



Biblical Understanding of Preaching/Teaching

WHAT IS THE DIFFERENCE?

- Preaching:
- Teaching:

Are they different in the Bible?

Matthew 11:1 says, “When Jesus had finished instructing his twelve disciples, he went on from there to **teach** and **preach** in their cities” (ESV).

Luke 20:1, which says, “Jesus was **teaching** the people in the temple and **preaching** the gospel.”

Acts 5:42 “every day, in the temple and from house to house, they did not cease **teaching** and **preaching**”

Teach: Didasko (διδάσκω) means to teach; instruct.

Preach:

- 1) *kerysso (κηρύσσω), means to announce; proclaim; make known.*
- 2) *euangelizo (εὐαγγελίζω), which has a similar construction as the Greek word for evangelism (euangelion), means to proclaim good news, announce good news, or proclaim the gospel.*

“Kerysso and euangelizo both have similar meanings. One means to announce and the other to announce good news. So what does that tell us?

In the New Testament, when the original authors wrote about teaching they meant what we mean when we say teaching: instructing or educating. However, when they wrote about preaching, they didn’t necessarily mean what we mean in English today when we say the word preach: They meant making an announcement or announcing the gospel.

This is the difference between preaching and teaching in the Bible:

Preaching is proclamation. Teaching is education.

Preaching is announcing. Teaching is instructing.

Preaching is making a declaration. Teaching is making a disciple ([Matthew 28:19-20](#)).”

(Notes above adapted from <https://www.propreacher.com/the-difference-between-preaching-and-teaching/>)

QUESTION: Are all elders required to be able to preach and teach?

1Tim. 3:2 ...able to teach,

1Tim. 5:17 ¶ Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching.



WHAT IS “BIBLICAL PREACHING?”

“Truth Is Not a Sermon

Why would a message organized around the following statements probably not go in the annals of preaching’s greatest sermons?

- 1. The walls of ancient Babylon were as much as 350 feet high and 80 feet wide.*
- 2. The gnostic heresy at Colossae contained elements of extreme hedonism and asceticism.*
- 3. Esau was a hairy man.*

The statements are clear, true, and biblical. Why do they not form a sermon?

First, the statements lack unity. No obvious thread holds these statements together. Without a unifying theme, listeners have no means of grasping a sermon’s many thoughts.

Second, the statements seem to have no purpose. They are simply disparate facts pried from the biblical moorings that communicate their cause and import. Without a clear purpose in view, listeners have no compelling reason to listen to a sermon.

Finally, the statements beacon no application. They have no apparent relevance to the lives of those addressed. Without application, a sermon offers people no cause to heed a message. Most will reasonably question why they should spend time giving attention to something that even the preacher does not seem to be able to relate to their lives. Statements of truth, even biblical truth, do not automatically make a message for the pulpit. Well-constructed sermons require unity, purpose, and application.”

Chapell, Bryan. Christ-Centered Preaching: Redeeming the Expository Sermon (p. 40).

(Quotes above are adapted from: “Christ-Centered Preaching: Redeeming the Expository Sermon (p. 40).”)

“I KNOW THE ANSWER! Expository preaching!”

QUESTION: What does “expository preaching” mean?

Exposition:

“a setting forth of the meaning or purpose (as of a writing)”

<https://www.merriam-webster.com/dictionary/exposition>

“a clear and full explanation of an idea or theory”

<https://dictionary.cambridge.org/us/dictionary/english/exposition>

John MacArthur: *The message finds its sole source in Scripture. The message is extracted from Scripture through careful exegesis. The message preparation correctly interprets Scripture in its*



normal sense and its context. The message clearly explains the original God-intended meaning of Scripture. The message applies the Scriptural meaning for today. (Preaching)

Bryan Chappell: *The main idea of an expository sermon the topic, the divisions of that idea, main points, and the development of those divisions, all come from truths the text itself contains. No significant portions of the text is ignored. In other words, expositors willingly stay within the boundaries of the text and do not leave until they have surveyed its entirety with its hearers. (Christ-Centered Preaching)*

John Stott: *Exposition refers to the content of the sermon (biblical truth) rather than its style (a running commentary). To expound Scripture is to bring out of the text what is there and expose it to view. The expositor opens what appears to be closed, makes plain what is obscure, unravels what is knotted, and unfolds what is tightly packed. (Between Two Worlds)*

Alistair Begg: *Unfolding the text of Scripture in such a way that makes contact with the listeners world while exalting Christ and confronting them with the need for action. (Preaching for God's Glory)*

Haddon Robinson: *The communication of a biblical concept derived from and transmitted through a historical-grammatical and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher then through him to hearers. (Biblical Preaching)*

Martyn Lloyd-Jones: *Preaching is theology coming through a man who is on fire and that the chief end of preaching is to give men and women a sense of God and his presence. (Preaching and Preachers)*

David Helm: *Expositional preaching is empowered preaching that rightfully submits the shape and emphasis of the sermon to the shape and emphasis of a biblical text. (Expositional Preaching)*

John Piper: *Expository exultation. (The Supremacy of God in Preaching)*

Albert Mohler: *Expository preaching is that mode of Christian preaching that takes as its central purpose the presentation and application of the text of the Bible . . . all other issues and concerns are subordinated to the central task of presenting the biblical text. (He Is Not Silent: Preaching in a Postmodern World)*

Mark Dever: *Expositional preaching is preaching in which the main point of the biblical text being considered becomes the main point of the sermon being preached. (Preach: Theology Meets Practice)*

Tim Keller: *Expository preaching grounds the message in the text so that all the sermon's points are the points in the text, and it majors in the texts's major ideas. It aligns the interpretation of*



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the text with the doctrinal truths of the rest of the Bible (being sensitive to systematic theology). And it always situates the passage within the Bible's narrative, showing how Christ is the final fulfillment of the text's theme (being sensitive to biblical theology). (Preaching: Communicating Faith in an Age of Skepticism)

(Quotes above adapted from: <https://www.thegospelcoalition.org/blogs/erik-raymond/what-is-expository-preaching/>)

ANSWER: CHRIST-CENTERED PREACHING

“Christian preaching does not merely reference Christ; it offers him. It presses all that Christ is, all that he has done, and all that he will do into the minds, hearts, wills, and consciences of our hearers.”

<https://www.thegospelcoalition.org/essay/preaching/>

“This apostolic practice of proclaiming Christ is clear and explicit throughout the New Testament: “we preach Christ crucified” (1Cor. 1:23); “the Son of God, Jesus Christ ... was preached among you by me and Silas and Timothy” (2Cor. 1:19); [God was pleased] to reveal his Son in me so I might preach him among the Gentiles (Gal. 1:16); “grace was given me: to preach ... the unsearchable riches of Christ” (Eph. 3:8); “Christ is preached” (Phil. 1:18); “we proclaim him” (Col. 1:28); “pray ... that we may proclaim the mystery of Christ” (Col. 4:3). When the apostles preached, they proclaimed Christ.³

Col. 1:28 Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ.”

(Quotes from: <https://www.thegospelcoalition.org/essay/preaching>)

Keys for Christ-Centered Sermons:

- **Biblical:** What does the text say? Where does the theme come from or go to in the Bible's storyline?
- **Theological:** Where does the text fit? Within which category of systematic theology does the main thrust of this passage belong?
- **Clear:** How can I say this well? How can I structure, illustrate, and communicate this truth best to these people?
- **Compelling:** How has this passage spoken to me, and how does it speak to them?

(Outline from: <https://www.thegospelcoalition.org/essay/preaching>)

“Finding Christ God's redemptive work is integral to every biblical passage's proper exposition. Thomas Jones writes, “True Christian preaching must center on the cross of Jesus Christ. The cross is the central doctrine of the Holy Scriptures. All other revealed truths either find their fulfillment in the cross or are necessarily founded upon it. Therefore, no doctrine of Scripture may faithfully be set before men unless it is displayed in its relationship to the cross. The one



who is called to preach, therefore, must preach Christ because there is no other message from God.”¹⁶

These words are not hyperbole but rather reflect the ethic of the apostle Paul, who writes to the Corinthians, “As I proclaimed to you the testimony about God . . . I resolved to know nothing while I was with you except Jesus Christ and him crucified” (1 Cor. 2:1–2). Paul echoes this ethic many times:

Jews demand miraculous signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. 1 Corinthians 1:22–24

The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel that displays the glory of Christ, who is the image of God. For what we preach is not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus’ sake. 2 Corinthians 4:4–5

May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. Galatians 6:14

Paul’s commitment to make his ministry reflect “nothing but Jesus Christ and him crucified” may strike us as not only infeasible but also not genuine.”

(Quotes from: Chapell, Bryan. *Christ-Centered Preaching: Redeeming the Expository Sermon* (pp. 318-319).)

BIBLICAL ARGUMENTS FOR CHRIST-CENTERED PREACHING

“He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?” And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. (Luke 24:25–27)

After revealing himself to his eleven disciples shortly thereafter, Jesus reiterates the same point:

He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.” Then he opened their minds so they could understand the Scriptures. (Luke 24:44–45)

It wasn’t only after his resurrection that Jesus spoke this way, however. For example, before his death he had explained to the Pharisees—the Jewish religious establishment, the “Bible experts” of the day—his central place in their great story:



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You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, yet you refuse to come to me to have life. . . . If you believed Moses, you would believe me, for he wrote about me. (John 5:39–40, 46)

Such claims were not typically well-received.

It has been said that if the New Testament is Jesus Christ revealed, the Old Testament is Jesus Christ concealed. That is exactly right. To paraphrase the late theologian B. B. Warfield, the Old Testament is like a room full of treasures, but the room is dimly lit. It is filled with prophets that predict him, patterns that preview him, and promises that anticipate him. As pastor Tommy Nelson observes, a sweeping view of the Bible's topography from 30,000 feet, focused on Christ, would look something like this:

- *Old Testament: anticipation*
- *Gospels: manifestation*
- *Acts: proclamation*
- *Epistles: explanation*
- *Revelation: consummation*

From beginning to end, your Bible is an epic story about Jesus.”

(Quotes adapted from: <https://www.thegospelcoalition.org/article/bible-about-jesus>)

DO YOU PREPARE TO HEAR PREACHING?

**READING FOR NEXT CLASS:**

- Christ-Centered Preaching by Brian Chappell
 - Chapters: 1,2, 10, and 11
 - That's one chapter a week!

OTHER BOOK RECOMMENDATIONS:**Preaching Christ in All of Scripture**

by [Edmund P. Clowney](#) (Author)

The Unfolding Mystery, Second Edition: Discovering Christ in the Old Testament

by [Edmund P. Clowney](#) (Author)

The Christ Key: Unlocking the Centrality of Christ in the Old Testament

by [Chad Bird](#) (Author)