which combines “bad-speech” in Latin means to curse: *maledico*; which transliterates into French as the noun “malediction” (a curse) or the verb “maudire” (to curse).
 Notice that when they received cursing for sharing the Gospel, it was the sign for them that they needed to “shake the dust off their feet” as it were, withdraw from the synagogue, and go elsewhere (cf. Acts 13:51; 18:6).
- 13) κατηγορέω (22 in NT): accuse:
 Matt 12:10, “Mat 12:10 And behold, *there was* a man with a withered hand. And they questioned Him, saying, ‘Is it lawful to heal on the Sabbath?’—in order that they might **accuse** Him.”
- 14) ὀνειδίζω (9/10 NT uses): reproach, insult, Matt 5:11; 11:20; 27:44; Mark 15:32; 16:14; Luke 6:22; Rom 15:3; 1 Tim 3:7; 4:10; Heb 10:33; 11:26; 13:13; James 1:5; 1 Pet 4:14
 Also 1 Tim 4:10 (NKJ), “For to this *end* we both labor and **suffer reproach**, because we trust in the living God, who is *the* Savior of all men, especially of those who believe.”
 See also noun ὀνειδισμός: Rom 15:3; 1 Tim 3:7; Heb 10:33; 11:26; 13:13
- 15) συνεπιτίθεμαι (1 NT use), to join in an attack [verbal], join in the charge, lit make a joint attack (stand);
 Acts 24:9, “The Jews also **joined in the attack**, asserting that these things were so”;
 *) See also συνεπέστη (from συνεπίστημι), to join together in an attack:
 Acts 16:22, “And the crowd **rose up together against them**” (1977 NAS)
- 16) συντίθεμαι (4 in NT BYM), to agree in covenant [for something bad], conspire, collude;
 Considered middle voice of συντίθημι (3 in NT BGM), meaning to agree together:
 Luke 22:5, “And they were glad, and **agreed** to give him money.”
 John 9:22, “His parents said this because they were afraid of the Jews; for the Jews had already **agreed**, that if anyone should confess Him to be Christ, he should be put out of the synagogue.”

Acts 23:20, “And he said, “The Jews **have agreed** to ask you to bring Paul down tomorrow to the Council, as though they were going to inquire somewhat more thoroughly about him.”

Acts 24:9, “And the Jews also **joined in the attack**, asserting that these things were so.”

Regarding Commanding, Ordering

17) ἐκλαλέω (1 NT use): tell (emphatic), Acts 23:22, “Therefore the commander let the young man go, instructing him, ‘**Tell** no one that you have notified me of these things.’”

18) ἐρέω (95 NT uses):

This verb has some difference of opinion in its parsing: the Bibleworks parsing of the Nestle-Aland assigns it as a derivative of the verb λέγω; the Byzantine Textform keeps it as a separate root form. Liddell-Scott assign this root as an Ionic and Epic verb meaning to say.

For example, of 30 uses in Matthew, and 12 of those times it relates to the fulfillment of prophecies, 7 times relates to quotations of the OT law, and 7 times it relates to the words of Christ directly or in parables, and 4 times it relates to the sayings of men in one way or another.

One interesting use is Matt 26:75:

Matt 26:75 (my adaptation), “And Peter remembered the **declaration** which Jesus had **declared**, ‘Before a cock crows, you will deny Me three times.’ And he went out and wept bitterly.”

Matt 26:75 (BYZ), “Καὶ ἐμνήσθη ὁ Πέτρος τοῦ **ῥήματος** [ῥῆμα] τοῦ Ἰησοῦ **εἰρηκότος** [ἐρέω] αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με. Καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς..”

Further the Greek word ῥῆμα is clearly relate to divine revelation:

Deut 8:3 (my adaptation), “And He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything [ῥῆμα] that proceeds out of the mouth of the LORD.”

1 Pet 1:24-25 (my adaptation), “For, ‘All flesh is like grass, And all its glory like the flower of grass. The grass withers, And the flower falls off, But the word of the Lord [τὸ δὲ ῥῆμα κυρίου] abides forever.’ And this is the word [ῥῆμα] by which you were evangelized.”

The evangelist tells about what has been declared by God. His power is in what God has declared, not what the evangelist personally declares or thinks.

19) προβιβάζω (NT *hapax* in NA27): used of Herodias’ careful instruction to her daughter regarding the beheading of John the Baptist, Matt 14:8 ;
Used in BYZ in Acts 19:33.

20) φάσκω (3 NT uses): speaking with certainty, assert, claim, declare: Acts 25:19—used by third party to describe Paul’s evangelism:

Acts 25:19 but they *simply* had some points of disagreement with him about their own religion and about a certain dead man, Jesus, whom Paul **asserted** to be alive

Also found:

Acts 24:9, “**asserting** that these things were so”

Rom 1:22, “**professing** to be wise”

Regarding Revealing, Making Known

21) δηλόω (7 NT uses), meaning to declare, testify, make known, reveal:

Heb 9:8, “The Holy Spirit *is* **signifying** this, that the way into the holy place has not yet been disclosed, while the outer tabernacle is still standing”

2 Pet 1:14, “knowing that the laying aside of my *earthly* dwelling is imminent, as also our Lord Jesus Christ **has made clear** to me.”

Other NT uses: 1 Cor 1:11; 3:13; Col 1:8; Heb 12:27; 1 Pet 1:11.

Appears to be used in contexts where man reveals information about someone or something, 1 Cor 1:11; Col 1:8; where persons of the Trinity reveal something to someone, Heb 9:8; 1 Pet 1:11; 2 Pet 1:14; of revelation in interpreting Scripture, Heb 12:27; and of the future revelation of our works, 1 Cor 3:13.

22) σημαίνω (6 NT uses; 26 OT LXX uses): indicate, signify, reveal:

Acts 11:28, “And one of them named Agabus stood up and *began to indicate* by the Spirit that there would certainly be a great famine all over the world. And this took place in the *reign* of Claudius”

- 23) ἐμφανίζω (10 NT uses): inform, make known, report [bring charges], declare plainly (KJV); reveal, appear, John 14:21, 22; Acts 23:15, 22; 24:1; 25:2, 15 (cf. Matt 27:53):
 John 14:22, “Judas (not Iscariot) said to Him, ‘Lord, what then has happened that You are going to **disclose** Yourself to us and not to the world?’”
 Acts 23:22, “So the commander let the young man go, instructing him, “Tell no one that you have **notified** me of these things.”
- 24) κατηχέω (7 NT uses): “to sound a thing in one’s ears, to teach by word of mouth, to instruct; Pass. to be informed” (Liddell-Scott):
 Rom 2:18, “and know *His* will, and approve the things that are essential, **being instructed** out of the Law”

Regarding Begging, Praying

- 25) παραβιάζομαι (2 NT use), strongly urge, prevail upon:
 Luke 24:29, “And **they urged** Him, saying, ‘Stay with us, for it is *getting* toward evening, and the day is now nearly over.’ And He went in to stay with them.”

Regarding Idle Speech, Vanity, Murmuring

- 26) βαταλογέω (No LXX uses; 1 NT use), babble:
 Matt 6:7, “And when you are praying, **do not use meaningless repetition**, as the Gentiles do, for they suppose that they will be heard for their many words.”
- 27) γογγύζω (13 OT LXX uses; 7 NT uses), murmur, grumble:
 Matt 20:11, “And when they received it, **they grumbled** at the landowner.”
 Luke 5:30, “And the Pharisees and their scribes *began grumbling* at His disciples, saying, ‘Why do you eat and drink with the tax-gatherers and sinners?’”
 John 6:41, “The Jews therefore **were grumbling** about Him, because He said, ‘I am the bread that came down out of heaven.’”
 John 6:43, “Jesus answered and said to them, ‘**Do not grumble** among yourselves.’”
 John 6:61, “But Jesus, conscious that His disciples **grumbled** at this, said to them, ‘Does this cause you to stumble?’”
 John 7:32, “The Pharisees heard the multitude **muttering** these things about Him; and the chief priests and the Pharisees sent officers to seize Him.”
 1 Cor 10:10, “Nor **grumble**, as some of them did, and were destroyed by the destroyer.”
- a1) ἀνωφελής (1 NT use): idle talk, nonsense:
 Titus 3:9, “But shun foolish controversies and genealogies and strife and disputes about the Law; for they are unprofitable and worthless.”
- n2) ὁ λῆρος (1 NT use): idle talk, nonsense:
 Luke 24:11, “And these words appeared to them as **nonsense**, and they would not believe them”

5) μάταιος and cognate forms:

(a2) μάταιος (6 NT uses), vain [things]:

- Acts 14:15, “and saying, ‘Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you in order that you should turn from these **vain things** to a living God, who made the heaven and the earth and the sea, and all that is in them.’”
 1 Cor 3:20, “and again, ‘The Lord knows the reasonings of the wise, that they are useless.’”
 1 Cor 15:17, “and if Christ has not been raised, your faith is worthless; you are still in your sins.”
 Titus 3:9, “But shun foolish controversies and genealogies and strife and disputes about the Law; for they are unprofitable and **worthless**.”
 James 1:26, “If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his *own* heart, this man’s religion is **worthless**.”
 1 Pet 1:18, “knowing that you were not redeemed with perishable things like silver or gold from your **futile** way of life inherited from your forefathers.”

(a3) ματαιολόγος (1 NT use), empty talk, idly talking, empty talker:

- Tit 1:10, “For there are many rebellious men, **empty talkers** and deceivers, especially those of the circumcision.”

(n3) ἡ ματαιολογία (1 NT use), empty, idle, fruitless talk:

- 1 Tim 1:6, “For some men, straying from these things, have turned aside to **fruitless discussion**.”

6) μωρός and cognate:

(a4) μωρός (7 OT LXX; 12 NT uses), foolish, fool:

- 2 Tim 2:23, “But refuse foolish and ignorant speculations, knowing that they produce quarrels.”

(n4) ἡ μωρολογία (noun; *hapax*): idle talk, nonsense:

Eph 5:4, “and *there must be no* filthiness and **silly talk**, or coarse jesting, which are not fitting, but rather giving of thanks.”

n5) ἡ αἰσχρότης (1 NT use), filthiness, obscenity:

Eph 5:4, “and *there must be no* **filthiness** and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks.”

n6) ἡ εὐτραπελία (1 NT use), coarse jesting:

Eph 5:4, “and *there must be no* filthiness and silly talk, or **coarse jesting**, which are not fitting, but rather giving of thanks.”

Big Talk

28) καυχάομαι (37 NT uses), to boast:

1 Cor 1:31, “that, just as it is written, ‘Let **him who boasts**, boast in the Lord.’” (cf. 2 Cor 10:17)

1 Cor 3:21, “So then let no one **boast** in men.”

1 Cor 4:7, “For who regards you as superior? And what do you have that you did not receive? But if you did receive it, why **do you boast** as if you had not received it?”

2 Cor 10:16, “so as to preach the gospel even to the regions beyond you, *and not to boast* in what has been accomplished in the sphere of another.”

2 Cor 11:30, “If I have **to boast, I will boast** of what pertains to my weakness.”

Gal 6:14, “But may it never be that **I should boast**, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.”

James 4:16, “But as it is, **you boast** in your arrogance; all such boasting is evil.”

29) μεγαλορρημονέω (4 OT LXX uses only), to magnify:

Psalm 35:26, “Let those be ashamed and humiliated altogether who rejoice at my distress; Let those be clothed with shame and dishonor **who magnify** themselves over me.”

Psalm 38:16, “For I said, ‘May they not rejoice over me, *Who*, when my foot slips, **would magnify** themselves against me.’”

Psalm 55:12, “For it is not an enemy who reproaches me, Then I could bear *it*; Nor is it one who hates me **who has exalted** himself against me, Then I could hide myself from him.”

Ezek 35:13, “And you have spoken arrogantly against Me and **have multiplied** your words against Me; I have heard.”

30) βροντάω (6/7 OT LXX uses only), to thunder:

1 Sam 7:10, “Now Samuel was offering up the burnt offering, and the Philistines drew near to battle against Israel. But the LORD **thundered** with a great thunder on that day against the Philistines and confused them, so that they were routed before Israel.”

2 Sam 22:14, “The LORD **thundered** from heaven, And the Most High uttered His voice.”

There are some forms of communication that are left only for God to accomplish!

31) ἀνακράζω (5 NT uses), to cry out [scream]:

#84 is κράζω.

Mark 1:23, “And just then there was in their synagogue a man with an unclean spirit; and he **cried out**.”

Mark 6:49, “But when they saw Him walking on the sea, they supposed that it was a ghost, and **cried out**.”

Luke 4:33, “And there was a man in the synagogue possessed by the spirit of an unclean demon, and he **cried out** with a loud voice.”

Luke 8:28, “And seeing Jesus, he **cried out** and fell before Him, and said in a loud voice, ‘What do I have to do with You, Jesus, Son of the Most High God? I beg You, do not torment me.’”

Luke 23:18, “But they **cried out** all together, saying, ‘Away with this man, and release for us Barabbas!’”

Addendum 2A: Verbs describing the *OPPOSITE OF* evangelizing:

Cursing, Reviling, Speaking Evil of

1) ἀναθεματίζω and cognates:

32) ἀναθεματίζω (4 in NT): to curse, Mark 14:71:

Mark 14:71, “But he began to **curse** and swear, ‘I do not know this man you are talking about!’”

33) καταναθεματίζω (1 NT use): to place under a curse, Matt 26:74:

Matt 26:74, “Then he began to **curse** and swear, ‘I do not know the man!’ And immediately a cock crowed.”

Consider also the nouns:

a) τὸ ἀνάθεμα (6 NT uses): accused; used in a third person construction, but never in direct address to a lost soul;

b) τὸ κατάθεμα (1 NT use): meaning “the curse,” Rev 22:3.

34) καταράομαι (6 in NT) to curse:

Matt 5:44 (NKJ), “But I say to you, love your enemies, bless those **who curse** you, do good to those who hate you, and pray for those who spitefully use you and persecute you.”

Matt 25:41, “Then He will also say to those on His left, ‘Depart from Me, **accursed** ones, into the eternal fire which has been prepared for the devil and his angels.’”

Luke 6:28, “bless those **who curse** you, pray for those who mistreat you.”

Rom 12:14, “Bless those who persecute you; bless and **curse** not.”

James 3:9-10 (NKJ), “With it we bless our God and Father, and with it we **curse** men, who have been made in the similitude of God. Out of the same mouth proceed blessing and cursing [cognate noun: κατάρα]. My brethren, these things ought not to be so”

35) ὀμνῶ (27 in NT), to swear, take an oath:

Matt 5:34, “But I say to you, **make no oath** at all, either by heaven, for it is the throne of God.”

Matt 5:36, “Nor shall you **make an oath** by your head, for you cannot make one hair white or black.”

Matt 23:16-22, “Woe to you, blind guides, who say, ‘Whoever **swears** by the temple, that is nothing; but whoever **swears** by the gold of the temple, he is obligated.’ You fools and blind men; which is more important, the gold, or the temple that sanctifies the gold? And, ‘Whoever **swears** by the altar, *that* is nothing, but whoever **swears** by the offering upon it, he is obligated.’ You blind men, which is more important, the offering or the altar that sanctifies the offering? Therefore he who **swears** by the altar, **swears both** by the altar and by everything on it. And he who **swears** by the temple, **swears both** by the temple and by Him who dwells within it. And he who **swears** by heaven, **swears both** by the throne of God and by Him who sits upon it.”

Matt 26:74, “Then he began to curse and **swear**, ‘I do not know the man!’ And immediately a cock crowed.”

Mark 6:23, “And he **swore** to her, ‘Whatever you ask of me, I will give it to you; up to half of my kingdom.’”

Mark 14:71, “But he began to curse and **swear**, ‘I do not know this man you are talking about!’”

James 5:12, “But above all, my brethren, do not **swear**, either by heaven or by earth or with any other oath; but let your yes be yes, and your no, no; so that you may not fall under judgment.”

36) ἐξουθενέω (11 in NT), to despise; to view with contempt:

Luke 18:9, “And He also told this parable to certain ones who trusted in themselves that they were righteous, and **viewed** others **with contempt**.”

Luke 18:9 (NKJ), “Also He spoke this parable to some who trusted in themselves that they were righteous, and **despised** others.”

Rom 14:3, “Let not him who eats **despise** him who does not eat, and let not him who does not eat judge him who eats; for God has received him.”

37) ἐξουδενόω/ἐξουδενέω (1 in NT), to despise, treat with contempt:

Mark 9:12, “And He said to them, ‘Elijah does first come and restore all things. And *yet* how is it written of the Son of Man that He should suffer many things and **be treated with contempt**?’”

38) ἐμπαίζω (13 in NT), to mock:

Matt 20:19, “and will deliver Him to the Gentiles **to mock** and scourge and crucify *Him*, and on the third day He will be raised up.”

Luke 14:29, “Otherwise, when he has laid a foundation, and is not able to finish, all who observe it begin **to ridicule** him.”

39) ἐκμυκτηρίζω (2 in NT), to ridicule, sneer:

Matt 5:34, “But I say to you, **make no oath** at all, either by heaven, for it is the throne of God.”

8. λοιδορέω and cognates:
- 40) λοιδορέω (4 NT uses): revile, John 9:28; Acts 23:4; 1 Cor 4:12; 2 Pet 2:23, “and while **being reviled**, He did not revile in return”
- n7) ἡ λοιδορία (3 in NT), speak reproachfully, 1 Tim 5:14; 1 Pet 3:9
- 41) ἀντιλοιδορέω (1 NT use): revile in return, 2 Pet 2:23, “and while being reviled, He **did not revile in return**”
9. ψεύδομαι and other words with that same prefix:
- 42) ψεύδομαι (12 NT uses) lie:
 Matt 5:11, “Blessed are you when *men* cast insults at you, and persecute you, and say all kinds of evil against you **falsely**, on account of Me”
 Acts 5:3, “But Peter said, ‘Ananias, why has Satan filled your heart **to lie** to the Holy Spirit, and to keep back *some* of the price of the land?’”
 Col 3:9, “**Do not lie** to one another, since you laid aside the old self with its *evil* practices”
 Paul wrote, “I am not lying” three times: 2 Cor 11:31; Gal 1:20; 1 Tim 2:7
 Also note, “it is impossible for God to lie” (Heb 6:18).
- 43) ψευδομαρτυρέω (5 NT uses) bear false witness: Matt 19:18; Mark 10:19; 14:56, 57; Luke 18:20.
 Three of the uses are when Jesus is quoting the Ten Commandments, and the two other uses are when the false witnesses are providing false testimony against Jesus, Mark 14:56-57.
- n8) ὁ ψευδολόγος (1 NT use) speaking falsely:
 1 Tim 4:2, “by means of the hypocrisy of **liars** seared in their own conscience as with a branding iron.”

Speak Against

10. ἀπειλή and cognate verb:
- 44) ἀπειλέω (2 NT uses; 9 OT LXX uses): to threaten, Acts 4:17; 2 Pet 2:23, “while suffering, He uttered no threats”:
- n9) ἡ ἀπειλή (4 NT uses): a threat, Acts 4:17, 29; 9:1; Eph 6:9.
- 45) ἀντίστημα (14 NT uses): to stand against, oppose, Acts 13:8
- 46) ἀντιτάσσω/ἀντιτάσσομαι (same 5 NT uses, parsing from two approaches)
 Acts 18:6, “And when **they resisted** and blasphemed, he shook out his garments and said to them, ‘Your blood *be* upon your own heads! I am clean. From now on I shall go to the Gentiles.’”
- 47) βλασφημέω (35 NT uses), to blaspheme:
 Acts 18:6, “And when **they resisted** and blasphemed, he shook out his garments and said to them, ‘Your blood *be* upon your own heads! I am clean. From now on I shall go to the Gentiles.’”
- 48) κατανίστημι (1 OT LXX use), to rise up against:
 Num 16:3, “And they assembled together against Moses and Aaron, and said to them, ‘You have gone far enough, for all the congregation are holy, every one of them, and the LORD is in their midst; so why do you **exalt yourselves** above the assembly of the LORD?’”
15. ἀντιλέγω and cognate of ἀντιλογέω (not found in NT):
- 49) ἀντιλέγω (9 NT uses): speak against, gainsay, contradict; declare in opposition:
 Acts 13:45, “But when the Jews saw the crowds, they were filled with jealousy, and **began contradicting** the things spoken by Paul, and were blaspheming”
 Luke 2:34 (NKJ), “Then Simeon blessed them, and said to Mary His mother, ‘Behold, this *Child* is destined for the fall and rising of many in Israel, and for a sign which will be **spoken against**”
 Titus 1:9, “holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those **who contradict**.”
- n10) ἡ ἀντιλογία (4 NT uses; 3 in Heb, one in Jude); contradiction, controversy, disputation; in pl. opposing arguments, answering speeches:
 a) Used to describe the treatment that Jesus received from sinners, Heb 12:3, “For consider Him who has endured such **hostility** by sinners against Himself, so that you may not grow weary and lose heart”

- b) Used to describe the rebellion of Korah, Jude 11, “Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah”
- c) Similarly, was not Elymas the Magician contradicting Saul, who became Paul in this encounter (Acts 13:6-12)?

OT precedent of ἡ ἀντιλογία also refers to a disagreement between persons requiring or resulting in judicial process (Deut 25:1), especially of the people of Israel contending with God’s leadership through Moses (Deut 33:8):

Exod 17:7 (NAS), “And he named the place **Massah** and **Meribah** because of the quarrel of the sons of Israel, and because they tested the LORD, saying, ‘Is the LORD among us, or not?’”

Exod 17:7 (LXX), καὶ ἐπωνόμασεν τὸ ὄνομα τοῦ τόπου ἐκείνου **πειρασμός** καὶ **λοιδορήσις** διὰ τὴν λοιδορίαν τῶν υἱῶν Ἰσραὴλ καὶ διὰ τὸ πειράζειν κύριον λέγοντας εἰ ἔστιν κύριος ἐν ἡμῖν ἢ οὐ

Deut 33:8, “And of Levi he said, ‘*Let Thy Thummim and Thy Urim belong to Thy godly man, Whom Thou didst prove at **Massah**, With whom Thou didst contend at the waters of **Meribah***’”

Deut 33:8, καὶ τῷ Λευὶ εἶπεν ὅτι Λευὶ δῆλους αὐτοῦ καὶ ἀλήθειαν αὐτοῦ τῷ ἀνδρὶ τῷ ὀσίῳ ὃν ἐπείρασαν αὐτὸν ἐν **πείρᾳ** ἐλοιδορήσαν αὐτὸν ἐπὶ ὕδατος **ἀντιλογίας**

12) προφασίζομαι and cognate:

(50) προφασίζομαι (3 in OT LXX; 0 in NT), set up as pretext;

2 Kgs 5:7, “And it came about when the king of Israel read the letter, that he tore his clothes and said, ‘Am I God, to kill and to make alive, that this man is sending *word* to me to cure a man of his leprosy? But consider now, and see how he is **seeking a quarrel** against me.’”

Psa 141:4, “Do not incline my heart to any evil thing, **To practice deeds of wickedness** With men who do iniquity; And do not let me eat of their delicacies.”

This verse contains a Hebrew dual translated into Greek: τοῦ προφασίζεσθαι προφάσεις

Pro 22:13, “The sluggard **says**, ‘There is a lion outside; I shall be slain in the streets!’”

(a5) ἐπιθῆ ... προφασιστικούς λόγους, place upon ... reproachful words, Deut 22:14:

Deut 22:14 (LXE), “and **attach to her reproachful words**, and bring against her an evil name, and say, I took this woman, and when I came to her I found not her tokens of virginity”

This adjective is found only twice in the OT LXX, both times in this context, Deut 22:14, 17.

51) καταφέρω: κατενέγκη ... ὄνομα πονηρὸν, to bring against ... an evil name, Deut 22:14

Deut 22:14 (LXE), “and **attach to her reproachful words**, and **bring against her an evil name**, and say, I took this woman, and when I came to her I found not her tokens of virginity”

Consider the context of the NT parallels!

Luke 6:22, “Blessed are you when men hate you, and ostracize you, and cast insults at you, and **spurn your name as evil**, for the sake of the Son of Man”

Greek (BYZ): ἐκβάλλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν

Or, Matt 5:11 (NKJ), “Blessed are you when they revile and persecute you, and **say all kinds of evil against you** falsely for My sake”

Greek (BYZ): εἰπῶσιν πᾶν πονηρὸν ῥῆμα καθ’ ὑμῶν

52) λαλέω + διαστρέφω (1 NT use of this combination): speaking perverse things, Acts 20:30

53) μάχομαι (20 OT and 4 NT uses): lit. to fight (Acts 7:26); fig. to be quarrelsome (2 Tim 2:24), dispute (John 6:52; James 4:2):

2 Tim 2:24, “And the Lord’s bond-servant must not be **quarrelsome**, but be kind to all, able to teach, patient when wronged”

54) οὐ προσαγορεύω, not + to call, designate + object:

Deut 23:6[7] LXE, “Thou **shalt not speak** peaceably or profitably to them all thy days for ever.”

Interestingly, notice the one NT use:

Heb 5:10, “being designated by God as a high priest according to the order of Melchizedek”

Note also that this command has been used against the Jews by both the Muslims and the Roman Catholic Church through exacting higher taxes from Jews or placing on them restrictions that others did not have.

Empty Conversation

- 55) ὁμιλέω (4 NT uses) discuss, converse, speak;
 Acts 24:26 describes the fruitless and ill-motivated discussions initiated by Felix with Paul:
 Acts 24:26, “At the same time too, he was hoping that money would be given him by Paul; therefore he also used to send for him quite often and **converse** with him.”
- Also found in a positive sense in Luke 24:14 and Acts 20:11:
 Luke 24:14, “And they were conversing with each other about all these things which had taken place.”
 Acts 20:11, “And when he had gone *back* up, and had broken the bread and eaten, he talked with them a long while, until daybreak, and so departed.”

Deceive, Lead Astray, Take Captive

- 56) ἔξαπατάω (5 in NT), to deceive, cheat:
 Rom 7:11, “for sin, taking opportunity through the commandment, **deceived** me, and through it killed me”
 Rom 16:18, “For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech **they deceive** the hearts of the unsuspecting.”
 1 Cor 3:18, “Let no man **deceive** himself. If any man among you thinks that he is wise in this age, let him become foolish that he may become wise.”
 2 Cor 11:3, “But I am afraid, lest as the serpent **deceived** Eve by his craftiness, your minds should be led astray from the simplicity and purity of devotion to Christ.”
 2 Thess 2:3, “Let no one in any way **deceive** you, for *it will not come* unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction.”
- 57) πλανᾶω (92 OT LXX uses; 40 NT uses): meaning (1) to lead astray, cause to wander; fig. mislead, deceive; (2) to go astray, be led astray, wander about; these below are but a sampling of this powerful word:
 Deut 13:5, “But that prophet or that dreamer of dreams shall be put to death, because he has **counseled rebellion** against the LORD your God...”
 Jer 23:13, “Moreover, among the prophets of Samaria I saw an offensive thing: They prophesied by Baal and **led** My people Israel **astray**”
 Jer 23:32, “Behold, I am against those who have prophesied false dreams,” declares the LORD, “and related them, and **led** My people **astray** by their falsehoods and reckless boasting; yet I did not send them or command them, nor do they furnish this people the slightest benefit,” declares the LORD”
 Matt 24:4-5, “And Jesus answered and said to them, ‘See to it that no one **misleads** you. For many will come in My name, saying, ‘I am the Christ,’ and **will mislead** many’”
 Matt 24:11, “And many false prophets will arise, and **will mislead** many”
 Matt 24:24, “For false Christs and false prophets will arise and will show great signs and wonders, so as **to mislead**, if possible, even the elect”
 2 Tim 3:13, “But evil men and impostors will proceed *from bad* to worse, **deceiving** and **being deceived**”
 James 5:19, “My brethren, if any among you **strays** from the truth, and one turns him back”
 1 John 2:26, “These things I have written to you concerning those who are trying **to deceive** you”
 Rev 12:9, “And the great dragon was thrown down, the serpent of old who is called the devil and Satan, **who deceives** the whole world; he was thrown down to the earth, and his angels were thrown down with him”
- 58) συλαγωγέω (1 OT LXX use): take captive, carry off as captive:
 Col 2:8, “See to it that no one **takes you captive** through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.”
 1) συλαγωγέω is a *hapax legomena* in the NT and OT LXX
 2) This verb may be somewhat synonymous to ζωγράφω as in Luke 5:10 and 2 Tim 2:26
- n11) ἡ κληδών (1 OT LXX use): to soothsay:
 Deut 18:14 (NKJ), “For these nations which you will dispossess listened to **soothsayers** and diviners; but as for you, the LORD your God has not appointed such for you.”

Thoughts:

What is amazing to me is that anathematizing became the chief method of the Church of Rome to deal with their theological foes. Apparently this was to be an expected byproduct of a part of the church becoming associated with the state, whereby its must needs determine and author binding regulations to administer the religious affairs of the realm. Clearly this level of dominance was not what Christ had in mind for the organization of His church, cf. Mark 10:42-45;

Framing as heretic was evident early in the 2nd Century. Further, these writings have been preserved for posterity! Anathematizing was in clear evidence at the Council of Trent (1545-1564), but even much earlier than that, the fires for the burning of heretics had been in stong use, beginning perhaps as late as 1002 or 1022 A.D.;

Taking up of arms against adversaries began with Constantine, but was especially in evidence with Charlemagne, and the many “Holy Roman Emperors” that followed after him;

So the three most prominent methods of Rome were: anathematizing their enemies, burning them at the stake (when politically possible), and subduing peoples by war or colonization for political domination—amazing how far they drifted from the example of Christ!

Addendum 2B: Verbs describing the *OPPOSITE OF* evangelizing—linked to an affirmation for the need to evangelize:

Opposite Linked with Commands

- 59) ἀρνέομαι: to deny, disown, renounce, refuse, Matt 10:33; 27:70, 72; Mark 14:68, 70; Luke 12:9; 22:53; John 18:25, 27
e.g., John 1:20, “And he confessed, and did not deny, and he confessed, ‘I am not the Christ.’”
- 60) ἐπαισχύνομαι (11 total NT uses) to be ashamed of, Mark 8:38; Luke 9:26; Rom 1:16; 2 Tim 1:8, 12, 16:
- 1) Not only shame of Christ, but also shame of His words, Mark 8:38; Luke 9:26:
Mark 8:38, “For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels”
Luke 9:26, “For whoever is ashamed of Me and My words, of him will the Son of Man be ashamed when He comes in His glory, and *the glory* of the Father and of the holy angels”
 - 2) Ashamed of the Gospel of Christ, Rom 1:16
 - 3) Ashamed of the testimony of the Lord and of Paul, His prisoner, 2 Tim 1:8
 - 4) This inward shame seems to lead to the verb before this, denial; or likewise, the shame is noticeable because of the lack of confessing!
- 61) ὑποστέλλω (4 NT uses): hold back, shrink back, keep silent about, Acts 20:20
- 1) Notice the uses of the cognate διαστέλλομαι (to warn) in Ezek 3:18, 19, 20, 21 to describe the communication required by God; Ezek 33:7 uses the Hebrew *zahar* (hiphil: to instruct, teach, warn); Ezek 33:8 uses the Hebrew word *dabar* (to speak) + *zahar* (to warn), or the Greek λαλέω (to speak) + φυλάσσω (to guard); Ezek 33:9 uses προαπαγγέλλω (to warn).
- 62) σιωπάω (10/11 NT uses): be silent, Acts 18:9; cf. Luke 19:40:
- 1) Note the parallel use of the verb ἡσυχάζω – to cease, to be silent, to rest, cf. Acts 11:18; 21:14

Addendum 3: Methods of Evangelizing Apparently *DISAVOWED*:

Of Jesus

Introductory: the three verbs in the prophecy regarding Jesus:

Isa 42:2, “He will not **cry out** or **raise His voice**, Nor **make His voice heard** in the street”

*) κράζω (60 NT uses), used first in Isaiah 42:2, means to cry out:
#84 is κράζω, to cry out; #31 is ἀνακράζω, to cry out.

- 63) ἀνίημι, also in Isaiah 42:2, mean (from Scott): 1. to send up; 2. send back; 3. i. let go; ii. let loose; iii. set free; iv. allow; v. baring [her breast]; vi. let go free, leave untilled; vii. slacken, relax, let down, unstring; viii. Slacken, abate:
- In the context of Isa 42:2, it appears that the meaning follows 3.ii., to “let loose,” which approximates the Hebrew concept of “raise up”
 - The allusion here is that the Messiah, or Jesus, would *not* raise up [his voice], in parallel with “cry out”
 - Jesus did, however, preach on the street, in the plain, from the shore, and from a mountain
 - Therefore, the meaning must not be the level of the voice, but the strongly emotive connotation of “cry out”; implying that Jesus did not yell at people.
 - Chrysostom (Hom. xxiv) took this to imply that Jesus did not rebuke people, “But Jesus said nothing like this to him, nor did He rebuke him,” as in the case of Nicodemus; but perhaps this is going too far, especially from other contexts where Jesus did rebuke (Matt 11:20; Mark 8:33; cf. 2 Tim 4:2).
- 64) ἀκούω, the third verb in the Isaiah 42:2 LXX verbal parallelism, in the passive voice means “cause to be heard” (also considered below under “Results of evangelizing”)
- More problematic than the two verbs above, which can easily be explained that Jesus did not scream or yell as He preached; but what does it mean that He did not make His voice heard in the streets?
 - Matthew Henry took this that the arrival of Jesus would not be pompous and boisterous, announced with loud trumpets, as is done among men at the arrival of a king, but rather quiet, gentle, and unassuming⁶⁸⁰
 - Henry’s explanation seems to coincide with the fulfillment of the prophecy, giving an explanation from synonymous parallelism with the first three verbs
 - Therefore this verb cannot mean that:
 - Jesus did not do “street evangelism,” which is proven false by the record in the Gospels
 - Jesus was merely a silent witness, or a witness by His lifestyle

Disavowals of Paul

- 65) ἁμαρτάνω (43 NT uses), to sin, do wrong, transgress:
Acts 25:8, “while Paul said in his own defense, ‘I have committed no offense either against the Law of the Jews or against the temple or against Caesar’” (cf. 1 Cor 10:32)
Acts 25:8 ἀπολογουμένου αὐτοῦ ὅτι Οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερόν, οὔτε εἰς Καίσαρά τι ἥμαρτον.
- 66) καπηλεύω (1 NT use), to be a vendor, trade in; to peddle, hawk, be a huckster:
2 Cor 2:17, “For we are not like many, **peddling** the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God.”

⁶⁸⁰“It shall not be proclaimed, *Lo, here, is Christ* or *Lo, he is there*; as when great princes ride in progress or make a public entry. He shall have no trumpet sounded before him, nor any noisy retinue to follow him. The opposition he meets with he shall not strive against, but patiently *endure the contradiction of sinners against himself*. His kingdom is spiritual, and therefore its weapons are not carnal, nor is its appearance pompous; it comes not with observation” (Matthew Henry, Isaiah 42; Bibleworks 9.0).

- 4) Three disavowals of Paul in 2 Cor 4:2:
 2 Cor 4:2, “but we have renounced the (1) things hidden because of shame, not walking in (2) craftiness or (3) **adulterating** the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God.”
- a3) κρυπτός (19 NT uses), hidden;
 n12) ἡ πανουργία (4 NT uses), clever, crafty;
 67) δολόω (1 NT use), falsify, adulterate.
- 5) Five Disavowals of Paul in 1 Thess 2:3-6:
 1 Thess 2:3-6, “For our exhortation does not *come* from (1) error or (2) impurity or by way of (3) deceit; but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who examines our hearts. For we never came with (4) flattering speech, as you know, nor with a pretext for (5) greed—God is witness—nor did we seek glory from men, either from you or from others, even though as apostles of Christ we might have asserted our authority.”
- n13) ἡ πλάνη (10 NT uses), error, deception; wandering [from the truth];
 n14) ἡ ἀκαθαρσία (10 NT uses), uncleanness, impurity;
 n15) ὁ δόλος (11 NT uses), deceit, treachery, fraud;
 n16) ἡ κολακεία (1 NT use) flattery, exaggerated praise;
 n17) ἡ πλεονεξία (10 NT uses) greed, covetousness.
- 6) Two Contrasts of Paul in 1 Thess 2:3-6:
 1 Thess 2:3-6, “For our exhortation does not *come* from error or impurity or by way of deceit; but just as we have been approved by God to be entrusted with the gospel, so we speak, (1) not as pleasing men but God, who examines our hearts. For we never came with flattering speech, as you know, nor with a pretext for greed—God is witness—(2) nor did we seek glory from men, either from you or from others, even though as apostles of Christ we might have asserted our authority.”
- 68) ἀρέσκω (17 NT uses), please, strive to please, accommodate; win favor; cf. Gal 1:10
 69) ζητέω (118 NT uses), seeking + ἡ δόξα (168 hits), glory.
- 7) Two disavowals of Paul in Acts 24:12:
 70) διαλέγομαι (13 total NT uses; 10 in Acts), to reason, dispute, argue, debate:
 Acts 24:12, “And neither in the temple, nor in the synagogues, nor in the city *itself* did they find me **carrying on a discussion** [διαλεγόμενον] with anyone or causing a riot.”
 Act 24:12, καὶ οὔτε ἐν τῷ ἱερῷ εὔρον με πρὸς τινὰ **διαλεγόμενον** ἢ ἐπισύστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν.
- 1) Interestingly, this same verb is found to summarize Paul’s customary ministry (as in Thessalonica), Acts 17:2-3, of his ministry in Ephesus, Acts 19:8-9, of his speech in Troas, Acts 20:9, and of his personal evangelism with Felix, Acts 24:25
- 2) In this context, therefore, his denial of διαλέγομαι (reasoning) in Jerusalem must mean either:
 a) that it refers to the fact that Paul did not badger people with the Gospel in Jerusalem, thus in this context the word carries with it a negative connotation which is not implied in the other contexts; or
 b) that Paul was not involved in aggressive personal evangelism while he was in Jerusalem, which corresponds to the lack of mention of Paul’s evangelism in Acts 21:26-27
- 3) Remembering that in Jerusalem:
 a) Paul did not follow his usual custom of evangelizing (Acts 17:2-3)
 b) He rather seemed to change his custom to accommodate to the desire of those of James:
 “For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he *began* to withdraw and hold himself aloof, fearing the party of the circumcision” (Gal 2:12)
 c) Note also his rebuke of the First Century city of Jerusalem,
 “Now this Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is in slavery with her children” Gal 4:25

d) An analysis of Acts 21:20:

“And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law” (KJV)

- (1) Rejoiced in the right thing—the things which God had done among the Gentiles
- (2) “The believers” apparently still kept the name “Jew” (the NAS translated the dative in the phrase ἐν τοῖς Ἰουδαίοις as “among the Jews”)
- (3) These Jewish believers were many ten thousands strong (seems like a strong percentage of Jerusalem)
- (4) These Jewish believers seemed zealous for the wrong thing, the Law, rather than for the Gospel, the Great Commission, Christ, or lost souls:
- (5) Where were these ten thousands of Jewish believers when Paul was being beaten in the Temple (Acts 21:30-32)?

n20) ἡ ἐπίστυσασις [BYM] (2 NT uses), uprising, disturbance, insurrection;

Or ἡ ἐπίστασις [NA27] (same 2 NT uses), disturbance, rioting; burden. Pressure + ποιέω (to do, make) + ὁ ὄχλος (crowd):

Acts 24:12, “And neither in the temple, nor in the synagogues, nor in the city *itself* did they find me carrying on a discussion with anyone or **causing a riot.**”

Act 24:12, καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον ἢ ἐπίστυσασιν ποιῶντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν.

11) Two more disavowals of Paul in Acts 24:18:

Acts 24:18, “in which they found me *occupied* in the temple, having been purified, without *any* crowd or uproar. But *there were* certain Jews from Asia—”

Acts 24:18, ἐν οἷς εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς ἀπὸ τῆς Ἀσίας Ἰουδαῖοι·

n21) ὁ ὄχλος (174 NT uses), crowd

(Paul was quietly minding his own business, i.e. not stirring up a crowd);

n22) ὁ θόρυβος (7 NT uses), uproar.

12) The OT prophet Amos was accused of the same thing:

71) ὀχλαγωγέω (1 use in OT LXX), meaning to draw a crowd, to stir up [a crowd]:

Amos 7:16, “And now hear the word of the LORD: you are saying, ‘You shall not prophesy against Israel nor shall you **speak against** the house of Isaac.’”

These Same Methods Were Repeatedly Used by Opponents of the Gospel

13) Which methods, however, were repeatedly used of the Jews:

72) ἐπεγείρω: arousing, stirring up:

(a) ἐπεγείρω + ὁ διωγμός: arousing a persecution:

Acts 13:50, “But the Jews aroused the devout women of prominence and the leading men of the city, and **instigated a persecution** against Paul and Barnabas, and drove them out of their district.”

(b) ἐπεγείρω + ἡ ψυχή: “stirring up ... the souls,” Acts 14:2:

Acts 14:2, “But the Jews who disbelieved **stirred up the minds** of the Gentiles, and embittered them against the brethren.”

73) κακῶω: mistreat, harm; corrupt [the minds]:

(a) κακῶω: Acts 12:1, “Now about that time Herod the king laid hands on some who belonged to the church, in order **to mistreat** them.”

(b) κακῶω + ἡ ψυχή: corrupt the minds: Acts 14:2, “But the Jews who disbelieved stirred up **the minds** of the Gentiles, and **embittered** them against the brethren.”

74) πείθω: persuade, follow, obey:

Acts 5:36, “and all who **followed** him were dispersed and came to nothing”

Acts 5:37, “and all those who **followed** him were scattered”

Acts 14:19, “**having won over** the multitudes”

Acts 19:26, “this Paul **has persuaded** and turned away many people, saying that they are not gods which are made with hands.”

Acts 26:28, “And Agrippa *replied* to Paul, ‘In a short time you **will persuade** me to become a Christian’”

Acts 27:11, “But the centurion **was** more **persuaded** by the pilot and the captain of the ship, than by what was being said by Paul.”

75) ὀγλοποιέω (hapax): mob forming; Acts 17:5, “formed a mob” (cf. Acts 24:12):
From ὁ ὄχλος (crowd) + ποιέω (to do, make).

76) θορυβέω: make a commotion; Acts 17:5, “set all the city in an uproar”

n*) (see n20) ὁ θόρυβος: an uproar, tumult; Acts 20:1; 21:34.

Conclusion:

(a) The Jews accused Paul of using methods that they themselves used!

(b) Whereas, Paul, for his part, called on God’s people to:

(1) Seek “to lead a quiet and peaceable” life, 1 Tim 2:2

(2) Remain subject to human [political] authority, Rom 13:1-7; cf. 1 Pet 2:13-17.

Other Verbal Forms

77) φείδομαι/ψεύσομαι (to falsify); from Heb. *Kachad*, for conceal [the holy words] Job 6:10; 27:11:
Job 6:10 (KJV), “Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare;
for **I have not concealed** the words of the Holy One”

Job 6:10 (NAS), “But it is still my consolation, And I rejoice in unsparing pain, That **I have not denied**
the words of the Holy One”

Job 27:11, “I will instruct you in the power of God; What is with the Almighty **I will not conceal.**”

78) κρύπτω (16 NT uses), meaning to hide:

John 19:38, And after these things Joseph of Arimathea, being a disciple of Jesus, but a **secret one**, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. He came therefore, and took away His body.”

79) ἀναφωνέω (1 NT uses), meaning to cry aloud:

Luke 1:42, “And she **cried out** with a loud voice, and said, “Blessed among women *are* you, and blessed *is* the fruit of your womb!”

Addendum 4: Verbs used both FOR AND NOT FOR evangelizing:**Words Used For and Not For Evangelizing***

[*this is a preliminary study to consider the issues involved here]

- 80) λέγω: to say [denying that he was with Jesus or one of His disciples], Luke 22:60; John 18:17, 25
- 81) φημί [NA27]: to say, “I am not [a follower of Christ],” Luke 22:58 [BYZ has the verb λέγω here]
- 82) ἐρωτάω (57 NT uses): pray, plead, ask, beg (often of prayer) [verb perhaps related to oratory]:
 Acts 16:39, “and they came and appealed to them, and when they had brought them out, they **kept begging** them to leave the city.”
 Acts 18:20, “When they **asked** him to stay for a longer time”
- 83) βοάω: to “cry out,” is used of antagonists of the Gospel in the Book of Acts:
 In Acts it is used:
 (1) To describe the cries of the demon-possessed, Acts 8:7
 (2) To describe the response of antagonists to the Gospel, Acts 17:6, 25:24
 However, elsewhere it is used as follows:
 (1) To describe the preaching of John the Baptist, Isa 40:3; Matt 3:3; Mark 1:3; Luke 3:4; John 1:23;
 (2) To describe the pleading prayers of God’s people, Luke 18:7
 Cognate form: ἐπιβοάω (Byz Text), to cry out loudly, Acts 25:24.
- 84) κρᾶζω: (3611): cry out, Acts 7:57:
 Mark 9:24, “Immediately the boy’s father **cried out** and said, ‘I do believe; help my unbelief.’”
 Luke 19:40, “But Jesus answered, ‘I tell you, if these become silent, the stones will **cry out!**’”
 Some OT precedents:
 Prov 1:20-21, “Wisdom **shouts** in the street, She lifts her voice in the square; At the head of the noisy *streets* she **cries out**; At the entrance of the gates in the city, she utters her sayings”
 The Hebrew verb behind “shouts” in v 20 is *ranan*, meaning “to cry aloud” in the qal stem
 The Hebrew verb behind “cries out” in v 21 is *qara*, having one meaning of “to call, proclaim” in the qal stem; this verb is translated κηρύσσω (to preach) in the Greek
 Isa 42:2, “He will not **cry out** or raise *His voice*, Nor make His voice heard in the street”
- 85) σκορπίζω (figurative), to scatter, disperse [broadcast?]:
 God scatters (his gifts):
 2 Cor 9:9, “as it is written, ‘He scattered abroad, he gave to the poor, His righteousness abides forever.’”
 Those not gathering are scattering:
 Matt 12:30, “He who is not with Me is against Me; and he who does not gather with Me scatters.”
- 86) ἀρέσκω (17 NT uses): strive to please, accommodate:
 Pleasing men:
 1 Cor 10:33, “just as I also please all men in all things, not seeking my own profit, but the *profit* of the many, that they may be saved”
 Not pleasing men, but God:
 1 Thess 2:4, “but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who examines our hearts”
 Not pleasing men:
 Gal 1:10, “Am I striving to please men?”
 Gal 1:10, “If I were still trying to please men, I would not be a bond-servant of Christ”
- 87) παραγγέλλω (30 NT uses); used 11 times in Acts, once to describe Jesus’ commissioning of His disciples (Acts 10:42), in an evangelistic context it is only used of God’s declaring to men; rather than command, we beseech [δέομαι] men on behalf of Christ (2 Cor 5:20, 6:1):
 Acts 17:30, “Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent” (cf. 1 Tim 4:11).

88) Many more verbs could be added to this list, such as ζωγράφω used:in Luke 5:10 and 2 Tim 2:26

Used prophetically of Jesus to Peter and the disciples:

Luke 5:10, “and so also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not fear, from now on **you will be catching men.**”

Used of the Devil’s methodology:

2 Tim 2:24-26, “And the Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses *and escape* from the snare of the devil, **having been held captive** by him to do his will.”

3. MOVEMENT AND/OR LOCATION of Evangelism Ministry (which impacts the conception, description, and definition of methodology):

[i.e. not only within the church building; also assumes intentionality and precise missionary activity]

Introduction: Consider the travel language in the OT:

- 1) Walking to and fro – e.g. Psa 126:6, using a Hebrew dual of the verb *yalak* (יָלַקְוּ ; *halok yelek*):
Psa 126:6 (NKJ), “He who continually goes forth weeping, Bearing seed for sowing, Shall doubtless come again with rejoicing, Bringing his sheaves *with him*”
 - 2) Emphasizing the feet – e.g. Isa 52:7:
Isa 52:7, “How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces salvation, *And* says to Zion, “Your God reigns!”
 - 3) Going out; going forth; being led out – e.g. Isa 55:12:
Isa 55:12, “For you will go out with joy, And be led forth with peace; The mountains and the hills will break forth into shouts of joy before you, And all the trees of the field will clap *their* hands.”
- a. Movement verbs for the messenger, rather than the message (sometimes used by itself to describe evangelism ministry):
- 1) εὐρίσκω (177 NT uses), find, discover, come upon:
Matt 22:9-10, “‘Go therefore to the main highways, and as many as you **find** *there*, invite to the wedding feast.’ And those slaves went out into the streets, and gathered together all they **found**, both evil and good; and the wedding hall was filled with dinner guests.”
Luke 15:4-7, “What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture, and go after the one which is lost, until he **finds** it? And when he has **found** it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I **have found** my sheep which was lost!’ I tell you that in the same way, there will be *more* joy in heaven over one sinner who repents, than over ninety-nine righteous persons who need no repentance.”
Luke 15:8-10, “Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she **finds** it? And when she has **found** it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have **found** the coin which I had lost!’ In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”
Luke 15:22-24, “But the father said to his slaves, ‘Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet; and bring the fattened calf, kill it, and let us eat and be merry; for this son of mine was dead, and has come to life again; he was lost, and has been **found**.’ And they began to be merry” (cf. Luke 15:32)
John 1:41, “He **found** first his own brother Simon, and said to him, ‘We have **found** the Messiah (which translated means Christ).’”
John 1:43, “The next day He purposed to go forth into Galilee, and He **found** Philip. And Jesus said to him, ‘Follow Me.’”
John 1:45, “Philip **found** Nathanael and said to him, ‘We have **found** Him of whom Moses in the Law and *also* the Prophets wrote, Jesus of Nazareth, the son of Joseph.’”
John 5:12, “Afterward Jesus **found** him in the temple, and said to him, ‘Behold, you have become well; do not sin anymore, so that nothing worse may befall you.’”
John 9:35, “Jesus heard that they had put him out; and **finding** him, He said, ‘Do you believe in the Son of Man?’”
 - 2) ἐγγίζω (43 NT uses), come near, approach; draw near, come close:
Luke 10:11, “Even the dust of your city which clings to our feet, we wipe off *in protest* against you; yet be sure of this, that the kingdom of God **has come near**.”
- b. Movement verbs for travel:
- 1) ἐξέρχομαι (222 NT uses), go out, come out; go forth:
Luke 9:6, “And **departing**, they *began* going about among the villages, preaching the gospel, and healing everywhere”
1 John 4:1, “Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets **have gone out** into the world.”

- 2) περιήλθον or περιέρχομαι (4 NT uses; 13 OT LXX uses)†, go about; go from place to place (hence, itinerate); wander about:

13 OT LXX uses: 8 in Joshua; 2 in Job; 1 in 2 Sam, Jer, Ezek:

Jos 6:7, 11, 15: of the people of Israel marching around Jericho

Jos 15:10; 16:6, 18:14; 19:13, 14: used to describe the turning of the perimeter of assigned territories

2 Sam 14:20 (LXE), “In order that this form of speech **might come about**”

Job 1:7, of Satan: “From **roaming about** on the earth and walking around on it”

Jer 31:22 (LXE), “men shall **go about** in safety”

Ezek 3:15 (LXE), “and [Ezekiel] **went round** to them that dwelt by the river of Chobar”

Acts 19:13, “But also some of the Jewish exorcists, who **went from place to place** [τῶν περιερχομένων], attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, ‘I adjure you by Jesus whom Paul preaches’”

Acts 28:13 (ASV), “And from thence we **made a circuit**, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli”

1 Tim 5:13, “And at the same time they also learn *to be* idle, as they **go around** from house to house [περιερχόμεναι τὰς οἰκίας]; and not merely idle, but also gossips and busybodies, talking about things not proper *to mention*”

Heb 11:37, “They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they **went about** in sheepskins [περιήλθον ἐν μηλωταῖς], in goatskins, being destitute, afflicted, ill-treated”

Sample Translations of περιέρχομαι as Applied to People*

Passage	Person	Aimless							Purposeful	
		KJV; cf. Tyndale, Geneva, Bishops	Young’s	ESV; cf. ASV	Darby; cf. DRA ^z	NIV	NAS; cf. BBE	RSV; cf. NKJ, NJB ^z , CSB, ESV	NLT	
		Vagabond	Wandering	Strolling	Who went about	Went around	Who went from place to place	Itinerant	was traveling from town to town	
Acts 19:13	Jewish exorcists	“Then certain of the vagabond Jews, exorcists”	“And certain of the wandering exorcist Jews”	“But certain also of the strolling Jews, exorcists”	“And certain of the Jewish exorcists also, who went about”	“Some Jews who went around driving out evil spirits”	“But also some of the Jewish exorcists, who went from place to place”	“Then some of the itinerant Jewish exorcists”	“A group of Jews was traveling from town to town casting out evil spirits”	
1 Tim 5:13	Idle widows	“Wandering about from house to house”	“going about the houses”	“going about from house to house”	“to go about from house to house”	“going about from house to house”	“they go around from house to house”	“gadding about from house to house”	“will spend their time gossiping from house to house”	
Heb 11:37	Men of faith	“they wandered about in sheepskins”	“they went about in sheepskins”	“They went about in skins of sheep”	“they went about in sheepskins”	“They went about in sheepskins”	“they went about in sheepskins”	“they went about in skins of sheep”	“Some went about wearing skins of sheep”	

*Order based on the translation in Acts 19:13

- 3) περιάγω (6 NT uses; 5 OT LXX uses)† – to lead around, go about:

Introduction: 4 of the 5 OT LXX uses speak of God’s leading: Amos 2:10, God’s leading the people out of Egypt; Ezek 37:2, God leading Ezekiel around the dry bones; Ezek 46:21; 47:2, of God leading Ezekiel around the Temple; the 5th use is figurative in Isa 28:27

Matt 4:23, “And *Jesus was going about* in all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people”

Matt 9:35, “And Jesus **was going about** all the cities and the villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness”

Matt 23:15, “Woe to you, scribes and Pharisees, hypocrites, because you **travel about** on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves”

Mark 6:6, “And He wondered at their unbelief. And He **was going around** the villages teaching”

Acts 13:11, “‘And now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time.’ And immediately a mist and a darkness fell upon him, and he **went about** seeking those who would lead him by the hand”

1 Cor 9:5, “Do we not have a right to **take along** a believing wife, even as the rest of the apostles, and the brothers of the Lord, and Cephas?”

Some Translations of περιάγω

Passage	Tyndale	KJV	Etheridge (from Syriac)	Young's	NLT	MacDonald's Idiomatic	ESV
Matt 4:23	Went about	Went about	Perambulated	Was going about	Traveled throughout	Circulated throughout	Went throughout
Matt 9:35	Went about	Went about	Itinerated in	Was going up and down	Traveled through	Made a circuit to	Went throughout
Matt 23:15	Compass	Compass	Go over	Go round	Cross	Travel over	Travel across
Mark 6:6	Went about	Went round	Itinerated	Going round ... in a circle	Went from	Made the rounds	Went about

4) μεταβαίνω (12 NT uses) – to depart:

Matt 11:1, “And it came about that when Jesus had finished giving instructions to His twelve disciples, He **departed** from there to teach and preach in their cities”

Luke 10:7, “And stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. **Do not keep moving** from house to house”

John 7:3 His brothers therefore said to Him, “**Depart** from here, and go into Judea, that Your disciples also may behold Your works which You are doing”

Acts 18:7, “And he **departed** from there and went to the house of a certain man named Titius Justus, a worshiper of God, whose house was next to the synagogue”

c. Movement verbs coupled with verbs for proclamation:

1) Entering a location to teach or preach:

εἰσῆλθον (from εἰσέρχομαι, go in) + ἐδίδασκον (from διδάσκω, teach), Acts 5:21

εἰσῆλθεν (from εἰσέρχομαι, go in) + four verbs explaining proclamation, Acts 17:2-3

εἰσελθὼν (from εἰσέρχομαι, go in) + three verbs explaining proclamation, Acts 19:8

2) Going forth from a location to teach or preach:

ἀποστέλλω (sent out) πορεύομαι (go) + κηρύσσω (preach), λέγω (say), Matt 10:5, 7

ἐξέρχομαι (go out) + κηρύσσω (preach), μετανοέω (repent), ἐκβάλλω (casting out), and θεραπεύω (healing), Mark 6:12-13

ἐξέρχομαι (go out), διέρχομαι (pass through) + εὐαγγελίζω (evangelize), θεραπεύω (heal), Luke 9:6

πορεύομαι (go) + ἀπαγγέλλω (report), Matt 11:4; Luke 7:22

πορεύομαι (go) + μαθητεύω (win disciples), βαπτίζω (baptize), and διδάσκω (teach) Matt 28:19-20

πορεύομαι (go) + κηρύσσω (preach), Mark 16:15

μεταβαίνω (depart) + διδάσκω (teach), κηρύσσω (preach), Matt 11:1

3) Standing up in a location to teach or preach:

Intro: This combination is very common, and may even be overlooked; cf. Isa 40:9; 52:7⁶⁸¹

ἴστημι (standing up [implying take a stand, cf. Isa 40:9; Eph 6:11, 13]) + ἐπήρεν τὴν φωνὴν αὐτοῦ (raised his voice) and ἀποφθέγγομαι (declared), Acts 2:14

ἴστημι (stood) + ἀπαγγέλλω, Acts 5:25

ἴστημι (stood up) + φημί (said) Acts 17:22

ἀναστὰς (stood up) + κατασεύσας τῇ χειρὶ (motioned with his hand) + εἶπεν (said), Acts 13:16 (cf. Acts 21:40)

⁶⁸¹Johnston, *Charts for a Theology of Evangelism*, Chart 4, “Verbs for Great Commission Methodology,” 16-

ἀνέστησαν (rose up) + συζητούντες (argued), Acts 6:9 (of antagonists)

- d. Calling persons together:
- a) συγκαλέω (9 OT LXX uses; 8 NT uses, 7 in Luke-Acts) – meaning to call together, used in contexts in preparation to evangelize:
 - Luke 9:1-2, “And He **called** the twelve **together**, and gave them power and authority over all the demons, and to heal diseases. And He sent them out to proclaim the kingdom of God, and to perform healing.”
 - Acts 10:24, “And on the following day he entered Caesarea. Now Cornelius was waiting for them, and had **called together** his relatives and close friends.”
 - Acts 28:17, “And it happened that after three days he **called together** those who were the leading men of the Jews, and when they had come together, he *began* saying to them, “Brethren, though I had done nothing against our people, or the customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans.”
- e. Location: general terms for locations of evangelizing activity:
- 1) δημόσιος – publicly, Acts 20:20
 - 2) House to house:
 - a) κατ’ οἴκους – house to house, Acts 5:42; 20:20
 - b) εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν – enter the house, Matt 10:12
 - c) ἐξερχόμενοι ἔξω τῆς οἰκίας – depart from that house, Matt 10:14
 - d) μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν – Do not keep moving from house to house, Luke 10:7
 - (1) Seems to imply that prior to being received in to a home, they were going house to house
 - (2) Also probably implies the need to follow-up on an open heart (i.e. a person unto whom God has granted peace and openness to listen)
 - e) Notice that Jesus reveals Himself as One who knocks on doors, Rev 3:20
 - f) Consider the ministry of Jesus that was done from individual receptive houses, and that reached the larger community (preaching, healing of the paralytic, etc.)
 - g) Notice also false teachers who creep into homes (οἱ ἐνδύοντες εἰς τὰς οἰκίας), 2 Tim 3:6-7
 - 3) Cities (there is more about cities in the Gospels and the Acts than is recorded here):
 - a) ἢ τῆς πόλεως ἐκείνης – or that city, Matt 10:14
 - b) καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας – and passing through he was evangelizing all the cities, Acts 8:40
 - c) Note the woes on particular cities, Luke 10:13-15
 - 4) City and village:
 - a) Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κόμας – And Jesus went about every city and village, Matt 9:35
 - b) Εἰς ἣν δ’ ἂν πόλιν ἢ κόμην εἰσέλθῃτε (BYZ) – And whatever city or village you enter, Matt 10:11
 - c) καὶ αὐτὸς διώδενεν κατὰ πόλιν καὶ κόμην – and he [himself] went throughout every city and village, Luke 8:1
 - d) Καὶ διεπορεύετο κατὰ πόλεις καὶ κόμας – And he was passing through from one village and city to another, Luke 13:22
 - 5) City and place:
 - a) καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι – and sent them two and two ahead of Him to every city and place where He Himself was going to come, Luke 10:2
 - 6) Village, city, or countryside:
 - a) Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κόμας ἢ πόλεις ἢ ἀγρούς – and whenever he entered villages, or cities, or the countryside, Mark 6:56
- f. Location: particular interior locations:
- 1) τῆ στοᾶ τῆ καλουμένη Σολομώντος – Portico of Solomon, Acts 3:11; τῆ στοᾶ Σολομώντος - Solomon’s portico, Acts 5:12
 - 2) Sanhedrin [gathered together in Jerusalem], Acts 4:5, 7; τῷ συνεδρίῳ – the Council, Acts 5:27; 6:12, 15
 - 3) τῷ ἱερῷ - the Temple, Acts 5:42
 - 4) οἰκίᾳ Ἰούδα - house of Judas, Acts 9:11
 - 5) ταῖς συναγωγαῖς – the synagogues [of Damascus], Acts 9:20; ταῖς συναγωγαῖς τῶν Ἰουδαίων – synagogues of the Jews, Acts 13:5;

- τὴν συναγωγὴν – the synagogue, Acts 13:14 (v 43);
 τὴν συναγωγὴν τῶν Ἰουδαίων – synagogue of the Jews, Acts 14:1;
 ἡ συναγωγή τῶν Ἰουδαίων – synagogue of the Jews, Acts 17:1
- 6) Home of Cornelius, Acts 10:25
 - 7) Before Roman Commander, Acts 22:30
 - 8) In private gatherings with Felix and Drussila, Acts 24:24-26
 - 9) In the Tribunal of Festus, Acts 25:6
 - 10) Auditorium before King Agrippa and Festus, Acts 25:23
 - 11) Home of Publius on Malta, Acts 28:7
 - 12) Paul’s rented home in Rome, Acts 28:30
 - 13) τὸ πραιτώριον – the judgment hall, Phil 1:13 (English Geneva); e.g. Acts 25:23-26:32

Translations of τὸ πραιτώριον in Philipians 1:13

Byzantine Textform	English Geneva	King James	New American Standard	New King James	New International Version
ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πάσιν,	throughout all the judgement hall, and in all other <i>places</i> ,	in all the palace, and in all other <i>places</i> ;	throughout the whole praetorian guard and to everyone else,	to the whole palace guard, and to all the rest,	throughout the whole palace guard and to everyone else

g. Location: particular exterior locations:

Notice the interesting OT precedent in terms of location:

- a) Wisdom is described as a street preacher in Prov 1:20-21
- b) Jeremiah was specifically told “to stand” and speak:
 - (1) At the gate of the Temple, Jer 7:2
 - (2) At the gate of the city, Jer 17:19
 - (3) In the court of the Lord’s house, Jer 26:2
- 1) τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὠραΐαν - Gate of the Temple called beautiful, Acts 3:2
- 2) Οἱ μὲν οὖν διασπαρέντες διήλθον - those who had been scattered went about, Acts 8:4
- 3) πόλιν τῆς Σαμαρείας - city of Samaria, Acts 8:5
- 4) πολλὰς τε κώμας τῶν Σαμαριτῶν - many villages of the Samaritans, Acts 8:25
- 5) τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἰερουσαλήμ εἰς Γάζαν αὕτη ἐστὶν ἔρημος - the road that descends from Jerusalem to Gaza (which is called the desert *road*), Acts 8:26
- 6) τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν - all the cities until he came to Caesarea, Acts 8:40
- 7) Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας - Phoenicia, Cyprus, and Antioch, Acts 11:19
- 8) ἅς πόλεις τῆς Λυκαονίας Λύστραν καὶ Δέρβην καὶ τὴν περίχωρον – the cities of Lycaonia, Lystra and Derbe, and the surrounding region, Acts 4:6
- 9) Unclear (interior or exterior, street or Temple), Acts 2:6; 6:8; 14:8-9

h. Location: interior locations for the gathering of the disciples/Christians/leaders:

- 1) Home of Lydia, Acts 16:40
- 2) Home of Jason, Acts 17:5-7
- 3) School of Tyrannus, Acts 19:9
- 4) Upper room in Troas, Acts 20:8
- 5) Home of Philip the Evangelist, Acts 21:8-9
- 6) Home of James, Acts 21:18

i. Location does influence methodology, a fact that was not lost to L.R. Scarborough:

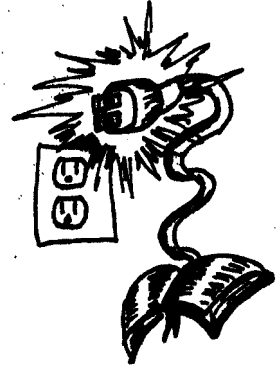
“Christ’s churches were not meant to be indoor institutions only, but outdoor agencies as well. His kingdom was inaugurated in its earthly expression on the hills of Judea and the banks of the Jordan, John the Baptist, the first gospel evangelist, never preached in a church house. Most of Christ’s preaching and teaching was done out in the open. Pentecost was a big street meeting. Paul’s evangelism was carried on, in the main, on the streets and in the open places. The idea in most churches today seems to be ‘if you will come to our meeting house, we will offer you the gospel.’ In New Testament times, Christians worked on the theory of carrying the gospel to the people.”⁶⁸²

⁶⁸²L. R. Scarborough, *With Christ After the Lost* (Nashville: Tennessee Sunday School Board, 1919; New York: George H. Doran, 1919; Nashville: Broadman, 1919, 1952, 1953; Fort Worth: Southwestern Library of Centennial Classics, 2008), 141.

4. SPIRITUAL DYNAMIC of the Word of God:

a. The Word of God as a Living Agent at Work:

- 1) “And the Word of God kept on spreading,” Acts 6:7
 Message: “The word of God,” Καὶ ὁ λόγος τοῦ θεοῦ
 Just like the parable of the sower, cf. Luke 8:11, “Now the parable is this: The seed is the word of God”
 ηὔξανεν καὶ ἐπληθύνετο (same construction as 12:24)
 “Kept on spreading,” ηὔξανεν, from αὐξάνω, to grow, spread, increase, become important
 [the number of disciples] multiplied (πληθύνω) in Jerusalem greatly (σφόδρα)
 “multiplied,” καὶ ἐπληθύνετο, from πληθύνω, intrans. grow, increase
 Notice that this same Greek verb was used related to the blessing of Abraham:
 Gen 22:17, ἢ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου
 (“assuredly blessing I will bless you and multiplying I will multiply your seed)
 Heb 6:14, ἢ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε (“assuredly blessing I will bless you and multiplying I will multiply you”)
 So, in a way, the growth of the church in Acts was a direct fulfillment of God’s promise to Abraham, as is the growth of the true church of God today, through souls being saved!
 Notice how Luke is drawing a parallel with the growth of the Hebrew nation in Egypt, as the same two verbs are also used in Acts 7:17 of their numerical growth
- 2) “But the word of the Lord continued to grow and to be multiplied,” Acts 12:24
 Message:
 [Byzantine] “The word of God,” Ὁ δὲ λόγος τοῦ θεοῦ
 [Wescott-Hort] “The word of the Lord,” Ὁ δὲ λόγος τοῦ κυρίου
 ηὔξανεν καὶ ἐπληθύνετο
 “Continued to grow,” ηὔξανεν, from αὐξάνω (see above)
 “And to be multiplied,” καὶ ἐπληθύνετο, from πληθύνω, intrans. grow, increase
- 3) “And the word of the Lord was being spread through the whole region,” Acts 13:49
 διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι’ ὅλης τῆς χώρας
 Spread,” διεφέρετο, from διαφέρω, meaning carry through, spread
- 4) “So the word of the Lord was growing mightily and prevailing,” Acts 19:20
 Οὕτως κατὰ κράτος τοῦ Κυρίου ὁ λόγος ηὔξανεν καὶ ἴσχυεν
 ηὔξανεν, “growing mightily,” from αὐξάνω (see above) same word used in 6:7 for “kept on spreading,” and in 12:24 for “continued to grow”
 Here it is paralleled with prevailing, ἴσχυεν, from ἰσχύω, to able, can, have resources, win over, defeat, be strong, grow strong
- 5) “The gospel, which has come to you, just as in all the world it is constantly bearing fruit and increasing,” Col 1:5-6
 ἐστὶν καρποφοροῦμενον, καὶ αὐξανόμενον
 καρποφοροῦμενον, from καρποφορέω, meaning to bear fruit
 αὐξανόμενον, from αὐξάνω (see above)
- 6) “For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth,” 1Thess 1:8
 Ἐξήχηται ἡ ἀγάπη ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου
 ἐξήχηται from ἐξηχέομαι, meaning to sound forth
- 7) “Pray for us that the word of the Lord may spread rapidly and be glorified,” 2 Thess 3:1
 ἵνα ὁ λόγος τοῦ κυρίου τρέχη καὶ δοξάζεται
 “Spread rapidly,” τρέχη, from τρέχω, to run, exert oneself, make an effort
 “be glorified,” δοξάζεται, from δοξάζω, to praise, honor, glorify, exalt
- 8) This use of the Word of God as a supernatural active agent when proclaimed fits with other verses also:
 - a. The kingdom of God “coming near” even to cities that reject the Gospel proclamation, Luk 10:11;
 - b. The wind blowing here or there being related to one being born again, John 3:8;
 - c. Verses on the power and activity of the Word of God, e.g. Heb 4:12; 1 Thess 2:13.



- 9) Likewise, note the superlative use of the word when Paul described the hyper-spreading of the faith of the Thessalonians:
 2 Thess 1:3, “We are bound to thank God always for you, brethren, as it is fitting, because your faith **grows exceedingly** [ὑπεραυξάνω], and the love of every one of you all abounds toward each other”

In this case, the word ὑπεραυξάνω is used only once in the NT; its parallel use with growth in love for the brethren gives the impression that it relates more to evangelizing the lost than it does to spiritual growth, cf. 1 Thess 1:3, 8

b. Evangelism as the “THE MINISTRY OF THE WORD”:

- 1) “But we will devote ourselves to prayer, and to **the ministry** of the word,” Acts 6:4
- 2) The next time we find Peter and John ministering the word as follows:
 - a. Confirming the ministry of Philip, Acts 8:14-15
 - b. Ministering through edification in the word and traveling evangelism: “And so, when they had solemnly testified and spoken the word of the Lord, they started back to Jerusalem, and were preaching the gospel to [evangelizing] many villages of the Samaritans,” Acts 8:25
- 3) In fact, ministering the Word was a reality for all Christ’s followers:
 - a. “And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit, and *began* to speak the word of God with boldness,” Acts 4:31
 - b. “Therefore, those who had been scattered went about preaching the word,” Acts 8:4
 - c. “So then those who were scattered because of the persecution that arose in connection with Stephen made their way to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone,” Acts 11:19
- 4) Ministering the Word was also Paul’s calling and practice:
 - a. “But I do not consider my life of any account as dear to myself, in order that I may finish my course, and **the ministry** which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God,” Acts 20:24
 - b. “And when they reached Salamis, they *began* to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper,” Acts 13:5
 - c. “And the next Sabbath nearly the whole city assembled to hear the word of God. But when the Jews saw the crowds, they were filled with jealousy, and *began* contradicting the things spoken by Paul, and were blaspheming. And Paul and Barnabas spoke out boldly and said, “It was necessary that the word of God should be spoken to you first; since you repudiate it, and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles,” Acts 13:44-46
 - d. Et cetera...

c. Evangelism as “THE WORK OF GOD”:

Introduction:

Moses asked God, “Let Your work appear to Your servants” (Psa 90:16). The NIV translates it this way: “May your deeds be shown to your servants.” This request for God to make His work evident was repeated in the New Testament.

Some followers asked Jesus, “What shall we do, so that we may work the works of God?” (John 6:28). Jesus answered with an invitation to believe: “Jesus answered and said to them, ‘This is the work of God, that you believe in Him whom He has sent’” (John 6:29)

How different was Jesus’ call to faith from the Church of Rome’s call to arms as the “work of God” in the Middle Ages (i.e. a misplaced ecclesiological and territorial emphasis):

“Let nobles and the powerful in the army, and all who abound in riches, be led by the holy words of prelates so that, with their eyes fixed on the crucified one for whom they have taken up the badge of the cross, they may refrain from useless and unnecessary expenditure, especially in feasting and banquets, and let them give a share of their wealth to the support of those persons through whom **the work of God** may prosper; and on this account, according to the dispensation of the prelates themselves, they may be granted remission of their sins.”⁶⁸³

⁶⁸³The full context is as follows, under Section 5 of the 13th Ecumenical Council, the First Council of Lyons (France), “Deeply sorrowful at the grievous dangers of the holy Land, but especially at those which have recently happened to the faithful settled there, we seek with all our heart to free it from the hands of the wicked. Thus with the

This misapplication of the “work of God” led to a skewed view of what was the “preaching the Cross”:

“No papal proclamation [concerning the crusades] after the first was itself enough to move Europe. General letters had to be followed up by personal visits and constant publicity, a process known as the **preaching of the Cross**. It was obviously important that the popes should have control over this and therefore over recruitment.”⁶⁸⁴

This misplaced view of the work of God also led Pope Alexander III in 1487 to call the work of inquisition and annihilation of the Waldenses, “the Cause of God and the Faith.”⁶⁸⁵

Yes, a variety of views as to the “work of God” have presented themselves in the history of the church.⁶⁸⁶ However, the work of God is spiritual (John 18:36). The work of God involves faith. In fact, the work of God is evangelism!

approval of the sacred council, in order that the crusaders may prepare themselves, we lay it down that at an opportune time, to be made known to all the faithful by preachers and our special envoys, all who are ready to cross the sea should gather at suitable places for this purpose, so that they may proceed from there with the blessing of God and the apostolic see to the assistance of the holy Land. Priests and other clerics who will be in the christian army, both those under authority and prelates, shall diligently devote themselves to prayer and exhortation, teaching the crusaders by word and example to have the fear and love of God always before their eyes, so that they say or do nothing that might offend the majesty of the eternal king. If they ever fall into sin, let them quickly rise up again through true penitence. Let them be humble in heart and in body, keeping to moderation both in food and in dress, avoiding altogether dissensions and rivalries, and putting aside entirely any bitterness or envy, so that thus armed with spiritual and material weapons they may the more fearlessly fight against the enemies of the faith, relying not on their own power but rather trusting in the strength of God. Let nobles and the powerful in the army, and all who abound in riches, be led by the holy words of prelates so that, with their eyes fixed on the crucified one for whom they have taken up the badge of the cross, they may refrain from useless and unnecessary expenditure, especially in feasting and banquets, and let them give a share of their wealth to the support of those persons through whom the **work of God** may prosper; and on this account, according to the dispensation of the prelates themselves, they may be granted remission of their sins” (First Council of Lyons [A.D. 1245], accessed 1 Sept 2005; from: <http://www.geocities.com/Heartland/Valley/8920/churchcouncils/Ecum13.htm#On%20excommunication%201>; Internet; emphasis mine).

⁶⁸⁴Jonathan Riley-Smith, *What Were the Crusades?* 3rd ed (San Francisco: Ignatius, 1977, 1992, 2002), 37.

⁶⁸⁵“We therefore having determined to use all our endeavors, and to imploy all our care, as we are bound by the duty of our Pastoral charge, to root up and extirpate such a detestable Sect, and the foresaid execrable Errors, that they may not spread further, and that the hearts of believers may not be damnably perverted from the *Catholick* Church; and to repress such rash undertakings; & having special confidence in the Lord concerning your Learning, your ripeness in counsel, your zeal in the faith, and your experience in the management of affairs; and in like manner hoping that you will truly and faithfully execute the things which we shall think good to commit unto you for extirpating such errors; we have thought good to constitute you at this time, **for the Cause of God and the Faith**, the Nuntio Commissioner of us, and of the Apostolic See, within the Dominions of our beloved Son *Charls* Duke of *Savoy*, and the *Delphinat*, and the Cities and Diocess of *Vienna*, and *Sedun*, and the adjacent Provinces, Cities, Lands and places whatsoever, to the end that you should cause the same Inquisitor to be received and admitted to the free exercise of his Office, and that you should induce the followers of the most wicked Sect of the *Waldenses*, and all others polluted with any other Heretical pravity whatsoever, to abjure their Errors, and to obey the Commandments of the same Inquisitor, and give way to your seasonable remedies: And that you may do this so much the more easily, by how much the greater Power and Authority is given you by us, to wit, a Power, that by your self, or by some other person or persons, you may admonish and require most instantly all Archbishops, and Bishops seated in ... and command them by vertue of Holy obedience, that together with our Venerable Brethren ..., to execute the Office which is enjoyned you with the forenamed Inquisitor, a man no doubt endued with Learning and fervent Zeal for the salvation of souls, they do assist you in the premises; and together with you be able and willing to *proceed to the execution thereof against the forenamed Waldenses, and all other Hereticks whatsoever, to rise up in Arms against them, and by joint communication of processes, to tread them under foot, as venomous Adders*, and to procure diligently that the people committed to their charge do persist in the confession of the true Faith, and be confirmed therein... And to enjoyn that all the moveable and immoveable goods of the Hereticks may be lawfully seized and given away by any body whatsoever; and to make a booty of all goods which the Hereticks bring, or cause to be brought unto the territories of Catholicks, or carry, or cause to be carried out of the same ... and that they abstain from all commerce with the aforesaid Hereticks: And to declare, that neither they nor any others, who by any contract or otherwise are in any sort bound unto them to perform or pay any thing, are henceforth at all obliged, or by the same authority can be compelled thereunto” (Samuel Morland, *History of the Evangelical Churches of the Valleys of Piedmont* [London, 1658; Gallatin, TN: Church History Research and Archives, 1982], 199-200, 201, 203).

⁶⁸⁶For example, Chuck Colson wrote, “Salvation does not consist simply of freedom from sin; salvation also means being restored to the task we were given in the beginning—the **job of creating culture**” (Charles Colson and Nancy Pearcey, *How Now Shall We Live?* 295; emphasis mine).

- Acts 13:41, “For I work a work in your days, A work which ye shall in no wise believe, if one declare it unto you”
- Acts 14:26-27, “From there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had accomplished [εἰς τὸ ἔργον ὃ ἐπλήρωσαν]. When they had arrived and gathered the church together, they *began* to report all things that God had done [ἐποίησεν ὁ θεός] with them and how He had opened a door of faith to the Gentiles”
- Acts 21:19, “After he had greeted them, he *began* to relate one by one the things which God had done [ἐποίησεν ὁ θεός] among the Gentiles through his ministry”
- Rom 14:20, “Do not tear down the work of God for the sake of food”
- 1 Cor 9:1-2, “Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord”
- 1 Cor 15:58, “Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not *in vain* in the Lord”
- 1 Cor 16:10, “Now if Timothy comes, see that he is with you without cause to be afraid; for he is doing the Lord's work, as I also am.”
- 2 Cor 6:1, “And working together [Συνεργοῦντες] *with Him*, we also urge you not to receive the grace of God in vain”
- Phil 2:30, “because he came close to death for the work of Christ”

Conclusion: Many other verses draw on evangelism as the work of God:

- Col 4:3, “meanwhile praying also for us, that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in chains”
- 1 Thess 2:13, “For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted *it not as* the word of men, but *for* what it really is, the word of God, which also performs its work in you who believe”

d. Evangelism as THE WORK OF MAN (i.e. man is not idle in the work!):⁶⁸⁷

Examples:

- 1 Cor 3:9, “For we are God’s fellow workers” [θεοῦ γὰρ ἔσμεν συνεργοί]
- 2 Cor 6:1, “And working together [Συνεργοῦντες] *with Him*”
The very next verb used for man working together with God is παρακαλέω, meaning beseech, urge, exhort
Closely followed by λέγει γὰρ, “For He says”
- 1 Thess 3:2 [citing both BYZ-NKJ and NA27-NAS]:
BYZ: “...διάκονον τοῦ θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ...”
NKJ: “minister of God, and our fellow laborer in the gospel of Christ”
NA27: “...συνεργὸν τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ...”
NAS: “God’s fellow worker in the gospel of Christ”

John the Baptist fulfilled his work, Acts 13:25

1) Other verses emphasizing evangelism as the work of man:

- Acts 12:25, “And Barnabas and Saul returned from Jerusalem when they had fulfilled their mission [the service], taking along with *them* John, who was also called Mark”
- Acts 13:2, “Set apart for Me Barnabas and Saul for the work to which I have called them”
- Acts 14:26-27, “From there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had accomplished [εἰς τὸ ἔργον ὃ ἐπλήρωσαν]. When they had arrived and gathered the church together, they *began* to report all things that God had done [ἐποίησεν ὁ θεός] with them and how He had opened a door of faith to the Gentiles”
- Acts 19:21, “Now after these things were finished [fulfilled, accomplished], Paul purposed in the spirit to go to Jerusalem after he had passed through Macedonia and Achaia, saying, ‘After I have been there, I must also see Rome.’”
- 1 Cor 3:5-8, “What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave *opportunity* to each one. I planted, Apollos watered, but God was causing the growth. So then neither the one who plants nor the one who waters is anything, but God who causes the growth. Now he who plants and he who waters are one; but each will receive his own reward according to his own labor [κατὰ τὸν ἴδιον κόπον]”

⁶⁸⁷Also see Chapter 11, “God and Man in Evangelism” which further considers this mystery, wherein the temporal touches the eternal.

1 Cor 3:9-15, “For we are God's fellow workers [θεοῦ γὰρ ἔσμεν συνεργοί]; you are God's field, God's building. According to the grace of God which was given to me, as a wise master builder [ὡς σοφὸς ἀρχιτέκτων] I laid a foundation, and another is building upon it. But let each man be careful how he builds upon it. For no man can lay a foundation other than the one which is laid, which is Jesus Christ. Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, each man's work [ἐκάστου τὸ ἔργον] will become evident; for the day will show it, because it is *to be* revealed with fire; and the fire itself will test the quality of each man's work [ἐκάστου τὸ ἔργον]. If any man's work [τινος τὸ ἔργον] which he has built upon it remains, he shall receive a reward. If any man's work [τινος τὸ ἔργον] is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire”

1 Cor 9:1, “Are you not my work [τὸ ἔργον μου] in the Lord?”

Phil 2:16, “holding fast the word of life, so that in the day of Christ I may have cause to glory because I did not run in vain nor toil in vain”

2 Tim 4:5, “do the work of an evangelist [ἔργον ποιήσον εὐαγγελιστοῦ]”

2) Verb describing the spiritual battle or agonizing difficulty of this work:

a) συναθλέω (2 NT uses) – meaning to fight or contend beside:

Phil 1:27, “Only conduct yourselves in a manner worthy of the gospel of Christ; so that whether I come and see you or remain absent, I may hear of you that you are standing firm in one spirit, with one mind **striving together** for the faith of the gospel”

Phil 4:3, “Indeed, true comrade, I ask you also to help these women who have **shared my struggle in the cause of** the gospel, together with Clement also, and the rest of my fellow workers, whose names are in the book of life”

3) So strongly did Paul see his role in the salvation of others that he wrote:

Rom 1:5-6, “through whom we have received grace and apostleship to bring about *the* obedience of faith among all the Gentiles, for His name's sake, among whom you also are the called of Jesus Christ”

The phrase, “to bring about *the* obedience of the faith” comes from the Greek: εἰς ὑπακοὴν πίστεως

Therefore the NAS (quoted above) supplied the verb “bring about”

The verse might also read: “through whom we have received grace and apostleship unto obedience of faith...”

The issue involved seems to be this: is the obedience described in Rom 1:5 the obedience of the recipients of the Gospel (“all the Gentiles”) or the obedience of those receiving grace to make known this Gospel unto “all the Gentiles”?

Perhaps this chart will help:

On the Translation of εἰς ὑπακοὴν πίστει in Romans 1:5 in English Bible Translation History

Wycliffe 2 nd ed (1388)	Tyndale (1534)	Coverdale (1535)	Geneva (1560); cf. Bishops	KJV (1611, 1769)	Murdock (1851)*	ASV (1901)	Bible in Basic English (1949)**	RSV (1952)	NAS (1977)	NIV (1984)	NJB ^z (1985)	God's Word for the Nations (1995)	NLT (2004)
	To bring .. that is	To set up the ... under	Might be given unto		To the end that	[name]'s sake	To make disciple	To bring about ... for the sake of	To bring about ... [name]'s sake	To call people from ... that comes from	Of winning the ... for the honour of	Who bring people ... that is asso- ciated with ... This is the honor of	To tell ... every- where what God has done for them, so that they will ... bring glory
to obeie to the feith in alle folkis for his name	to bringe all maner hethe people vnto obedienc e of the fayth that is in his name	amonge all Heythen, to set vp the obedienc e of fayth vnder his name	(that obedienc e might be giuen vnto the faith) in his Name among al the Gentiles	for obedienc e to the faith among all nations, for his name	among all the Gentiles, to the end that they may obey the faith in his name	unto obedienc e of faith among all the nations, for his name's sake	to make disciples to the faith among all nations, for his name	to bring about the obedienc e of faith for the sake of his name among all the nations	to bring about <i>the</i> obedienc e of faith among all the Gentiles, for His name's sake	for his name's sake, ... to call people from among all the Gentiles to the obedienc e that comes from faith	of winning the obedienc e of faith among all the nations for the honour of his name	who bring people from every nation to the obedienc e that is associat ed with faith. This is for the honor of his name	to tell Gentiles every- where what God has done for them, so that they will believe and obey him, bringing glory to his name

*The Murdock translation of the Syriac translated "apostleship" as "mission", which creates an interesting read by removing the theologically loaded term "apostle": "by whom we have received grace, and a mission among all the Gentiles, to the end that they may obey the faith in his name"

**The Cambridge "Bible in Basic English" (NT, 1949) substituted "to make disciples" for "unto obedience." The whole verse reads: "Through whom grace has been given to us, sending us out to make disciples to the faith among all nations, for his name"

Rom 11:14, "if somehow I might move to jealousy my fellow countrymen and [I might] save some of them."

Paul used the Greek verb σώζω in the first person singular aorist subjunctive, σώσω, meaning "I might save";

With the addition of the "and" and "some of them" the Greek reads: καὶ σώσω τινὰς ἐξ αὐτῶν

1 Cor 9:22, "To the weak I became weak, that I might win the weak; I have become all things to all men, that I may by all means save some"

If the adverb does not split the last verbal phrase, it would read, "that by all means **I may save** [σώσω] some";

Same form as Rom 11:14, the order of the "some" is reversed: ἵνα πάντως τινὰς σώσω
Paul was quite secure that he had a role in other persons being saved!

By the way, the exact same form of the Greek verb σώζω is used from the mouth of Jesus in John 12:47:

John 12:47 "And if anyone hears My sayings, and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world"

Col 1:24, "Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body (which is the church) in **filling up that which is lacking** in Christ's afflictions"

The issue was not that Paul was crucified for anyone (1 Cor 1:13), but rather that his role as evangelist was necessary, as part of God’s work and plan, for the salvation of others!

e. Evangelism as the work of God and Man:

Acts 14:26-27, “From there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had accomplished [εἰς τὸ ἔργον ὃ ἐπλήρωσαν]. When they had arrived and gathered the church together, they *began* to report all things that God had done [ἔποίησεν ὁ θεὸς] with them and how He had opened a door of faith to the Gentiles”

1 Cor 3:9, “For we are God's fellow workers [θεοῦ γὰρ ἔσμεν συνεργοί]; you are God's field, God's building”

1 Cor 9:23, “And I do all things for the sake of the gospel, that I may become a fellow partaker of it”

1 Cor 15:10, “But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me”

2 Cor 3:2-4, “You are our letter, written in our hearts, known and read by all men; being manifested that you are a letter of Christ, cared for by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts. And such confidence we have through Christ toward God.”

Consider the uses of all three persons of the Trinity, “Christ,” “Spirit,” and “God,” signifying the interrelationship of human work with the godhead—how many more verses would this section have if we considered “working with Christ” or “colaboring with the Spirit”?

2 Cor 6:1, “And working together *with Him*, we also urge you not to receive the grace of God in vain”

Three IBS/ABS Translations of 2 Corinthians 6:1

Byzantine Textform	New American Standard (1977)	ABS' Contemporary English Version (1991)	IBS' French <i>Le Semeur</i> (1992, 1999)*	ABS' Good News Translation (1993)
Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δεξασθαι ὑμᾶς	And working together <i>with Him</i> , we also urge you not to receive the grace of God in vain	We work together with God, and we beg you to make good use of God's kindness to you.	Also, we who work together in this task, we invite you to not allow the grace that you received from God to be without effect.	In our work together with God, then, we beg you who have received God's grace not to let it be wasted.
		Notice this translation's typical removal of the concept of "in vain", changing it into the positive "make good use of"	Note the removal of the link between God and man in the word "working together" (from 5:21), adapting it to mean that men work together. Note also that grace must be "received" [as in the sacraments]	Again, the reception of grace is made passive, something to be received

*My translation of "Aussi, nous qui travaillons ensemble à cette tâche, nous vous invitons à ne pas laisser sans effet la grâce que vous avez reçue de Dieu."

Conclusion:

While evangelism is the work of God, while its power is the Word of God, it is a work to which God calls men, and which then also becomes the work of men!

For a further discussion of this issue, see Chapter 11, “God, Prayer, and Fasting in Evangelism,” and the Section “God and Man in Evangelism”

5. RESULT of Evangelism Ministry:

Chart of Verbs Used for the Result of Evangelism Ministry

Salvation Heard and Understood/ Salvation Urged	Salvation Urged/ Salvation Occurs	Metaph./ Result/ OT Precedents/ Profitable & Unprofitable Ministry	Profitable & Unprofitable Ministry, 1 Cor 14/ Results	Results of Evangelism
<p>ἀκούω and cognates</p> <p>1) ἀκούω, “hear” (13): ἀκούω + πληροφορέω, “hear + fulfill” (1); ἀκούω + πιστεύω, “hear + believe” (9); ἀκούω + λαμβάνω, “hear + receive” (3); ἀκούω + ποιέω, “hear + do” (5);</p> <p>n1) ἡ ἀκοή, “hearing” (5): ἡ ἀκοή + ἀκούω, “hearing + hear” (2); ἡ ἀκοή + πιστεύω, “hearing + believe” (2); ἡ ἀκοή + ἡ πίστις, “hearing + faith” (2); ἡ ἀκοή + ἀκούω + ἡ πίστις, “hearing + hear + faith” (1); ἡ ἀκοή + εἰσακούω + ἡ φωνή, “hearing + harkening + voice” (1)</p> <p>2) εἰσακούω, “harken” (0);</p> <p>3) προακούω, “hear beforehand” (1);</p> <p>4) ὑπακούω, “obey” (1);</p> <p>n2) τὸ νόημα, understanding (2);</p> <p>5) ἐπακροάομαι (1).</p> <p>Salvation Urged</p> <p>Exemplified:</p> <p>6) μετανοέω, “repent” (2);</p> <p>7) πιστεύω, “believe” (6);</p> <p>8) πείθω [active], “persuade” (5);</p> <p>9) ἐπιστρέφω, “turn” (4);</p> <p>10) σώζω, “save” (3);</p> <p>11) κερδαίνω, “win” (5).</p> <p>Forceful Terms:</p> <p>12) ἀναγκάζω, “compel” (1);</p> <p>13) ἀρπάζω, “take by force” (1);</p> <p>14) ἵστημι, “made” (0).</p>	<p>Salvation Occurs</p> <p>Outward Acceptance</p> <p>15) ἐπικαλέω/ ἐπικαλέομαι, “call upon” (2 + 24 OT!).</p> <p>Inward Acceptance:</p> <p>16) πιστεύω, “believe” (28): πιστεύω + ἐπιστρέφω, “believe + turn” (1);</p> <p>17) παραλαμβάνω, “received” (3);</p> <p>18) δέχομαι, “receive” (10): δέχομαι + μετ’ εἰρήνης, “received ... with peace” (1);</p> <p>19) πείθω (passive), “were persuaded” (4);</p> <p>20) ἐπιστρέφω, “turned” (2);</p> <p>21) ἔρχομαι + ἡ ἐπίγνωσις + ἡ ἀλήθεια, “come unto knowledge of the truth” (2);</p> <p>22) ὑπακούω + ἡ πίστις, “obey + faith” (1);</p> <p>n3) ἡ ὑπακοή + ἡ πίστις, “obedience + faith” (2).</p> <p>Spiritual Transformation:</p> <p>23) γεννάω, “to beget” (2);</p> <p>24) μαθητεύω, “disciple won/made” (4).</p> <p>Divine Process:</p> <p>25) οὐ + δίδωμι, “not give”</p> <p>26) ὁ κύριος + λέγω + μὴ + φοβέω + λαλέω + μὴ + σιωπάω, The Lord said... (1)</p> <p>27) ἀκούω + μανθάνω + ἔρχομαι, “hear + learn + come” (1)</p> <p>28) ἐνάρχομαι + τὸ ἔργον + ἀγαθός, “to begin + work + good” (1).</p>	<p>Metaphorical:</p> <p>29) διανοίγω, “open” (1);</p> <p>n4) ὁ καρπός, “fruit” (4);</p> <p>n5) ἡ ἀπαρχή, “firstfruit” (2).</p> <p>Result:</p> <p>n6a) εἰς Χριστὸν, “in Christ” (4);</p> <p>n6b) ἐν Χριστῷ, “in Christ” (97 total);</p> <p>n6c) Χριστὸς ἐν ὑμῖν, Christ in you (4);</p> <p>n7) ἐπιστολή + Χριστός, (1).</p> <p>Further OT Precedents:</p> <p>30) συνθέλω, “consent” (0);</p> <p>p1) καὶ ἀπὸ τῶν δικαίων τῶν πολλῶν, “they that [turn] many to righteousness” (0)</p> <p>Profitable & Unprofitable Ministry, 1 Cor 14</p> <p>31) οὐδεὶς γὰρ ἀκούει [ἀκούω], “no one can hear”;</p> <p>n8) ἡ οἰκοδομή, “edification” (3)</p> <p>n9) ἡ παρακλήσις, “exhortation”;</p> <p>n10) ἡ παραμυθία, “consolation.”</p> <p>32) οἰκοδομέω, “to edify” (2).</p> <p>33) ὠφελέω, “profit”;</p> <p>n11) ἡ ἀποκάλυψις, “revelation”;</p> <p>n12) ἡ γνῶσις, “knowledge”;</p> <p>n13) ἡ προφητεία, “prophecy”;</p> <p>n14) ἡ διδασχία, “teaching.”</p> <p>a1) ἄδηλος + ἡ φωνή, “unclear + sound”;</p> <p>34) παρασκευάζω, “prepare himself.”</p> <p>a2) εὐσημος, “clear”;</p> <p>35) γινώσκω + λαλέω, “know + say.”</p>	<p>Profitable & Unprofitable Ministry, 1 Cor 14 (cont)</p> <p>36) μὴ + εἰδῶ, “not + know.”</p> <p>n15) ἡ γλῶσσα + ἄκαρπος, “a tongue + unfruitful.”</p> <p>37) λόγους διὰ τοῦ νοός μου λαλῆσαι, “speak words with my mind”;</p> <p>38) κατηχέω, “teach.”</p> <p>39) ἐλέγχω, “convict”;</p> <p>40) ἀνακρίνω, “to examine”;</p> <p>41) γίνομαι + φανερός, “be + disclosed”;</p> <p>42) πίπτω + τὸ πρόσωπον, “fall + face”;</p> <p>43) προσκυνέω, “worship.”</p> <p>Salvation Rejected</p> <p>44) σκληρύνω:, [pass] “to become stubborn”;</p> <p>45) ἀπειθέω, “to be disobedient”;</p> <p>46) ἀπιστέω, “not believing”;</p> <p>47) ζηλώω, “being moved to jealousy”;</p> <p>48) πίμπλημι + ὁ ζῆλος, “filled with jealousy”;</p> <p>49) ἀντιτάσσομαι, “resist, oppose”;</p> <p>50) βλασφημέω, “blaspheme.”</p> <p>Results of false prophesying</p> <p>51) διαστρέφω, “turn away” [from the faith];</p> <p>52) ἀνατρέπω, “overturn” [whole households].</p> <p>Metaphorical Results</p> <p>General Results:</p> <p>53) λάμπω + τὸ φῶς, “shine + the light” (1);</p> <p>n16) ἡ ὄσμη, “an aroma” (2);</p> <p>n17) ἡ εὐωδία, “a fragrance” (1);</p> <p>54) ἐγγίζω + ἡ βασιλεία, “Kingdom + comes near” (2).</p>	<p>Particular Results:</p> <p>55) ζωγράφω, “taking men alive” (2)</p> <p>56) ἀρπάζω, “snatching” (1);</p> <p>57) ἔλκω/ἐλκύω, “draw, drag” (20);</p> <p>58) Heb. laqach, “to snatch” (0)</p> <p>n18) τὸ τέκνον + μᾶλλον, “more + children” (0)</p> <p>59) οἰκοδομέω, “built up” (1);</p> <p>60) οὐ κενὴ γέγονεν, “was not in vain” (1).</p> <p>Results to the Evangelist:</p> <p>61) Confession [ὁμολογέω] before men yields confession of Christ (2).</p> <p>Deliverance from guilt:</p> <p>62) ῥύομαι, deliverance (0);</p> <p>63) σώζω, save (1);</p> <p>64) καλύπτω, cover (1).</p> <p>Edification occurs:</p> <p>n19) ἡ κοινωνία, participation (1);</p> <p>n20) ὁ συγκαινωνός, fellow-partaker (1).</p> <p>Extreme rejoicing:</p> <p>65) περισσεύω, abounds (1).</p> <p>God is glorified:</p> <p>66) μεγαλύνω, exalting (1).</p> <p>Lasting spiritual fruit:</p> <p>n21) Crown of glory (1);</p> <p>n22) Glory and joy (1).</p> <p>Purpose for living:</p> <p>67) ζάω, We live (1).</p> <p>Divine result:</p> <p>68) κλητός, calling (1).</p>

a. **Salvation heard—received or rejected:**

1) ἀκούω and cognates:

1) ἀκούω (verb, 437 NT uses) to hear; heed, listen to; understand; [cause to] hear or learn of; learn; [give a] hearing:

(1) Used in triplicate form:

Matt 13:17, “For truly I say to you, that many prophets and righteous men desired to see what you see, and did not see *it*; and **to hear what you hear, and did not hear *it***”

Byz: καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν

Notice that the parallel “seeing” used two verbs: ὁράω, βλέπω, and ὁράω

(2) Used in duplicate form:

Matt 13:9

Matt 13:9 (NAS), “He who has ears, let him hear.”

N/A27: ὁ ἔχων ὦτα ἀκούετω

Matt 13:9 (NKJ), “He who has ears to hear, let him hear!”

Byz: Ὁ ἔχων ὦτα ἀκούειν ἀκούετω.

Similarly Matt 11:15; 13:43

Matt 13:13 “Therefore I speak to them in parables; because while seeing they do not see, and while **hearing they do not hear**, nor do they understand [συνίημι]”

(3) Used in parallel with συνίημι (to understand):

Matt 15:10, “And after He called the multitude to Him, He said to them, “Hear, and understand”

(4) Other uses:

Matt 18:15 “And if your brother sins, go and reprove him in private; if **he listens** to you, you have won your brother”

Matt 18:16, “But if **he does not listen to you**, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed”

Matt 19:22, “But when the young man **heard** this statement, he went away grieved; for he was one who owned much property”

Matt 19:25, “And when the disciples **heard this**, they were very astonished and said, ‘Then who can be saved?’”

Matt 20:30, “And behold, two blind men sitting by the road, **hearing** that Jesus was passing by, cried out, saying, “Lord, have mercy on us, Son of David!”

Matt 22:22, And **hearing this**, they marveled, and leaving Him, they went away”

Matt 22:33, “And when the multitudes **heard this**, they were astonished at His teaching”

(5) OT uses (see “A Proclaimed or Spoken Witness in the OT”):

Deut 4:6, “In the sight of the peoples **who will hear** all these statutes”

Deut 18:19, “And it shall come about that whoever will not **listen** to My words which he shall speak in My name, I Myself will require *it* of him”

Deut 32:1, “Give ear, O heavens, and let me speak; And let the earth **hear** the words of my mouth”

b) Combinations with the verb ἀκούω:

(1) ἀκούω + πληροφορέω (to fill, fulfill, accomplish) the κήρυγμα (preaching):

2 Tim 4:17, “But the Lord stood with me, and strengthened me, in order that through me **the proclamation might be fully accomplished**, and that all the Gentiles **might hear**; and I was delivered out of the lion's mouth.”

(2) ἀκούω + πιστεύω (to believe):

Luke 8:12, “And those beside the road are **those who have heard**; then the devil comes and takes away the word from their heart, so that **they may not believe** and be saved”

John 5:24, “Truly, truly, I say to you, **he who hears** My word, and **believes** Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life”

John 12:47 (NKJ), “And if anyone **hears** My words and **does not believe** [NA27, φυλάσσω], I do not judge him; for I did not come to judge the world but to save the world”

Acts 4:4 (NKJ), “However, many of those who **heard** the word **believed**; and the number of the men came to be about five thousand”

Acts 13:48, “And when the Gentiles **heard this**, they *began* rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life **believed**”

Acts 15:7, “And after there had been much debate, Peter stood up and said to them, “Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles **should hear** the word of the gospel and **believe**”

Acts 18:8 (NKJ), “Then Crispus, the ruler of the synagogue, **believed** on the Lord with all his household. And many of the Corinthians, **hearing, believed** and were baptized”

Rom 10:14, “How then shall they call upon Him in whom **they have not believed?** And how **shall they believe** in Him whom **they have not heard?** And how **shall they hear** without a preacher?”

Eph 1:13, “In Him, you also, after **listening** to the message of truth, the gospel of your salvation—**having also believed**, you were sealed in Him with the Holy Spirit of promise”

[Because the verb ἀκούω translated as “listening” (in the NAS) is in the aorist tense, the NKJ use of “you heard,” while not translating it as a participial (ἀκούσαντες), seems to place more emphasis on the punctiliar element of aorist use of hearing]

(3) ἀκούω + λαμβάνω (to receive):

Matt 13:20, “And the one on whom seed was sown on the rocky places, this is the man who hears the word, and immediately receives it with joy” (cf. Mark 4:16; Luke 8:13 uses δέχομαι)

John 3:32, “What He has seen and heard, of that He bears witness; and no man receives His witness”

Rev 3:3, “Remember therefore what you have received and heard; and keep *it*, and repent”

(4) ἀκούω + ποιέω (to do):

Matt 7:24, “Therefore everyone who hears these words of Mine, and acts upon them, may be compared to a wise man, who built his house upon the rock” (cf. Luke 6:47)

Matt 7:26, “And everyone who hears these words of Mine, and does not act upon them, will be like a foolish man, who built his house upon the sand” (cf. Luke 6:49)

Luke 8:21, “But He answered and said to them, ‘My mother and My brothers are these who hear the word of God and do it.’”

John 9:31, “We know that God does not hear sinners; but if anyone is God-fearing, and does His will, He hears him”

Acts 2:37, “Now when they heard *this*, they were pierced to the heart, and said to Peter and the rest of the apostles, ‘Brethren, what shall we do?’”

n1) ἡ ἀκοή (noun, 24 NT uses), [that which is] **heard** (faculty of hearing; organ of hearing; hearing; report; fame; message; preaching):

(1) Used in triplicate:

Romans 10:16-17 (NKJ), “But they have not all obeyed the gospel. For Isaiah says, ‘Lord, who has believed our **report?**’ So then faith *comes* by **hearing**, and **hearing** by the word of God”

(2) Other uses:

Acts 17:20, “For you are bringing some strange things to our **ears**; we want to know therefore what these things mean.”

1 Thess 2:13 (NKJ), “For this reason we also thank God without ceasing, because when you received the word of God which **you heard** from us, you welcomed *it* not *as* the word of men, but as it is in truth, the word of God, which also effectively works in you who believe”

Tim 4:4 (NKJ), “and they will turn *their ears* away from the truth, and be turned aside to fables”

Heb 5:11, “Concerning him we have much to say, and *it is* hard to explain, since you have become dull of **hearing**”

(3) Verbal combinations with the noun ἡ ἀκοή:

(a) ἡ ἀκοή + ἀκούω (to hear):

Matthew 13:14, “And in their case the prophecy of Isaiah is being fulfilled, which says, ‘You will keep on **hearing**, but **will not understand**; And you will keep on seeing, but will not perceive...’”

Acts 28:26, “saying, ‘Go to this people and say, “You will keep on **hearing**, but **will not understand**; And you will keep on seeing, but will not perceive””

Cf. Exod 15:26; 19:5; 23:22; Deut 11:22; 28:2; 2 Sam 22:45; 1 Kings 10:7; 2 Chron 9:6; Psa 17:45; Job 37:2; 42:5; Obad 1:1; Jer 6:24; 17:24; 31:18; 49:14, 23; similarly Deut 11:13; 15:5; 28:1; Hab 3:2; Isa 6:9

(b) ἡ ἀκοή + πιστεύω (to believe):

John 12:38, “that the word of Isaiah the prophet might be fulfilled, which he spoke, ‘LORD, who **has believed** our **report?** And to whom has the arm of the Lord been revealed?’”

Rom 10:16, “However, they did not all heed the glad tidings; for Isaiah says, ‘LORD, who **has believed** our report?’”

(c) ἡ ἀκοή + ἡ πίστις (faith):

Gal 3:2, “This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or **by hearing with faith?**”

ἐξ ἀκοῆς πίστεως

Gal 3:5, “Does He then, who provides you with the Spirit and works miracles among you, do it by the works of the Law, or **by hearing with faith?**”

ἐξ ἀκοῆς πίστεως

(d) ἡ ἀκοή + εισακούω (to [really] hear) + ἡ φωνή (voice) + ἀκούω (to hear):

Deut 28:1-2, “Now it shall be, if you will diligently obey [ἡ ἀκοή + εισακούω + ἡ φωνή] the LORD your God, being careful to do all His commandments which I command you today, the LORD your God will set you high above all the nations of the earth. And all these blessings shall come upon you and overtake you, if you will obey [ἡ ἀκοή + ἀκούω + ἡ φωνή] the LORD your God.”

And negation: μή (not) + εισακούω (to [really] hear; thus, obey) + ἡ φωνή (voice):

Deut 28:15, “But it shall come about, if you will not obey the LORD your God, to observe to do all His commandments and His statutes with which I charge you today, that all these curses shall come upon you and overtake you.”

(f) εὐαγγελίζω + ἡ ἀκοή + ἡ πίστις (faith) + ἀκούω (to hear):

Heb 4:2, “For indeed we have had good news preached [εὐαγγελίζω] to us, just as they also; but the word **they heard** [ἀκοή] did not profit them, because it was not united by faith [πίστις] in those who heard [ἀκούω]”

2) εισακούω (verb; 214 LXX uses; 5 NT uses), to listen or to hear; esp. to give ear or heed:

In NT:

Of man thinking himself heard in prayer, Matt 6:7

Of God hearing prayer, Luke 1:13; Acts 10:31; Heb 5:7

Of God speaking to His people through a people of strange tongue:

1 Cor 14:21, “In the Law it is written, ‘By men of strange tongues and by the lips of strangers I will speak to this people, and even so they will not listen to Me,’ says the Lord.”

In the OT:

Of giving heed to the voice of the Lord:

Deut 4:30, “When you are in distress and all these things have come upon you, in the latter days, you will return to the LORD your God and **listen** to His voice”; Deut 11:13; 15:5; 27:10

Of giving heed to the false teaching of a family member:

Deut 13:8, “you shall not yield to him or **listen** to him; and your eye shall not pity him, nor shall you spare or conceal him”

μή + εισακούω + ποιέω:

Deut 28:15, “But it shall come about, if you **will not obey** [μή + εισακούω] the LORD your God, to observe **to do** [ποιέω] all His commandments and His statutes with which I charge you today, that all these curses shall come upon you and overtake you.”

Deut 28:58, “If you are **not careful to observe** [μή + εισακούω + ποιέω] all the words of this law which are written in this book, to fear this honored and awesome name, the LORD your God.”

3) προακούω (verb, hapax) to hear beforehand:

Col 1:5, “...because of the hope laid up for you in heaven, of which **you previously heard** in the word of truth, the gospel...”

[Byz] ἦν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου

4) ὑπακούω (verb, 21 NT uses) to listen (hence, to obey):

Rom 10:16 (KJV), “But they have not all **obeyed** the gospel. For Esaias saith, Lord, who hath believed our report?”

[Byz] Ἀλλ’ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ.

- n2) τὸ νόημα (6 total NT uses), understanding, that is the result of “hearing” (Fr. *entendement*):
 2 Cor 3:14 (Noyes), “But their **understandings** were blinded; for until this day, when the old covenant is read, the same veil remaineth, since it is not unveiled to them that it is done away in Christ.”
 2 Cor 4:4 (Noyes), “in whom the God of this world blinded the **understandings** of the unbelieving, so that they cannot behold the light of the gospel of the glory of Christ, who is the image of God.”
- 5) ἐπακροάομαι (1 NT use), meaning to listen to—in the sense of overhearing:
 Acts 16:25, “But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners **were listening** to them.”

b. Salvation urged:

- 6) μετανοέω, “**repent**” [as verb, describing the commitment to Christ], Mark 6:12; Acts 2:38; 3:19; 8:22; 17:30:
 a) Acts 26:20, “I preached that they should **repent** [μετανοεῖν] and turn to God and prove their repentance [τῆς μετανοίας] by their deeds.”
 b) Acts 11:18, “God has granted to the Gentiles also the **repentance** [as a noun] *that leads to life*”
- 7) πιστεύω – “**believe**” [as needful or an imperative], Matt 9:28; Mark 9:23-24; Luke 8:12-13, 50; 24:25; John 1:7, 12; 3:12, 18; 5:47; 8:24, 45-46; 10:37-38; 11:25-26; 12:36; 13:19; 14:1, 10-11, 29; 19:35; 20-30-31; Acts 19:4; Rom 10:9:
 a) Mark 1:15, “and saying, ‘The time is fulfilled, and the kingdom of God is at hand; repent and **believe** in the gospel’”
 b) Mark 5:36, “But Jesus, overhearing what was being spoken, said to the synagogue official, ‘Do not be afraid *any longer*, only **believe**’”
 c) John 6:39, “Jesus answered and said to them, ‘This is the work of God, that you **believe** in Him whom He has sent’”
 d) Acts 15:7, “After there had been much debate, Peter stood up and said to them, “Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and **believe**”
 e) Acts 16:31, “They said, ‘**Believe** in the Lord Jesus, and you will be saved, you and your household’”
 f) Acts 26:27, “King Agrippa, do you **believe** the Prophets? I know that you do.”
- 8) πείθω (passive voice) – “**persuaded**” (cf. Acts 21:14):
 a) “But he said to him, ‘If they do not listen to Moses and the Prophets, they will not be **persuaded** even if someone rises from the dead,’” Luke 16:31
 b) “And some of them were **persuaded** [ἐπίσθησαν] and joined [προσεκληρώθησαν] Paul and Silas,” Acts 17:4
 c) “This Paul has **persuaded** and turned away a considerable number of people,” Acts 19:26
 d) “When they had set a day for Paul, they came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the kingdom of God and trying to **persuade** them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening. Some were being **persuaded** by the things spoken, but others would not believe,” Acts 28:23-24
 e) In the LXX, the verb persuaded is used to refer to “trusting” in Deut 28:52, wherein the people “trusted” in their strong and high walls; in this case the translators of the LXX used πείθω in the active voice to translated the Hebrew בָּטְחוּ (baw-takh; meaning to trust; e.g. Psa 37:3).
- 9) ἐπιστρέφω, turn (489 uses in LXX and NT; 37 uses in NT):
 a) Some OT uses:
 (1) Psa 51:13, “*Then* I will teach transgressors Thy ways, And sinners **will be converted** [Heb *shuwb*] to Thee”
 (2) Psa 116[114]:7, “**Return** to your rest, O my soul, For the LORD has dealt bountifully with you”
 (a) Hebrew: *shuwb* (meaning “turn”);
 (b) Latin: *convertere* (meaning “be ye converted”)
 (3) Isa 6:10 (KJV), “Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and **convert**, and be healed”
 (4) There are many more OT examples of the use of this verb for a spiritual turning, e.g. Jer 3:10; 5:3; 8:5; Ezek 14:6; 18:30

- b) Acts 3:19-20, “Repent therefore and **return**, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Jesus, the Christ appointed for you”

Some Translations of ἐπιστρέφω in Acts 3:19

NA27	VUL	WYC	GEN	KJV	Douay-Rheims	NAS	NKJ	NIV / GNT	CSB / NET	CEV*
μετανοήσατε οὖν καὶ ἐπιστρέψατε	paenitemini igitur et conver- timini	Therfor be ye repentaunt, and be ye conuertid	Amend your liues therefore, and turne	Repent ye therefore, and be converted	Be penitent, therefore, and be converted	Repent therefore and return	Repent therefore and be converted	Repent, then, and turn to God	Therefore repent and turn back	So turn to God! Give up your sins

*Apparently, the ABS' Contemporary English Version, having received the imprimatur of a Bishop of the Church of Rome, subsumes both the verbs “repent” and “be converted” as one verb, “turn”. The next verse is less of a result clause and even more tentative, after being separated by a period from the prior clause, “Then that time will come when the Lord will give you fresh strength”

- c) Acts 14:15, “and saying, ‘Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you in order that **you should turn** from these vain things to a living God, who made the heaven and the earth and the sea, and all that is in them.’”
 - d) Acts 26:20, “that they should repent and **turn** to God, doing works worthy of repentance”
 - e) 1 Thess 1:9, “For they themselves report about us what kind of a reception we had with you, and how **you turned** to God from idols to serve a living and true God”
- 10) σώζω – “**save**,” John 3:17; 1 Cor 9:22, 10:33; 1 Tim 2:4; Jude 23:
- a) “I have become all things to all men, so that **I may** by all means **save** some (ἵνα πάντως τινὰς σώσω),” 1 Cor 9:22;
 - b) “just as I also please all men in all things, not seeking my own profit but the *profit* of the many, so that **they may be saved** (ἵνα σωθῶσιν)” 1 Cor 10:33;
 - c) “but others **save** with fear (οὐς δὲ ἐν φόβῳ σώζετε), pulling *them* out of the fire, hating even the garment defiled by the flesh,” Jude 23.
- 11) κερδαίνω – “**win**,” 1 Cor 9:19-22 (cf. Prov 11:30):
- a) “For though I am free from all *men*, I have made myself a slave to all, so that **I may win** more,” 1 Cor 9:19;
 - b) “To the Jews I became as a Jew, so that **I might win** Jews,” 1 Cor 9:20;
 - c) “To those who are under the Law, as under the Law though not being myself under the Law, so that **I might win** those who are under the Law,” 1 Cor 9:20;
 - d) “To those who are without law, as without law, though not being without the law of God but under the law of Christ, so that **I might win** those who are without law,” 1 Cor 9:21;
 - e) “To the weak I became weak, that **I might win** the weak,” 1 Cor 9:22.

Six Approaches to “That I Might Win” (ἵνα ... κερδήσω) in 1 Corinthians 9:19-22

Intentional	Passive 1	Passive 2	Passive 3	Selective	Patronizing	Mysterious
God uses the Christian to intentionally win others to Christ (e.g. “Follow Me and I will make you fishers of men”)	God uses the Christian to passively win others to Christ (responding only when others initiate it, or speaking only within the church)	God uses the Christian to passively win others to Christ (without any knowledge of how to biblically share their faith)	Winning others to Christ is a result of their seeing the lifestyle of the Christian, and God leading them to seek out salvation on their own	Wining others to Christ is only for those with the gift of the evangelist or evangelism	Talking about “winning” sounds competitive, patronizing, and out-of-fashion	God wins others to Christ on His own in some mysterious way

A parallel to this discussion would be: “Who saves the soul?”—see references under the word “save” above.

Comparing Translations: 1 Cor 9:22-23

Byzantine Textform	New American Standard (1977)	ABS' Contemporary English Version (1995)	IBS's French <i>Le Semeur</i> (1992, 1999)*
Ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω. Τοῖς πᾶσιν γέγονα τὰ πάντα, ἵνα πάντως τινὰς σώσω.	To the weak I became weak, that I might win the weak; I have become all things to all men, that I may by all means save some.	When I am with people whose faith is weak, I live as they do to win them. I do everything I can to win everyone I possibly can.	In my relations with Christians who are poorly established in the faith, I live like one of them, in order to win them. It is in this way that I make myself all to all, in order to direct at least several unto salvation by all means.
Τοῦτο [NA27, πάντα] δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνῶς αὐτοῦ γένωμαι.	And I do all things for the sake of the gospel, that I may become a fellow partaker of it.	I do all this for the good news, because I want to share in its blessings.	Thus, all this, I do it for the cause of the Good News to have a part, with them, in the blessings that are brought by the Good News.

*My translation of "Dans mes relations avec les chrétiens mal affermis dans la foi, je vis comme l'un d'entre eux, afin de les gagner. C'est ainsi que je me fais tout à tous, afin d'en conduire au moins quelques-uns au salut par tous les moyens. Or, tout cela, je le fais pour la cause de la Bonne Nouvelle pour avoir part, avec eux, aux bénédictions qu'apporte la Bonne Nouvelle."

7) Forceful terms for calling to commitment:

(12) ἀναγκάζω – “compel,” Luke 14:23:

Luke 14:23, “And the master said to the slave, ‘Go out into the highways and along the hedges, and **compel** them to come in, that my house may be filled.’”

(13) ἀρπάζω – “to take by force,” Jude 23:

Jude 23, “save others, **snatching** them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.”

(14) ἵστημι – “made” 2 Chron 34:32:

2 Chron 32:34, “Moreover, **he made** all who were present in Jerusalem and Benjamin to stand *with him*. So the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.”

b. Salvation Acceptance:

Introduction:

Remembering that “Man looks at the outward appearance [εἰς πρόσωπον], God looks at the heart [εἰς καρδίαν]”:

1 Sam 16:7, “But the LORD said to Samuel, ‘Do not look at his appearance or at the height of his stature, because I have rejected him; for God *sees* not as man sees, for man looks at the outward appearance, but the LORD looks at the heart.’”

Basically: “Man sees the face, God sees the heart.”

Consider also the interesting order of the phrases in Zech 13:9:

Zech 13:9, “And I will bring the third part through the fire, Refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them; I will say, ‘They are My people,’ And they will say, ‘The LORD is my God.’”

Symbiotic Action: Man—God—Man:

- 1) They will call on My name,
- 2) And I will answer them; I will say, ‘They are My people,’
- 3) And they will say, ‘The LORD is my God.’”

15) ἐπικαλέω/ἐπικαλέομαι –to call upon for salvation:

Acts 2:21, “And it shall be, that everyone who calls on the name of the Lord shall be saved.”

Rom 10:13, “for ‘Whoever will call upon the name of the LORD will be saved.’”

Did not Philip lead the Ethiopian Eunuch to “call on the name of the Lord” to verbally affirm his salvation before baptizing him?

Acts 8:37 (NKJ), “Then Philip said, ‘If you believe with all your heart, you may.’ And he answered and said, ‘I believe that Jesus Christ is the Son of God.’”

Did not Paul exhort the Philippian Jailer to “call on the name of the Lord” to be saved?

Acts 16:29-31, “And he called for lights and rushed in and, trembling with fear, he fell down before Paul and Silas, and after he brought them out, he said, ‘Sirs, what must I do to be

saved?’ And they said, ‘Believe in the Lord Jesus, and you shall be saved, you and your household.’”

ἐπικαλέω—to call upon the Lord at other times in the Christian life:

Acts 7:59, “And they went on stoning Stephen as he called upon *the Lord* and said, ‘Lord Jesus, receive my spirit!’”

2 Tim 2:22, “Now flee from youthful lusts, and pursue righteousness, faith, love *and* peace, with those who call on the Lord from a pure heart.”

OT precedents:

In Romans 10:13, Paul cited one line from Joel 2:32, just as did Peter on the day of Pentecost in Acts 2:21:

Joel 2:32, “And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls.”

Other OT contexts of calling upon the Lord:

Gen 4:26, “And to Seth, to him also a son was born; and he called his name Enosh. Then *men* began to call upon the name of the LORD.”

Gen 12:8, “Then he [Abram] proceeded from there to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the LORD and called upon the name of the LORD.”

Gen 13:3-4, “And he went on his journeys from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, to the place of the altar, which he had made there formerly; and there Abram called on the name of the LORD.”

Gen 21:33, “And *Abraham* planted a tamarisk tree at Beersheba, and there he called on the name of the LORD, the Everlasting God.”

Deut 4:7, “For what great nation is there that has a god so near to it as is the LORD our God whenever we call on Him?”

2 Sam 22:3, “I call upon the LORD, who is worthy to be praised; And I am saved from my enemies.”

2 Sam 22:7, “In my distress I called upon the LORD, Yes, I cried to my God; And from His temple He heard my voice, And my cry for help *came* into His ears.”

1 Kgs 17:21, “Then he stretched himself upon the child three times, and called to the LORD, and said, ‘O LORD my God, I pray Thee, let this child’s life return to him.’”

1 Kgs 18:24, “‘Then you call on the name of your god, and I will call on the name of the LORD, and the God who answers by fire, He is God.’ And all the people answered and said, ‘That is a good idea.’”

1 Chron 16:8, “Oh give thanks to the LORD, call upon His name; Make known His deeds among the peoples.” (cf. Psa 105:1)

Psa 18:3, “I call upon the LORD, who is worthy to be praised, And I am saved from my enemies.”

Psa 18:6, “In my distress I called upon the LORD, And cried to my God for help; He heard my voice out of His temple, And my cry for help before Him came into His ears.”

Psa 31:17, “Let me not be put to shame, O LORD, for I call upon Thee; Let the wicked be put to shame, let them be silent in Sheol.”

Psa 86:5, “For Thou, Lord [Adonai], art good, and ready to forgive, And abundant in lovingkindness to all who call upon Thee.”

Psa 99:6, “Moses and Aaron were among His priests, And Samuel was among those who called on His name; They called upon the LORD, and He answered them.”

Psa 105:1 [Psa 104:1 in LXX], “Oh give thanks to the LORD, call upon His name; Make known His deeds among the peoples.” (cf. 1 Chron 16:8)

Psa 116:4, “Then I called upon the name of the LORD: ‘O LORD, I beseech Thee, save my life!’”

Psa 116:13, “I shall lift up the cup of salvation, And call upon the name of the LORD.”

Psa 118:5, “From *my* distress I called upon the LORD; The LORD answered me *and set me* in a large place.”

Psa 145:18, “The LORD is near to all who call upon Him, To all who call upon Him in truth.”

Lam 3:55, “I called on Thy name, O LORD, Out of the lowest pit.”

Zeph 3:9, “For then I will give to the peoples purified lips, That all of them may call on the name of the LORD, To serve Him shoulder to shoulder.”

Zeph 13:9, “And I will bring the third part through the fire, Refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them; I will say, ‘They are My people,’ And they will say, ‘The LORD is my God.’”

Consider also the antithetical use of ἐπικαλέω in Psa 14:4:

Psa 14:4, “Do all the workers of wickedness not know, Who eat up my people *as* they eat bread, *And do not call upon* the LORD?”

The NAS did not capitalize “Lord” in this verse, whereas the KJV, ESV, and HCSB did.

c. Inward Acceptance:

- 16) πιστεύω—believed, John 1:50; 4:42; 8:30; 17:20-21; Acts 2:42; 4:4, 32; 8:12, 13; 9:42; 11:21; 13:12, 48; 14:1, 23; 15:5; 16:34; 17:12, 34; 18:8, 27; 19:18; Rom 3:22; 4:11, 24; 1 Cor 1:21; 3:5; for example:

Acts 9:42, “It became known all over Joppa, and many **believed** in the Lord”

Acts 14:1, “In Iconium they entered the synagogue of the Jews together, and spoke in such a manner that a large number of people believed, both of Jews and of Greeks”

Acts 17:12, “Many of them therefore believed”

Acts 18:8, “Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians when they heard were believing and being baptized”

Acts 19:18, “Many also of those who had believed kept coming, confessing and disclosing their practices”

1 Cor 3:5, “What then is Apollos? And what is Paul? Servants **through whom you believed**, even as the Lord gave *opportunity* to each one”

πιστεύω (believed) + ἐπιστρέφω (turn):

Acts 11:21, “And the hand of the Lord was with them, and a large number who **believed turned** to the Lord”

Other interesting uses of “believed”: John 2:23-25; 8:31f.; 12:42; 20:28-29; Acts 8:13; 15:5; cf. Acts 21:20

2) Received:

- (17) παραλαμβάνω (49 NT uses) “**received**” [or learned; took]:

John 1:11-12, “He came to His own, and those who were His own **did not receive** Him. But as many as **received** Him, to them He gave the right to become children of God, *even* to those who believe in His name”

1 Cor 15:1-2, “Now I make known to you, brethren, the gospel which I preached to you, **which also you received**, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain”

1 Thess 2:13, “And for this reason we also constantly thank God that when **you received** from us the word of God's message, you accepted *it* not *as* the word of men, but *for* what it really is, the word of God, which also performs its work in you who believe”

- (18) δέχομαι (58 NT uses), meaning “take, receive; welcome; accept, approve; put up with”:
Matt 10:40, “He who **receives** you **receives** Me, and he who **receives** Me **receives** Him who sent Me” (cf. Mark 9:37)

Luke 10:8, “And whatever city you enter, and they **receive** you, eat what is set before you” (see also the negative response, Matt 10:15; Luke 10:10)

Acts 8:14, “Now when the apostles in Jerusalem heard that Samaria **had received** the word of God, they sent them Peter and John”

Acts 11:1, “Now the apostles and the brethren who were throughout Judea heard that the Gentiles also **had received** the word of God”

Acts 17:11, “Now these were more noble-minded than those in Thessalonica, for they **received** the word with great eagerness, examining the Scriptures daily, *to see* whether these things were so”

Eph 6:17, “And **take** the helmet of salvation, and the sword of the Spirit, which is the word of God”

1 Thess 1:6, “You also became imitators of us and of the Lord, **having received** the word in much tribulation with the joy of the Holy Spirit”

1 Thess 2:13, “And for this reason we also constantly thank God that when you received from us the word of God's message, you **accepted** *it* not *as* the word of men, but *for* what it really is, the word of God, which also performs its work in you who believe”

James 1:21, “Therefore putting aside all filthiness and *all* that remains of wickedness, in humility **receive** the word implanted, which is able to save your souls”

δέχομαι + ἡ εἰρήνη – “**received ... with peace**”:

Heb 11:31 (NKJ): “By faith the harlot Rahab did not perish with those who did not believe, when she **had received** the spies **with peace**”

- 19) πείθω (passive voice) - “**persuaded**”—use of persuade in the active voice above:
 Luke 16:31, “But he said to him, 'If they do not listen to Moses and the Prophets, they will not be **persuaded** even if someone rises from the dead’”
 Acts 17:4, “And some of them were **persuaded** [ἐπίσθησαν] and joined [προσεκλήρωθησαν] Paul and Silas”
 Acts 19:26, “This Paul has **persuaded** and turned away a considerable number of people”
 Acts 28:23-24, “When they had set a day for Paul, they came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the kingdom of God and trying to **persuade** them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening. some were being **persuaded** by the things spoken, but others would not believe”

Seven Approaches to “Persuading” Others (ἐπειθόντο τοῖς λεγομένοις) in Acts 28:24⁶⁸⁸

→	→	→	✓	←	←	←
Evangelist persuades	Evangelist persuades	Evangelist persuades	God uses the Evangelist to persuade	God persuades	God persuades	God persuades
Evangelist does and says nothing	Using his own lifestyle; he says nothing	Using his own words or stories	Using His own words, as found in the Bible	Through evangelist's words or stories	Using evangelist's lifestyle; he says nothing	Evangelist does and says nothing

*Remembering 1 Cor 2:4, “And my message and my preaching were not in **persuasive** words of wisdom, but in demonstration of the Spirit and of power.”

Persuasion as a result of God persuading:

Rom 8:38-39, “For **I am convinced** that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

On the Translation of πείθω in Rom 8:38

I Am Persuaded That	I Am Convinced That	I Am Absolutely Sure* That	I Am Sure* That	I Am Certain*
Geneva (1560), KJV, Webster's, Etheridge, Murdock, Darby, Noyes, Rotherham, Young's, ERV, ASV, NKJ, and CSB.	NAS (1979), NIV (1984, 2011), NRS, NAB (1991, 2010) [‡] , GWN, TNIV, NLT, and NET.	NIRV (1998)	Tyndale (1534), Bishops, Douai-Rheims [‡] , RSV, and ESV.	BBE (1949/1964) and NJB [‡] .

*These translations seem to follow the Latin Vulgate which uses the adjective *certus* (meaning: fixed, settled, firm; certain; sure; resolved, reliable) here.

- 20) ἐπιστρέφω, turn:
 Acts 11:21, “And the hand of the Lord was with them, and a large number who believed **turned** to the Lord”
 1 Thess 1:9, “how you **turned** to God from idols to serve a living and true God”
 OT Precedent:
 Psa 51:13, “*Then* I will teach transgressors Thy ways, And sinners **will be converted** to Thee.”
- 21) ἔρχομαι + ἡ ἐπίγνωσις + ἡ ἀλήθεια, come + knowledge + truth:
 1 Tim 2:4, “who desires all men to be saved and to come to the knowledge of the truth.”
 2 Tim 3:7, “always learning and never able to come to the knowledge of the truth.”
- 22) ὑπακούω + ἡ πίστις, obey + faith:
 a) “A great many of the priests were becoming obedient to the faith,” Acts 6:7

⁶⁸⁸Chafer may have been theologically-motivated as he wrote: “The examples of soul-winning in the New Testament present a conspicuous contrast to some examples of present-day evangelism. So far as the divine record shows there seemed to be little urging or coaxing, nor was any person dealt with individually who had not first given evidence of a divinely wrought sense of need” (Lewis Sperry Chafer, *True Evangelism: Winning Souls by Prayer* [1911, 1919, Grand Rapids: Kregel, 1993], 58).

n3) ἡ ὑπακοή + ἡ πίστις, obedience [hearing unto obedience] + faith:

- a) “Through whom we have received grace and apostleship to bring about *the obedience of faith* among all the Gentiles, for His name’s sake,” Rom 1:5;
- b) “But now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, *leading to obedience of faith,*” Rom 16:26;

εἰς ὑπακοὴν πίστεως – lit “unto an obedience of faith,”* identical phrase in both Rom 1:5 and 16:26 (NKJ), “for obedience to the faith”

*The issue surrounding the word “faith” is striking. Is “faith” a heartfelt trust in God, hence describing “from faith to faith,” is it a body of truth to which one professes assent, or both? Perhaps Romans 8 and 10 provide the answer to this question.

d. Spiritual Transformation:

23) γεννάω—to beget; e.g. begotten, 1 Cor 4:15:

1 Cor 4:15, “For if you were to have countless tutors in Christ, yet *you would not have* many fathers; for in Christ Jesus I **became your father** through the gospel.”

Philemon 10, “I appeal to you for my son Onesimus, whom **I have begotten** *while* in my chains.”

Translations of the Verb γεννάω in 1 Cor 4:15

Tyndale (1534), Bishops, Geneva, KJV, Darby, DRA ^α , NKJ	Young’s (1862)	Rotherham (1868), ERV, ASV	Noyes	BBE (1949)	RSV (1952), NAS, NIV, NAB, NIRV, TNIV, NET, NLT, HCSB, ESV	NJB ^α (1985), CSBO
I have begotten you	I did beget you	I begat you	I begot you	I have given birth to you	I became your father	It was I who fathered you
For though ye have ten thousande instructours in Christ: yet have ye not many fathers. In Christ Iesu I have begotten you thorowe the gossPELL.	for if a myriad of child-conductors ye may have in Christ, yet not many fathers; for in Christ Iesu, through the good news, I—I did beget you.	For, though myriads of tutors ye should have in Christ, yet not many fathers; for, in Christ Iesu, through means of the joyful message, I, begat you.	For though ye have ten thousand teachers in Christ, yet have ye not many fathers; for in Christ Iesu I begot you through the gospel.	For even if you had ten thousand teachers in Christ, you have not more than one father: for in Christ Iesu I have given birth to you through the good news.	For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Iesu through the gospel.	for even though you might have ten thousand slaves to look after you in Christ, you still have no more than one father, and it was I who fathered you in Christ Iesu, by the gospel.

From at OT perspective, Moses spoke of God begetting Israel:

Deut 32:18, “Of the Rock **who begot** you, you are unmindful, And have forgotten the God **who fathered** you.”

In the NT the verb γεννάω is juxtaposed with the concept of being begotten of God (using NKJ translation):

John 1:12-13, “But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: **who were born**, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

1 John 2:29, “If you know that He is righteous, you know that everyone who practices righteousness is born of Him.”

1 John 3:9, “Whoever **has been born of** God does not sin, for His seed remains in him; and he cannot sin, because he **has been born of** God.”

1 John 4:7, “Beloved, let us love one another, for love is of God; and everyone who loves **is born of** God and knows God.”

1 John 5:1, “Whoever believes that Jesus is the Christ **is born of** God, and everyone who loves Him **who begot** also loves him **who is begotten of** Him”

1 John 5:4:, “For whatever **is born of** God overcomes the world. And this is the victory that has overcome the world—our faith.”

1 John 5:18, “We know that whoever **is born of** God does not sin; but he **who has been born of** God keeps himself, and the wicked one does not touch him”

This verb is also used in the command form, of a person needing to be “born again”:

John 3:3, “Jesus answered and said to him, ‘Most assuredly, I say to you, unless one **is born** again, he cannot see the kingdom of God.’”

John 3:5, “Jesus answered, ‘Most assuredly, I say to you, unless one **is born** of water and the Spirit, he cannot enter the kingdom of God.’”

John 3:6, “That which is born of the flesh is flesh, and that which **is born** of the Spirit is spirit.”

John 3:7, “Do not marvel that I said to you, ‘You must **be born** again.’”

John 3:8, “The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who **is born** of the Spirit.”

24) μαθητεύω (4 total NT uses) – to teach, make disciples, win disciples, or proselytize—Hence, disciples are won to Christ (cf. “fishers of men”):

a) “To become a disciple” (NAS; aorist passive of μαθητεύω):

Indicating past completed action, which was at the beginning of becoming a disciple!

Matt 13:52, “And Jesus said to them, ‘Therefore every scribe **who has become a disciple** of [into] the kingdom of heaven [Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν] is like a head of a household, who brings out of his treasure things new and old.’”

Matt 27:57, “And when it was evening, there came a rich man from Arimathea, named Joseph, who himself **had also become a disciple** of Jesus [ὃς καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ]”

b) To win a disciples (NIV, aorist active of μαθητεύω):

Acts 14:21 (NIV), “They preached the good news in that city and **won** a large number of **disciples**”

Compare with Acts 6:7, “and the number of disciples continued to increased greatly in Jerusalem”

Matt 28:19 (mine), “Go therefore and **win disciples** of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit”

Views of Discipleship (impacted by or impacting the translation of μαθητεύσατε in Matthew 28:19)⁶⁸⁹

Impacting Others (the outer life)					Personalistic/Individualistic (the inner life)						
Win disciples		Multiply disciples			Mentor leaders		Follow Christ			Follow the Apostles	
Win souls, Acts 14: 21 [NIV]	Teach others to win disciples	Teach others to win disciples and live the Christian life	Teach others to live the Christian life and win disciples	Teach others to live the Christian life	Teach others to teach and lead others	Teach others to lead others	Identifica- tion with Christ	Imitate Christ	Live as a sequel to the life of Christ	Live as the apostles	Imitate the apostles
<i>Vita evangelica</i> (<i>Wanderprediger?</i>)			<i>regula evangelica</i> (<i>vir evangelicus?</i>)				<i>Identificati</i> <i>o Christi</i>	<i>Imitatio</i> <i>Christi</i>	<i>Sequela</i> <i>Christi</i>	<i>Vita</i> <i>apostolica</i>	<i>Imitatio</i> <i>apostolorum</i>

c) Consider the reoriented emphases in translating using “proselytize” for μαθητεύω (translations mine):

Matt 13:52, “And Jesus said to them, ‘Therefore every scribe **proselytized** into the kingdom of heaven is like a head of a household, who brings out of his treasure things new and old.’”

Matt 27:57, “And when it was evening, there came a rich man from Arimathea, named Joseph, who himself **was proselytized** unto Jesus.”

Acts 14:21, “They evangelized that city and **proselytized** many.”

Matt 28:19, “Go **proselytize** in all nations, baptizing them in the name of the Father and the Son and the Holy Spirit”

e. Divine Process:

25) οὐ + δίδωμι (2,545 uses in LXX and NT), meaning to give:

Deut 29:4, “Yet to this day the LORD **has not given** [οὐ + δίδωμι] you a heart to know, nor eyes to see, nor ears to hear.”

Yet consider Deut 30:6! “Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, in order that you may live.”

⁶⁸⁹Note the various translations of this term over the history of English (and French) Bible translation in Chapter 26, “Follow-up Is Important.”

26) God has many people, even prior to their hearing and believing:

ὁ κύριος + λέγω + μή + φοβέω + λαλέω + μή + σιωπάω:

“And the Lord said to Paul in the night by a vision, ‘Do not be afraid *any longer*, but go on speaking and do not be silent; For I am with you, and no man will attack you in order to harm you, for I have many people in this city [διότι λαός ἐστίν μοι πολλὸς ἐν τῇ πόλει ταύτῃ]” Acts 18:9-10.

- a) λέγω: God speaks;
- b) μή + φοβέω: Fear not;
- c) λαλέω: Speak;
- d) μή + σιωπάω: Be not silent;
- e) διότι ἐγὼ εἰμι μετὰ σοῦ: For I am with you;
- f) καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαί σε: and no man will attack you in order to harm you;
- g) διότι λαός ἐστίν μοι πολλὸς ἐν τῇ πόλει ταύτῃ:
NIV, “because I have many people in this city”;
ESV, “for I have many in this city who are my people.”

27) ἀκούω + μανθάνω + ἔρχομαι - “hear, learn, and come to the Father [unto salvation]”:

John 6:45, “It is written in the prophets, ‘And they shall all be taught of God.’ Everyone who has **heard** and **learned** from the Father, **comes** to Me:

ἀκούω, hear [from the Father];
μανθάνω, learn [from the Father];
ἔρχομαι, come [to Jesus].

28) ἐνάρχομαι + τὸ ἔργον + ἀγαθός – begin + work + good:

“*For I am* confident of this very thing, that He who **began a good work** in you [ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν] He who began a good work in you will perfect it until the day of Christ Jesus,” Phil 1:6.
i.e. the work of God has a beginning!

f. Metaphorical:

29) διανοίγω - “open”:

- a) ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν προσέχειν– “whose heart the Lord opened to respond,” Acts 16:14:

New Testament Uses of “Open” – διανοίγω

Christ opens the mouth of a mute man	God opens a heart unto salvation	Christ reveals who He is	Christ explains the Scriptures	Christ opens the disciples’ minds to understand the Scriptures	Paul opens the Scriptures in the synagogue*
Mark 7:34	Acts 16:14	Luke 24:31	Luke 24:32	Luke 24:45	Acts 17:3

*Psa 51:15, “O Lord, open my lips, That my mouth may declare Thy praise.”

n4) ὁ καρπός – “fruit,” John 4:36, “fruit for life eternal,” 15:8, 16; Rom 1:13:*

John 4:36, “Already he who reaps is receiving wages, and is gathering fruit for life eternal; that he who sows and he who reaps may rejoice together.”

John 15:8, “By this is My Father glorified, that you bear much fruit, and *so* prove to be My disciple.”

John 15:16, “You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask of the Father in My name, He may give to you.”

Rom 1:13, “And I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far) in order that I might obtain some fruit among you also, even as among the rest of the Gentiles.”

*These are examples of many more metaphors like this.

n5) ἡ ἀπαρχή (8 total NT uses) - “firstfruit”:

Rom 16:5, “also *greet* the church that is in their house. Greet Epaenetus, my beloved, who is the **first convert** to Christ from **Asia**.” [Asia being Ephesus and surroundings]

Rom 16:5 (NKJ), “Likewise *greet* the church that is in their house. Greet my beloved Epaenetus, who is the **firstfruits** of **Achaia** to Christ.” [Achaia being Corinth and surroundings]

1 Cor 16:15, “Now I urge you, brethren (you know the household of Stephanas, that they were the **first fruits** of Achaia, and that they have devoted themselves for ministry to the saints)”

g. Result:

n6a) εἰς Χριστὸν –in Christ (13 verses total):

“Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?” Rom 6:3;

“Greet my beloved Epaenetus, who is the firstfruits of Achaia **to Christ** [Ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας εἰς χριστόν,” Rom 16:5;

“Therefore the Law has become our tutor *to lead us* to Christ, that we may be justified by faith,” Gal 3:24;

“For all of you who were baptized into Christ have clothed yourselves with Christ,” Gal 3:27.

n6b) ἐν Χριστῷ –in Christ (97 verses total):*

“For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord,” Rom 6:23;

“There is therefore now no condemnation for those who are in Christ Jesus,” Rom 8:1;

“So we, who are many, are one body in Christ, and individually members one of another,” Rom 12:5;

“Greet Andronicus and Junias, my kinsmen, and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me,” Rom 16:7;

“To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call upon the name of our Lord Jesus Christ, their *Lord* and ours,” 1 Cor 1:2;

“I thank my God always concerning you, for the grace of God which was given you in Christ Jesus,” 1 Cor 1:4...

*Samples only.

n6c) Χριστὸς ἐν ὑμῖν, Christ in you:

“And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness,” Rom 8:10;

“Test yourselves *to see* if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you-- unless indeed you fail the test?” 2 Cor 13:5;

“My children, with whom I am again in labor until Christ is formed in you—” Gal 4:19;

“To whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,” Col 1:27.

n7) ἐπιστολή + Χριστός, “An epistle of Christ”:

“And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness,” Rom 8:10;

h. Further OT precedents:

30) συνθέλω (hapax) - “to consent with, have the same wish as”:

Deut 13:8 (of the false teacher), “you shall not **yield** to him or listen to him; and your eye shall not pity him, nor shall you spare or conceal him”

p1) καὶ ἀπὸ τῶν δικαίων τῶν πολλῶν [Heb: יִמְצְדִקֵי לְרַבִּים] – “they that [turn] many to righteousness”:

Dan 12:3, “And those who have insight will shine brightly like the brightness of the expanse of heaven, **and those who lead the many to righteousness**, like the stars forever and ever.”

i. Profitable and Unprofitable Communication, 1 Cor 14:

1) Unprofitable Ministry #1, 1 Cor 14:2:

1 Cor 14:2, “For one who speaks in a tongue does not speak to men, but to God; **for no one understands**, but in *his* spirit he speaks mysteries.”

(31) οὐδεὶς γὰρ ἀκούει [ἀκούω], “no one can hear.”

2) Profitable Ministry #1, 1 Cor 14:3:

1 Cor 14:3, “But one who prophesies speaks to men for edification and exhortation and consolation.”

(n8) ἡ οἰκοδομή, “edification” (once);

(n9) ἡ παράκλησις, “exhortation”;

(n10) ἡ παραμυθία, “consolation.”

3) Profitable Ministry #2, 1 Cor 14:4-5:

1 Cor 14:4-5, “One who speaks in a tongue **edifies** himself; but one who prophesies **edifies** the church. Now I wish that you all spoke in tongues, but *even* more that you would prophesy; and greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive **edifying**.”

(32) οικοδομέω, “to edify” (twice);

(n8) ἡ οικοδομή, “edification” (twice).

4) Profitable Ministry #3, 1 Cor: 14:6:

1 Cor 14:6, “But now, brethren, if I come to you speaking in tongues, what **shall I profit** you, unless I speak to you either by way of **revelation** or of **knowledge** or of **prophecy** or of **teaching**?”

(33) ὠφελέω, “profit”;

(n11) ἡ ἀποκάλυψις, “revelation”;

(n12) ἡ γνῶσις, “knowledge”;

(n13) ἡ προφητεία, “prophecy”;

(n14) ἡ διδασχία, “teaching.”

5) Unprofitable Ministry #2, 1 Cor: 14:8:

1 Cor 14:8, “For if the bugle produces an indistinct sound, who will prepare himself for battle?”

(a1) ἄδηλος + ἡ φωνη, “unclear + sound [voice]”;

(34) παρασκευάζω, “prepare himself.”

6) Profitable Ministry #4, 1 Cor: 14:9:

1 Cor 14:9, “So also you, unless you utter by the tongue speech that is **clear**, how will it be **known** what **is spoken**? For you will be speaking into the air.”

(a2) εὔσημος, “clear”—hence clarity of speech;

(35) γινώσκω + λαλέω, “know + say [passive].”

7) Unprofitable Ministry #3, 1 Cor: 14:11:

1 Cor 14:11, “If then I do not know the meaning of the language, I shall be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me.”

(36) μὴ + εἰδῶ, “not + know.”

8) Profitable Ministry #5, 1 Cor 14:12:

1 Cor 14:12, “So also you, since you are zealous of spiritual *gifts*, seek to abound for the edification of the church.”

(n8) ἡ οικοδομή, “edification” (thrice).

9) Unprofitable Ministry #4, 1 Cor: 14:14:

1 Cor 14:14 (NKJ), “For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.”

(n15) ἡ γλῶσσα + ἄκαρπος, “a tongue + unfruitful.”

10) Profitable Ministry #6, 1 Cor: 14:19:

1 Cor 14:19, “however, in the church I desire to speak five words with my mind, that I may instruct others also, rather than ten thousand words in a tongue.”

(37) λόγους διὰ τοῦ νοός μου λαλῆσαι, “speak words with my mind”;

(38) κατηχέω, “teach.”

11) Profitable Ministry #7, 1 Cor: 14:24-25:

1 Cor 14:24-25, “But if all prophesy, and an unbeliever or an ungifted man enters, **he is convicted** by all, he is **called to account** by all; the secrets of his heart **are disclosed**; and so **he will fall on his face and worship** God, declaring that God is certainly among you.”

(39) ἐλέγχω, “convict”;

(40) ἀνακρίνω, “to examine”;

(41) γίνομαι + φανερός, “be + disclosed”;

(42) πίπτω + τὸ πρόσωπον, “fall + face”;

(43) προσκυνέω, “worship.”

j. Interesting Combinations:

- 1) ἔλαβον ... τοῖς πιστεύουσιν, John 1:12 (receive and [those] believe[ing])
- 2) ἀκούω, hearing [from the Father], μανθάνω, learning [from the Father], ἔρχομαι, coming [to Jesus], John 6:45
- 2) πιστεύσας ἐπέστρεψεν, Acts 11:21 (believed and turned)
- 3) ἐπίσθησαν and προσεκληρώθησαν, Acts 17:4 (persuaded and joined)
- 4) ἐδέξαντο ... ἀνακρίνοντες, Acts 17:11 (received and examining)
- 5) ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο, Acts 18:8 (hearing, believing, and being baptized)
- 6) πεπιστευκότων ἤρχοντο ἑξομολογούμενοι καὶ ἀναγγέλλοντες, Acts 19:18 (believing, coming, confessing, disclosing)
- 7) μετανοεῖν καὶ ἐπιστρέφειν, Acts 26:20 (repent and turned)
- 8) ἐπίθοντο or ἠπίστουν, Acts 28:24 (persuaded or not believing)
- 9) εὐηγγελισάμην, παρελάβετε, ἐστήκατε, σώζεσθε, εὐηγγελισάμην, κατέχετε, ἐπιστεύσατε, 1 Cor 15:1-2 (preached, received, stand, saved, preached, hold fast, and believed)

k. Salvation rejected:

- 44) σκληρόνω: to make hard, rough, or harsh; passive, to be stubborn, “But when some were becoming **hardened** and disobedient,” Acts 19:9
Like the hardening of Pharaoh’s heart, Exo 7:22ff.
Like the people of Israel, Psa 95:8 (cf. Heb 3:8ff)
- 45) ἀπειθέω: disobedience (and disbelieving):
 - a) “But the Jews which believed not” (KJV), Acts 17:5 (Byzantine Textform [BYZ])
 - b) “But when some were becoming hardened and **disobedient**,” Acts 19:9
- 46) ἀπιστέω: not believing:
 - a) “but others would not believe,” Acts 28:24

b) As used in 2 Tim 2:13...

Approaches to Translating 2 Timothy 2:13

Greek	Latin Vulgate (Migne, 1880)	Wycliffe (1388)	Tyndale (1534); Coverdale; Geneva; KJV	Douais-Rheims (1899)	Bishops' (1568); Darby	NAB (1970, etc.); NLT; NET	ERV (1885); ASV	RSV (1952); NAS; NKJ; NIV; CSB; ESV	NJB (1985)	Bible in Basic English (1949)	Young's (1862, etc.)
εἰ ἀπιστοῦμεν	si non credimus	if we bileuen not	Yf we beleve not	If we believe not	If we be vnfaithful	If we are unfaithful	if we are faithless	if we are faithless	If we are faithless	If we are without faith	if we are not stedfast
English translation and its implication		"Believe not": point-in-time implication, implying a lack of faith in a critical circumstance			"Unfaithful": implies a general quality of lacking faith in a linear sense		"Faithless": seems to imply never having faith, completely devoid of faith			Much like faithless	To lack faith in a particular circumstance?
ἐκεῖνος πιστὸς μένει	ille fidelis permanet	he dwellith faithful	yet abideth he faithfull	he continueth faithful	he abideth faithfull	he remains faithful	he abideth faithful	he remains faithful	he is faithful still	still he keeps faith	he remaineth stedfast

From Syriac Peshitta:

Etheridge (1849): "And if we believe him not, He in his faithfulness abideth"

Murdock (1851), "And if we shall have not believed in him, he abideth in his fidelity"

Perhaps the best implication of 2 Tim 2:13 is this "if we lack faith, he remains faithful"

1 John 1:9, "He is faithful and just to forgive us our sins..."

47) ζηλόω: being moved to jealousy, Acts 17:5 (BYZ reads quite differently here);

48) πίμπλημι + ὁ ζῆλος: filled with jealousy, Acts 5:17; 13:45;

49) ἀντιτάσσομαι: resist, oppose, Acts 18:6;

50) βλασφημέω: blaspheme, Acts 18:6.

l. Results of false prophecy:

51) διαστρέφω: turn away [from the faith], Acts 13:8; cf. Luke 23:2; Acts 13:10

Compare with Ezek 13:18-23, which speaks of the false prophetesses, using the Hebrew *tsuwd* (צוּד), meaning "to hunt" (5 times in this passage); and the Greek, διαστρέφω, meaning to pervert, distort, mislead, lead astray, cf. Ezek 13:18-23;

52) ἀνατρέπω: overturn or subvert [whole households], Tit 1:11.

m. Metaphorical terms for the result of evangelism:

1) General Metaphorical Results:

(53) λάμπω + τὸ φῶς, "Shine + the light [of the gospel]":

Matt 5:16, "Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven."

b) The **aroma** of the gospel goes forth:

(n16) ἡ ὄσμη: meaning an aroma:

2 Cor 2:14, "But thanks be to God, who always leads us in His triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place."

2 Cor 2:16, "to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things?"

(n17) ἡ εὐωδία: meaning a fragrance:

2 Cor 2:15, “For we are a fragrance of Christ to God among those who are being saved and among those who are perishing.”

54) ἐγγίζω + ἡ βασιλεία, “The **kingdom** [rule] of God **comes near**”:

Following up on preaching that “the kingdom of heaven is at hand” Matt 3:2; 4:17; 10:7; and Mark 1:15, comes the post-evangelism affirmation that “the kingdom [or rule] of God has come near to you”—even when it is rejected!

- (1) Where received, “And whatever city you enter, and they receive you, eat what is set before you; and heal those in it who are sick, and say to them, ‘The kingdom of God has come near to you.’” (Luke 10:8-9)
- (2) Where not received, “But whatever city you enter and they do not receive you, go out into its streets and say, ‘Even the dust of your city which clings to our feet, we wipe off *in protest* against you; yet be sure of this, that the kingdom of God has come near.’” (Luke 10:10-11)

2) Particular Metaphorical Results:

55) ζωγρέω – “from now on you will be **catching** men [taking men alive],” Luke 5:10

- (1) Only other NT use is of the Devil catching men in 2 Tim 2:26, “and they may come to their senses *and escape* from the snare of the devil, **having been held captive** [taken alive] by him to do his will”
- (2) Compare with its LXX use in Joshua 2:13, “and **spare** [capture alive] my father and my mother and my brothers and my sisters, with all who belong to them”
- (3) Add to this, Joshua 2:13, “and deliver our lives from death” [καὶ ἐξελεῖσθε (from ἐξαιρέω) τὴν ψυχὴν μου ἐκ θανάτου]

56) ἀρπάζω [to take by force; take away, carry off; catch up (into heaven)] - “**snatching** them out of the fire,” Jude 23

57) ἔλκω/ ἐλκύω [draw, pull, haul, drag]:

- (1) This verb is used of Peter drawing his sword (John 18:10), drawing up a net (John 21:6, 11), as well as Paul being dragged before the authorities (Acts 16:19; 21:30) and Christians being dragged to court (James 2:6)
- (2) It is used of the need for God to draw someone to Christ, John 6:44: John 6:44, “No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day.”
- (3) It is also used of Jesus “drawing” all [men] unto himself, if He is lifted up, John 12:32 (cf. Eph 1:21-22; Phil 2:9-10): John 12:32, “And I, if I be lifted up from the earth, will draw all men to Myself.”

It is highly doubtful, however, that John 12:32 is a universalist statement, meaning that all will be saved because Jesus was lifted up on a cross, as that would contradict the particularism taught in other passages, such as John 1:11-13.

58) Heb. *laqach* - “he who **snatches** souls is wise,” Prov 11:30

Translations of *laqach* in Prov 11:30

Greek LXX (200 B.C.)	Brenton LXX (1844/1851)	Cambridge (1949)	RSV (1952)	NRSV (1989); NAB ²⁶ ; GNT	CSB (2003)	Vulgate (375)	NJB ²⁶ (1985)	Jewish Tanakh (1985)	ESV	Wycliffe 2 nd ed (1388)	Youngs Lit (1898)	Coverdale (1535)	Bishops (1595); KJV; NKJ; NIV; NET	Darby (1885); ASV; NASB	NLT (2004)	DRA ²⁶ (1899)
ἀφαιρέω	Negative subject of verb					Suscipio	Captivate		Capture	Take		Win				Gain
ἀφαιροῦνται δὲ ἄωροι ψυχὰι παρανόμων	but the souls of transgressors are cut off before their time	but violent behaviour takes away souls	but lawlessness takes away lives	but violence takes lives away	but violence takes lives	et qui suscipit animas sapiens est	the sage captivates souls	A wise man captivates people	and who-ever captures souls is wise	and he that takith souls, is a wijs man	And whoso is taking souls is wise	a wyse man also wynneth mens soules	and he that winneth mens soules is wise	and the wise winneth souls	a wise person wins friends	and he that gaineth souls, is wise

n18) τὸ τέκνον + μάλλον, “For more are the children of the desolate Than of the one who has a husband [πολλὰ τὰ τέκνα τῆς ἐρήμου μάλλον ἢ τῆς ἐχούσης τὸν ἄνδρα]”, Gal 4:27:

(1) The believer may have spiritual children [through evangelism] 30, 60, or 100 times, Mark 4:20

(a) Likewise, Gal 4:28 calls these spiritual children “children of promise”

(2) Whereas, it is impossible for a woman to bear so many children naturally!

59) οἰκοδομέω, Of the church being “built up” and “multiplying” in a time of peace:

Acts 9:31, “So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up [οἰκοδομοῦμεναι]; and, going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase”

60) οὐ κενὴ γέγονεν – work “was not in vain,” 1 Thess 2:1.

n. Results to the Evangelist:

61) Confession [ὁμολογέω] before men yields Christ’s confession before God:

a) Matt 10:32, “Everyone therefore who shall confess Me before men, I will also confess him before My Father who is in heaven”

b) Luke 12:8, “And I say to you, everyone who confesses Me before men, the Son of Man shall confess him also before the angels of God”

Note also the opposite response:

a) Mark 8:38, “For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels”

2) Deliverance from guilt:

62) ῥύομαι – Ezek 3:19, “Yet if you have warned the wicked, and he does not turn from his wickedness or from his wicked way, he shall die in his iniquity; but you have delivered yourself”

b) Two phrases in James 5:19-20, My brethren, if any among you strays from the truth, and one turns him back, let him know that he who turns a sinner from the error of his way will save his soul from death, and will cover a multitude of sins:

(63) σώζω – Will save his soul from death [σώσει ψυχὴν ἐκ θανάτου]

(64) καλύπτω – Will cover a multitude of sins [καλύψει πλῆθος ἁμαρτιῶν]

3) Edification occurs:

n19) ἡ κοινωνία – Phil 1:5, “your **participation** in the Gospel” (cf. Phm 6)

n20) ὁ συγκοινωνός – 1 Cor 9:23, “that I may become a **fellow-partaker** of it [Gospel].”

- 4) Extreme rejoicing:
65) περισσεύω – “may cause the giving of thanks **to abound** to the glory of God” (τὴν εὐχαριστίαν περισσεύσει εἰς τὴν δόξαν τοῦ θεοῦ), 2 Cor 4:15
- 5) God is glorified:
66) μεγαλύνω (exalting) – “For they were hearing them speaking with tongues and exalting God,” Acts 10:46
- 6) Lasting spiritual fruit:
n21) Those saved as a crown of glory – Τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχίσεως; Ἡ οὐκὶ καὶ ὑμεῖς (1 Thess 2:19):
[NKJ] – “For what *is* our hope, or joy, or crown of rejoicing? *Is it* not even you?”
[NAS] – “For who is our hope or joy or crown of exultation? *Is it* not even you?”
n22) Those saved as glory and joy – “For you are our glory and our joy Ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά,” 1 Thess 2:20
- 7) Purpose for living:
67) ζάω – to live; 1 Thess 3:8, “For now we live, if you stand fast in the Lord”

o. Divine result of evangelism:

- 68) κλητός—[verbally] called, invited, Rom 1:6, “called of Jesus Christ” (cf. Matt 22:14)
Rom 1:5-6, “through whom we have received grace and apostleship to bring about *the* obedience of faith among all the Gentiles, for His name’s sake, among whom you also are the called of Jesus Christ”
- 2) The church grows (note these verbs mentioned in the section above, “Spiritual Dynamic”)
 - a) ἀξάνω, to grow, spread, increase, and become important, Acts 6:7; 12:24; 19:20; Col 1:6
 - b) διαφέρω, meaning carry through, spread, Acts 13:49
 - c) ἰσχύω, to able, can, have resources, win over, defeat, be strong, grow strong, Acts 19:20
 - d) πληθύνω, intrans. grow, increase, hence “be multiplied,” Acts 12:24 (cf. 2 Cor 9:10)

p. Word *NOT USED* for calling for commitment in the NT:

- 1) ποιέω – make, cause (KJV), compel (Geneva [1560])
2 Chron 34:32, “Moreover, he **made** [“caused,” KJV] all who were present in Jerusalem and Benjamin to stand *with him*.”
2 Chron 34:33, “Josiah removed all the abominations from all the lands belonging to the sons of Israel, and **made** [“compelled,” Geneva Bible] all who were present in Israel to serve the LORD their God.”

6. The Enumeration of New Testament Terms:

1. **PERSON**—terms highlighting the person involved in evangelism:
Approximately 50 NT nouns used positively, negatively, or not for evangelism;
2. **METHOD**—terms highlighting the method of evangelism:
Approximately 174 NT verbs and 22 nouns used in evangelizing contexts;
Approximately 88 communicatory verbs not used for evangelism, as well as 23 nouns;
3. **MOVEMENT AND/OR LOCATION** of Evangelism Ministry;
4. **SPIRITUAL DYNAMIC** of the Word of God;
5. **RESULT** of Evangelism Ministry:
Approximately 68 verbs, 22 nouns, 2 adjectives, and one preposition related to actual evangelizing.

7. An Evaluation of Biblical Terms:

- a. These terms show the **character** of the evangelism that the Bible speaks of.
- b. The **breadth** and **depth** of the evangelism commanded by God's Word is also clarified.
- c. These terms show the **style** and **types** of evangelism intended in these biblical passages.
 - 1) "Showing" is not one of the terms used [except KJV's equivocal "shewing" as a translation of εὐαγγελίζω] (e.g. "Showing the Love of Christ"), with the exception of an equivocal translation of φανερόω (see above).
 - 2) Nor does the concept of μαρτυρέω express a non-verbal "witness".
 - 3) Nor is a non-verbal "lifestyle" a replacement for verbal evangelism, as is often ascribed to λάμπω in Matt 5:16 and in the noun ἀναστροφήν (KJV, conversation; NAS, behavior) in 1 Pet 2:12 (see above)

J. Toward a Working Definition:

Introduction: Two portions explain the essence of the proclamation in the book of Acts:

Acts 17:2-3:

According to Paul’s custom (κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ)

He went to the synagogue

Paul reasoned (διελέξατο, aorist, 3rd person sg of διαλέγομαι)

This reasoning included opening (διανοίγων, participle)

And setting forth (παρατιθέμενος, participle)

Paul’s proclamation was summarized as [bold] proclamation (καταγγέλλω, imp, mid, ind 1st p sg)

Length: three Sabbaths

Message: suffering, resurrection of the Christ

Acts 19:8:

Going to the synagogue

Paul spake boldly (ἐπαρρησιάζετο, indicative imperfect 3rd sg of παρρησιάζομαι)

This bold speech included reasoning (διαλεγόμενος, participle)

And persuading (πείθων, participle)

Length: three months

Message: kingdom of God

For methodology in Luke, note both the itinerant ministry (cf. 1 Cor 4:11) and the stationary ministry:

Traveling itinerant ministry of Jesus, Luke 4:42-43 (I must evangelize other cities also)

Traveling itinerant ministry of Jesus, Luke 8:1 (preaching and evangelizing)

Traveling itinerant ministry of His twelve disciples, Luke 9:6 (evangelizing and healing)

Traveling itinerant ministry of the seventy others, Luke 10:1, 3, 5

(appointed and sent; go and say)

Stationary ministry of Jesus in Temple, Luke 20:1 (teaching and evangelizing)

Signs and Wonders in Paul’s First Missionary Journey
As a brief investigation into the necessity for the miraculous for effective evangelism⁶⁹⁰

City	Ministry term	Response	Miraculous	Response	Church founded?
Salamis	Proclaimed (καταγγέλλω) the word of God	None listed	None listed	None listed	Likely (cf. Acts 15:34)
Paphos	None listed	Sought to hear the word of God	Elymas blinded for a time	Proconsul believes, “being amazed at the teaching (didache) of the Lord”	Likely (cf. Acts 15:34)
Pisidian Antioch	Sermon of Paul, titled a “word of exhortation”	“Many of the Jews and of the God-fearing proselytes followed Paul and Barnabas”	None listed	None listed	Yes
Iconium	Speaking in such a manner that many believed ... bold speech	Many believed	None listed	None listed	Yes
Lystra	Evangelizing	Lame man was listening	Heals lame man	Offer sacrifices to Paul and Barnabas; end up stoning Paul	Yes
Derbe	Evangelized	Won many disciples	None listed	None listed	Yes (cf. Acts 14:20-21; 16:1; 20:4)
Perga	Spoke the word	None listed	None listed	None listed	Likely (cf. Acts 14:25)

⁶⁹⁰See John Wimber, *Power Evangelism* (San Francisco: Harper and Row, 1986; North Pomfret, VT: Trafalgar Square, 2000).

Some thoughts:

1. Signs and wonders are not noted in every city in Paul's journey; and therefore do not appear as a necessary or preferred preparation for the Gospel
2. Signs and wonders are misunderstood in Lystra, the focus turning to the "healer" [Paul], rather than to God; therefore showing that a miraculous healing must be interpreted and received by the listeners in order to have a positive effect for the Gospel
3. The Bible teaches that the role of miracles is that of confirmation of the message already given (Deut 18:20-22), although at times God allows the miracle as a test to the hearers (Deut 13:1-5); so in the NT, miracles confirmed the message (Mark 16:20; Heb 2:3-4), though John the Baptist did no sign and his message was true (John 10:41).
4. Note the order of the verbs that include healing in the Gospels, healing is almost always listed after the teaching and preaching, for example:
Matt 9:35, "And Jesus was going about all the cities and the villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness"

Contextual definition:

Evangelizing is that verbal proclamation of the Gospel of Jesus Christ to the unsaved with the intent of leading them to salvation, in other words, beginning their walk with Jesus Christ (Gal 3:2; Phil 1:6; Heb 6:1):

Evangelizing is exemplified in two of the first three commands of Christ, repent, believe the Gospel, and come follow Me and I will make you become fishers of men (Mark 1:14-17);

Evangelizing is prerequisite for a person to become a disciple of Jesus Christ, who upon verbal confession ought to be baptized and taught to obey all that Christ has commanded (Matt 28:19-20);

Evangelizing is distinct from and yet overlaps with the proclamation that is meant to strengthen and exhort believers (Acts 14:22), whereas Christ crucified for sins must remain the center of all true Christian proclamation (Luke 24:46-47; 1 Cor 2:2; 15:1-5; Col 1:28-29).

Practical definition:

Evangelizing is the verbal proclamation of the Gospel of Jesus Christ to the unsaved in the power of the Holy Spirit, to the end of persuading them to repent of their sin, to believe in the work of Jesus Christ on their behalf, and to accept Him as their Savior and Lord, with the intent of baptizing those who repent and teaching them to observe all that Christ has commanded, as committed members of a local NT church.

1. The **bold proclamation**,⁶⁹¹ Mark 16:15, Luke 24:47, Rom 10:14-17, Eph 6:19-20
 - a. Of the **Gospel of Jesus Christ**, Acts 8:35, 1 Cor 15:1-4
 - b. To the **unsaved**, Matt 9:36-38
 - c. In the **power of the Holy Spirit**, Luke 24:49 (cf. Acts 4:31, John 16:8, 1 Thess 1:5, 1 Pet 1:12)
2. To the end of **persuading** them, 2 Cor 5:11
 - a. **To repent** of their sin, Luke 24:46-47, Acts 2:38
 - b. **To believe** (in Jesus), Acts 16:31:
 - 1) In the **work of Jesus Christ**, Luke 24:46, 2 Cor 5:15
 - 2) **On their behalf**, John 1:29, 2 Cor 5:15
 - c. **To accept** Him, Jean 1:12, Rev 3:20:
 - 1) As their **Savior**, Acts 16:30-31
 - 2) And **Lord**, Matt 10:38-39, 12:30

[Herein is often argued a dividing line between evangelism and follow-up/discipleship]

[See my notes in Chapter 26 for a brief discussion of the issues]

3. With the intent **to baptize them** and **teach them to observe all that Christ has commanded**, Matt 28:19-20 (John 15:16, 1 Thess 5:11)

⁶⁹¹Irving Hexham wrote in the Canadian Encyclopedia, "Evangelism is an English word derived from the combination of the 2 Greek words *euangelion* and *euangelizomai*, meaning 'good news,' or 'gospel' and 'to announce, proclaim, or bring good news.' Historically all Christians have been committed to proclaiming the gospel to make converts, and thus to evangelism. Today the term evangelical is used to describe theologically Conservative churches and interdenominational para-church organizations" (available from: <http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCE&Params=A1ARTA0002671>; accessed 13 Nov 2006).

4. That they might **become committed members** of a local NT church:
 - a. Col 3:12-17, Heb 10:25, 1 John 1:3
 - b. 1 Cor 12:7, 1 Pet 4:10

K. Concluding Considerations:

A. Some questions on the term “apologetic evangelism”.⁶⁹²

In light of the use of the verb ἀπολογέομαι in Acts 25:8, without any emphasis on the proclamation of the Gospel, can the NT ἀπολογέομαι therefore be the basis for apologetic evangelism?

Acts 25:8, “while Paul said in his own defense, ‘I have committed no offense either against the Law of the Jews or against the temple or against Caesar.’”

Again in light of Acts 25:8, as well as in light of 1 Corinthians 1-2, how are we to understand Paul’s use of the phrase “knowing that I am appointed for the defense of the gospel [εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κείμαι]” in Phil 1:16 (note the punctuation of Phil 1:7 in the English Geneva Bible)?

Phil 1:7, “As it becommeth me so to iudge of you all, because I haue you in remembrance that both in my bands, and in my defence, and confirmation of the Gospell you all were partakers of my grace”

Does this one phrase in Phil 1:16 overturn the weight of what Paul said in 1 Cor 1-2; 9:16-23; 10:31-11:1; including the context of Paul’s use of ἀπολογέομαι in Acts 26:1, 2, and 24; as well as Luke’s summary of Paul’s ministry in Acts 17:2-3?

B. Is evangelism an end in itself?

Must evangelism be wed to discipleship or church planting in order to be valid, or is [mere] evangelism or [mere] proclamation a legitimate end in itself?

See notes after Chapter 10, “Evangelism as a Means to an End or an End in Itself?”

Or again, do the Mark or Luke Great Commission passages stand alone complete by themselves, or must they always be interpreted in light of the Matthean Great Commission (as translated in the past 150 years)? See Chapter 10, “The Great Commission”

What difference does it make if Matthew’s Great Commission is translated “win disciples” as I argue in Chapter 10?

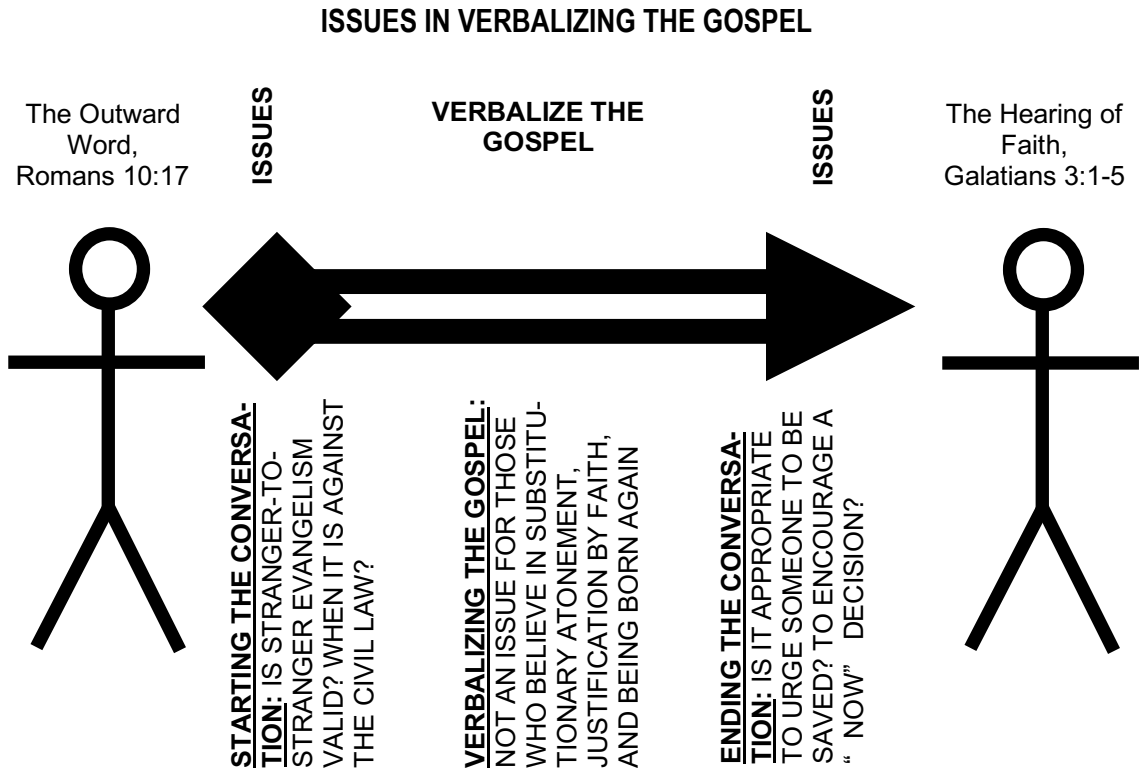
Is proclaiming the wonderful salvation available in Jesus Christ a worthy task and a duty in and of itself, and is not God glorified in so doing?

Or similarly, does 1 Peter 2:9 with its “proclaim the excellencies” stand alone?

These questions are also addressed in chapter 10 as regards the Great Commission, and yet again in Chapter 26 in relationship to follow-up and discipleship.

⁶⁹²For further information on “Apologetic Evangelism: see Chapter 8, “The Doctrine of the Bible in Evangelism,” F. “Concerning Other Sources of Truth.”

Some Issues in a Definition of Evangelism:



LOWEST COMMON DENOMINATOR FOR THE MESSAGE?

“Christ is proclaimed; in this I rejoice. Yes, and I will rejoice.” Phil 1:18; or similarly: “and He said to them, ‘Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem.’” Luke 24:46-47

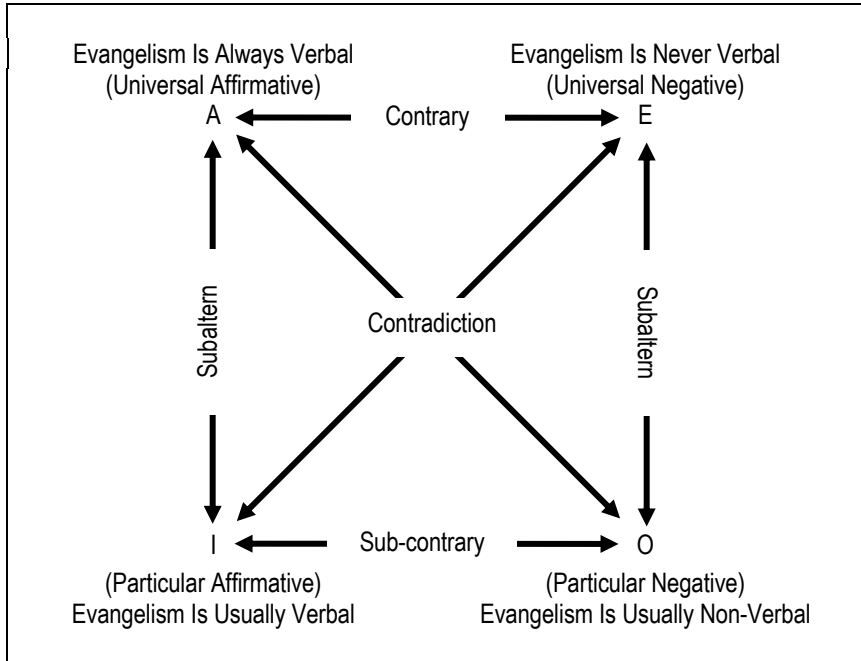
LOWEST COMMON DENOMINATOR FOR THE METHOD?

Initiating and closing a conversation are part of methodology.

Does the Bible give a lowest common denominator for methodology? How about Luke 24:47?

1. How can or must the conversation be started?
 - a. Must there be friendship or service first?
 - b. Must there be lifestyle (or “Presence”) first?
2. What of the Gospel needs to be shared?
 - a. Must there be reasoned arguments or an extended period of dialogue prior to sharing the Gospel (i.e. apologetics or Christian worldview)?
 - b. Must there be a prolonged period of contrition prior to properly hearing and/or properly making a decision for Christ?
 - c. Is there a lowest common denominator for the message?
3. Is the evangelist permitted to press for a decision?
 - a. Can there be faith without repentance?
 - b. Does the need for repentance imply urging for a decision?

Logical Implications of Defining Evangelism as Verbal Proclamation:⁶⁹³



1. Have these notes addressed this square of opposition?
2. Where is the weight of biblical material as regards the definition of evangelism?
3. Is there enough biblical material on evangelism to develop a “Regulative Principle” by way of defining evangelizing?
4. Do theological predeterminations because of ecclesial background or predeterminations about conversion and salvation influence views of evangelism (and the Great Commission)?
 - a. Chapter 8 considers views of conversion and the biblical material on conversion
 - b. As will be noted there is a massive amount of historical-theological baggage that predetermines views of salvation, conversion, evangelism, and the Great Commission
 - c. All of these concepts are inseparably wed in a coherent theological system, often colored by one’s Central Interpretive Motif
 - d. My Central Interpretive Motif, as hopefully exemplified in these notes, corresponds with the literal application of the Great Commission verses, as well as those on evangelizing.

⁶⁹³Seven similar charts are found in Johnston, *Charts for a Theology of Evangelism*, Chart 18, “Placing Views of Evangelism on the Square of Opposition,” 38-41.

Chapter 7 Appendixes

Considering the Meaning of “Taking Oaths in the Name of the LORD” in Deut 6 and 10

The two passages in question:

Deut 6:13 (NKJ) “You shall fear the LORD your God and serve Him, and **shall take oaths in His name**”

Deut 10:20-21 (NKJ) “You shall fear the LORD your God; you shall serve Him, and to Him you shall hold fast, and **take oaths in His name**. He *is* your praise, and He *is* your God, who has done for you these great and awesome things which your eyes have seen”

Clearly, “taking oaths in His name” is the only verbal element in Deut 6, and in Deut 10, the command moves into boasting about or praising the Lord God.

Does “taking oaths in the name of the Lord” contradict or complement the Third Commandment?

Exod 20:7 (NKJ), “You shall not take the name of the LORD your God in vain, for the LORD will not hold *him* guiltless who takes His name in vain”

Deut 5:11 (NKJ) “You shall not take the name of the LORD your God in vain, for the LORD will not hold *him* guiltless who takes His name in vain”

In common English language, swearing is considered vulgarity; it is obvious that the follower of the LORD is not commanded to use the name of the LORD in vulgarity or frivolity

Furthermore, Jesus as He interpreted the Law denied that one ought to swear by heaven or earth:
Nor even to “swear by heaven, nor by earth” (Matt 5:34)

Matt 5:34-37 (NKJ) “But I say to you, do not swear [ὄμνυμι] at all: neither by heaven, for it is God’s throne; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. Nor shall you swear by your head, because you cannot make one hair white or black. But let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ For whatever is more than these is from the evil one”

Therefore, it is highly unlikely that Deut 6:13 and 10:20-21 are calls to use the name of the LORD to affirm or confirm truthfulness or finality in a contractual arrangement.

So what could “taking an oath in His name” mean?

Two Hebrew verbs at issue:

Shaba’ (186 OT uses)—meaning “to swear” or to take an oath (as in the NKJ), Deut 6:13; 10:20:
The power is in the preposition “in”

Does this mean taking all oaths “in” His name? Possibly prohibited in Matt 5:33-37

In other words, “Do you swear to do such and such?” “Yes, I swear by the name of the LORD!” “OK then, as long as you swear in that name, I will accept your word!”

Or does it mean taking an oath unto His name? i.e. making a unique commitment to follow Him and Him only?

In other words, “LORD God, I swear to love you, honor you, and serve you alone!”

Does not this application seem to be the case in Psalm 119:106?

Psa 119:106, “I have sworn and confirmed That I will keep Your righteous judgments”

The second appears to be the emphasis of the LXX translation of Deut 6:13:

Deut 6:13, κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κολληθήσῃ καὶ τῷ ὀνόματι αὐτοῦ ὁμῆ

My translation: “You shall fear the Lord your (sg.) God and serve/worship him and unto him shall you cleave [κολλάω] and unto his name alone”

In other verses, the translators of the LXX translated this verb by the Greek ὄμνυμι or ὀμνύω—to swear (e.g. Deut 6:10, 18, 23).

By the way, does not the reading “swear by” of “cling to” coincide with a proper reading and application of the “Shamah” in Deut 6:5 (the direct context of the command):

Which is far more than a mere ontological reality (affirming philosophical monotheism)

But is a relational and soteriological reality (affirming the Lord’s unique role in the choosing of and salvation of Israel as a nation of individuals [hence “your God” is often in the singular in Deut, except “your God” in 6:5], and by transference, our salvation)

Even “your God” in 6:13 is singular!

Consider also that “taking an oath” (as in Deut 6:13) is verbal (if that is actually the proper translation)—a prototype to a sinner’s oath to God in prayer!

Otherwise, if “cling” or “cleave” is a better translation (as in the LXX), it is an affirmation of complete dependence!

Dabaq—meaning “to cling to”, Deut 10:20

Which verb is used in parallel to *shaba’* (implying similarity and/or continuity of thought)

Interestingly, the LXX translated 10:20 identically to 6:13:

Deut 10:20 κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κολληθήσῃ καὶ τῷ ὀνόματι αὐτοῦ ὁμῆ

Whereas, the Hebrew (Leningradensis) adds a fourth verb to the string in the third position (וּבוֹ תִדְבַּק; wa-bo tidbaq)

Therefore the Hebrew of Deut 10:20 includes both the verbs *dabaq* (cling to) and *shaba’* (swear by/unto)

Also interestingly, the Hebrew verb *dabaq* is used in Psa 119:25, and is translated with the Greek κολλάω (“cling to”) as above in Deut 6:13!

Could it be that the translators of the LXX considered the concepts the same? In other words, spiritually clinging to the Lord = verbally bearing witness to His name?

Tehillah—meaning to praise (in Greek, translated καύχημα, “boast”), Deut 10:21

It seems that Deut 10:21 builds upon the emphasis of the verbal element in the prior verse, with a crescendo of praise, boasting in the Lord and His marvelous works

Deut 10:21 seems then to be a precursor of Psa 34:2, “My soul shall make its boast in the LORD; The humble shall hear of it and be glad”

As well as to Gal 6:14, “But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world”

Also at issue, the application of this text by Jesus in His temptation—the “dynamic equivalent translation” of Jesus (if anyone has the right to dynamic equivalent translation, it is Jesus, who truly understands the mind of God!)

Jesus used two verbs when he responded to the temptation of Satan (purportedly quoting Deut 6:13):

Matt 4:10 (Byz) Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὑπαγε ὀπίσω μου, Σατανᾶ· γέγραπται γάρ, Κύριον τὸν θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.

“You shall kneel” (προσκυνέω), literally “genuflect”

“You shall worship” (λατρεύω), to worship or serve

Luke 4:8 (Byz) Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὑπαγε ὀπίσω μου, Σατανᾶ· γέγραπται, Προσκυνήσεις κύριον τὸν θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.

[In the Greek Orthodox Text, the Byzantine textform, and the Nestle-Aland critical edition text-history, Luke uses the same two verbs as Matthew]

Notice that Jesus did not quote from the more obvious prohibition against bowing from the Second Commandment:

Exod 20:4-5 (NKJ) “You shall not make for yourself a carved image ... you shall not bow down to them nor serve them”

Jesus seemed to ignore the first part of the temptation, “to fall down” before Satan, and rather emphasize the second part of the temptation “to worship” Satan;

Instead of using the prohibition against bowing and serving, to which it seems Satan was alluding, used the positive command of worship and consecration to the Lord:

Note also that the Second Commandment contextually relates to inanimate objects, graven images, which Satan was not.

So, for purposes of defeating the temptation, Jesus cited the more non-verbally related verbs of Deut 6:13 or 10:20: kneel and serve:

He did not use the third and/or fourth verb in the strings, which have a verbal emphasis, “to swear unto/by”

Further, notice the use of *shaba'* in the prophecy of Isaiah in 45:23, which is then picked up by Paul in Phil 2:11:

Isa 45:23 (NKJ), “I have sworn by Myself; The word has gone out of My mouth *in* righteousness, And shall not return, That to Me every knee shall bow, Every tongue shall take an oath [*shaba'*]”

Isa 45:23, κατ' ἑμαυτοῦ ὁμνύω ἢ μὴν ἐξελεύσεται ἐκ τοῦ στόματός μου δικαιοσύνη οἱ λόγοι μου οὐκ ἀποστραφήσονται ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ ἐξομολογήσεται πᾶσα γλῶσσα τῷ θεῷ

Isa 45:23 (ESV), “By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: ‘To me every knee shall bow, every tongue shall swear allegiance [*shaba'*]”

Note several things, the LXX translated *shaba'* in this verse as ἐξομολογέω, meaning “to confess, profess” [in the NT also translated “promise, pray, praise”]

Two New Testament passages appear to allude to this great Isaiah text:

Psalm 18:49, cited by Paul in Rom 15:9 as related to the gospel going forth to the Gentiles

Acts 15:7, Peter stated that by his mouth the Gentiles heard the word of the gospel and believed

The outwardly verbal element of ἐξομολογέω is expressed by the people confessing their sins prior to John the Baptist baptizing them in Matt 3:6 and Mark 1:5

Consider also Jeremiah’s use of *shaba'* in Jer 4:2:

Jer 4:2 (NAS), “And you will swear, ‘As the LORD lives,’ In truth, in justice, and in righteousness; Then the nations will bless themselves in Him, And in Him they will glory.”

Jer 4:2 (GOT), καὶ ὁμώσει· ζῆ Κύριος μετὰ ἀληθείας ἐν κρίσει καὶ ἐν δικαιοσύνῃ, καὶ εὐλογήσουσιν ἐν αὐτῷ ἔθνη καὶ ἐν αὐτῷ αἰνέσουσι τῷ θεῷ ἐν Ἱερουσαλημ·

Here, again, the verb appears to speak of more than just swearing or taking an oath. Rather *shaba'* here leans more toward pledging allegiance to the Lord as a form of witness—a possible precursor to New Testament evangelizing, including the promised blessing which follows the verbal witness (cf. Psa 96:1-3).

In Conclusion:

It would seem that translating *shaba'* as “swear allegiance” is more akin to the *sensus plenior* of the Bible:

What does it mean for the Muslim to swear allegiance to Allah and to Muhammad as his prophet?

What does it mean for a groom to swear allegiance to his bride?

What does it mean for the NT Christian to swear allegiance to Jesus Christ?

Could it not be something like this—expanding from the U.S. “Pledge of Allegiance” to the flag?

“I swear allegiance, unto Jesus Christ, my Lord, my Savior, and my God, who died on the cross for my sins, who rose again on the third day, and who is coming back quickly to judge all men. I swear to give Him my heart, my mind, my life, my all. So help me, Lord. Amen.”

On one hand, then, is this not a prayer of commitment and surrender? Is this not calling on the name of the Lord to be saved (Joel 2:32; cf. Rom 10:13)?

Furthermore, is this not simultaneously confessing Christ before men?

Matt 10:32-33 (NKJ) “Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven” (cf. Luke 12:8-9)

Mark 8:38 (NKJ) “For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels” (cf. Luke 9:26; Heb 11:16)

Notice how verbal acknowledgement of Christ for salvation is linked to verbal acknowledgement of Him before men
How do some churches get around this verbal acknowledgement?

By couching it in the “Sacrament” of Baptism, before a child can speak, with the verbal acknowledgement of the parents before a priest or pastor within the four walls of a church building?

Considering the Meaning of “Lifting Up the Name of the LORD in Vain” in Exod 20 and Deut 5

The two passages in question:

Exod 20:7, “You shall not take* the name of the LORD your God in vain**, for the LORD will not hold *him* guiltless who takes His name in vain.”

Deut 5:11, “You shall not take* the name of the LORD your God in vain**, for the LORD will not leave him unpunished who takes His name in vain.”

*The Hebrew *nasa'* means “to lift, carry”—consider the translation of the dual “evangelize” in Isa 52:7, “to bring good news”

**The Hebrew *shav'* means “emptiness, vanity”—consider that false teachers are wells without water (2 Pet 2:17)

Link with some OT portions, especially wherein false prophets speak in the name of the Lord:

1 Kings 22:24, “Now Zedekiah the son of Chenaanah went near and struck Micaiah on the cheek, and said, ‘Which way did the spirit from the LORD go from me to speak to you?’”

Jer 23:16-17, “Thus says the LORD of hosts: “Do not listen to the words of the prophets who prophesy to you. They make you worthless; They speak a vision of their own heart, Not from the mouth of the LORD. They continually say to those who despise Me, ‘The LORD has said, “You shall have peace”’; And to everyone who walks according to the dictates of his own heart, they say, ‘No evil shall come upon you.’”

Link with some NT concepts:

John 12:32, “And I, if I am lifted up from the earth, will draw all *peoples* to Myself.”

Acts 13:6, “Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus, who was with the proconsul, Sergius Paulus, an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God.”

Acts 19:13-15, “Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, ‘We exorcise you by the Jesus whom Paul preaches.’ Also there were seven sons of Sceva, a Jewish chief priest, who did so. And the evil spirit answered and said, ‘Jesus I know, and Paul I know; but who are you?’”

Could taking the name of the Lord in vain not be related to speaking of the Lord or Jesus in a wrong way, much like these false teachers and false prophets above?

If so, the 3rd Commandment can be related to a polluted form of evangelism:

Prov 25:26, “A righteous *man* who falters before the wicked *is like* a murky spring and a polluted well.”

Matt 23:15, “Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.”

Semantic Studies: Words Lightly Used in English Bible Translations?

Introduction:

There appears to be several reasons why particular words would not be found in most or all English translations of the Bible:

- 1) God never meant them to be used:
 - a) Either the term or concept is never discussed, or
 - b) God chose other terminology for the discussion of that concept; or
- 2) Editors thought the concept was somewhat vulgar, and not acceptable for Holy Writ:
 - a) Perhaps a term in this category is the word “foreskin” (for ἀκροβυστία—17 total NT uses: Acts 11:3; Rom 2:26; Gal 2:7; 5:6; 6:15; etc., rather than ἀπερίτμητος (Act 7:51), wherein “uncircumcised” or “uncircumcision” is used for both in the New Testament...
- 3) As the English language has evolved, some terms are now used to express topics and issues, whereas translators continue to translate the ideas based on the precedent of old lexicons and common usage; or
- 4) Although particular concepts are truly found and addressed in the text of Scripture, using terms that could be translated differently, specific terms are not used because of some theological bias, whether it be historical, theological, exegetical, lexical, etymological, or practical:
 - a) Consider the reason that a NT professor told me that it would not be wise to translate εὐαγγελίζω as “evangelize”:

“I just am concerned that some people seeing only ‘evangelize’ [rather than ‘preach the gospel’] in a NT translation will read it with the assumption of modern practice.”

Therefore, for him, he felt justified in not using the word “evangelize” because of his subjective judgment of “modern practice”—How does he define “modern practice,” whose practice is meant by it, and in what part of the world?

The following examines some words that, though seemingly interrelated with biblical themes and ideas, for some reason are not or rarely used in the English Bible translations...

“Accountability,” “accountable,” “give ... account,” “gave ... account”:

Word study of uses of “account, accountability, accountable”

[Approximate chronological arrangement]

	TYN*	GNV*	BSP*	KJV	WEB	YLT	NOY	ROT	DBY	ERV	DRA	ASV	BBE	RSV	NAS	NKJ	NIVO	NJB	NRS	NABO	NAU	GWN	CJB	NirV	NLT	TNIV	NET	CSBO	MGI	ESV	MIT	NIV	NAB	CEB	CSB	Total
Account	0	4	0	17	25	44	213	112	145	30	32	30	206	62	104	28	75	91	63	72	86	29	51	2	33	73	62	45	40	56	40	73	77	88	44	2152
Accountability	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	1	2
Accountable	0	0	0	0	0	0	0	0	1	0	0	0	0	1	2	0	8	1	5	2	2	2	0	64	6	8	19	8	0	2	0	8	5	11	8	163
Total	0	4	0	17	25	44	213	112	146	30	32	30	206	63	106	28	83	92	68	74	88	31	51	66	39	81	81	54	40	58	40	81	82	99	53	2317

*Spelling of words may be an issue in older Bibles.

“Allegiance”:

Not found in KJV, NKJ

In NAS (6 uses, 3 in italics); HCSB (6 uses, some very interesting); ESV (4 uses)

“Brain”:

Can the Greek word νοῦς ever mean “brain” (e.g 1 Cor 14:15)? Is there a word in Greek or Hebrew for the brain? If there is, it is interesting that it is never used in translations.

“Clarified,” “clarify,” “clarifying”:

Another interesting word that is used in hermeneutical or exegetical or homiletical settings, but does not appear to be found in modern English translations, that seem to prefer words like “revelation” and “disclosure” for ἀποκάλυψις, following Friberg. While the NKJ, NAS, and ESV do not use this word root, the HCSB uses “clarify” once as the translation for “make known” (γνωρίζω) in 1 Cor 15:1.

“Conversation”:

Consider for example, the 20 uses of the word “conversation” in the KJV and the 1 use in the NAS. Intriguing!

“Conversion,” “convert,” and “converting”:

As an aside, but since it is first in the alphabet, it is interesting to note that an English word group which took on theological meaning has often been replaced by other words (see Chapter 6; for antagonists to conversion, see Chapter 8). This study seeks to understand the history of the usage and/or non-usage of the term related to the root “convert,” as it relates to the moment of or experience of true salvation.

The trend-setter translations below are the NIV-family of translations, which the American Bible Society and United Bible Society mainstreamed into U.S. Evangelicalism in the mid-1980s: NIVO, NIVR, TNIV, and NIV. The uses of any terms with the root “convert” are respectively: NIVO (5), NIVR (0), TNIV (6), and NIV (2).

Word study of uses of “conversion,” “convert,” and “converting” in the NT

[Approximate chronological arrangement]

	TYN	KJV	WEB	ETH	MRD	YLT	NOY	ROT	DBY	ERV	DRA	ASV	BBE	RSV	NAS	NKJ	NIVO	NJB	NRS	NABO	NAU	GWN	CJB	NIVR	NLT	TNIV	NET	CSBO	MGI	ESV	MIT	NIV	NAB	CSB	CEB	Total
Conversion ^o	0	1	1	5	3	1	1	1	1	1	1	1	0	1	1	1	0	2	1	1	1	0	0	1	0	1	1	1	1	1	0	1	1	1	1	34
Convert [*]	1	1	1	5	2	1	2	2	0	1	3	1	0	2	2	0	4	3	4	3	2	2	1	0	2	5	4	2	2	2	1	1	3	2	3	70
Converted ^{oo}	5	7	7	8	7	0	0	0	6	0	16	0	0	0	2	2	1	5	0	5	2	3	0	0	2	1	0	3	2	0	0	1	5	3	1	94
Converting ^{**}	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	1	
Total	6	9	9	18	12	2	3	3	7	2	20	2	0	3	5	3	5	10	5	9	5	5	1	0	5	6	5	6	5	3	3	2	9	6	5	199

^o 27 versions use the word “conversion” in Acts 15:3, “...describing in detail the conversion of the Gentiles...”; The Greek word behind this word is ἐπιστροφή (1 NT use; 5 OT LXX uses); note that none of the 4 NIV translations use the word “conversion.” The 5 uses in Etheridge are: Acts 15:3; Rom 11:15; 2 Tim 2:25; Heb 6:6; and 1 Pet 3:20; the 3 uses in Murdock are: Acts 15:3; Rom 11:15; and 2 Cor 7:10; the 2 uses in the New Jerusalem Bible are: Acts 13:8 and 16:34.

^{*} “[New] convert” was used by Young’s in 1 Tim 3:6 (for the Greek neophyte: νεόφυτος), and was followed by 18 other translations; “convert” was also used by Tyndale in James 5:19 (for the Greek ἐπιστρέψῃ); followed by a total of 9 other translations, including the KJV; “convert” was used by Rotherham in Matt 23:15 (for the Greek proselyte: προσήλυτος); this was followed by 10 translations, three of which use the word twice in that text; Etheridge’s five uses of “convert” are: Luke 1:16; Acts 17:31; James 5:19; and Rev 2:5 and 21; Murdock also uses “convert” in Luke 1:16 and James 5:19; the Douai-Rheims adds Acts 3:26 to the list of verses with this word; the RSV adds Rom 16:5; the old NIV also used the word in Acts 6:5; the New Jerusalem translated “persuaded” (πείθω) as “trying to convert” in Acts 18:4

^{oo}The KJV’s 7 uses of “converted” are: Matt 13:15; 18:4; Mark 4:12; Luke 22:32; John 12:40; and Acts 3:19 and 28:27.

^{**} Rom 2:29 (for οὐ γράμματι; NOY), “but he is a Jew who is one inwardly; and circumcision is of the heart, spiritual, not literal, whose praise is not of men, but of God”

“Cooperate,” “cooperated,” “cooperating,” and “cooperation”:

Never used in any English Bibles that I considered (of 34 English Bibles in my version of Bibleworks)...

- 1) Clearly an important subject in Christian fellowship (συνυπουργέω [2 Cor 1:11]; κοινωνία [Phil 1:5], συγκοινωνός [1 Cor 9:23]; συγκοινωνέω [Phil 4:14]; συνεργέω [1 Cor 3:9; 2 Cor 6:1]; as well as even in Soteriology (the doctrine of salvation, and the steps thereof)
- 2) Clearly, mutual submission is an unimportant subject:
 - a) In the hierarchical form of church leadership, where mutual submission is not the issue, but rather something akin to the “Vow of Obedience”

- b) In the doctrine of salvation, a very solid philosophical wedge has been placed between God’s role and man’s role in salvation, therefore, terms that tend to nullify that distinction have been replaced with other words
 - c) In the preaching of the gospel, man’s role is intimately involved; another wall of linguistic separation has been erected to avoid any hint of man’s cooperation in salvation by obeying the Great Commission and preaching the Gospel
- 3) However, “cooperation” is very much akin to a congregational form of church government, and is less a part of the mindset of an authoritarian bishop-rule state-church model, which model has ruled much of Christian history!

“Delight,” “delighting,” and “delight”:

In NKJ, used 89 times in OT and only 2 times in NT. Apparently replaced by the English “well-pleased” in NT Greek lexicography.

“Deprave,” “depraved,” and “depraving”:

Used 5 times in the New American Standard, and more thereafter in English language translation. The implications are obvious, as there are numerous words in Hebrew and Greek which describe the corrupt nature of human depravity. This word may be minimized from the view of English readers to reduce belief in “total depravity.”

	WYC	TYN*	BSP	KJV	WEB	YLT	NOY	ROT	DBY	ERV	DRA	ASV	BBE	RSV	NAS	NKJ	NIVO	NJB	NRS	NABO	NAU	GWN	CJB	NIVR	NLT	TNIV	NET	CSBO	MGI	ESV	MIT*	NIV	NAB	CEB	Total	
Depravation	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1
Deprave	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Depraved	0	0	0	0	0	0	0	0	2	0	1	0	0	2	3	0	5	4	2	11	3	0	2	0	3	6	2	5	0	1	4	6	10	0	72	
Depraving	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Depravities	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	1	
Depravity	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	2	1	4	0	2	0	2	0	0	3	1	2	0	4	2	2	10	3	40	
Total	0	0	0	0	0	0	0	0	2	0	1	0	0	2	5	0	7	5	6	11	5	0	5	0	3	9	3	7	0	5	6	8	20	4	114	

*New Testament only.

“Discriminate” et al.:

This is an interesting English word, especially with the current discussion of racism in U.S. culture. In this regard, one thinks of the translation of διακρίνω in 1 Cor 4:7.

	WYC	TYN*	BSP	KJV	WEB	YLT	NOY	ROT	DBY	ERV	DRA	ASV	BBE	RSV	NAS	NKJ	NIVO	NJB	NRS	NABO	NAU	GWN	CJB	NIVR	NLT	TNIV	NET	CSB	MGI	ESV	MIT*	NIV	NAB	CEB	Total
Discriminate	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	1	0	0	0	1	1	0	2	0	2	1	0	0	9
Discriminated	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	1	1	0	1	0	0	0	1	0	0	5
Discriminates	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
Discriminating	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	1	0	1	1	0	0	0	0	0	1	0	1	0	1	0	7
Discrimination	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	1	0	0	1	3
Discriminations	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
Total	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	1	2	0	1	0	2	1	0	2	2	1	1	3	0	4	2	1	1	26

*New Testament only.

“Distinction”—i.e. “making a distinction,” or distinguishing between

In NKJ one NT use of “distinguish”: 1 Cor 4:10, “You are distinguished” [for ἕνδοξος].

In the OT the concept of “distinguishing between” is communicated in Lev 10:10; 11:47; 20:25..

“Elected,” “election”:

The word “elected” are not found in the CSB, ESV, NAS, and NIV; the word “election” is not found in the NAS, although found several times in the CSB, ESV, and NIV. Although the Greek verb χειροτονέω (from ἡ χεῖρ + τείνω; meaning to extend the hand, as in “to cast a vote”) is found twice in the NT (Acts 14:23; 2 Cor 8:19), it is not usually translated in a such way as to affirm or promote congregational raising of hands for a vote. Perhaps this Greek word has been muffled because of ecclesiastical debates as to the propriety of congregational rule?

“Equivocal”:

Not used in KJV, NAS, NKJ, HCSB, ESV.

Eternity:

Now here is an unexpected word to include in this list. “Eternity” is found only 3 times in the entire NKJ (Eccl 3:11; Isa 57:15; and Acts 15:18). And yet the noun translated “eternity” in Acts 15:18 (ὁ αἰών) is found 126 times in the Byzantine Greek NT and 583 times in the combined LXX-GNT. It must be remembered that this does not count use of the adjective for “eternal” (αἰώνιος), used 71 times in the Byzantine Greek NT and 186 times in the LXX-GNT.

“Exhale,” “exhaled,” “exhaling”:

Never used in any major English translation in any form.

- 1) The closest is “breathed out” in Heb 4:12 (ESV), “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness”
- 2) The divine inspiration and unique authority of the words of Scripture have been under attack almost from their being penned; thus, this word which links God’s Word with His very breath understandably draws significant polemic attention

“Grasp,” “grasped,” “grasping,” “grasps”:

16 uses in English in NKJ, all OT—10 of which are in Eccl.

None in NT, which means that of the 58 uses of δέχομαι in the NT, none of them are translated with the English “grasp” in the NKJ—a very fascinating history of translation.

In the NAS, there are only two uses of “grasp” in the NT, John 10:39, “he eluded their hand”; and Phil 2:6, equality with God as “a thing to be grasped”—for the Greek noun ὁ ἄρπταγμός (booty, plunder).

“Inhale,” “inhaled,” “inhaling”:

“Inhale”: one use in NJB (Lev 26:31)

“Inhaled”: one use in NABO and NAB (Wisdom 7:3)

“Inhaling”: not used.

“Liberate,” “liberated,” “liberation”:**Word study of uses of “liberate, liberated, liberateth, liberating, liberation, liberator, liberators”**

[Approximate chronological arrangement]

	WYC	TYN	BSP	KJV	WEB	YLT	NOY	ROT	DBY	ERV	DRA	ASV	BBE	RSV	NAS	NKJ	NIVO	NJB	NRS	NABO	NAU	GWN	CJB	NIVR	NLT	TNIV	NET	CSBO	MGI	ESV	MIT	NIV	NAB	CEB	Total	
Liberate	0	0	0	0	2	0	0	0	1	0	0	0	0	0	0	0	0	2	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	5	12
Liberated	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	1	2	2	1	0	0	2	0	0	1	0	3	0	0	0	1	1	3	18	
Liberateth	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	
Liberating	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Liberation	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	3	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	1	7
Liberator	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	2
Liberators	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	1
Total	0	0	0	0	3	0	0	2	1	0	0	0	0	0	0	0	1	7	3	1	0	0	4	0	1	1	1	5	0	0	0	1	1	9	41	

Webster’s: Jer 34:9, 10, 11; Rotherham: Psa 146:7; Ezek 46:17; Darby: 2 Chron 23:8; NIVO: Rom 8:21; NJB: Lev 25:10; 2 Macc 2:22; Sir 51:3; Ezek 46:17; Luke 21:28; Acts 7:25; Gal 1:4; NRS: Acts 7:35; 2 Macc 2:22; 4 Esth 14:29; NABO: 2 Macc 2:22; CJB: Luke 1:68; 2:38; 21:28; 24:21;

NLT: Neh 9:27; TNIV: Rom 8:21; NET: Esth 4:14; CSBO: Esth 4:14; Rom 6:18, 22; 11:26; Gal 5:1; NIV (2011): Rom 8:21; NAB: 2 Macc 2:22; CEB: Isa 61:1; Matt 20:28; Mark 10:45; Luke 4:18; 1 Pet 1:18, 19; 4 Esth 12:34; 13:36; 14:29.

I was thinking of the use of “liberate” (from the power of sin) for “set free” in Rom 6:22 (NKJ), “But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life”—the Greek word being ἐλευθερώω, meaning to set free or exempt (from a liability).

However, on the other hand, it appears that the 2010 CEB, “Common English Bible,” fans the flames of “liberation theology” by inserting the word “liberation” into the Isaiah 61 passage, “liberate” into the purpose statements of Jesus in the NT—in the place of “ransom” in Matt 20 and Mark 10; and in the place of “release” or “set free” in Luke 4), and to replace “redeemed” with “liberated” in 1 Pet 1:18-19 (supplying it as a verb in v. 19). Notice that the CEB does not use the word “liberate” in relation to sin, but rather in relation to the mission and purpose of Jesus!

Yes, words are important and they do carry with them significant meaning and power (cf. Acts 7:22).

“Literal” and “literally”:

Word study of uses of “literally” [Fr. “à la lettre”]

[Approximate chronological arrangement]

	WYC	TYN	BSP	KJV	WEB	YLT	NOY	ROT	DBY	ERV	DRA	ASV	BBE	RSV	NAS	NKJ	NIVO	NJB	NRS	NABO	NAU	GWN	CJB	NIVR	NLT	TNIV	NET	CSBO	MGI	ESV	MIT	NIV	NAB	CEB	Total	
Literal	0	0	0	0	0	0	1**	0	0	0	0	0	0	1**	1*	0	0	0	1**	0	1*	0	1**	0	0	0	0	0	0	0	0	0	0	0	0	6
Literally	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1*	0	0	0	1°	0	1**	0	1°	0	0	1**	5	
Total	0	0	0	0	0	0	1	0	0	0	0	0	0	1	1	0	0	0	1	0	1	0	2	0	0	0	1	0	1	0	1	0	0	1	11	

°Psa 19:3 (NET), “There is no actual speech or word, nor is its voice literally heard

°°Matt 1:23 (MIT), “Notice: The virgin will conceive and bear a son. His identity will be Immanuel. That designator means literally: with us [is] God”

*John 11:13 (supplied for clarification; NAS), “Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep”

**Rom 2:29 (for οὐ γράμματι; NOY), “but he is a Jew who is one inwardly; and circumcision is of the heart, spiritual, not literal, whose praise is not of men, but of God.”

Total # of English versions in this study of “literal” and “literally”: 34

of versions with no use of either term: 24 (71%)

of versions with no use of the word “literal”: 28 (83%)

of versions with no use of the word “literally”: 29 (86%)

of times either of “literal” or “literally” were used by philosophers in the Bibleworks database: 76, especially the phrase “literal meaning” (26 times).

“Mission,” “missionaries,” “missionary,” “missions”:

Mission: Multiple uses in many Bibles, from 19 in CEB (incl. Acts 20:24), 14 in the NJB (incl. Rom 1:5), 12 in NLT, 10 in HCSB (1 in NT: Acts 12:25), 9 in NIV, 7 in RSV (incl. Gal 2:8), 4 in ESV (1 NT: 2 Cor 11:12), 3 in NAS (incl. Acts 12:25), to 2 in NKJ (both in 1 Sam 15).

Missionaries: found once in GWN (Eph 4:11, used to replace the word “evangelist”); found 4 times in MIT (Acts 14:14; 16:22; 2 Cor 11:5; 12:11, used to replace the word “apostle”).

Missionary found twice in GWN (Acts 21:8; 2 Tim 4:5, both times replacing the word “evangelist”)

Missions: found once in the NIVO, TNIV, NIVO (1 Sam 21:5) and NJB (1 Kgs 8:44); found twice in the CEB (1 Sam 21:5 and 1 Macc 2:47).

Mode; “[Manner]; Style”:

There are a significant number of uses of “manner”.

	TYN	BSP	KJV	WEB	YLT	NOY	ROT	DBY	ERV	DRA	ASV	BBE	RSV	NAS	NKJ	NIVO	NJB	NRS	NABO	NAU	GWN	CJB	NIVR	NLT	TNIV	NET	CSBO	CSB17	MGI	ESV	MIT	NIV	NAB	CEB	Total
Mode	0	0	0	0	0	0	0	1	0	0	0	0	0	1	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	4
Style	0	0	0	0	0	0	0	3	0	0	0	0	2	0	1	0	2	3	0	0	0	3	0	0	0	18	1	1	1	2	4	0	0	0	41
Total	0	0	0	0	0	0	0	4	0	0	0	0	2	1	1	0	2	4	0	1	0	3	0	0	0	18	1	1	1	2	4	0	0	0	45

“Mix,” “Mixed,” “Mixing,” “Mixt,” “Mixture” [also consider “Admixture,” “Unmixed”]:

Consider, for example, the noun ἡ ἀπλότης (with unmixed motivation, single-minded; hence simplicity) find 8 times in the NT (Rom 12:8; 2 Cor 1:12; 8:2; 9:11, 13; 11:3; Eph 6:5; Col 3:22).

“Mix”: used 6 times in NJB (Acts 10:28 only NT use); used 5 times in ESV and 4 times in NAS and HCSB (only NT use in all three: Rev 18:6); 8 uses in NLT (only NT: Rev 8:3); NIVR uses “mix” 33 times (including 9 times in Num 28-29; Rev 18:6 only NT use).

“Mixed”: many uses in many Bibles; e.g. Heb 4:2, a hearing “mixed with faith.”

“Mixt”: 8 times in Bishops Bible, 6 in English Geneva, and once in KJV and DRA (all of them OT only).

“Mixture”: Most use “mixture” in John 19:39 (only NT use for Young’s, ERV, ASV, RSV, NASB, NKJ, CEB, HCSB, ESV, NIV, NAB); of 3 uses in KJV (also NT: Rev 14:10); Young’s has the most at 9 uses (8 in OT).

Reciprocal, Reciprocate, Reciprocated, Reciprocating, Reciprocity:

7 uses in MacDonald Idiomatic (2006): Luke 6:38; 12:8; 14:12, 14; Rom 11:35; 2 Cor 6:13; Rev 2:23;

2 Uses of “reciprocity” in David H. Stern’s “Complete Jewish Bible” (1998): 2 Cor 8:13, 14:

Definitions of the Greek noun ἡ ἰσότης in these verses appear to be used to exchange the contextual divine reciprocity for a para-contextual Christianized socialism.

“Represent,” “Representation,” “Represented,” “Representing” [also consider in this regard, Vicar]

[NT only]

Word study of uses of “represent, representation, represented, representing”

[Approximate chronological arrangement]

	WYC	TYN	BSP	KJV	WEB	YLT	NOY	ROT	DBY	ERV	DRA	ASV	BBE	RSV	NAS	NKJ	NIVO	NJB	NRS	NABO	NAU	GWN	CJB	NIVR	NLT	TNIV	NET	CSBO	MGI	ESV	MIT	NIV	NAB	CEB	Total	
2 Cor 5:20	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	2	4
Heb 1:3	0	0	0	0	0	0	0	1	0	0	0	0	0	0	1	0	1	0	0	0	1	0	0	0	1	1	1	0	0	0	0	1	0	0	7	
Heb 5:1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	1	0	1	0	0	1	1	1	0	0	0	0	2	1	0	9	
Other	0	0	0	0	0	0	1	0	0	0	5	0	0	1	0	0	3	3	1	10	0	6	0	0	28	2	5	0	1	0	43	2	10	4	125	
Total	0	0	0	0	0	0	1	1	0	0	5	0	1	1	1	0	5	3	1	11	1	8	0	0	29	4	7	0	1	0	43	5	11	6	145	

NJB: Psa 109:20; 2 Macc 15:33; NABO: Deut 15:18; Judges 18:4; 1 Kgs 5:20; Mic 3:11; Tob 2:12; 5:3; NAB: Deut 15:18; Tob 2:12; CEB: Deut 24:15; Ezra 4:14; John 6:7; Rom 4:4; 2 Cor 11:8.

“Reputation”:

From 50 uses in NET Bible (incl. 4 NT: John 7:4; Gal 2:9; 1 Tim 5:10; Rev 3:1); to 5 uses in KJV (4 NT: Acts 5:34; Gal 2:2; Phil 2:7, 29).

“Salary”:

Word study of uses of “salaried, salaries, salary”

[Approximate chronological arrangement]

	WYC	TYN	BSP	KJV	WEB	YLT	NOY	ROT	DBY	ERV	DRA	ASV	BBE	RSV	NAS	NKJ	NIVO	NJB	NRS	NABO	NAU	GWN	CJB	NIVR	NLT	TNIV	NET	CSBO	MGI	ESV	MIT	NIV	NAB	CEB	Total	
Salaried	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Salaries	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1
Salary	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	6	0	0	0	0	0	0	0	0	0	0	0	0	2	4	14	
Total	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	6	0	0	0	0	0	0	0	0	0	0	0	2	5	15		

NJB: Psa 109:20; 2 Macc 15:33; NABO: Deut 15:18; Judges 18:4; 1 Kgs 5:20; Mic 3:11; Tob 2:12; 5:3; NAB: Deut 15:18; Tob 2:12; CEB: Deut 24:15; Ezra 4:14; John 6:7; Rom 4:4; 2 Cor 11:8.

It is interesting to note that all of these Bibles using the term “salary” and cognates, with the exception of the CEB, are Roman Catholic.

“Side-stepping” the law:

Consider οὐδὲ παράβασις Rom 4:16

BYZ Romans 4:15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ οὐκ ἔστιν νόμος, οὐδὲ παράβασις.

NAS Romans 4:15 for the Law brings about wrath, but where there is no law, neither is there violation.

Byzantine	Latin	KJV; NKJ	CSB; ESV	ASV	NASB	German Luther
οὐδὲ παράβασις	nec praevaricatio	no transgression	there is no transgression	neither is there transgression	neither is there violation	keine Übertretung

Could this term be better translated, “where there is no law, there is no side-stepping”?

The idea might even be “hedging”?

Rather than the result of the violation: transgression; perhaps it is how the violation takes place: seeking to side-step the law?

Similarly, consider also the act of removing oneself:

There is an interesting translation of the preposition παρ’ in Gal 1:9 in the French Revised Geneva (1979), which states:

Gal 1:9 (my translation of NEG), “As I have preceded to say, I know repeat at this time: if someone announces unto you a Gospel **separated from** [or: removed from] that which you have received, may he be anathema!”

Gal 1:9 (NEG), “Nous l'avons dit précédemment, et je le répète à cette heure: si quelqu'un vous annonce un évangile **s'écartant** de celui que vous avez reçu, qu'il soit anathème !”

“Stratagem”, “Strategies”, and “Strategy”:

Word study of uses of “stratagem, strategies, strategy”

[Approximate chronological arrangement]

	WYC	TYN	BSP	KJV	WEB	YLT	NOY	ROT	DBY	ERV	DRA	ASV	BBE	RSV	NAS	NKJ	NIVO	NJB	NRS	NABO	NAU	GWN	CJB	NIVR	NLT	TNIV	NET	CSBO	MGI	ESV	MIT	NIV	NAB	CSB	CEB	Total	
Stratagem	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Strategies	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	2	0	0	2	0	0	0	0	0	0	2	0	9
Strategy	0	0	0	0	0	0	0	0	0	0	0	0	0	2	1	0	3	3	2	2	1	1	0	0	1	8	2	0	2	2	2	1	6	3	2	42	
Total	0	0	0	0	0	0	0	1	0	0	0	0	0	2	1	0	3	3	2	2	1	3	0	0	2	1	8	4	0	2	2	1	6	5	2	51	

The words stratagem, strategies, and strategy are found several times in the apocryphal books, which were not included in this study.

Wicked, Wickedness:

Noting that the LXX has translated the Heb *rashayim* as the Greek ungodly (ἀσεβής, cf. Psa 9-10), out of 448 uses of “wicked*” in the NAS, only 21 are NT. Thus there may be either (1) a covenantal shift in anthropology between OT and NT, wherein man prior to Christ was more depraved than after Christ; or (2) the authors of the NT (a) did not see the need to repeat the clear OT theme of depravity, (b) followed the philosophical bent of the LXX in discussing wickedness, (c) followed the Greek worldview of this concept, (d) followed unrecorded teachings of Jesus on this issue, or (d) used terms to communicate the idea of wickedness which are not being properly translated as such; and/or (3) lexicographers and translators have made the doctrinal choice to disemphasize the concept “wicked” and “wickedness” in NT translation activity.

Concluding Thoughts:

Ought anything be done about these apparent discrepancies?

Ought further study be initiated in the area of the history of translation tendencies?

Piggybacking on translation tendencies, ought any further study be initiated in the area of the history of textual variants, and their “source critical” (communal, ecclesial, or church-based) provenance?

It must be understood that, these translation tendencies find their root in early church polemics; therefore, it is important to note that no lexical analysis from the past 1500 years is free from ecclesial-doctrinal bias.

While this issue may appear to be an insurmountable obstacle:

God appears to have guarded not only the text of His Word, but also the translation of His Word by cross-references of certain terms that are used in a physical sense, as well as in a figurative or doctrinal sense;

Further, God, who invented every language and all their intermingling dialects, and understands, yea, allowed, and even guided every shift in meaning of every word in every dialect, has limited (or in actuality “magnified”) His revelation to the use of terms in the original languages that He deemed fitting to be used for the entire history of the world since their authorship off the pen of His human instrumentality. God rendered holy what appears to be mere human words, but in actuality are His words constructed under His providential care!

Once proper studies are done, and the historical-doctrinal tendencies are understood, then translation can be done seeking to avoid, as much as possible, predisposed historical-doctrinal biases calculated to shift the meaning, interpretation, and application of Scripture.

Postscript 1: Concerning the different semantic ranges in the OT and NT

In previous study in this Chapter, I have noted that some proclamational terms appear reserved for an OT context in the minds of translators (and their readers). Hence the verb “declare” is used almost exclusively to signify some types of prophetic speech in the OT. Whereas, the same English verb is rarely found in the NT. Because the same Greek words are found in both Testaments, the reason for this dispensational distinction appears both:

- (1) Lexical: reflecting translation usages recommended in Greek-English lexicons; and
- (2) Practical: perhaps to discourage aggressive preaching in the practice of the church.

Theologically, on the other hand, the concept of “eternal life” as a reward for faith and/or obedience is very sparse in the OT, whereas it is very common in the NT. A focus on the resurrection is rather part of the New Covenant preaching of Jesus and the Apostles!

For other interesting cross-testamental studies of words in English translations, also consider:

Conceal (seems to be used in the OT only, at least in NKJ);

Conciliate, conciliation, conciliatory

Found a total of once in a variety of verses in 7 versions

Found 3 times in the NJB, one in Gen 32:20[21] and two in 1 Macc.

Conscientious, conscientiously, conscientiousness;

Consecrate (OT vs. NT);

Corrupt, corrupted, corrupting;

Declare, declared, declaring;

Decree, decreed, decreeing;

Deprive, deprivation;

Deviant;

Deviate, deviated, deviating;

Impossible;

Introduce, introduced, introducing;

See the noun in Heb 7:19

Knowledgeable;

Minister (its broad semantic range in Greek words, esp Acts 13:2; Rom 13:6);

“Persevere” as a verb, even though the verb ὑπομένω is found 17 times; often translated “to endure”:

“endure” is passive; “persevere” is active.

Persist in John 8:31, as the translation of μένω, “If you persist in My word, you are My disciples indeed.” (cf. 1605 French Geneva).

Perverse, pervert, perverted, perverting.

Plural in any form (.plural*) is found only once in all the English Bibles available to me in BibleWorks 9.0, Gal 3:16 (NJB);

Pride;

Proponent;

Putrid;

Reality;

Rebel, rebelled, rebellion, rebellious: in NKJ there are a total of 126 hits on rebel*, whereas only 9 of those (7%) are in the NT; of the 9 in the NT 7 are the noun “rebellion” and one is the noun “rebel.” Hence there is only one use of the verb “rebel” in the NT in the NKJ (in Heb 3:16 for the Greek παραπικραίνω; which verb is found 43 times in the OT LXX—12 times in the Psalms and 20 times in Ezekiel [15 of those in chaps 2, 3, and 12]—and only once in the NT):

Jesus chose the word “adulterous” in the pairs “evil and adulterous” (Matt 12:39) and “wicked and adulterous” (Matt 16:4): the same Greek for both words. Mark 8:38 reads, “adulterous and sinful.”

Rot, rotten, rottenness, rotting;

Stink, stinking (See French Geneva, Psa 14:3);

[In] Vain (especially in contemporary translations);

Zeal, zealous.

