

PREACHING AND TEACHING

Quotes from *Expository Exultation: Christian Preaching as Worship*, by John Piper

The English word *preach* (or some form of it) occurs eighty times in the ESV. Almost every one of these uses come from the Greek words *euangelizomai* (“preach good news”) or *kerysso* (“preach” or “herald”) [pg. 53]

Preaching was not ordinary conversation. Nor was it identical to teaching. Both *euangelizomai* (“preach good news”) or *kerysso* (“preach” or “herald”) have the quality of *announcement*, and since the specific Christian content of the announcement is the good news of Christ’s saving work, with all its roots and branches, the announcement quality was not disapproval or indifference, but commendation and acclimation. [pg. 54]

Therefore, both *euangelizomai* and *kerysso*, as the primary words behind the English “preach” in the New Testament, describe a kind of speech that involves more than the transfer of information or the explanation of truth that is coming from another source. They both signify a kind of speech that accords with good news, great import, and significant authority.

There is, you might say, in both of them, a gladness and gravity. The gladness is in the *euangelizomai*, and the gravity is in the *kerysso*. Both are serious. Both are weighty. Neither is frivolous, glib, or trivial. If the messenger gave the impression that his news was trivial, he would be speaking out of character. He would be contradicting his calling as one commissioned for this kind of speaking (*euangelizomai* and *kerysso*).

Use of Teaching in Relation to *euangelizomai* and *kerysso*

This is confirmed and clarified when we ponder the relationship between these two kinds of speaking, on the one hand, and teaching (*didasko/didaskalia*) on the other. What we find is that preaching (heralding, announcing, proclaiming) is not identical to teaching. When teaching is mentioned along with *euangelizomai* and *kerysso* it is considered to be something, at least in some measure, distinct and in addition to these kinds of speaking. For example:

Teaching + *Kerysso*

- He went throughout all Galilee, *teaching* in their synagogues and *proclaiming* [*Kerysso*] the gospel of the kingdom and healing every disease and every affliction among the people. (Matt. 4:23)
- When Jesus had finished instructing his twelve disciples, he went on from there to *teach* and *preach* [*Keryssein*] in their cities. (Matt. 11:1)
- [Paul] lived there two whole years at his own expense, and welcomed all who came to him, *proclaiming* [*kerysson*] the kingdom of God and *teaching* about the Lord Jesus Christ with all boldness and without hindrance. (Acts 28:30-31)
- I was appointed a *preacher* [*keryx*] and an apostle (I am telling the truth, I am not lying), a *teacher* of the Gentiles in faith and truth. (1 Tim. 2:7).

Teaching + *Euangelizomai*

- One day, as Jesus was *teaching* the people in the temple and *preaching* [*euangelizomenou*] the gospel, the chief priests and the scribes with the elders came up. (Luke 20:1)
- Every day, in the temple and from house to house, they did not cease *teaching* and *preaching* [*euangelizomenou*] (Acts 5:42)
- Paul and Barnabas remained in Antioch, teaching and preaching [*euangelizomenoi*] the word of the Lord, with many others also. (Acts 15:35)
[pg. 56, 57]

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“To speak as a herald was to communicate not only the truth but also the value of the message and the majesty of the authority behind it.” [pg. 61]