

Preach (1) *euangelizo, euanglion*

There are two words translated preach (or other form) in the NT. The first is *euangelizo* (2097), “to proclaim good or joyful news.” It is, of course, where we get our English word *evangelize*, and is (with the noun *euangelion*, 2098), translated by several other words: *gospel* (Matt. 4:23), *glad tidings* (Luke 1:19), *good tidings* (2:10), and *declared* (Rev. 10:7).

In ancient Greek, euangelion was used for a message of victory, as well as for political and private messages that bring joy. In the Septuagint it’s used in several instances to proclaim God’s universal victory over the world (Ps. 96:2-10; Isa. 41:27; 52:7). It’s used in the NT, then, for the proclamation of the Gospel, the good news of salvation in Christ.

The English word *gospel* is even more fascinating. As mentioned on February 5, it comes from the Old English *godspel*: *god*, good; *spel*, tale. Witches were said to cast a spell, that is, say certain words that supposedly had magic powers. To spellbind is to speak in such a way as to hold people’s attention. To spell a word means to name or write the letters of the word. So, the Gospel is, indeed, the good spell, the good tale, the good story, the good message, the good news.

Even more significant, “the Gospel” is *the only* good tale. The definite article appears quite often appears with “Gospel.” In Ephesians 1:13, for example, we read: “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise.” While the article appears twice in the English, it appears three times in the Greek. We can literally read it, “*The* message of *the* truth, *the* good news of your salvation.”

Paul wants to make it clear that there is only one good news. He wrote to the Galatians that anyone who perverts the Gospel is to be “accursed” (*anathema*, that which is devoted to destruction, Gal. 1:6-9). Today, the Gospel is being defined in whatever terms each person desires. It’s even being preached as not requiring repentance or even an acknowledgment of sin, but that is not the Gospel (Gal. 1:7). The Gospel, the *euangelion*, is the message of trust in Jesus’ blood as the only redemption from sin. Let us not debate, philosophize, psychologize, or even “meet people’s needs,” all of which are typical today. Let us just proclaim the Truth, the “Good News.”

Scriptures for study: In Romans 1:16, what is the importance of the Gospel?
What is the description of those who preach the Gospel (Rom. 10:15)?

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