

The Preacher's Portrait: Some New Testament Word Studies,
by John Stott. Grand Rapids: Eerdmans, 1961.
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HERALD

- Herald- charged with the solemn yet exciting responsibility of proclaiming the good news of God.
- [1 Cor. 1:21, 23]- Paul sums up the activity of Christian preachers—“we preach [we *keryssomen*, we heard] Christ crucified” and declares that it is through this heralded proclamation (*kerygma*) that God is pleased “to save those who believe.”
- [1 Tim. 2:7; 2 Tim. 1:11]- “appointed a **preacher**” (*keryx*, herald) of the gospel. “for which I was appointed a preacher and an apostle . . . a teacher (*didaskalos*) of the Gentiles in faith and truth.”
- Task of the Herald, which differs from a Steward:
 1. Herald has good news to proclaim to the world not just the house of God.
 2. Proclamation of a deed vs. exposition of words—the announcement of God’s supernatural intervention, supremely in the death and resurrection of His Son, for the salvation of mankind.

“Preaching exists, not for the propagating of views, opinions and ideals, but for the proclamation of the mighty acts of God.” James Stewart, “Heralds of God” (London: Hodder & Stoughton, 1946), p.5.
 3. Activity is expected on the part of the hearer—The proclamation issues an appeal; the herald expects a response.
 4. Direct authority- The herald represents his master more closely than a steward.

Definition: Herald (*keryx*) = a messenger vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders, or who gave a public summons or demand [Grimm Thayer Lexicon](#).
Heralds are God’s ambassadors—God making his appeal through us (2 Cor. 5:20) “*we are ambassadors for Christ, as though God were pleading through us; we implore you on Christ’s behalf, be reconciled to God.*”
- The same Christ who once made peace through His cross, now preaches peace through His heralds.
- During the world of Homer- the Herald held a notable position in the royal court / Post-Homeric era- the Herald served the state—his task being to make official public proclamations. His proclamation must be delivered exactly as it was received. As the mouthpiece of his master he dare not add his own interpretation.

- John the Baptist- was a Herald—God’s messenger sent to prepare God’s way before Him (Mal. 3:1; Mk. 1:2). The messiah’s forerunner calling on the people to repent.
- Jesus- went about Galilee, teaching in their synagogues and preaching [*kerysson*, heralding] the gospel of the kingdom . . .’ (Matt. 4:23)
- Jesus sent others out to Herald- (Mt. 10:7) Preach [*keryssete*] as you go . . . After the resurrection His universal commission was ‘*that repentance and forgiveness of sins should be preached*’ [*kerychthenai*] (Lk. 24:27)

THE APOSTOLIC KERYGMA

- **C. H. Dodd- “The Apostolic Preaching and its Developments”** – draws a rigid distinction between the *kerygma* and the *didache*. He defines *kerygma* as- “the public proclamation of Christianity to the non-Christian world & *didache* as- ethical instruction to converts.

Stott- believes this distinction has been pushed too far.

Mounce has shown that the verbs *keryssein*, to herald and *didaschein*, to teach, are sometimes used **interchangeably** in the gospels. For example one evangelist writes ‘**teaching** in their synagogues while another gospel writer writes ‘**preaching** in their synagogues.’

In 1 Tim 2:7 Paul, speaking about his calling, refers to himself as herald (*keryx*), apostle, and teacher (*didaskolos*), all in the same verse.

Mounce- *Didactic Kerygma* = Teaching is the expounding in detail of that which is proclaimed. Mounce, The Essential Nature of New Testament Preaching (Grand Rapids: Eerdmans, 1960)

Mounce’s 3 Parts of the content of the apostolic *kerygma*

1. Death, burial, resurrection of Jesus as fulfillment of prophecy.
2. Evaluation of Jesus as Lord and Christ.
3. Summons to repent and receive forgiveness from sins.

Summary of the 3 parts above—*kerygma* consisted of:

1. Historical proclamation
2. theological evaluation
3. ethical summons

- 2 Main Parts of *Kerygma*

1. Proclamation—divine person of Christ and His saving work. Preach Christ as Lord (2 Cor. 4:5). Preach Him as crucified Savior. Preach Him as crucified for our sin and raised for our justification (Rom. 4:25). “*who was delivered up because of our offenses, and was raised because of our justification.*”

Keryssomen Christon estauromenon
(1 Cor. 1:23 – ‘we preach . . . Christ crucified’)

Keryssomen . . . Christon . . . Kurion

(2 Cor. 4:5 – ‘we preach . . . Christ as Lord’)

The resurrection was the most central of the three great events that formed the historical foundation of the *kerygma*. However, the resurrection was not preached in isolation, but in relation to His death that preceded it, and His ascension that followed. Principally by His death men may be saved. (Death, Burial, Resurrection)

Christ *died* for our sins, not that He *rose* for our sins. His resurrection did not accomplish our salvation, but rather gave public evidence of its accomplishment. Without the resurrection, the death of Jesus is shown to have been without saving efficacy.

The emphasis in the NT *Kerygma* is on the Savior’s atoning death for sins of the world—*“I decided to know nothing among you except Jesus Christ and Him crucified”* (1 Cor. 2:2)

2. Appeal- appeal to men and women to come to Him in repentance and faith.

- Heralding is not a Lecture – Lecturing - is dispassionate, objective, academic—addressed to the mind. It seeks to impart certain information and perhaps to evoke the student to further enquiry.

Heralding- urgent proclamation of peace through the blood of the cross, and with a summons to men to repent, to lay down their arms and humbly accept the offered pardon. Heralding is preaching for a verdict.

[I Concluded on Page 42 (Ambassadors for Christ). The remainder of these notes provide a brief summary of the other key terms / names for preachers.]

- Strongest Argument for Expository Preaching: The Gospel is the power of God for salvation (Rom. 1:16). There is no stronger argument for faithful expository preaching than this, that it is through the *kerygma*, the revealed good news committed to our trust, that God is pleased to save those who believe.

STEWARD

- Steward- is the trustee and dispenser of another person’s goods. A steward is to be found trustworthy (1 Cor. 4:1,2). *“Let a man so consider us, as servant of Christ and stewards of the mysteries of God. Moreover it is required in stewards that one be found faithful.”*
- Preacher- is the steward of God’s mysteries, the self revelation of Himself, which is preserved in Scripture.

“The Christian preacher’s message is derived not directly from the mouth of God, as if he were a prophet or apostle, nor from his own mind, like the false prophets, nor undigested from the minds and mouths of other men, like the babbler, but from the once revealed and now recorded **Word of God**, of which he is a privileged **steward**.”

Not prophet or apostle-direct from God

Not false prophet- from his own mind

Not babbler- various thoughts of others (not even his own)

WITNESS

- Witness / Testify – is a legal metaphor that takes us into the law courts.
- Marturein = to be a witness, to bear witness, testify, i.e. to affirm that one has seen or heard or experienced something. The disciples could bear witness to Him because they had been with Him (John 15:27).

Christian preachers are privileged to testify to and for Jesus Christ, defending Him, commending Him, and bringing before the court evidence which they must hear and consider before they return their verdict.

The world is judging Jesus continuously, passing its various verdicts upon Him. Jesus stands before the bar of world opinion.

Warning- So much so-called testimony today is really autobiography and even sometimes thinly disguised self-advertisement; we need to regain a proper biblical perspective. All true testimony is testimony to Jesus Christ, as He stands on trial before the world.

- A Christian Preacher must be an unimpeachable true witness! He must go to great pains to accurately expound the Word, but also he must neither overstate nor understate the facts of his own experience. It is so easy to exaggerate, to give to others the impression that we have progressed further along the narrow way than we really have.
- Person of the Preacher- The preparation of the heart is of far greater importance than the preparation of the sermon.

FATHER

- Father Metaphor- the preacher becomes concerned about his family, about the people whom he is ministering the Word, and about his relationship to them. [1 Cor. 4:14]- *“I became your **father** in Christ Jesus through the gospel.”*
 1. Father-child metaphor- one who has been the means of another’s conversion.
 2. “ - to convey an intimately affectionate relationship.
- Preaching involves personal relationships between preacher and congregation.

SERVANT

- [1 Cor. 3:1-4] What on earth do you think we are that you should attach such significance to us (Apollon or Paul) ? We are mere servants, servants of Jesus the Lord, and what glory is due to servants? *“**We are servants (diakonos) (ministers) through whom you believed, as the Lord assigned to each**”* (1 Cor. 3:5).

Diakonos- is one who executes the commands of another, especially of a master; a servant, attendant, minister. [Grimm-Thayer Lexicon]

- Wrong Audience Perspective toward the Preacher- Some people don't go to worship God or to hear God's Word—they go to hear a man. So it is not the message to which they listen, but the oratory. Sermons are not intended to be enjoyed—their purpose is to give profit to the hearers, not pleasure. Sermons are not artistic creations to be critically evaluated for their form. Men are called to preach not themselves but Christ Jesus as Savior and Lord (1 Cor. 1:23; 2 Cor. 4:5). *“For we do not preach ourselves, but Christ Jessu the Lod, and ourselves your bondservants for Jesus sake.”*
- Diakonos- he is the representative of a higher authority whose commission and command he is fulfilling. He is acting in his master's name, and thus his master is acting through him.

The Need For Power In Preaching

- Power of God- as preachers we shall never begin to seek the power of God until we have come to see the futility of attempting to proclaim God's Word in man's weakness alone.
- How can preachers become channels of God's power by which He works to set men free? [1 Cor. 1:17-2:5]- the passage to study more than any other, and by which we should judge and reform our ministry.
- Proclaim not Discuss- The preacher's responsibility is proclamation, (not) discussion. We are called to proclaim Christ, (not) to discuss Him. Heralds- are charged to publish abroad a message which did not originate with us (that we should presume to tamper with it) but with Him who gave it to us to publish. We are called to proclaim a message which is dogmatic because it is divine.
- Word Crafters- If the divine inspiration of Scripture extended to the very words used by human authors (1 Cor. 2:13), we cannot imagine that the choice of words is unimportant. A precise message can only be communicated in precise language. *“These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.”*
- Holy Minister- It is not great talent God blesses so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.” Robert McCheyne
- Powerful Preachers- There are plenty of popular preachers, but not many powerful ones, who preach in the power of the Spirit!