

SECTION 8

Preaching in the New Testament

Preaching In The New Testament

“A sermon is meant to be a proclamation of the truth of God as mediated through the preacher. People do not want to listen to a string of quotations of what other people have thought and said, they have come to listen to you; you are the man of God, you have been called to the ministry, you have been ordained and they want to hear this great truth as it comes through you, through the whole of your being. They expect it to have passed through your thought, to be a part of your experience; they want this authentic personal note.” - Lloyd Jones, *Preaching*, 222.

“Preaching is teaching. What one declares calls for explanation ... In fact, teaching is necessary as preparation for the proper hearing of the good news, and as a follow-up of the good news. We can make no absolute distinction between gospel and proclamation and Christian teaching.” - James W. Cox, *Preaching: A Comprehensive Approach to the Design and Delivery of Sermons*, 12.

I. NEW TESTAMENT TERMINOLOGY

- A. The New Testament contains a rich and varied vocabulary concerning preaching. The diversity of the terms used to address the proclamation of the Word of God reveals the awesome task of the expositor, as well as the multifaceted nature of the assignment.

The most frequently used word in the N.T. for preaching, **kerygsein**, is translated “to preach or proclaim” and occurs more than fifty times in various forms. The word conveys the sobering truth that the messenger has a word of authority from another.

Tom Long notes well this sacred calling when he writes, “The purpose of preaching is not to provide a forum for the preacher - giving moral advice, expressing opinions on important topics, or listing religious “principles for living” - but rather to be the occasion for the hearing of a voice beyond the preacher's voice - the very word of the living God.” - Thomas G. Long, *The Witness of Preaching* (Louisville: John Knox Press, 1989), 25.

A second important N.T. term for preaching is **euangelizesthai**, translated “to preach good tidings or good news” (Luke 9:6). The word means “to proclaim glad tidings, to instruct (people) concerning the things that pertain to salvation.”

Other terms used in the N.T. include **didaskein**, meaning “to impart divine truth through teaching” and **dialegethai**, which carries the idea of discourse or reason with others, with a view to persuasion.

Note the brief summary of these, as well as other significant terms in the N.T.

1. **Kerusso** – “to proclaim” or “to herald,” an open announcement
(Rom. 10:14-15; 1 Cor. 1:21; 1 Pet. 3:19; Tit. 1:3)
2. **Euangelizo** – “to be a bearer of good news”
(2 Pet. 2:5; Lk. 11:32; Lk. 4:18; Mt. 11:5)
3. **Parakaleo** – “to exhort,” “to appeal,” “to encourage,” “to extend an invitation”
(Tit. 1:9; 2:15; Lk. 3:18; Rom. 12:8; Heb. 3:13)
4. **Martureo** – “to bear witness or testimony”
(Acts 20:21; 1 Jn. 4:14)
5. **Homologeo** – “to confess,” “to say the same thing”
(Acts 24:14)
6. **Elegcho** – “to convince,” “to convict”
(Titus 1:9; 2:15; Acts 18:28; 2 Tim. 4:2)
7. **Dialogizomai** and **dialegomai** - to “discuss,” “reason,” “dispute,” “argue,”
“debate”
(Acts 17:2, 17 - Thessalonica; Heb. 12:5; Acts 18:4, 19 - Corinth;
Jude 9; Acts 19:8-9 - At Ephesus; Acts 24:25 - Before Felix)
8. **Didasko** – “to teach”
(Acts 5:42 - ceased not to teach; Col. 3:16 - teaching one another; 1 Tim. 3:2 – apt
to teach; 2 Tim. 2:2 - faithful men who will teach others)
9. **Epiluo, epilusis** – “to loose, expound, interpret”
(Mk. 2:2; 4:34; 2 Pet. 1:20)
10. **Diermeneuo** – “to interpret” (Lk. 24:27)
11. **Homilia** – “to converse,” “to talk with”
(Acts 20:11; 24:26; Lk. 24:14-15)
12. **Peitho**
(Acts 18:4; 18:13)
13. **Ektithemi** and **paratithemi**
(Acts 11:4; 18:26; 28:23; 17:3)
14. **Suzeteo**
(Acts 9:29)
15. **Apologia**
(1 Pet. 3:15; Acts 22:1; Phil. 1:7, 16; 2 Tim. 4:16)

B. Theological Observations Based Upon N.T. Terminology

1. The nature of preaching is that of enthusiastic public proclamation.
2. The content of preaching is the Scriptures.
3. The sacredness of preaching is because of God's presence in it.
4. The focus of preaching is the Christ.
5. The objective of preaching is conversion and/or spiritual development.
6. The object of preaching is the congregation.
7. The subject doing the preaching must be specially approved.
8. Major characteristics of preaching are:
 - a. proclamation
 - b. good news
 - c. exhortation
 - d. witness
 - e. confession
 - f. persuasion
 - g. argumentation
 - h. teaching

II. NEW TESTAMENT PREACHING AND PREACHERS: A SUMMATION

(from Peter Adam, *Speaking God's Word*)

A. John the Baptist

John's ministry of the Word is defined by Scripture, and he also uses that same Scripture as part of his message (Is. 40:3; Jn. 1:23). His message includes application and exhortation.

B. Jesus

Mark especially emphasizes Jesus' teaching and preaching. (Mk. 1:14-15; 1:22, 27, 38; 2:1-2, 13, 23-27) Mark summarizes Jesus' dual ministry of the Word: 1) to the crowds and 2) to the disciples (Mk. 4:33-34). Jesus ministered the Word in a variety of forms. In public, formal teaching in synagogues or on the mountain, in private instruction to his disciples, in answer to questions raised by others, and in private conversations, he spoke the Word. He announced and extended the kingdom, called people to faith, refuted error, rebuked those who taught error, encouraged the weak, trained his disciples, explained the Scripture, rebuked sinners and summoned all to faith and obedience (p47).

C. The Disciples

Jesus appointed twelve to be sent out to proclaim the message, and to have authority to cast out demons (Mk. 3:14-15)

D. The Apostles

The great day of Pentecost (Acts 2), the first day of apostolic ministry, is focused on a sermon. For Luke, this is not only the beginning of apostolic ministry, but also its model, as we discover throughout Acts. (Acts 4:31; 5:21; 6:2-4, 7; 9:20, 22, 28-29; 13:5; 14:1); (1 Cor. 1:17, 23-24); (2 Cor. 4:5); (Col. 1:28-29); (1 Tim. 2:7)

E. Other Ministries of the Word (Joel 2:28-32)

Every believer has a word ministry, if not a formal ministry of the Word (Col. 3:16).

F. The Ministry of the Word After the Apostles: Teaching Elders

The appointment of teaching elders was for the expressed purpose of faithful proclamation and transmission of the sacred tradition, “the faith once for all delivered to the saints” (Jude 3). (Acts 11:30; 14:23; 15:6, 23; 20:28; Tit. 1:5; 1 Tim. 5:17; Eph. 4:11; 1 Pet. 5:1-2; Heb. 13:7; 2 and 3 Jn.).

Theological Implications

1. God’s words are effective.
2. God’s words are part of His self-revelation.
3. God has appointed the ministry of the Word.
4. God has preserved His words for us today.
5. God has human agents in giving His revelation and preserving His words.
6. God’s revelation is both historical and contemporary.

Our preaching of the Bible should not be merely historical or merely contemporary. Rather, we should reflect the two audiences God had in mind: the original hearers of the words and those for whom the words are preserved, including ourselves. Good preaching will be firmly grounded in both eras (what I call diachronic preaching).

III. KEY TEXT ON PREACHING IN THE NEW TESTAMENT.

Several passages in the N.T. are significant for the ministry of the Word. The pastoral epistles are especially important in this context for they are Paul's manuals for the structure and ministries of the church. The proclamation of the Word is deemed crucial, and several texts in particular stand out as foundational for the expositor of the Word.

We must never forget that preaching is done at God's command and in His name, with the full assurance that He will use it. The gift of "pastor-teacher" provide the church with a shepherd-leader to edify believers (cf. Eph. 4:11-12)

New Testament preachers were both heralds of the Gospel and teachers of the Word. In practice, it is difficult to determine where one leaves off and the other begins. Preachers of the Gospel utilized both preaching and teaching in their messages and then passed on that tradition to the next generation. Timothy was instructed to "preach the Word" (2 Tim. 4:2), to "teach and preach these principles" (1 Tim. 6:2), and to "instruct" (1 Tim. 6:17).

Note the three texts (four outlines) that follow which again provide an opportunity for us to apply our developing method of biblical exposition/proclamation:

“THE GREAT COMMISSION FOR PREACHERS”

2 Timothy 4:1-5

I. WE HAVE RECEIVED A DIVINE MANDATE. **4:1**

1. It is a solemn charge.
2. It is a serious charge.
3. It is a sovereign charge.

II. WE MUST PREACH A DIVINE MESSAGE. **4:2-4**

1. Preach with devotion. 4:2
2. Preach with anticipation. 4:2
3. Preach with passion. 4:2
4. Preach with dedication. 4:2
5. Preach with instruction. 4:2
6. Preach with conviction. 4:3-4

III. WE SHOULD FULFILL A DIVINE MINISTRY. **4:5**

1. Be sound in your decisions.
2. Be steadfast in your afflictions.
3. Be a soul winner in your occupation.
4. Be a servant in your administration.

“MARCHING ORDERS FOR THE MINISTER OF GOD”

2 Timothy 4:1-5

I. BE TRUE TO THE MASTER. 4:1

1. You stand before Him.
2. You will see Him.

II. BE TRUE TO THE MESSAGE. 4:2-4

1. Preach the Word convictionally. 4:2
2. Preach the Word consistently. 4:2
3. Preach the Word convincingly. 4:2
4. Preach the Word compassionately. 4:2
5. Preach the Word correctly. 4:2
6. Preach the Word courageously. 4:3-4
 - a. Some will withdraw from the truth. 4:3
 - b. Some will welcome false teaching. 4:4

III. BE TRUE TO THE MINISTRY. 4:5

1. Be smart.
2. Be steadfast.
3. Be a soulwinner.
4. Be a servant.

“QUALIFICATIONS OF A GODLY LEADER”

Titus 1:5-9

- I. BE A MAN WITH GODLY COMMITMENTS. 1:5-6**
1. Be faithful to the church. 1:5
 2. Be faithful to others. 1:6
 3. Be faithful to your wife. 1:6
 4. Be faithful to your children. 1:6
- II. BE A MAN OF GODLY CONDUCT. 1:7**
1. Understand the need of a good reputation.
 2. Understand the nature of your calling.
 3. Understand the necessity of a balanced life.
- III. BE A MAN OF GODLY CHARACTER. 1:8**
1. Pursue the right priorities.
 2. Possess the right perspective.
 3. Produce the right pattern.
 4. Promote the right passion.
- IV. BE A MAN WITH GODLY CONVICTIONS. 1:9**
1. Be devoted to the truth.
 2. Be diligent to teach.

“THE ROLE OF MEN AND WOMEN IN THE CHURCH”

Titus 2:1-8

I. GOD HAS AN ASSIGNMENT FOR OLDER MEN. 2:1-2

1. Be a teacher. 2:1
2. Be sober. 2:2
3. Be reverent. 2:2
4. Be temperate. 2:2
5. Be sound in the faith. 2:2
6. Be loving. 2:2
7. Be patient. 2:2

II. GOD HAS AN ASSIGNMENT FOR OLDER WOMEN. 2:3

1. Be reverent.
2. Be truthful.
3. Be sober.
4. Be a teacher.

III. GOD HAS AN ASSIGNMENT FOR YOUNGER WOMEN. 2:4-5

1. Love your husband. 2:4
2. Love your children. 2:4
3. Be self-controlled. 2:5
4. Be pure. 2:5
5. Be a homemaker. 2:5
6. Be good. 2:5
7. Be subject to your husband. 2:5

IV. GOD HAS AN ASSIGNMENT FOR YOUNGER MEN. 2:6-8

1. Be sober. 2:6
2. Be a good example. 2:7
3. Be sound in doctrine. 2:7
4. Be sound in speech. 2:8

APPENDIX
NEW TESTAMENT PERSPECTIVES ON PREACHING

I. WORD STUDY ON THE N.T. FOR PREACHING.

- A. Kerusso - (60 times) “to cry or proclaim.”
Kerux - herald. “to preach, publish, proclaim” - as a herald for a king riding through the realm of the kingdom proclaiming his message, speaking boldly in the name of the king whatever he has said - as a town cryer.
1. possessed a clear, well articulated voice.
 2. possessed an undisputed reputation.
- B. Euangelizeo – “to tell good news.”
Usually rendered to preach or to proclaim. Used of the telling of news to people who have not heard before. Also contains the idea of personal witness. (Acts 8:35)
- C. Aggelo – “to announce, tell”
1. kataggelo - to tell thoroughly
 2. diaggelo - to announce thoroughly
 3. Aneggello - announce, make known, disclose.
 4. Exaggello - to tell forth, disclose abroad, make known by proclaiming.
 5. Apogello - to bring word or tidings, make known openly.
 6. Akoe - the thing heard.
- D. Dialegomai – “to ponder, discuss, dispute, argue.”
- E. Laleo – “to promulgate a thing to one, or to speak face to face (personal witnessing, soul-winning).” The word speaks of:
1. public proclamation
 2. personal witnessing
 3. an address to the church
 4. an address to unbelievers
- F. Martureo - only word used in John’s Gospel for preaching. “To bear witness based on personal experience.”
Frequently used of the witness of those who have been eye-witnesses of the death of Christ. (The word has legal overtones and represents the proclaimer as a witness standing before a judge and people telling what he knows first hand.)
- G. Didasko – “to hold discourse for purpose of instruction and to teach.”
Is commonly used to describe the ministry of Christ and the apostles. Is central in the N.T. discussion of address to the believing community concerning doctrine, maturity, and the Christian life. Many N.T. scholars sharply distinguish didasko from kerusso and euangelizo.

2. STUDY OF THE CONTEXT OF PREACHING IN THE N.T. OR A DEVELOPMENTAL STUDY OF PREACHING IN THE N.T.

A. THE PREACHING OF JESUS

1. Its focus
 - a. Eschatological - Proclamation of the kingdom of God and His place in redemptive history. (Kingdom imminent, anticipated, present)
 - b. Ethical - Call to repentance because of the kingdom.
2. Its scope
 - a. **C. H. Dodd** - kerygma - preaching always evangelistic appeal to unbelievers, teaching entirely different.
 - b. **Harold Freeman** – “A reasonable conclusion is that the gospels regularly distinguished between Jesus’ proclamation to unbelievers and His teaching of His followers by His use of the words kerygma and didasko, but the distinction is not so sharply drawn as to exclude completely teaching from the concept of preaching.”
 - c. **Mounce** – “We can say at least in Mark and Luke that preaching is sufficiently broad to include teaching.”

B. THE PREACHING OF THE APOSTLES

1. Its focus - kerygma as follows:
 - a. O.T. prophecy had been fulfilled.
 - b. The life, death, and resurrection of Christ climaxed redemptive history.
 - c. Jesus has been exalted as God and Christ.
 - d. The Holy Spirit in the Church is the sign of Christ's presence, power, and glory.
 - e. The end of history and judgment - the return of Christ.
 - f. On the basis of the above, a plea for repentance.
2. Its scope
 - a. **Dodd** – “For the early church to preach was by no means the same thing as to deliver moral instruction or exhortation.”
 - b. **Richardson** – “In the N.T., preaching had nothing to do with the delivery of sermons to the converted, which is what it usually means today, but always concerned the proclamation of the good tidings of God to the non-Christian world.”
 - c. **Freeman** - Dodd and Richardson have overstated the position.

C. THE PREACHING OF ELDERS IN THE MATURE CHURCH

The Book of Acts is not normative for pneumatology, ecclesiology, or preaching. It is a transitional book. Kerygma in Acts must be balanced by the preaching of the mature church in the epistles.

3. CONCLUSION

The N.T. perspective on preaching through the word study of N.T. proclamation yields:

- A. Proclamation refers in a few instances to the announcement of an epochal event, without particular significance for a contemporary study of proclamation.
- B. The terms used for the act and content of proclamation refers primarily, not exclusively, to the heralding, or announcing, of God's redemptive deed in Christ essentially to an unbelieving world.
- C. Proclamation, or preaching, as kerusso and euaggelizeo as frequently rendered, is not restricted to public utterance, though this is essential, but also includes personal and instructional witness to non-believers.
- D. There are instances in which terms other than kerusso and euaggelizeo clearly denote proclamations of the church.
- E. The N.T. however, characteristically uses different terminology, didache and didasko, to refer to the content and act of instruction in the Christian life and community.
- F. Such instruction is not to be regarded as totally excluded from Christian proclamation as substantiated by an occasional interchange of terms to refer to preaching or teaching and by the fact that the didache is the logical and necessary completion of kerygma.

Conclusion: Kerygma is foundational and didache is superstructure. But no building is complete without both. Teaching in the N.T. is the explanation in detail of the implication of the message proclaimed. Instruction in the Christian life is also proclamation if it is in the context of God's redemptive deed, for it is in fact the spelling out of that deed in human experience and transformation.

The Preacher and His Preaching
(A Summation by Paige Patterson)

THE NEW TESTAMENT PATTERN OF EXPOSITION

A. PUBLIC PROCLAMATION

1. *kerusso* - Rom. 10:14-15; 1 Cor. 1:21; Tit. 1:3; Lk. 11:32
2. *euangelizomai* - Acts 8:35; Phil.; Lk. 4:18
3. *homolia* - Acts 20:11 “talkedforalongtime”

B. PASSIONATE PROCLAMATION

1. *matureo* - Acts 20:21
2. *homolegeo* - Acts 24:14
3. *parakaleo* - Tit. 1:9; 2:15

C. PERSUASIVE PROCLAMATION

1. *dialegomai* - Acts 17:2, 17; 18:4; 19:8-9
2. *elengcho (peitho)* - Acts 28:23; Tit. 1:9; 2:15
3. *apologia* - 1 Pet. 3:15

D. PROFOUND PROCLAMATION

1. *diermeneuo* - Lk. 24:27
2. *ektithemai* - Acts 28:23; 18:26; 11:4
3. *epiluo (didasko)* - Acts 28:31