

# *“BEing Spirit Led To Offend & Refine”*

Matthew 4:17

November 3, 2024

## **INTRO:**

What is the difference between teaching & preaching?  
*Should I preach about teaching or teach about preaching?*

## **PRAYER**

*What’s the difference between the use & passing of time vs.  
the teaching or understanding of time?*

*How about this one... What is light?  
(Think about that in view of John 8:12 & Matthew 5:15...)*

## **VIDEO:**

*What Did Jesus Mean By “Light of the world?”*

## **CONTEXT:**

- Matthew’s Gospel on Christ’s Gospel
- Major transition point...
- **Map of Galilee helps us to see...**



**BIG IDEA:** The biblical Messiah's public ministry, message, & methods exemplify our missional mandate, manifesto, and Model.

## PREVIEW:

1. Spirit-led **SUBMITTING**
2. Spirit-led **BEGINNING**
3. Spirit-led **PROCLAIMING**
4. Spirit-led **OFFENDING**
5. Spirit-led **WITNESSING**
6. Spirit-led **WORSHIPPING**
7. Spirit-led **DECLARING**

## TEXT:

### *Jesus Begins His Ministry*

#### Matthew 4:12-16

**12**Now when he heard that John had been arrested, he withdrew into Galilee. **13**And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, **14**so that what was spoken by the prophet Isaiah might be fulfilled:

**15**“The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles— **16**the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned.”

#### Matthew 4:17

***From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”***

# I. *Spirit-Led* **SUBMITTING**

*From that time*

(cf. Matthew 16:21)

# II. *Spirit-Led* **BEGINNING**

*Jesus began*

Like Moses & I “began to minister...”  
Jesus The Christ vs. John the baptist

# III. *Spirit-Led* **PROCLAIMING**

*to preach,*

What is the difference between teaching & preaching?  
*Should I preach about teaching or teach about preaching?*

Although teaching is similar to preaching, there are differences that must be noted. Teaching imparts truth to people, but the act and the context will look and feel differently.

***The work of teaching is less heralding and more discipleship oriented.***

Preaching reinforces teaching and teaching reinforces preaching. - *Buice*

*God's people need both preaching and teaching, and they need more than twenty minutes of instruction and exhortation a week.*

- RC Sproul

Preaching and teaching have a certain amount of similarities, but we must be clear – preaching is not teaching and teaching is not preaching.

– Josh Buice (G3 Ministries)

J. I. Packer once wrote, *“Preaching appears in the Bible as a relaying of what God has said about Himself and His doings, and about men in relation to Him, plus a pressing of His commands, promises, warnings, and assurances, with a view to winning the hearer or hearers...to a positive response.”*

Haddon Robinson writes, “Ideally, each sermon is the explanation, interpretation, or application of a single dominant idea supported by other ideas, all drawn from one passage or several passages of Scripture.”

Preaching consists of –  
proclaiming the truth  
of God's Word.

## Preaching involves:

- Proclamation
- Explanation
- Confrontation
- Exhortation
- Correction
- Persuasion
- Motivation
- Edification
- Illustration
- Application
- Conclusion

**The act of preaching involves passion, compassion, and a desire to impart truth at the same time.**

Martyn Lloyd-Jones defined preaching by writing:

What is preaching?

## **Logic on fire!**

Preaching is theology coming through a man who is on fire. A true understanding and experience of the Truth must lead to this. I say again that a man who can speak about these things dispassionately has no right whatsoever to be in a pulpit; and should never be allowed to enter one.

*Precision is necessary in preaching, and it should have a healthy balance between the head and the heart. Divorce the head from the heart, and you will have a train wreck of emotion in the pulpit. Disconnect the heart from the head in the pulpit and you will have a running commentary of cold theology that does not lead the congregation to proper doxology. Tears of joy, conviction, and eyes that dazzle in the glory of God is the goal – not yawns of boredom. Preaching is best accomplished through careful, expository, and passionate theological statements that are heralded from the sacred desk of God. - Buice*

## IV. *Spirit-Led* **OFFENDING**

*saying REPENT,*

While you don't need noise (ie. sign language), you DO NEED words – always!

We need to debunk the idea... “Preach always, when necessary, use words.”

### **Definition:**

To turn away from sin and turn to Almighty God... by God's grace and for His glory.

***Biblical repentance is a gift of supernatural transformation.***

- **Biblical & selfless humility.**
- God-glorifying remorse for sin, coupled with a commitment to growing in Christ and Christ-likeness!

**R:** Realize **SIN**

**E:** Experience **CONVICTION**

**P:** Purge for Purity (confess & seek restoration)

**E:** **END it!** End the sin being repented of...

**N:** Need for **FORGIVENESS**

**T:** Truly **TURN To Jesus The Christ!**

➤ Psalm 7:12

➤ Luke 13:3 & 5

➤ Matthew 4:17

Biblical preaching & teaching include  
living & loving with the lightning  
of repentance! - JDP

## *V. Spirit-Led* **WITNESSING**

***For*** = “because” preps with/for **PURPOSE!**

## VI. *Spirit-Led* **WORSHIPPING**

### *the kingdom of heaven*

- *“the kingdom” = the place of the King’s active authority*
- *“of heaven” = “of” offers ruling authority...*
- ***Genuine, Gospel-championing Christians learn, love, and live to worship in the presence and power of Christ and His kingdom!***

Biblical WORSHIP is the best reply and response to BE-ing in the presence of the living and loving LORD & His Word, Light, & Spirit.



**One FAITH. One FAMILY. One FOCUS.**

*"But you will receive power when the Holy Spirit comes on you, and you will BE My witnesses (locally, regionally, and globally)." - Acts 1:8*

One Question: **WHAT DO YOU WANT?**  
One Offer: **COME AND SEE.**  
One Promise: **TRUTH IN LOVE!**

***Our Truth-in-Love Distinctives: We are...***

- 1.** Responding to grace & repenting of sin...
- 2.** Trusting the Bible & obeying God's Word...
- 3.** Growing in-Christ & living Spirit-led...
- 4.** Praying for guidance & following by faith...
- 5.** Dying to self & carrying our cross...
- 6.** BE-ing the Church & loving one another...(*truly* loving one another)
- 7.** Equipping the saints & exemplifying supernatural unity...
- 8.** Ministering as ambassadors & discerning matters shrewdly...
- 9.** Worshipping God vertically & experiencing Him horizontally...
- 10.** Proclaiming the Gospel (*no matter what*) & fishing for men...
- 11.** Making disciples-warriors & winning spiritual-warfare...
- 12.** Loving our King & serving His kingdom!

## VII. *Spirit-Led* DECLARING

*is at hand.”*

(cf. Titus 2:15)

- *“the winnowing fork is in His hand”*
- *“the axe is laid at the root of the tree”*
- **NOTE:** consequential judgment is near...
- *This declaration begs the question: Are you ready?*
- *This declaration begs the question: Who else can you help to BE ready?*

### Remember:

- **God’s Gospel proclamation will always come to you in 1 of 2 distinct ways...**
  - **His Word/Light will either BUILD YOU UP...**
  - **Or... TEAR YOU DOWN.**
  - **It all depends on your relationship to Him and His Word, will, and ways.**

### REVIEW:

Walt Kaiser, in his book, *Toward an Exegetical Theology* writes:

It is no secret that Christ's Church is not at all in good health in many places of the world. The church has been languishing because she has been fed, as the current line has it, "junk food;" all kinds of artificial preservatives and all sorts of unnatural substitutes have been served up to her. As a result, theological & biblical malnutrition has afflicted the very generation that has taken such giant steps to make sure its physical health is not damaged by using foods or products that are carcinogenic or otherwise harmful to their physical bodies. Simultaneously a worldwide spiritual famine, resulting from the absence of any genuine publication of the Word of God (Amos 8:11), continues to run wild and almost unabated in most quarters of the Church.

## **CLOSE:**

**Hebrews 12:2-3**

***"...for the joy set before Him... Consider Him..."***

**Galatians 4:19**

***My children, I am again suffering labor pains for you until Christ is formed in you.***

# **PRAYER**

## **WORSHIP:**

*Rescue Story & Chain-Breaker*

## STUDY NOTES:

### Matthew 4:17

#### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">575 [e]</a>	Ἀπὸ <a href="#">Apo</a>	From	<a href="#">Prep</a>
<a href="#">5119 [e]</a>	τότε <a href="#">tote</a>	that time	<a href="#">Adv</a>
<a href="#">756 [e]</a>	ἤρξατο <a href="#">ērxato</a>	began	<a href="#">V-AIM-3S</a>
<a href="#">3588 [e]</a>	ὁ <a href="#">ho</a>	-	<a href="#">Art-NMS</a>
<a href="#">2424 [e]</a>	Ἰησοῦς <a href="#">Iēsous</a>	Jesus	<a href="#">N-NMS</a>
<a href="#">2784 [e]</a>	κηρῦσσειν <a href="#">kēryssein</a>	to proclaim	<a href="#">V-PNA</a>
<a href="#">2532 [e]</a>	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">3004 [e]</a>	λέγειν <a href="#">legein</a>	to say,	<a href="#">V-PNA</a>
<a href="#">3340 [e]</a>	Μετανοεῖτε, <a href="#">Metanoeite</a>	Repent,	<a href="#">V-PMA-2P</a>
<a href="#">1448 [e]</a>	ἤγγικεν <a href="#">ēngiken</a>	has drawn near	<a href="#">V-RIA-3S</a>

<a href="#">1063 [e]</a>	γὰρ <a href="#">gar</a>	for	<a href="#">Conj</a>
<a href="#">3588 [e]</a>	ἡ <a href="#">hē</a>	the	<a href="#">Art-NFS</a>
<a href="#">932 [e]</a>	βασιλεία <a href="#">basileia</a>	kingdom	<a href="#">N-NFS</a>
<a href="#">3588 [e]</a>	τῶν <a href="#">tōn</a>	of the	<a href="#">Art-GMP</a>
<a href="#">3772 [e]</a>	οὐρανῶν. <a href="#">ouranōn</a>	heavens.	<a href="#">N-GMP</a>

## Parallel Verses

### [New American Standard Bible](#)

From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

### [King James Bible](#)

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

### [Holman Christian Standard Bible](#)

From then on Jesus began to preach, "Repent, because the kingdom of heaven has come near!"

## Treasury of Scripture Knowledge

that.

**Mark 1:14** Now after that John was put in prison, Jesus came into Galilee, preaching ...

Repent.

**Matthew 3:2** And saying, Repent you: for the kingdom of heaven is at hand.

**Matthew 9:13** But go you and learn what that means, I will have mercy, and not ...

**Matthew 10:7** And as you go, preach, saying, The kingdom of heaven is at hand.

**Mark 1:15** And saying, The time is fulfilled, and the kingdom of God is at hand: ...

**Luke 5:32** I came not to call the righteous, but sinners to repentance.

**Luke 9:2** And he sent them to preach the kingdom of God, and to heal the sick.

**Luke 10:11-14** Even the very dust of your city, which sticks on us, we do wipe off ...  
**Luke 15:7,10** I say to you, that likewise joy shall be in heaven over one sinner ...  
**Luke 24:47** And that repentance and remission of sins should be preached in his ...  
**Acts 2:38** Then Peter said to them, Repent, and be baptized every one of you ...  
**Acts 3:19** Repent you therefore, and be converted, that your sins may be blotted out...  
**Acts 11:18** When they heard these things, they held their peace, and glorified ...  
**Acts 17:30** And the times of this ignorance God winked at; but now commands all ...  
**Acts 20:21** Testifying both to the Jews, and also to the Greeks, repentance toward ...  
**Acts 26:20** But showed first to them of Damascus, and at Jerusalem, and throughout ...  
**2 Timothy 2:25,26** In meekness instructing those that oppose themselves; if God peradventure ...  
**Hebrews 6:1** Therefore leaving the principles of the doctrine of Christ, let us ...

### kingdom.

**Matthew 11:12** And from the days of John the Baptist until now the kingdom of heaven ...  
**Matthew 13:9,11,24,47** Who has ears to hear, let him hear...  
**Matthew 25:1** Then shall the kingdom of heaven be likened to ten virgins, which ...

### Links

[Matthew 4:17](#) • [Matthew 4:17 NIV](#) • [Matthew 4:17 NLT](#) • [Matthew 4:17 ESV](#) • [Matthew 4:17 NASB](#) • [Matthew 4:17 KJV](#) • [Matthew 4:17 Bible Apps](#) • [Matthew 4:17 Biblia Paralela](#) • [Matthew 4:17 Chinese Bible](#) • [Matthew 4:17 French Bible](#) • [Matthew 4:17 German Bible](#) • [Bible Hub](#)

## ◀ 5119. tote ▶

### Strong's Concordance

**tote:** then, at that time

**Original Word:** τóτε

**Part of Speech:** Adverb

**Transliteration:** tote

**Phonetic Spelling:** (tot'-eh)

**Definition:** then, at that time

**Usage:** then, at that time.

### NAS Exhaustive Concordance

#### Word Origin

from the neut. of [ho](#), and [hote](#)

#### Definition

then, at that time

#### NASB Translation

then (146), time (10).

## Thayer's Greek Lexicon

### STRONGS NT 5119: τότε

**τότε**, demonstrative adverb of time (from the neuter article **τό**, and the enclitic **τέ** (which see); answering to the relative **ὅτε** (Kühner, § 506, 2 c.)), from Homer down, **then; at that time**;

**a. then** i. e. at the time when the things under consideration were taking place (of a concomitant event): [Matthew 2:17](#) (**τότε ἐπληρώθη**); ; [Romans 6:21](#); followed by a more precise specification of the time by means of an added participle, Matt. ii,16; [Galatians 4:8](#); opposed to **οὖν**, [Galatians 4:29](#); [Hebrews 12:26](#); **ὁ τότε κόσμος**, the world that then was, [2 Peter 3:6](#).

**b. then** i. e. when the thing under consideration had been said or done, **thereupon**; so in the historical writers (especially Matthew), by way of transition from one thing mentioned to another which could not take place before it (Winers Grammar, 540 (503); Buttman, § 151, 31 at the end): [Matthew 4:1, 5](#); [Matthew 26:14](#); [Matthew 27:38](#); [Acts 1:12](#); [Acts 10:48](#); [Acts 21:33](#); not infrequently of things which took place immediately afterward, so that it is equivalent to **which having been done or heard**: [Matthew 2:7](#); [Matthew 3:15](#); [Matthew 4:10](#); [Matthew 8:26](#); [Matthew 12:45](#); [Matthew 15:28](#); [Matthew 17:19](#); [Matthew 26:36, 45](#); [Matthew 27:26](#); [Luke 11:26](#); **τότε οὖν**, [John 11:14](#) (Lachmann brackets **οὖν**); ; **εὐθέως τότε**, [Acts 17:14](#); **τότε** preceded by a more definite specification of time, as **μετὰ τὸ ψωμίον**, [John 13:27](#); or by an aorist participle [Acts 28:1](#). **ὅτε ... τότε**, etc., **when ... then**: [Matthew 13:26](#); [Matthew 21:1](#); [John 12:16](#); **ὡς ... τότε**, etc., [John 7:10](#); [John 11:6](#); preceded by a genitive absolute which specifies time, [Acts 27:21](#). **ἀπὸ τότε** from that time on, see **ἀπὸ**,

**c.** of things future; **then** (at length) when the thing under discussion takes place (or shall have taken place): **τότε** simply, [Matthew 24:23, 40](#); [Matthew 25:1, 34, 37, 41, 44f](#); opposed to **ἄρτι**, [1 Corinthians 13:12](#); **καὶ τότε**, [Matthew 7:23](#); [Matthew 16:27](#); [Matthew 24:10, 14, 30](#); [Mark 13:21, 26](#); [Luke 21:27](#); [1 Corinthians 4:5](#); [Galatians 6:4](#); [2 Thessalonians 2:8](#); **καὶ τότε** preceded by **πρῶτον**, [Matthew 5:24](#); [Matthew 7:5](#); [Luke 6:42](#). **ὅταν** (with a subjunctive present) ... **τότε**, etc. **when ... then**, etc. (Winer's Grammar, § 60, 5), [2 Corinthians 12:10](#); [1 Thessalonians 5:3](#); **ὅταν** (with an aorist subjunctive equivalent to Latin future perfect) ... **τότε**, etc., [Matthew 9:15](#); [Matthew 24:16](#); [Matthew 25:31](#); [Mark 2:20](#); [Mark 13:14](#); [Luke 5:35](#); [Luke 21:20](#); [John 2:10](#) (T WH omit; L Tr brackets **τότε**); ; [1 Corinthians 15:28, 54](#); [1 Corinthians 16:2](#); [Colossians 3:4](#). **Of the N. T. writers, Matthew uses τότε most frequently, ninety-one times ((so Holtzmann, Syn. Evang., p. 293); rather, eighty-nine times according to R T, ninety times according to G L Tr WH); it is not found in (Ephesians, Philippians, Philemon, the Pastoral Epistles, the Epistles of John, James, Jude), Revelation.**

## Strong's Exhaustive Concordance

that time, then.

From (the neuter of) [ho](#) and [hote](#); the when, i.e. At the time that (of the past or future, also in consecution) -- that time, then.

see GREEK [hote](#)

see GREEK [ho](#)

## ◀ 2424. Iésous ▶

### Strong's Concordance

**Iésous:** Jesus or Joshua, the name of the Messiah, also three other Isr.

**Original Word:** Ἰησοῦς, οὖ, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** Iésous

**Phonetic Spelling:** (ee-ay-sooce')

**Definition:** Jesus or Joshua, the name of the Messiah, also three other Isr

**Usage:** Jesus; the Greek form of Joshua; Jesus, son of Eliezer; Jesus, surnamed Justus.

### HELPS Word-studies

2424 *Iēsoús* –

***Jesus***, the transliteration of the Hebrew term, [3091](#) /*Lóť* ("Yehoshua"/*Jehoshua*, contracted to "Joshua") which means "*Yahweh saves*" (or "*Yahweh is salvation*").

"**Jesus Christ**" is properly "**Jesus *the Christ***."  
"**Jesus**" ([2424](#) /*Iēsoús*) is His *human* name, as the incarnate, eternal Son of God (Mt 1:21,25, see

also Lk 1:31) – the Christ, the divine Messiah (the second Person of the holy Trinity).

[Christ (His *title*) means "the Anointed One" (the eternal pre-incarnate, *Logos*, Jn 1:1-18).]

### NAS Exhaustive Concordance

#### Word Origin

of Hebrew origin [Yehoshua](#)

#### Definition

Jesus or Joshua, the name of the Messiah, also three other Isr.

#### NASB Translation

Jesus (904), Jesus' (7), Joshua (3).

### Thayer's Greek Lexicon

#### STRONGS NT 2424: Ἰησοῦς

Ἰησοῦς, Ἰησοῦ, dative Ἰησοῦ, accusative Ἰησοῦν, vocative Ἰησοῦ (Winer's Grammar, § 10, 1), **ó, Jesus** (יְהוֹשֻׁעַ and according to a later form, יֵשׁוּעַ, Syriac ܝܫܘܥ [], i. e. whose **help is Jehovah**; German Gotthilf; but later writings gave the name the force of יהוֹשֻׁעַ, see [Matthew 1:21](#), cf. Sir.

46:1 Ἰησοῦς ὅς ἐγένετο κατὰ τό ὄνομα αὐτοῦ μέγας ἐπί σωτηρία ἐκλεκτῶν αὐτοῦ, of Joshua, the successor of Moses; Philo, nom. mutat. §

21 Ἰησοῦς ἐρμηνεύεται σωτηρία κυρίου), a very common proper name among the Israelites; cf. Delitzsch, Der Jesusname, in the Zeitschr. f. d. luth. Theol. for 1876, p. 209f (or Talmudic Studies xv.). In the N. T.:

**1. Joshua** (fully **Jehoshua**), the famous captain of the Israelites, Moses' successor: [Acts 7:45](#); [Hebrews 4:8](#).

**2. Jesus**, son of Eliezer, one of Christ's ancestors: [Luke 3:29](#) L T Tr WH.

**3. Jesus**, the Son of God, the Saviour of mankind: [Matthew 1:21, 25](#); [Luke 1:31](#); [Luke 2:21](#), and very often; see κύριος and Χριστός.

4. **Jesus Barabbas**; see **Βαραββᾶς**.

5. **Jesus**, surnamed **Justus**, a Jewish Christian, an associate with Paul in preaching the gospel: [Colossians 4:11](#).

## Strong's Exhaustive Concordance

Jesus.

Of Hebrew origin ([Yhowshuwa'](#)); Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

see HEBREW [Yhowshuwa'](#)

## ◀ 2784. kέρussó ▶

### Strong's Concordance

**kέρussó**: to be a herald, proclaim

**Original Word**: κηρύσσω

**Part of Speech**: Verb

**Transliteration**: kέρussó

**Phonetic Spelling**: (kay-roos'-so)

**Definition**: to be a herald, proclaim

**Usage**: I proclaim, herald, preach.

### HELPS Word-studies

2784 *kēry'ssō* – properly, **to herald (proclaim); to preach (announce) a message publicly and with conviction (persuasion).**

2784 /kēry'ssō ("to herald") refers to *preaching the Gospel as the authoritative (binding) word of God, bringing eternal accountability to all who hear it.*

[2784 (kēry'ssō) is **"preaching by a herald sent from God"** (BAGD, "declaration," TDNT, 3:703).

To "gospelize" (2097 /euaggelízō) stresses the victory of God's Gospel-message in the totality of His "good news."

## NAS Exhaustive Concordance

### Word Origin

of uncertain origin

### Definition

**to be a herald, proclaim**

### NASB Translation

made proclamation (1), preach (16), preached (10), preacher (1), preaches (2), preaching (11), proclaim (8), proclaimed (6), proclaiming (6).

## Thayer's Greek Lexicon

STRONGS NT 2784: κηρῦσσω

κηρῦσσω; imperfect ἐκήρυσσον; future κηρῦξω; 1

aorist ἐκήρυξα (infinitive κηρῦξαι R G Tr WH, κηρύξαι L T; cf. Lipsius, Gramm.

Untersuch., p. 32ff; Tdf. Proleg., p. 101; Winer's Grammar, § 6, 1 f. (see references under the word κῆρυξ)); passive, present κηρῦσσομαι; 1 aorist ἐκηρυχθην; 1

future κηρυχθήσομαι; (κῆρυξ, which see); from Homer down; the Sept. for כְּרִיז; **to be a**

**herald; to officiate as herald; to proclaim after the manner of a herald; always**

**with a suggestion of formality, gravity, and an**

**authority which must be listened to and obeyed;**

**a. univ to publish, proclaim openly:** something which has been done, [Mark 7:36](#); [τόν λόγον](#), [Mark 1:45](#) (here joined with [διαφημίζειν](#)); followed by indirect discourse, [Mark 5:20](#); [Luke 8:39](#); something which ought to be done, followed by the infinitive (cf. Winer's Grammar, 322 (302); (Buttmann, § 141, 2)), [Romans 2:21](#); [Μωυσήν](#), the authority and precepts of Moses, [Acts 15:21](#); [περιτομήν](#), the necessity of circumcision, [Galatians 5:11](#).

**b. specifically used of the public proclamation of the gospel and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers: absolutely, [Matthew 11:1](#); [Mark 1:38](#); [Mark 3:14](#); [Mark 16:20](#); [Romans 10:15](#)**;

with the dative of the person to whom the proclamation is made, [1 Corinthians 9:27](#); [1 Peter 3:19](#); [εἰς](#) (R [ἐν](#) with the dative) [τάς συναγωγάς](#) (see [εἰς](#), A. I. 5 b.; cf. Winer's Grammar, 213 (200)), [Mark 1:39](#); ([Luke 4:44](#) T Tr text WH); ([ὁ](#)) [κηρύσσω](#), [Romans 10:14](#); [κηρύσσειν](#), with the accusative of the thing, [Matthew 10:27](#); [Luke](#) (); ; [τίνι τί](#), [Luke 4:18](#)()); [τό εὐαγγέλιον τῆς βασιλείας](#), [Matthew 4:23](#); [Matthew 9:35](#); [Mark 1:14](#) (where G L brackets T Tr WH [τό εὐαγγέλιον τοῦ Θεοῦ](#)); [τό εὐαγγέλιον](#) simply, [Mark 16:15](#); [Galatians 2:2](#); [τό εὐαγγέλιον τοῦ Θεοῦ εἰς τινάς](#) (see above), [1 Thessalonians 2:9](#); passive, [Matthew 24:14](#); [Matthew 26:13](#); [Colossians 1:23](#); with [εἰς πάντα τά ἔθνη](#) or [εἰς ὅλον τόν κόσμον](#) added, [Mark 13:10](#); [Mark 14:9](#); [τόν λόγον](#), [2 Timothy 4:2](#); [τό ῥῆμα τῆς πίστεως](#), [Romans 10:8](#); [τήν βασιλείαν τοῦ Θεοῦ](#), [Luke 8:1](#); [Luke 9:2](#); [Acts 20:25](#) (here G L T Tr WH omit [τοῦ Θεοῦ](#)); ; [βάπτισμα](#), the necessity of baptism, [Mark 1:4](#); [Luke 3:3](#); [Acts 10:37](#); [μετάνοιαν καί ἄφεσιν ἁμαρτιῶν](#), by public proclamation to exhort to repentance and promise the pardon of sins, [Luke 24:47](#); [ἵνα μετανοῶσιν](#) (R G [μετανοήσωσι](#)) (see [ἵνα](#), II. 2 b.; (Buttmann, 237 (204))), [Mark 6:12](#). [τινα τισί](#), to proclaim to persons one whom they are to become acquainted with in order to learn what they ought to do: [Χριστόν](#), or [τόν Ἰησοῦν](#), [Acts 8:5](#); [Acts 19:13](#); [Philippians 1:15](#); [1 Corinthians 1:23](#); [2 Corinthians 4:5](#) (where it is opposed to [ἑαυτόν κηρύσσομεν](#), to proclaim one's own excellence and authority); [2 Corinthians 11:4](#); passive, [ὁ κηρυχθεῖς](#), [1 Timothy 3:16](#); with [διά](#) and the genitive of person added, [2 Corinthians 1:19](#); with the exegetic addition, [ὅτι οὗτος ἐστὶν ὁ υἱὸς τοῦ Θεοῦ](#), [Acts 9:20](#); [ὅτι ἐκ νεκρῶν ἐγήγερται](#), [1 Corinthians 15:12](#); [τίνι](#) followed by [ὅτι](#), [Acts 10:42](#); [κηρύσσω](#) followed by [λέγων](#) ([Matthew 3:2](#)), with direct discourse, Matt.

( L T WH); ; [Mark 1:7](#); κηρύσσειν καί λέγειν followed by direct discourse, [Matthew 3:1](#) (R G Tr brackets); ; κηρύσσοντα ἐν (omitted in Rec.) φωνή μεγάλη, followed by direct discourse (of an angel as God's herald), [Revelation 5:2](#); κηρύσσομεν with οὕτως added, [1 Corinthians 15:11](#). On this word see Zezschwitz, Petri apost. de Christi ad inferos descensu sententia. (Lipsius 1857), p. 31ff; (Campbell, Dissert. on the Gospels, diss. 6, pt. v. Compare: προκηρύσσω.)

### **Strong's Exhaustive Concordance**

preach, proclaim, publish.

Of uncertain affinity; **to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.**

### **Ellicott's Commentary for English Readers**

(17) **From that time Jesus began to preach.**—We have in these words St. Matthew's record of the commencement of our Lord's Galilean ministry. It is important to remember that it had been preceded by a ministry of some months in Judæa; that that ministry had been outwardly like that of the Baptist ([John 4:1](#)); and that He had withdrawn from it upon John's imprisonment because He knew that His own growing fame had attracted the notice of the Pharisees. **Taking the data given by [John 2:13](#); [John 2:23](#); [John 5:1](#); and [John 6:4](#), we are able to fix the time of His first appearance as a prophet in His own country in the autumn or winter of the interval between the Passover of A.D. 26 & that of A.D. 27.**

Of the usual method of our Lord's synagogue-preaching, [Luke 4:17-21](#) gives us a representative example. To read the prophetic lesson for the day, to make that His text, to proclaim the necessity of repentance and the good news of forgiveness following on repentance, to bear His witness that "the kingdom of heaven" was not in the far-off future, but nigh at hand, in the midst of them—this we must believe was, *at* this time, as ever, the substance of His teaching and preaching. (See Notes on [Matthew 4:23](#).)

(Notes on Matthew 4:23) = (23) **Preaching the gospel of the kingdom.**—As far as regards St. Matthew this is the first occurrence of the phrase. It tells of a vast amount of unrecorded teaching, varying in form, yet essentially the same—a call to repentance—the good news of a kingdom of heaven not far off—the witness, by act for the most part rather than words, that He was Himself the Head of that kingdom.

### [Benson Commentary](#)

[Matthew 4:17](#). *From that time Jesus began to preach* ☰

**He had preached before, both to Jews and Samaritans, [John 4:41](#); [John 4:45](#), but from this time he began to preach publicly and statedly, and to insist on the same doctrine that John had done: and with good reason, for the repentance which John taught, still was and ever will be, the**

**necessary preparation for that inward *kingdom of heaven, or, of God, which is righteousness, peace, and joy in the Holy Ghost.*** The phrase, however, is not only used with

regard to individuals, in whom that kingdom is to be established, but also with regard to the Christian Church, the whole body of believers. In the former sense, it is opposed to repentance, by which it is preceded; in the latter, to the Mosaic dispensation. **Our**

**Lord now properly and fully entered upon his prophetic office; which consisted of three things: preaching, or making known the will of God;**

**gathering disciples; and working miracles.** The first of these he does here, and more largely chap. 5., 6., 7., and in his many parables and other discourses. The second, [Matthew 4:18-22](#). The third, as being necessary to confirm his doctrine, on all occasions, from time to time, till his departure hence.

#### **Jamieson-Fausset-Brown Bible Commentary**

17. From that time Jesus began to preach, and to say, Repent; for the kingdom of

heaven is at hand—**Thus did our Lord not only take up the strain, but give forth the identical summons of His honored forerunner. Our Lord sometimes speaks of the new kingdom as already come—in His own Person and ministry; but the economy of it was only "at hand" until the blood of the cross was shed, and the Spirit on the day of Pentecost opened the fountain for sin and for uncleanness to the world at large.**

## Matthew Poole's Commentary

From the time of Christ's baptism, or from the time that he heard that John was committed to prison, **he, who before had preached and taught privately, and more rarely, began to preach more ordinarily and publicly, and the sum of his doctrine was the same with that of John the Baptist, confirming his doctrine,** *Repent, for the kingdom of heaven is at hand.* See the sense of those words, [Matthew 3:2](#) [Mark 1:15](#).

## Gill's Exposition of the Entire Bible

From that time Jesus began to preach and to say,... Not from the time he dwelt in Capernaum; for he had preached in Nazareth before he came there, [Luke 4:16](#) nor from the time of John's being cast into prison; for he had preached, and made disciples, who were baptized by his orders, before John's imprisonment, [John 3:22](#) [John 4:1](#) but from the time that Satan left tempting him; as soon as that combat was over, immediately he went into Galilee, began to preach, and called his disciples.

The words with which he began his ministry are the same with which John begun his; which shows the entire agreement between them, in that they not only preached the same doctrine, but in the same words;

See Gill on [Matthew 3:2](#)

Gill on Matthew 3:2 = And saying, repent ye,... The doctrine which John preached was **the doctrine of repentance**; which may be understood either of amendment of life and manners; for the state of the Jews was then very corrupt, **all sorts of men were grown very wicked; and though there was a generation among them, who were righteous in their own eyes, and needed no repentance; yet John calls upon them all, without any distinction, to repent; and hereby tacitly strikes at the doctrine of justification by works, which they had embraced, to which the doctrine of repentance is directly opposite: or rather, this is meant, as the word here used signifies, of a change of mind, and principles. The Jews had imbibed many bad notions. The Pharisees held the traditions of the elders, and the doctrine of justification by the works of the law; and the Sadducees denied the resurrection of the dead; and it was a prevailing opinion among them all, and seems to be what is particularly struck at by John, that the Messiah would be a temporal king, and set up an earthly kingdom in this world. Wherefore he exhorts them to change their minds, to relinquish this notion; assuring them, that though he would be a king, and would have a kingdom, which was near at hand, yet it would be a heavenly, and not an earthly one.**

Hence the manner in which John enforces his doctrine, or the reason and argument he uses to prevail upon them to regard it, is by saying,

for the kingdom of heaven is at hand:

by which is meant not the kingdom of glory to be expected in another world; or the kingdom of grace, that is internal grace, which only believers are partakers of in this; but the kingdom of the Messiah, which was "at hand", just ready to appear, when he would be made manifest in Israel and enter upon his work and office: it is the Gospel dispensation which was about to take place, and is so called; because of the wise and orderly management of it under Christ, the king and head of his church by the ministration of the word, and administration of ordinances; whereby, as means, spiritual and internal grace would be communicated to many, in whose hearts it would reign and make them meet for the kingdom of glory; and because the whole economy of the Gospel, the doctrines and ordinances of it are from heaven.

This phrase, "the kingdom of heaven" is often to be met with in Jewish writings; and sometimes it stands opposed to the "kingdom of the earth" (r); by it is often meant the worship, service, fear, and love of God, and faith in him: thus in one of their books (s) having mentioned those words, "serve the Lord with fear": it is asked, what means this phrase, "with fear?"

It is answered, the same as it is written, "the fear of the Lord is the beginning of wisdom"; and this is "the kingdom of heaven". And elsewhere they (t) ask, "what is the kingdom of heaven?" To which is answered, "the Lord our God is one Lord". Yea, the Lord God himself is so called (u), and sometimes the sanctuary; and sometimes they intend by it the times of

the Messiah, as the Baptist here does; for so they paraphrase (w) those words,

"the time of the singing of birds, or of pruning, is come; the time for Israel to be redeemed is come; the time for the uncircumcision to be cut off is come; the time that the kingdom of the Cuthites (Samaritans or Heathens) shall be consumed is come; and the time that "the kingdom of heaven shall be revealed" is come, as it is written, "and the Lord shall be king over all, the earth.'"

Very pertinently does John make use of this argument to engage to repentance; since there cannot be a greater motive to it, whether it regard sorrow for sin, and confession of it, or a change of principles and practice, than the grace of God through Christ, which is exhibited in the Gospel dispensation: and very appropriately does he urge repentance previous to the kingdom of heaven; because without that there can be no true and cordial embracing or entering into the Gospel dispensation, or kingdom of heaven; that is, no real and hearty receiving the doctrines, and submitting to the ordinances of it. Nor ought the Jews above all people to object to John's method of preaching; since they make repentance absolutely necessary to the revelation of the Messiah and his kingdom, and redemption by him; for they say (x) in so many words, that

### **Geneva Study Bible**

And saying, {c} Repent ye: for the {d} kingdom of heaven is at hand.

(c) The word in the greek signifies a changing of our minds and heart from evil to better.

(d) The kingdom of Messiah, whose government will be heavenly, and nothing but heavenly.

### **Meyer's NT Commentary**

[Matthew 4:17](#). Ἀπὸ τότε] *from that time onwards*—that is, after this return to Nazareth and Capernaum. It determines the commencement of the preaching not *merely* from

Capernaum onwards. In the N. T. ἀπὸ τότε stands only here, [Matthew 16:21](#), [Matthew 26:16](#); [Luke 16:16](#). More frequently in the writers of the κοινή, LXX. [Psalm 93:2](#); Wetstein *in loc.* Not in classical writers. Phrynichus, ed. Lobeck, p. 461.

βας. τῶν οὐρανῶν] See on [Matthew 3:2](#). Jesus in the presence of the people does not yet designate Himself as the Messiah, but announces in quite a general way the nearness of the Messianic kingdom, the divinely-ordained bearer of which He knew *Himself* to be; this is quite in keeping with the humility and wisdom of His first appearance, when He resumed the preaching of John. The view, that at the beginning He did not regard Himself as the Messiah, but only as a forerunner like John, and only at a later time appropriated to Himself the Messianic idea (Strauss, Schenkel), is in contradiction to all the four Gospels. But in His *self-attestation* as the Messiah He proceeded to work, according to the Synoptics, in a more *gradual* manner than He did according to John. Comp. Gess, *Christi Person u. Werk*, I. p. 247 ff.

## Expositor's Greek Testament

[Matthew 4:17](#). ἀπὸ τότε ... κηρῦσσειν. After settling in Capernaum Jesus began to preach. The phrase ἀπὸ τότε offends in two ways, first as redundant, being implied in ἤρξατο (De Wette); next as not classic, being one of the degeneracies of the κοινή. Phrynichus forbids ἐκ τότε, and instructs to say rather ἐξ ἐκείνου (Lobeck's ed., p. 45).—κηρῦσσειν, the same word as in describing the ministry of the Baptist ([Matthew 3:1](#)). And the message is the same—Μετανοεῖτε, etc. **“Repent, for the kingdom of heaven is at hand.”** The same in *word* but not in *thought*, as will appear soon. It may seem as if the evangelist meant to represent Jesus as simply taking up and continuing the arrested ministry of the Baptist. So He was in form and to outward appearance, but not in spirit. From the very first, as has been seen even in connection with the baptism, there was a deep-seated difference between the two

preachers. Even Euthy. Zig. understood this, monk though he was. Repent, he says, with John meant “in so far as ye have erred” = amendment; with Jesus, “from the old to the new” (ἀπὸ τῆς παλαιᾶς ἐπὶ τὴν καινὴν) = a change from within. For the evangelist this was the absolute beginning of Christ’s ministry. He knows nothing of an earlier activity.

### **Cambridge Bible for Schools and Colleges**

17. For *Metanoia* (Repentance) and the *Basileia* (Kingdom), which are the key-notes of our Saviour’s preaching, see note, ch. [Matthew 3:2](#).

Cambridge on Matthew 3:2 =

2. *Repent ye*] The original implies more than “feel sorrow or regret for sin,” it is rather “change the life, the heart, the *motive* for action.” It was a call to self-examination and reality of life.

*the kingdom of heaven*] St Matthew alone uses this expression, but he also employs the equivalent phrase, the Kingdom of God, in common with the other N. T. writers.

In itself the expression was not new. It connected itself in Jewish thought with the theocracy—the direct rule of God—of which the Earthly Kingdom was a shadow.

It implied the reign of the Messiah (cp. [Daniel 7:14](#)). It became the watchword of the zealots “no King but God.” Jesus took up the word and gave it a new deep and varied spiritual significance, which is rather illustrated than

defined.

The principal meanings of  
**the Kingdom of Heaven in N. T. are:**

- (1) The presence of Christ on earth.
- (2) His Second Advent.
- (3) His influence in the heart.
- (4) Christianity,
  - (a) as a Church,
  - (b) as a faith.
- (5) The life eternal.

### **Bengel's Gnomon**

[Matthew 4:17](#). ἤρξατο, *began*)[157] A word of frequent occurrence. It indicates the commencement of an action to be often repeated, or of one deliberate and ample, or even of long continuance. — ἡ βασιλεία, *the kingdom*)

It is an example of elegance in the Divine style, that first the kingdom should be said to have come in the abstract, then the King or Messiah in the concrete. The former mode of expression suits the hidden beginnings, the latter the triumphant

## consummation, [of the Gospel Dispensation].

—Cf. Gnomon on [Luke 1:35](#), and [2 Thessalonians 2:3](#).—ή

βασιλεία τῶν οὐρανῶν, *the kingdom of the Heavens*) i.e., the kingdom of God (cf. ch. [Matthew 5:3](#), with [Luke 6:20](#)); for it is called also thus by St Matthew, sometimes, as his book proceeds, and is always thus denominated in the other books of the New Testament,[158] e.g. [Acts 1:3](#); [Acts 28:31](#), and [Romans 14:17](#). The *Metonymy* by which Heaven is substituted for God, is of frequent occurrence, and very suitable to the first times of the Gospel.—See ch. [Matthew 3:2](#).

**By the expression, “*The Kingdom of the Heavens*,” which is almost peculiar to the books of the New Testament, the hope of an earthly kingdom was cut away,[159] and all were invited to Heavenly things. It is thus called with a regard to its final consummation.—See [Luke 21:31](#), and [Acts 1:3](#).**

[157] “Jesus had indeed begun to teach in the schools at Nazareth before He had come thence to Capernaum (see [Luke 4:16](#)), but now raising His voice, He betook Himself to κήρυγμα also, or *proclaiming* the kingdom of GOD.

***The King Himself acted as His own herald.***

—B. H. E., p. 190.

[158] *The Kingdom of the heavens*, *Repentance*, and *the Gospel*, are three terms which are found most frequently, not only in St Matthew, but also in SS. Mark and Luke; but never in the Gospel of John.

But the latter propounds the same truths substantially by very graceful modes of expression. He no doubt uses the phrase, *the Kingdom of God*, in accordance with the custom of the rest of the Evangelists, but only in the conference with Nicodemus; indicating that same truth by implication, when Jesus is described as the *Song of Solomon of God*. as *the Life*, as *the Light*, as *the Bridegroom*, as He *into whose hands* the Father hath given *all things*, to whom He hath committed *power over all flesh*, as also *all judgment*; who, in fine, is *to draw all men to Himself*, and such like declarations.

John intimates *Repentance*, when he urges on us *the birth from above*, the need of *coming to Jesus*, and *having faith* in Him, etc. That which he delights in terming *the Testimony*, is the same thing as *the Gospel*.

*These his variations of phraseology are calculated to edify the attentive reader, provided only that we do not fasten wholly on the mere words, but admit their power to pervade the inmost recesses of the heart.*—*Harm.*, p. 190, 191.

### Pulpit Commentary

Verse 17-16:20. - THE FIRST STAGE OF CHRIST'S WORK AND TEACHING. Verse 17 - The **proclamation. From that time**; ἀπὸ τότε (elsewhere in the New Testament only [Matthew 16:21](#); [Matthew 26:16](#); [Luke 16:16](#)); **i.e.** from the time of his residence in Capernaum (ver. 13). Apparently our Lord, after the baptism, went to John (**vide supra**, ver. 1), then retired to Galilee, going first to Nazareth, then finally leaving it as his home for Capernaum.

**At Caper-nauru his public activity begins.**

**From that time**; the phrase expresses not merely "at that time," but "from that time," as the starting-point.

**Henceforth this was to be his message, even though its form might be altered.**

The phrase marks, as in [Matthew 16:21](#),

*the commencement of*  
*a new stage in his life.*

His earlier work with John the Baptist is not included in the oral Gospel, probably because the twelve were not yet joined to him in formal and continuous adhesion.

**Repent**, etc. His words are exactly the same as the Baptist's ([Matthew 3:2](#)), with whom, indeed, he had been very lately associated. There is no evidence that he meant by them anything else than the Baptist meant (cf. Introduction, p. 24.). It is very intelligible that quite early (Old Syriac) an attempt should be made to harmonize this summary of his preaching rather with that of his disciples ([Matthew 10:7](#)). Matthew 4:17

## Vincent's Word Studies

**To preach** (κηρύσσειν)

Originally, **to discharge the duty of a herald (κήρυξ); hence to cry out, proclaim,** (see on [2 Peter 2:5](#)).

### 2 Peter 2:4,5,6

*...**4**For if God did not spare the angels when they sinned, but cast them deep into hell, placing them in chains of darkness to be held for judgment; **5**if He did not spare the ancient world when He brought the flood on its ungodly people, but preserved Noah, a preacher of righteousness, among the eight; **6**if He condemned the cities of Sodom and Gomorrah to destruction, reducing them to ashes as an example of what is coming on the ungodly;...*

The standing expression in the New Testament for the proclamation of the Gospel; but confined to the

primary announcement of the message and facts of salvation, and not including continuous instruction in the contents and connections of the message, which is expressed by διδάσκειν (to teach).

**Both words are used in [Matthew 4:23](#); [Matthew 9:35](#); [Matthew 11:1](#)).**

APR 21, 2016

# Preaching and Teaching Are Not the Same

[JOSH BUICE](#)

When I sit with my family around the table for a meal on the Lord's day, I will typically ask, "What did I preach about today?" I love hearing my children answer the question with correct answers, although occasionally I have to step in and assist them with the answer. I don't typically ask "What did I teach about today?" I could ask about my teaching, but I typically ask about my preaching. **In the sermon, both elements of preaching and**

teaching are present. Exactly where is the overlap and how can you discern between the two? Does the church need both teaching and preaching?

## The Differences Between Preaching and Teaching

Preaching and teaching have a certain amount of similarities, but we must be clear – preaching is not teaching and teaching is not preaching.

J. I. Packer once wrote,

**“Preaching appears in the Bible as a relaying of what God has said about Himself and His doings, and about men in relation to Him, plus a pressing of His commands, promises, warnings, and assurances, with a view to winning the hearer or hearers...to a positive response.”**

[1]

Paul spoke of these two acts and apparently noticed differences and similarities at the same time ([1 Tim. 5:17](#);). **Preaching is the act of proclamation.** In the life of the church, the preacher preaches the Bible. Taken from specific terms found **in the Bible, preaching has the goal of heralding the truth of God's Word.**

The Greek word, κηρύσσω, used by Paul [in 2 Timothy 4:2](#) means, **“to act as a herald and make an official announcement, to proclaim aloud, to make public declarations.”**

The picture here is one of the town herald who would enter a village, gain everyone's attention by blowing a horn or signaling to everyone to gather around, and then immediately after the hush of the people, he would make a public declaration on behalf of the king and with the authority of the king himself.

**Haddon Robinson** writes,

**“Ideally, each sermon is the explanation, interpretation, or application of a single dominant idea supported by other ideas, all drawn from one passage or several passages of Scripture.”**

[2] Preachers make public declarations with the authority of the King of kings. That is what...

preaching consists of –  
proclaiming the truth  
of God's Word.

### **Preaching involves:**

- . Proclamation
- . Explanation
- . Confrontation
- . Exhortation
- . Correction
- . Persuasion

- . Motivation
- . Edification
- . Illustration
- . Application
- . Conclusion

The act of preaching involves passion, compassion, and a desire to impart truth at the same time.

Martyn Lloyd-Jones defined preaching by writing:

What is preaching? Logic on fire!  
Preaching is theology coming  
through a man who is on fire. A true  
understanding and experience of  
the Truth must lead to this. I say  
again that a man who can speak

about these things dispassionately  
has no right whatsoever to be in a  
pulpit; and should never be allowed  
to enter one. [3]

*Precision is necessary in preaching, and it should have a healthy balance between the head and the heart. Divorce the head from the heart, and you will have a train wreck of emotion in the pulpit. Disconnect the heart from the head in the pulpit and you will have a running commentary of cold theology that does not lead the congregation to proper doxology. Tears of joy, conviction, and eyes that dazzle in the glory of God is the goal – not yawns of boredom.*

*Preaching is best accomplished through careful, expository, and passionate theological statements that are heralded from the sacred desk of God...*

Although teaching is similar to preaching, there are differences that must be noted. Teaching imparts truth to people, but the act and the context will look and feel differently.

The Greek word, *διδάσκω*, used in [2 Thessalonians 2:15](#), means, “to tell someone what to do, to instruct, to provide instruction in a formal setting.”

## *The work of teaching is less heralding and more discipleship oriented.*

Teaching is mainly the classroom style of imparting knowledge and seeking to apply it while making sure the student understands the truth. When teachers teach the truth, there is often a lecturing element to the event.

Often times there will be a discussion element involved in teaching that provides immediate and on-the-spot feedback that's missing from the context of the sermon.

In the teaching setting, other outside tools such as laser pointers, media devices, audio or video clips, and various other tools are employed to drive home the truth.

These elements are often missing from the preaching event. [John Piper does not encourage preachers to employ visual media](#) in the pulpit while preaching, but suggests that these tools should be reserved for other teaching settings.

### The Overlap of Preaching and Teaching

All pastors are called to be teachers (Eph. 4:11). What I mean in that short pithy statement is that I believe Paul to be labeling the office of pastor as *pastor-teacher* in Ephesians 4:11. Therefore,

*in every sermon there must be teaching.*

There is a natural and healthy overlap between preaching and teaching.

**Not everyone who teaches will make a good preacher. Not everyone who is skilled in the pulpit will make a good teacher.**

It's often true that people find their calling and giftedness leading them to spend their primary attention on one of the two as opposed to both preaching and teaching. Some elders are certainly gifted teachers, but they're not equally as gifted in the pulpit. Those individuals typically are not called to be the primary preachers in the life of the church. Many preachers who are obviously skilled in the pulpit are not as skilled in areas of formal classroom instruction or written communication, but there is always a natural and necessary overlap at some level.

The preacher who never teaches will likely fill his sermons with clichés, jokes, and shocking statements that often cause people to remember the effect as opposed to the truth.

Teachers who never preach are often boring, commentary style, dry, dull, and lifeless communicators. It's one thing to know the truth, but quite a different thing to communicate the truth effectively.

There must be an overlap between  
the preaching and teaching worlds  
in the hearts and minds of those  
given to this calling  
in the church.

Apparently Paul and Barnabas were engaged in both “teaching  
and preaching” ministry (Acts 5:42; 15:35).

### **The Need for Preaching and Teaching**

The church must have  
both preaching and teaching.

*Without preaching and teaching overlap and  
giftedness in the church, the people  
would starve spiritually.*

Both preaching and teaching serve the church by equipping the  
saints for the work of ministry, leading the people to exult in God,  
revealing the glory of God that leads to doxology, and breaking the  
hearts of the church for the unbelieving masses among the nations.

# Preaching reinforces teaching and teaching reinforces preaching.

The church that minimizes preaching or teaching (or both) will suffer a long list of perils. [Walt Kaiser](#), in his book, *Toward an Exegetical Theology* writes:

It is no secret that Christ's Church is not at all in good health in many places of the world. She has been languishing because she has been fed, as the current line has it, "junk food"; all kinds of artificial preservatives and all sorts of unnatural substitutes have been served up to her. As a result, theological and Biblical malnutrition has afflicted the very generation that has taken such giant steps to make sure its physical health is not damaged by using foods or products that are carcinogenic or otherwise harmful to their physical bodies. Simultaneously a worldwide spiritual famine resulting from the absence of any genuine publication of the

Word of God (Amos 8:11) continues to run wild and almost unabated in most quarters of the Church. [4]

*The need of the hour is for faithful and passionate expository preaching to be reinforced by precise and careful teaching that exalts God, convicts sinners, and fuels healthy growth. God desires for the church to grow by proclamation and explanation – preaching and teaching of the gospel (Matt. 28:18-20). Preachers must not be afraid of going deep and teachers must not be afraid of passionate proclamation. God’s truth is not reserved for the seminary classroom, so God desires for preachers to teach.*

Paul instructed Timothy to do both preaching & teaching.

[2 Timothy 4:1-2](#)

*I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: **preach** the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and **teaching**.*

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1. J. I. Packer, *Preaching a Biblical Interpretation in Inerrancy and Common Sense*, ed. Roger Nicole and J. Ramsey Michaels, (Grand Rapids: Baker, 1980), 189.
2. Haddon Robinson, *Biblical Preaching*, (Grand Rapids: Baker, 1980), 33.
3. Martyn Lloyd-Jones, *Preaching and Preachers*, (Grand Rapids: Zondervan, 1971), 97.
4. Walter C. Kaiser, Jr., *Toward An Exegetical Theology* (Grand Rapids: Baker Book House, 1981), 7-8.

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# Preaching and Teaching

R.C. Sproul

Over the years, I've made no secret of my admiration for men such as Martin Luther and John Calvin, who were so instrumental in the recovery of the gospel during the Protestant Reformation of the sixteenth century. I'm amazed by their towering intellects and their ability to stand firm amid much danger. Their love for biblical truth is an example to follow. I'm particularly grateful for their pastoral model. Both of these men were "celebrities" in their day, but neither of them spent his years traveling Europe in order to consolidate a movement of followers. Instead, both of them devoted themselves to their primary vocation of preaching and teaching the Word of God. Both men were tireless preachers—Luther in Wittenberg, Germany, and Calvin in Geneva, Switzerland. They took the ministry of the Word of God seriously, so when they talk about the task of the preacher, I pay close attention.

More than a decade ago, I was invited to give a lecture on Martin Luther's view of preaching, and I found that preparing for that exercise was invaluable for my own work as a preacher. I also discovered that what Luther had to say about preaching was not only for the pastor but also for the entire church, and it's amazing how timely his words remain in our day.

One of the emphases that we find again and again in Luther's writings is that a preacher must be "apt to teach." In many ways, this is no great insight, for he's just restating the qualifications that are set forth in the New Testament for church elders ([1 Tim. 3:2](#)). Yet **given what we expect**

from our preachers today, Luther's words—echoing biblical revelation—need to be heard anew. The concept that the primary task of the minister is to teach is all but lost in the church today.

When we call ministers to our churches we often look for these men to be adept administrators, skilled fundraisers, and good organizers. Sure, we want them to know some theology and the Bible, but we don't make it a priority that these people be equipped to teach the congregation the things of God. Administrative tasks are seen as more important.

This is not the model that Jesus Himself commended. You remember the encounter that Jesus had with Peter after His resurrection. Peter had denied Jesus publicly three times, and Jesus went about restoring the Apostle, telling him three times to “feed my sheep” ([John 21:15-19](#)).

*By extension, this calling is given to the elders and ministers of the church because the people of God who are assembled in the congregations of churches all over the world belong to Jesus. They are His sheep. And every*

*minister who is ordained is consecrated and entrusted by God with the care of those sheep.*

**We call it the “pastorate” because ministers are called to care for the sheep of Christ.**

**Pastors are Christ’s under-shepherds**, and what shepherd would so neglect his sheep that he never took the time or trouble to feed them?

The feeding of our Lord’s sheep comes principally through teaching.

History shows us that the greatest periods of revival and reformation the church has ever seen occur in conjunction with the frequent, consistent, and clear preaching of God’s Word.

Typically, we distinguish between preaching and teaching. Preaching involves such things as exhortation, exposition, admonition, encouragement, and comfort, while teaching is the transfer of information and instruction in various areas of content.

In practice, however, there is much overlap between the two.

Preaching must communicate content and include teaching, and teaching people the things of God cannot be done in a neutral manner but must exhort them to heed and obey the Word of Christ.

*God's people need both preaching and teaching, and they need more than twenty minutes of instruction and exhortation a week.*

A good shepherd would never feed the sheep only once a week, and that's why Luther was teaching the people of Wittenberg almost on a daily basis, and Calvin was doing the same thing in Geneva.

I'm not necessarily calling for the exact practices in our day, but **I'm convinced that the church needs to recapture something of the regular teaching ministry evident in the work of our forefathers in the faith.**

As they are able, churches should be creating many opportunities to hear God's Word preached and taught. Things such as Sunday evening worship, midweek services and Bible classes, Sunday school, home Bible studies, and so on **give laypeople the chance to feed on the Word of God several times each week.** As they are able, **laypeople should take advantage of what is available to them by way of instruction in the deep truths of Scripture.**

I say this not to encourage the creation of programs for the sake of programs, and I don't want to put an unmanageable burden on church members or church staffs. But history shows us that the greatest periods of revival and reformation the church has ever seen occur in conjunction with the frequent, consistent, and clear preaching of God's Word.

If we would see the Holy Spirit bring renewal to our churches and our lands, it will require preachers who are committed to the exposition of Scripture, and laypeople who will look for shepherds to feed them the Word of God and take full advantage of the opportunities for biblical instruction that are available.

**[GotQuestions.org](http://GotQuestions.org)**

# What is the difference between preaching and teaching?

In common usage, the terms *preaching* and *teaching* are often used interchangeably. There is, however, an important difference between them. Each endeavor plays a unique role in evangelism and the spiritual maturation of believers. To fully appreciate the difference between preaching and teaching, it is helpful to examine the original Greek terms used in the New Testament, explore scriptural references, and understand how both preaching and teaching serve the mission of the church.

The Greek word for “preaching” is *kēryssō*, which is a public proclamation of biblical truth. In the New Testament, the early church proclaimed the gospel throughout the Roman Empire. This proclamation was intended to stir sinners to [repentance](#). For instance, Jesus began His earthly ministry with the following charge: “Repent, for the kingdom of heaven is at hand” ([Matthew 4:17, ESV](#)). Repentance, then, is the goal of preaching.

On the other hand, the Greek term for “teach” is *didaskō*, which refers to systematically imparting knowledge and instruction. In the New Testament, teaching involves biblical exposition to [edify](#) the body of Christ. A great example of this is found in [Acts 2:42](#), which says, “They [the early church] devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers” (ESV). The apostles shared the same teachings they had received from Jesus during His earthly ministry and post-resurrection appearances.

The New Testament provides numerous examples of preaching and teaching. For example, during Paul’s missionary trips, he preached and taught gospel truth. [Acts 28:30–31](#) says, “For two whole years Paul stayed there in his own rented house and welcomed all who came to see him. He proclaimed the kingdom of God and taught about the Lord Jesus Christ—with all boldness and without hindrance!” As Paul proclaimed (preached) about the kingdom of God, he also spent time teaching about the life, death, and resurrection of Christ in a systematic manner.

The [Sermon on the Mount](#) is a perfect example of teaching ([Matthew 5–7](#)). Jesus expounds on the law, offering insight into true righteousness that supersedes the self-righteousness of the scribes and Pharisees. Contrast this with Peter’s sermon at [Pentecost](#), where he preaches about Jesus’ resurrection, urging everyone to repent and be baptized ([Acts 2:38](#)). Peter’s sermon is more about calling for repentance than biblical exposition.

In a local church context, preaching is primarily aimed at conversion and repentance, often directed toward introducing non-believers to Christ or urging believers toward a deeper

commitment to Him. Moreover, preaching is typically more dynamic and emotive, designed to elicit a response from the congregation.

Teaching, in contrast, is focused on discipleship and spiritual maturation, characterized by a more systematic, interactive, and explanatory approach. This is crucial for building up the church, as believers must obtain a thorough understanding of their faith by applying biblical truths to their daily lives. On the necessity of teaching, Paul says,

He gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ ([Ephesians 4:11–13, ESV](#)).

While there are important differences between preaching and teaching, the two are complementary. In fact, effective ministry requires both. Preaching without teaching leads to an enthusiastic yet shallow faith, and teaching without preaching results in knowledgeable yet unmotivated believers. Therefore, both are necessary to build a church that is both fervent in faith and mature in understanding.

MORE: [Preaching: How to Preach Biblically by John MacArthur](#)