

THE NEED FOR INTEGRITY IN OUR PERSON^{and} PREACHING IN THE LIGHT OF FALSE TEACHERS

INTRODUCTION

A. THE POWER OF AN EXEMPLARY LIFE: 1 Tim. 4:12-16

- 1 Cor. 4:16; cf. 11:1; Phil. 3:17; 4:9; 1 Thess. 1:6; Heb. 13:7

The 5 areas Timothy was to be an example—

1. **IN SPEECH:** see vs. 6-7
Matt. 12:36-37; Eph. 4:29
2. **IN CONDUCT:** see vs. 7b-8
 - 1 Pet. 1:15
3. **IN LOVE:** v. 12
 - Jn. 13:35; 1 Cor. 13
4. **IN FAITH:** see vs. 1ff, 10, 13-15
5. **IN PURITY:** see 7b-8
 - 2 Tim. 2:22

Note: Verse 16 summarizes what Paul is saying to Timothy. 2 important things significantly happen through this:

- a. The one serving is saved from disaster.
- b. Those being served will be saved from disaster.

B. THE POWER OF SCRIPTURE:

1. **For Cleansing**
John 17:17
John 15:3
2. **For Salvation**
2 Tim. 3:14-15
1 Pet. 1:23
3. **For Equipping**
2 Tim. 3:16-17
4. **For Conviction**
Heb. 4:12
Acts 2:37
5. **For Submission**
Jer. 23:29
6. **For Discernment**
Rom. 12:2
1 Cor. 2:16

C. THE POWER OF EXPOSITORY PREACHING:

1. **The Bible is God's Word**
2. **We Desire That God's Voice Will Be Heard**
3. **We Desire That God's Voice Will Be Obeyed**

Look at the word Paul uses in v. 20 for his preaching – *proclaimed*. The words the bible uses to define Expository Preaching are important. Indulge me as I quote from Michael Fabarez's book, *Preaching that Changes Lives*—(in this quote also read up the footnotes!)

The Definition Of Expository Preaching:

GOD'S POWERFUL DESCRIPTION¹

Even a cursory overview of the words used by the Holy Spirit to describe our task reflects the power God has vested in preaching. There are several Greek words in the New Testament that represent the "preaching" task of the

¹ Michael Fabarez, *Preaching that Changes Lives*, Thomas Nelson, Inc, p. 7-8.

preacher.²The most common word to translate into English “preach” or “preaching” is the word used in 2 Timothy 4:2 where Paul commands Timothy to “preach (Kerysso) the word.”

Kerysso

When Timothy and other second-generation preachers were exhorted by the apostles to kerysso³ the word, they understood that a clearly mandated divine power accompanied the command. To kerysso the word of God was to proclaim it or herald it as an ambassador or royal representative⁴. The importance and relevance of the message is bound up in the use of kerysso. The word conjures the image of a crowd of citizens gathering in a distant ancient village to hear from the king through the proclamation of his royal spokesman. Seen in this light, preaching must never be relegated to a secondary role in the church service. Kerysso depicts an act that is always relevant, always important, and always powerful. When the ambassador proclaims the message of the king, the royal citizens cannot be passive. They are compelled by the nature of the communicate to respond!

The Angello Family of Words

The cognate words euangelizo, katangelo, and anangelo are important New Testament words depicting the power, the importance, and the urgency of our preaching task. Euangelizo⁵ is found in Acts 15:35, where we are told, “Paul and Barnabas also remained in Antioch, teaching and preaching (euangelizo) the word of the Lord, with many others also.” Its first cousin, katangelo⁶, is used by Paul in Colossians 1:28 as he tells the young church that he and Timothy were called to “preach” (katangelo) Christ, “warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.” The third cognate is found in Acts 20:20. Here Paul recounts his ministry in Ephesus by saying, “I kept nothing back that was helpful, but proclaimed (anangelo) it to you, and taught you publicly and from house to house.”⁷

All three words naturally draw our linguistic minds toward the root word transliterated “angel” – a heavenly messenger dispatched by God to take to mankind a message from the King of kings. All three connote a supremely important announcement. Euangelizo adds the idea of a “good” announcement, reminding us (most often in an evangelistic context) that the message proclaimed is good, and brings a good result when one properly responds to it.

Didasko

The word didasko, commonly translated “to teach,” is often found in connection with kerysso and the angello cognates. Didasko means more than just the transmission of information. In a biblical context, the word has in view an intended impact on the recipient’s behaviour. Note its reference in the commission of Christ at the end of Matthew’s Gospel:

Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching (didasko) them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age (Matt. 28:19-20).

Clearly, what Jesus had in mind was much more than a dry recitation of biblical facts. He wanted them to proclaim a life-changing message—a message that would move His followers to live a life in accordance with the imperatives He had entrusted to them.

Some have categorised teaching as preaching to Christians, and preaching as gospel preaching to non-Christians. Others label teaching a non-emotional lecture that speaks to the mind, and preaching as a polished and passionate proclamation that speaks to the heart. Though there may be stylistic distinctions between modern evangelistic preaching, Sunday school lectures, and the pastor’s sermon, the biblical differences are inconsequential. The words kerysso, euangelizo, katangelo, anangelo and didasko, along with a host of other New Testament words⁸, all add to our understanding of the powerful, authoritative, and life-changing oration the preacher is called to deliver to God’s people.

I trust you get the idea of what a great privilege we have as preachers. In fact the very definition of true biblical preaching gives us a sense of Challenge. You and I are called to PROCLAIM as God’s spokesmen His powerful Word in a powerful way. This we can do only by His grace and the enabling power of His Spirit. The power of God, however, does not come upon us by osmosis. We need to be diligent to present ourselves to God for His approval (1 Tim. 2:15). Let me add a few more definitions.

John Stott has this definition:

If by an “expository” sermon is meant a verse-by-verse explanation of a lengthy passage of Scripture, then indeed it is only one possible way of preaching, but this would be a misuse of the word. Properly speaking, “exposition” has a

² Kittle’s *Theological Dictionary of the New Testament* (Grand Rapids: Eerdmans, 1964) identifies over 30 illustrative words, as does Colin Brown’s *New International Dictionary of New Testament Theology* (Grand Rapids: Zondervan, 1967) under various headings.

³ The verb kerysso is used 61 times in the Greek New Testament.

⁴ The cognate keryx is used three times in the New Testament (1 Tim. 2:7; 2 Tim. 1:11; 2 Pet. 2:5) to describe the preacher himself as God’s royal representative.

⁵ Euangelizo occurs 54 times in the Greek New Testament.

⁶ Katangelo occurs 18 times in the Greek New Testament.

⁷ Anangelo occurs 14 times in the Greek New Testament.

⁸ For a helpful catalogue of the most descriptive Old and New Testament terms translated “preaching” and “preachers,” see tables 4.1 and 4.2 found in Bryan Chapell’s *Christ-centred Preaching* (Grand Rapids: Baker Books, 1994), 89-91.

much broader meaning. It 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 (pries) open what appears to be closed, makes plain what is obscure, unravels what is knotted and unfolds what is tightly packed. The opposite of exposition is "imposition," which is to impose on the text what is not there ... The "text" in question could be a verse, ... a sentence, or even a single word. It could equally be a paragraph, or a chapter, or a whole book. The size of the text is immaterial, so long as it is biblical. What matters is what we do with it. Whether it is long or short, our responsibility as expositors is to open it up in such a way that it speaks its message clearly, plainly, accurately, relevantly, without addition, subtraction or falsification. In expository preaching the biblical text is neither a conventional introduction to a sermon on a largely different theme, nor a convenient peg on which to hang a ragbag of miscellaneous thoughts, but a master, which dictates and controls what is said.⁹

Packer quoting from *The Westminster Dictionary* (1645) states that "the true idea of [expository] preaching is that the preacher should become a mouthpiece for his text, opening it up and applying it as a word from God to his hearers, ... in order that the text may speak ... and be heard, making each point from his text in such a manner 'that [his audience] may discern [the voice of God].' " ¹⁰

Stephen Olford writes thus:

Our own definition reads: Expository preaching is the Spirit-empowered explanation and proclamation of the text of God's Word with due regard to the historical, contextual, grammatical, and doctrinal significance of the given passage, with the specific object of invoking a Christ-transforming response. Paul exhorts: "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).¹¹

CONCLUSION

⁹ John R. Stott, *Between Two Worlds* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982), 125-126.

¹⁰ J.I. Packer, "The Lost Word," in *God Has Spoken* (Downers Grove, Ill.: InterVarsity Press, 1979), 28.

¹¹ Stephen F. Olford, *Anointed Expository Preaching*, Broadman & Holman Publishers, 1998, 69.