**Preach the Word**

*Fundamentals of Biblical Preaching*

*2 Timothy 4:2*

**Introduction**

1. Preaching is found throughout scripture as a primary method of communication from God to man.
2. Since preaching contains the element of fallible man, it is imperative that anyone who seeks to undertake the responsibility understand exactly what it is, and how it is to be accomplished.
3. Equally important is the understanding of the function of preaching, and what the Bible says of it, from those who undertake the responsibility of listening to preaching (as all communication places responsibility on both ends).
4. The preaching of today has drifted away from what the Bible shows us preaching is. This is not only damaging to the one who claims to be preaching, but who actually is doing something far different, but for those who drink in the message under the false notion that it is good for their soul.
5. What does it mean to ***“Preach the word”***? (**2 Timothy 4:2**)
6. Preach the Word
7. Preach
	1. Paul called Timothy to action – ***“Preach”***
		1. There are two main words for preaching in the NT.
		2. Both must be considered to grasp what Biblical preaching is, and what it seeks to accomplish.
	2. ***euaggelizō*** – “to bring good news, to announce glad tidings” (THAYER)
		1. General – **1 Thessalonians 3:6** – ***“brought…good news”*** (comforted with good news from Timothy)
		2. The Gospel (primary use) – **Matthew 11:4-5** (Jesus to John’s disciples) – ***“have the gospel preached”***
			1. Paul sent for this reason – **1 Corinthians 1:17**
		3. **Two major implications from this term – MAN’S NEED, and GOD’S GRACE.**
			1. **Romans 1:15-17** – (**v. 15** – verb – *euaggelizō*), (**v. 16** – noun – *euaggelion)* – he is ready to preach it to them, and not ashamed of it because man is in need, and it is God’s supply of grace.
			2. The gospel preacher is God’s prescribed method of the bringing/announcement of this good news – **Romans 10:13-15** – ***“preach the gospel”, ”bring glad tidings”*** – ***“brings good news”*** **(Isaiah 52:7**) (NASB, **Rom. 10:15**)
			3. The preacher is the go-between from God’s grace to man’s need – **1 Thessalonians 2:4; Ephesians 4:11** – entrusted with, given to be.
				1. Not to be withheld – **Romans 1:15-16** – ready to preach it, not ashamed of it – **Acts 20:20, 26-27, 32**

Gospel and Doctrine inseparable – **1 Timothy 1:10-11**

**Is one a biblical preacher who withholds God’s grace in any part?**

* + - * 1. Not to be changed – **Galatians 1:8-9**

**Is one a biblical preacher who changes God’s grace in any part?**

* 1. ***kērussō*** – “to be a herald, to officiate as a herald” (THAYER)
		1. Herald – “an official messenger bringing news” (Oxford Languages)
		2. “always with the suggestion of formality, gravity and an authority which must be listened to and obeyed” (THAYER)
		3. **“a proclamation from a throne. The word is spoken as being delivered by a messenger on behalf of a ruler. Consequently in the use of the word we have two ideas again to note: the authorizing Throne, and therefore the consequent claim that the messenger is called upon to make.” (Campbell Morgan, G.. How to Preach (p. 9). CrossReach Publications. Kindle Edition.)**
		4. Hence Paul’s charge to Timothy – **2 Timothy 4:1-2 (*kērussō)***
			1. ***“therefore”*** – **2 Timothy 3:13-17** – contrast between deceivers (false teachers) and Timothy, with exhortation to continue in that which gives salvation, what comes from God – inspired message.
				1. **“proclamation from a throne”** – not from your wisdom…
				2. **Colossians 2:8** – such is not preaching in the biblical concept.
				3. ***“therefore…Preach”*** – proclaim the message from the King.
			2. ***“before”*** – **(v. 1)** – the preacher undertakes this task before the judge, and in anticipation of the Lord coming.
				1. Have you proclaimed from His throne, or your own?
				2. **(v. 5)** – fulfill ministry (**Colossians 4:17** – Archippus) – **1 Corinthians 4:1-2** – faithful steward? – it’s not your message!
		5. **How?** (**v. 2**) – “always with the suggestion of formality, gravity and an authority which must be listened to and obeyed” (THAYER)
			1. **Readiness in season, and out of season** – since it is the decree of the King it is to be preached no matter the circumstances – favorable or not.
			2. **Convince** – “to bring a pers. to the point of recognizing wrongdoing, convict, convince” (BDAG)
			3. **Rebuke** – “to express strong disapproval of someone, rebuke, reprove, censure also speak seriously, warn in order to prevent an action or bring one to an end.” (BDAG)
			4. **Exhort** – “to urge strongly, appeal to, urge, exhort, encourage” (BDAG) (i.e. to pursue the proper course)
			5. **Longsuffering and teaching** – patience and instruction (substance).
			6. **Titus 2:15** – with all authority – not derived of self, but it is the authority of Christ the King inherent in the message He authored.
	2. ***Together – preaching is the proclamation of the good news of God’s grace from His throne to desperate needful men which demands full obedience of faith from them.***
		1. Not intellectual exercise, not expression of man’s opinion, not something to take or leave, not entertainment, not a time to let the mind wander, not something to be taken lightly.
		2. In biblical preaching, God is speaking to us.
1. The Word
	1. Paul’s call to action necessitates an object – ***“Preach”*** – what? – Paul told Timothy to ***“Preach THE WORD.”*** (***What constitutes the good news? What is it that is being relayed from the throne?***)
		1. ***Logos*** – “’a word, speech, discourse, account,’ hence also ‘that which is spoken of, a matter, affair, thing,’” (VINE)
			1. “a communication whereby the mind finds expression, word” (BDAG)
			2. “a word (as embodying a concept), a statement, speech; an account; a matter” (LSB Dictionary)
				1. Matter – the substance or content of a text as distinct from its manner or form. (New Oxford American Dictionary)
			3. **2 interrelated concepts – (1) the text or speech itself, and (2) the abstract idea or concept which exists separate from the text or speech, but which the text or speech is conveying.**
				1. NOTE: ***“THE word”*** narrows the focus down to a specific matter expressed through specific words/message – ***i.e. not just any text conveying a thought, but THE word that is the body of spiritual truth*** – (**2 Timothy 3:16-17** – inspired scripture)

***“word of truth”*** – **2 Cor. 6:7; Ephesians 1:13; 2 Timothy 2:15; James 1:18**

***“all the saving realities centering in God and Christ, revealed by the Spirit, embodied in the λόγος (Logos)…or Word in order to be conveyed to men.” (Lenski, 2 Cor. 6:7).***

* + - * 1. **1 Corinthians 2:11-13** – the ***“things”*** of God revealed through the Spirit, not with man’s ***“words,”*** but that of the HS – ***“combining spiritual things with spiritual words.” (ASV)***
		1. Jesus as ***“the Word”*** – **John 1:1, 14** – “specially, (with the article in John) the Divine Expression (i.e. Christ)” (STRONG)
			1. **John 1:18** – God cannot be known except through Him expressing Himself to us, and He did so by sending His Son in the physical person of Jesus.
			2. Jesus is both God, and the expression/revelation of God to man – **John 12:44-46**
			3. He is the fulness of God bodily in whom we are complete – **Colossians 2:9-10**
				1. But we don’t know Him bodily – **2 Corinthians 5:16**
				2. Connected in context to the further/complete revelation of Jesus, thus God, in revealed word – **Colossians 2:6-7**
				3. **THEREFORE, WHILE JESUS IS NOT THE LITERAL WORDS ON THE PAGES OF OUR BIBLE, HE IS ONLY KNOWN BY THEM – those who seek a relationship with Jesus outside the word will fail; those who seek to preach Jesus without the word fail (experiences, philosophy, emotions, etc.).**

“Preach the Man, not the plan.” – these cannot be separated.

**John 20:30-31** – these are written…

* + - * 1. **1 John 1:1-4** – they witnessed the Divine expression in the person of Jesus, and declare such to us through what is written – the word.
			1. Someone says – “the apostles encountered Jesus truly, and we need to preach what they encountered”:
				1. **They say, “We need more Jesus, less doctrine, or ‘church talk.’”**
				2. **This thought is expressed as an implication that textual, book/chapter/verse preaching misses the point.**
				3. However, Jesus Himself says that there was limitation in what they knew of Jesus though He stood before them – **John 16:12-15**

Even after His resurrection – **Acts 1:6-7**

* + - * 1. They finally encountered Him fully in the revelation of the HS – **John 14:16-18**
				2. We encounter Him fully in the product of their inspiration – **Acts 2:42; 2 John 9; Colossians 1:28**
		1. Preach Jesus – **Acts 8:4, 5, 12** – the word, Christ, kingdom, name of Jesus Christ.
			1. **Acts 8:35** – reading Isaiah text, preached Jesus – he preached the text of Isaiah (the word), but expounded upon the truth the text conveyed (Jesus).
			2. **To preach Jesus is to preach what is revealed of Him in the preparation of the OT, and the fulfillment of the NT.**
				1. **Epistles included** – nearly every one begins with a description of the author as being a representative of Jesus (apostle, bondservant, etc.), expressing Him through the letter.
1. The Reason – **2 Timothy 4:3-4** – Paul strongly charged Timothy to ***“preach the word”*** because the environment was one which attempted to abandon it.
	1. Would we rather share anecdotes, and our own thoughts? Do we seek entertainment, or the good news from the Throne of the King?
	2. Is it the totality of Christ we desire as revealed in the word? Not just Jesus as we like Him, but Jesus as He is?
	3. **Do we long for a different type of preaching, which is not biblical? Or do we long for the whole counsel of God revealed in Jesus through the word?**
2. A Good Minister of Jesus Christ (**1 Timothy 4**)
3. The text of 1 Timothy 4 is an example of Paul’s charge to the evangelist later (**cf. 2 Timothy 4:2**) – Paul’s charge does not come because Timothy has been negligent, but because Paul’s days are coming to an end, and he wishes to encourage Timothy to continue.
4. ***“you will be a good minister of Jesus Christ” (v. 6)*** – the context centers on this point, looking backward and forward.
	1. **(v. 6)** – Instruction in ***“these things”*** manifests his nourishment in ***“the words of faith”*** and ***“good doctrine”*** – this makes him a ***“good minister.”***
	2. **(vv. 1-5)** – apostasy from the standard of faith, Timothy’s call to instruct in truth, which also includes the conviction and rebuke of **2 Timothy 4:2** when error comes.
	3. **(vv. 7-11)** – avoiding what does not originate with God (the fables, **2 Timothy 4:4**), and pursuing what promotes Godward piety (the mystery of godliness – **1 Timothy 3:16**).
	4. **(vv. 12-16)** – Giving such teaching to the brethren he is to do so with the boldness as one who has the authorized message of the Throne, and who himself has submitted to it.

**Conclusion**

1. Preaching the word is an extremely important work in the Lord’s Kingdom.
2. True, Biblical preaching must be demanded, and anything which falls short of the pattern of preaching found in the Bible must be kept from the pulpits in the Lord’s body.