

Preachers in the Bible didn't do "Sermons"

according to the common meaning of the Greek words

After God created the Greek language, He waited until the common meaning of the Greek words about "preaching" were long established before He wrote them in His New Testament to tell us how to "preach". They tell how to reach not just those who agree, but whole populations: with dialog

Intro: Evidence outside the Bible of HOW the Bible says to "preach"

We make what we call "preaching" the centerpiece of our worship today because we think that's what God established through the 100+ times the New Testament describes "preaching".

(**Kerux** [κήρυξ Strong's #G2783] translated "preacher", appears in the New Testament 3 times. Twice Paul calls himself a kerux/preacher. Peter calls Noah a kerux/preacher. No one else is given that title in the New Testament.

Kerusso, [κηρύσσω, Strong's #G2784] translated preach, proclaim, publish, is in the New Testament 61 times.

Kerugma, [κήρυγμα, G2782] is there 8 times, always translated "preaching" in the King James Version (KJV).

Evangelidzo [ευγαλλίζω, G2097] sometimes translated "preach" or "preach the Gospel", is written by God 55 times.

Kataggello [καταγγέλλω, G2605] 17 times, translated declare, shew, speak of, preach, teach.)

But the *form of communication* that we call "preaching" today is nearly the opposite of the communication methods that God established.

(The word "preaching" is applied to all kinds of content, both today and in Bible times. 2 Corinthians 11:4 applies "preached" to content as far away from "the Gospel" as "another gospel" and even "another Jesus"! This Bible study is not about the *content* of "preaching" today, but about the *manner of delivery* of content which God clearly established.)

Today we define "preaching" as "to give a sermon". That is, a lecture which no one is permitted to interrupt, not even with a question, comment, or

correction – which is most of how we define "sermon". Not only does a "sermon" permit no verbal interaction during it, but questions aren't even allowed *after* it with the same group, although in rare churches a small group is encouraged to discuss the sermon – with the pastor absent.

But nowhere *in* the Bible does the context of these words support such a meaning, as [other studies](http://www.saltshaker.us/) [http://www.saltshaker.us/] in this series show. Nowhere *outside* the Bible does the context of these words support such a meaning, as *this* review of Greek literature shows.

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You ask,

"Why do we need to review literature *outside* the Bible to learn what the *Bible* means

by *kerux* [preacher] and *kerusso* [preaching]? Why should anyone care what *Greek* preachers were like? They were *pagans*! We don't want our preachers to preach like pagans! We want our preachers to preach the way the *Bible* says preachers should preach!"

This review *shouldn't* be necessary. We *don't* need to look outside the Bible to know the way the Bible says preachers should preach, or that God wants dialog in our worship services.

It should be enough that *no* context of words like "preaching", *in* the Bible, supports any connection to "sermons".

It should be enough that robust dialog was Jesus' preferred way to teach, judging by the fact that [6/7ths](http://www.saltshaker.us/#discussion) [www.saltshaker.us/#discussion] of His teachings arose out of dialog.

It should be enough that dialog – reasoning with people – was the "manner" of Paul, and Paul was the only New Testament figure called a "preacher", which makes his "manner" the model of how to "preach" that we are most sure about. [Acts 17:2 *And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures.*]

It should be *way more than enough* that Paul wrote the Bible's most detailed format for a worship service, in 1 Corinthians 14, which turns out to be an [open forum](http://www.saltshaker.us/#discussion) [www.saltshaker.us/#discussion] where "all", the chapter says seven times, are challenged to verbally challenge, correct, and comfort each other, (verse 3), turning "milk" drinkers into "meat" eaters.

Why isn't that enough for Bible believers to trade their human-invented sermons for God-inspired discussions?

God's people in the Bible *never* discouraged discussion of their messages. They *never* discouraged interruption, correction, questions, or debate. God never made uninterruptible sermons *any* part of *anything*, much less *how to worship* Him, much less the *centerpiece* of worship!

How do uninterruptible sermons at the core of our "worship" survive Biblical evidence like *that*?

Here's how: by ignoring the Biblical *context*, and just noticing that the New Testament honors "preach", "preacher", etc. and *everyone today* "knows" that "preach" means "give a sermon"!

This works if the way to "know" what "preach" means is to see what people do whom we call "preachers" and ignore what people did whom

God called "preachers".

But if we love God, we will honor what the words meant when God chose them to teach us how to worship – serious dialog and reasoning – back *before* we redefined the words to support our human-invented traditions. [Matthew 15:6 *...Thus have ye made the commandment of God of none effect by your tradition.*]

"Surely", the consensus of Christians seems to say, "there is more context *somewhere else* that defines 'preaching' as 'giving an uninterruptible sermon'." As if it is dissatisfaction with *Bible* contexts of "preacher" and "preaching" that pulls us *outside* the Bible to validate uninterruptible sermons.

So what if we indeed find in pagan contexts of "kerux" and "kerusso" the validation of uninterruptible messages that we don't find in the Bible? Can Christians accept pagan validation as a substitute for Biblical validation? Do Christians want our preachers to preach like pagans after all?

Fortunately there is no mismatch between contexts in and outside the Bible, about the meaning of "kerux" and "kerusso". The only mismatch is between what everyone in the Roman Empire *then* – Christians and pagans – meant by the words, and what everyone *today* means by the words.

Preaching/sermons: no link in Bible times

This study documents the lack of anything like an uninterruptible sermon *outside* the New Testament in connection to these Greek words, by searching in vain for *any other ancient Greek literature anywhere* that connects "preaching" and "sermons" any more than the Bible does.

The "kerux"/"preacher" in other Greek writings, as well as in the Bible, had a very well known, clearly defined, tangible, measurable goal, which was impossible without robust, frank dialog.

Everyone in the Roman Empire knew what a "kerux" was, and no one imagined he was someone you couldn't publicly reason with. There is amazing correlation between how Greek literature describes "kerukes" [*κήρυκες heralds, plural*] and how the Bible describes Christian "preachers" – so different than how we "preach" today.

The Greek words we translate "preach" and "preacher" were as familiar to everybody in the Roman Empire as the word "president" is today. Kerukes/heralds had been around as long then as presidents have been today. It would have been as strange to speak then of a "preacher" "giving a

sermon” as it is today to hear someone called “president” who is a ruthless unelected dictator. Just as surely as “president” today means chosen by the majority, “preacher” then meant verbal interaction.

Just as everyone today understands what Donald Trump means by calling himself a President, everyone then understood what Paul meant by writing that he was a “preacher”: *not* a giver of uninterrupted sermons.

1 Timothy 2:7 Whereunto I am ordained a **preacher**, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

2 Timothy 1:10-11 ...the gospel: Whereunto I am appointed a **preacher**, and an apostle, and a teacher of the Gentiles.

Paul didn’t actually write the English word “preacher”. He wrote the Greek word *kerux* [κήρυξ], for which the Christians then were grateful, because no one knew English.

Questions demanding an answer

But how could Paul call himself a “preacher”? He never even gave a “sermon”. What kind of “preacher” never gives a “sermon”?!

Why did Paul choose that word – “preacher”? Why did *God* choose that word to describe what Paul did? What did the word mean to people then?

Are our definitions of “preacher” and “preaching” substantiated by the Bible? Or have we just been defining them this way for so long that we know “by experience” what they mean, without needing to study what the Bible means by them?

If we define “preacher” differently today than God did then, does God like the improvements we made on His system? If our reason for *having* preachers and listening to them is that the Bible establishes them and God spoke through them, should we support the same *kind* of preachers today as the Bible established?

TDNT, source for this review: what it is

This study quotes much from TDNT, which stands for *Theological Dictionary of the New Testament*. [1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (electronic ed.) (3:689). Grand Rapids, MI: Eerdmans.]

The TDNT quotes in this study are taken from TDNT's three articles on the New Testament Greek words κήρυξ, κήρυγμα, and κηρύσσω.

TDNT reports the descriptions of heralds in the Bible and in other Greek literature. (I have omitted the citations to other Greek literature.)

TDNT defines the Greek words about preaching the same way all [dictionaries define words](#): [www.merriam-webster.com/help/faq-words-into-dictionary] by studying what the Bible, along with all other ancient Greek writing, reports about how this activity was practiced.

This study includes excerpts from TDNT’s many pages of analysis. These excerpts included several Greek words and phrases, *in Greek, untranslated*, which I translate as well as I can. [Everything in brackets, italicized, and in a smaller font, like this, is explanation that I have added.]

This study compares the communication methods and goals of heralds in and *outside* the New Testament. The Appendix reprints all the verses *in* the New Testament with the words “preacher” or “preach”, to show that *no* verse portrays the *manner* (as opposed to the message) of Christian “preaching” as any different than that of a Greek *kerux*/herald, whose success was impossible without robust dialog.

Why “preach” indicates method, not content

One reason the Greek words describing heralds and heralding were so adaptable to New Testament “preaching” without a disclaimer such as “except, of course, for the Heaven vs. Hell difference in the *content* of the message from a human tyrant vs. the King of Kings” was that there was no uniformity between the different content of Greek heralds either. Their content varied widely depending on who the *kerux*/herald represented.

Some heralds represented the views of Socrates:

What counts is whose herald one is. The Stoic appeals to Socrates; he detects in himself the same sense of mission. The Christian missionary starts with the realisation that the prophetic word has been fulfilled in Jesus Christ. - TDNT

Some heralds represented imaginary “gods”. Of course, since they didn’t exist, the heralds who claimed to speak for them were “sent” only by their

own imaginations. Nevertheless their imaginations made them bold, daring even to disagree with kings!

On the streets and market-places [*the herald of a Greek "god"*] teaches men concerning good and evil, chiding errors and summoning to emulation. **He even dares to compete with the imperial cult.** [*The heralds of the kings.*] The peace which the philosopher proclaims is higher than that which the emperor can grant.

The relationship between these preachers and early Christian missionaries has often been noted. Both are divine messengers. Both have a higher mission. Both bring to men a new message which offers salvation. There is little distinction as regards the *mode* of their activity. - TDNT

Some heralds sold advertising!

"Hear ye, hear ye! Used camels are slashed in half this week only! See "Honest" Joe Camelnose right next to the town well!"

When it is a matter of crying wares we must give the rendering "to offer for sale," "to auction."....

When an official or a private individual wished to sell something, he told the herald, who saw to it that others knew. He stood on the market place ([Ps.-Luc. Asin.](#), 35) and cried.

But the heralds with the money, prestige, and influence were the ones sent by kings.

Although **it is not expected that locals will always obey their prince**, the [prince's] herald must have their obedience his goal...

...Far from being poor, [a herald of a king] is well endowed, so that he can give costly gifts. - TDNT

Such wide differences in content made it impossible for the words to carry any connotations regarding content, that would have made them incompatible with Christian proclaiming. Their uniformity was in the *manner* or the *technique* of proclaiming, not the message, in the same way we talk about books, movies, newspapers, web articles and blogs today as media tools, without any suggestion that the use of a particular tool indicates

whether the message carried will be from Heaven or Hell or anywhere between.

κηρύσσω [kerusso] always carries the basic meaning "to cry out loud," "to proclaim," "to declare," "to announce." It...means "to call to something." It is also synonymous, with..."to summon someone to something," and ..."to appeal to, to implore someone." In accordance with what is declared by the herald **κηρύσσειν** can mean "to offer." "to forbid," "to order," "to ask." -TWOT

Even the words about "good news" used by pagan heralds were useful to describe Christian messages: the only adaption was that Christian "good news" was about Jesus' victory over sin and death, while pagan "good news" announced by a herald might be a military victory.

There was so much correlation between the operations of ancient pagan and Christian heralds/"preachers" that the details of one only seem to flesh out what is implied in the other. The real, and tragic, difference is between them and "preachers" today. May this study of what the words meant then deliver us from our assumptions and inspire our preachers to be more godly.

The Greek words examined in this study

Half a dozen Greek words are translated "preacher", "preaching", "preach", etc. in the King James Version (KJV). [*Listing the word choices of all translations would double the length of this article, and would be out of date next week when another is published.*]

The 4-digit numbers preceded by "G" refer to "Strong's Concordance". (*James Strong published his concordance in 1890. He gave every Greek word in the New Testament and every Hebrew word in the Old Testament its own number so people who don't know how to read Greek or Hebrew letters can look up words in Greek and Hebrew lexicons (dictionaries) by their number. The system is so convenient that other Greek and Hebrew lexicons still use Strong's numbers today. In fact, you can google just those numbers, including the "g" for Greek, and get definitions from several Greek dictionaries!*)

"Preacher", the noun, refers to the messenger: **κήρυξ** kerux, Strong's #G2783. Translated only as "preacher" in the KJV; it is written in the New Testament 3 times. Twice, Paul calls himself by this word, "preacher". Once, Noah is called a "preacher". Not that no one else qualifies, but the Bible doesn't assign this title, as a noun, to anyone else.

"Preach", the verb, focuses not on the content

of the message but on its manner of delivery: **κηρύσσω** kerusso, Strong's #G2784. KJV: preach, proclaim, publish. Written in the New Testament 61 times. TDNT says this word *can't* describe a sermon:

Kerusso “does not mean the delivery of a learned and edifying or hortatory discourse in well-chosen words and a pleasant voice. It is the declaration of an event.”

“**Preaching**”, the noun, pointing to the *content* of the message (without telling us what the content is, which we learn from the context), *not* to the manner of its delivery, **κήρυγμα**, kerugma, G2782. Translated “preaching” in all 8 verses.

“**Proclaim good news**”, the verb, focuses on content, not manner of delivery (this word tells us only that the content is good news): **ευγαλλίζω**, evangelidzo, G2097. Translated to bring, show, or declare glad or good tidings – sometimes, “preach” or “preach the Gospel”. Mostly Written by God 55 times. [**εὐαγγελίζεσθαι** is a conjugation of this word that is discussed in this study.]

A noun form of this same word which the KJV never translates as a version of “preacher” but always, 77 times, as “Gospel”, **εὐαγγέλιον** [evangelion, G2098]. Another, only as “evangelist”, all 3 times: **εὐαγγελιστής** [evangelistes, G2099]

These two words are compound words, beginning with eu [eu] which means “good”. The second word is our word “angel”. In Greek, the “g” looks like “y”, and a double gg, as in Spanish, is pronounced “ng”. The “l” looks like an upside “y”. so **αγγελ** is our favorite word, “angel”, which means “messenger, one who is sent”, and only sometimes describes a messenger directly from Heaven. So these words describe a good message.

Another word compounded with “angel” which is often translated “preach” is **καταγγελλω**, G2605]. It is written 17 times, translated in the KJV as declare, shew, speak of, preach, teach. Kata can mean “down from” or “according to” so perhaps its direct meaning is “from a messenger”.

After pages of analysis of these words, which are excerpted below, TDNT notes the dramatic, and tragic, difference between “preaching” today and in the Bible:

Naturally there are differences between

these verbs. But our almost exclusive use of “preach” for all of them is a sign, not merely of poverty of vocabulary, but of **the loss of something which was a living reality in primitive Christianity.**

Even if we disregard the other terms, and restrict ourselves to “preach” in translation of **κηρύσσειν**, [*kerussein: preach, proclaim, publish*] **the word is not a strict equivalent of what the NT means by κηρύσσειν. κηρύσσειν does not mean the delivery of a learned and edifying or hortatory discourse in well-chosen words and a pleasant voice.** It is the declaration of an event. Its true sense is “to proclaim”.

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## Reasoning with those who disagree

Heralds (**κήρυκες**) served not as censors who silenced everybody but themselves, but often as *moderators* in public forums where *others spoke*:

TDNT: In the assembly itself **he is responsible for peace and order.** In trials **he has to pacify the people** if they become too excited and if those present try to give vocal support to one side or the other (II., 18, 503).

To “pacify the people” does not mean to “silence”. People can be silenced and yet boiling. People can be pacified and yet still talking. To “silence” does not describe people who *voluntarily* stop talking. To “pacify” means to *reason* with people until they *voluntarily* soften their aggressive or unproductive words or actions.

The converse of TDNT’s statement is that if those speaking remained impartial, the herald did *not* have to “pacify” anyone – there was *no* perception of chaos or disorder from impartial discussion that needed to be “pacified”.

Judges in trials today likewise let witnesses answer questions, sometimes for hours or days, but only about facts.

When other people in the assembly can contribute verbally, the event is nothing like an uninterruptible sermon. Heralds (**κήρυκες**), both

Christian and pagan, acted as moderators, as at least part of their job description.

An example of such a robust forum in the New Testament is described in the chapter of the Bible that gives the most detailed description of a worship service. It calls upon “all” those present, 7 times in the chapter, to verbally challenge, correct, and comfort each other. (See [Biblical Discussion](#)) [[www.saltshaker.us/#discussion](http://www.saltshaker.us/#discussion)] Verbal interaction that robust leaves the leader of a worship service to function as a moderator when he is not speaking himself.

Today we have many examples of forums where all can contribute yet in an orderly, regulated manner that is not in the least chaotic.

Judges keep order in courtrooms while allowing all the parties to the case speak, often for days.

Majority leaders keep order in legislatures. CEOs keep order in board meetings. Mayors keep order in city council meetings. Meetings of neighbors and volunteers keep order through Robert’s Rules of Order.

Those are examples of assemblies where meetings have a practical purpose: to make decisions that lead to tangible, measurable action. Such forums were pioneered between 1620 and 1695 in the Sabbath Afternoon Prophesying Services of the Separatists (Pilgrims) at Plimoth, Massachusetts. (Patterned after 1 Corinthians 14, in which verse 3 defines “prophesying”, for purposes of the chapter, as to challenge, correct, and comfort.) See documentary at [www.1620.US](http://www.1620.US).

Besides theological issues, their assemblies established laws and policies, in the spirit of 1 Corinthians 6 which appeals to churches to mediate their disputes. The Separatist format was established from hundreds of pages of Bible study which were condensed into part of their catechism.

It is hard to imagine any of these assemblies accomplishing anything, were only one member of the group allowed to talk! Accomplishing goals requires an open forum, as God states.

Proverbs 15:22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

By contrast, today’s worship service has no tangible, measurable *group* goal. There are no

decisions *for the assembly* to make. No worship service without group goals, decisions, actions, or discussion is described in the Bible.

Lip service is given to everyone agreeing about doctrines, but there are only the most superficial efforts to find out if everyone does, and most of the doctrines don’t affect how anyone lives.

One goal of a sermon today with which every pastor today will probably agree is to “save souls”. To “get everyone saved”. To make sure all present will “go to Heaven”.

But a sermon is explicitly *the opposite* of the way to “save souls”, according to 1 Corinthians 14:24-25 which says the condition that will so move an unbeliever that “falling down on his face he will worship God,” is “IF ALL” verbally contribute. *1 Corinthians 14:24 But if all prophesy, [defined in verse 3 as to challenge, correct, and comfort] and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: 25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.*

### Not just “a message”: getting tangible results

City-wide tangible *acceptance of the agenda* of the one who sent them was the goal of every Kerux (κῆρυξ) – every Christian preacher, and the four kinds of Greek heralds. (Those representing kings or other authorities, those representing imaginary “gods”, those representing philosophers like Socrates, and those representing advertisers who wanted to sell something.)

TDNT: Although **it is not expected that locals will always obey their prince**, the [prince’s] herald must have their obedience his goal, and to achieve that **he must be personally reasonable**, without such disagreeable, offensive qualities as to add offensiveness to his message, and thus increase the likelihood of his message being rejected.

How “reasonable” is it, to not even let the folks you need to persuade, talk? How can anyone who refuses to answer questions in public be seen as “personally reasonable”?

Webster’s 1828 dictionary, defining “reason”, verb intransitive:

2. To argue; to infer conclusions from premises, or to deduce new or unknown

propositions from previous propositions which are known or evident. To reason justly is to infer from propositions which are known, admitted or evident, the conclusions which are natural, or which necessarily result from them. Men may reason within themselves; they may reason before a court or legislature; they may reason wrong as well as right.

3. To debate; to confer or inquire by discussion or mutual communication of thoughts, arguments or reasons.

What do we think of a public figure who dodges questions?

Some do get away with it, besides pastors with their sermons. Bureaucrats, judges, and CEO's often won't answer questions and yet get away with it by projecting doubt whether their questioners have a right to ask, or are worthy, or too stupid to understand anyway.

But on the other hand, news reporters regularly show film of public figures dodging cameras to avoid critical questions – to imply the questions must have hit their target for the public figure to run away so rudely.

The kerux/herald of a king presented absolute demands – *preconditions* for negotiations, but he was authorized to negotiate other conditions to make the preconditions easier to accept.

The κήρυξ establishes preconditions for the negotiations of the πρέσβυς, [ruling elders]... - TDNT

How much can you “negotiate” with people whom you don't allow to talk?!

Not much. Which implies that if some hearers don't agree, he must persuade the people that it is in their interest to obey. There is, therefore, reasoning: presenting demands, and addressing objections and resistance.

It is impossible to overcome objections if you don't know them. So there must be a time of listening. All this is is part of reasoning.

Similarly, the kerux/*Christian* preacher explains God's “preconditions”, or essential commandments, but otherwise gives us considerable latitude and freedom. For example, 1 Corinthians 7 gives guidelines about marriage and divorce that seem almost like negotiations - concessions

alongside hard rules. Romans 14 explains the principle of individual conscience in general.

“But aren't the *letters* of Paul, themselves, precedents for the concept of an uninterrupted sermon?” you ask. “How does one interrupt a *letter*? How does one reason with, or have dialog with a *letter*?”

Thank you for raising that point! Because Paul's letters, themselves, were dialog! They were dialog by mail! They illustrate how Paul reasoned with people. They were not unresponsive to anything the Corinthians were talking about and thinking about, like a sermon which a pastor gives “out of the blue”, which sometimes might be triggered by a private conversation by a member or two but might just as well have been created by a sermon preparation module of Logos Bible Software.

Paul's letter responded to letters and reports from the Corinthians.

1 Corinthians 1:11 For **it hath been declared unto me of you**, my brethren, by them which are of the house of Chloe, that there are contentions among you.

5:1 **It is reported commonly** that there is fornication **among you**, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

7:1 Now concerning **the things whereof ye wrote unto me**: It is good for a man not to touch a woman.

11:18 For first of all, when ye come together in the church, **I hear that** there be divisions **among you**; and I partly believe it.

2 Corinthians 2:4 For out of much affliction and anguish of heart I wrote unto you [concerning the man having incest with his mother, which Paul condemned in 1 Corinthians 5] with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. ....6 Sufficient to such a man is this punishment, which was inflicted of many. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

## Verify hostility before declaring war!

If negotiations failed, the king's kerux/herald was authorized to declare war!

...or he breaks off diplomatic relations by declaring war on a city or nation (e.g., [Thuc.](#), I, 29, 1 etc.). - TDNT

When peace or war depends on the herald's report about the city's response back to his king, his report had better be accurate! It had better be based on penetrating conversations with the people!

Similarly, a Christian kerux/preacher needed to accurately assess how well his message from God was received, because that determined what he did next. If his message was accepted, he stayed a while. If no one in the city would receive him, he was supposed to publicly indicate that he would waste no more time on them, and then leave for the next town.

Mark 6:10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them....

Luke 10:11 [And say to them] Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

Matthew 10:23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

This required enough conversation to establish how well their message was received.

Can you imagine how a herald who wouldn't answer questions in assemblies would report to his king afterward?

"Well, did the city agree to obey my command?"

"I don't know."

"What do you mean, you don't know? *How could you not know?*"

"I explained your command. I didn't ask if they agreed with my message."

"YOU DIDN'T ASK IF THEY AGREED?!?!  
Wait a minutes. Didn't you *negotiate* with the ruling

elders? Didn't they TELL you if they agreed?"

"My job was to give a message. I did my job. Their job was to listen. They did their job. After we did our jobs, more talking would have been inappropriate."

"INAPPROPRIATE?! You think it would have been WRONG to find out if anyone understood you, or had any minor objections that you could have straightened out?"

"My liege, that would be quite inappropriate. Well let me clarify. You see, when I am talking to the whole city at a time, it would be highly irregular to take questions or ask questions. But of course if *one* of them wants to come to me individually and talk, I will go through my calendar and find a time for an appointment, ideally within the following three weeks. If *several* of them wanted to talk to me *together*, then of course I would call a board meeting to nip that much controversy in the bud."

"So now I have to *guess* whether to send them gifts, or go to war?"

"I've thought about that, and I am willing to make an offer."

"Oh, good. An offer. To your king."

"Yes! I am willing to take the time to develop a bond with the people, short of, of course, letting them talk. My research has shown that when I give a message and don't let anyone else talk – either to agree with me, ask a question, or correct a mistake, 90% of my message is forgotten even one week later. So I have a plan: next week I'll go address the city again and give them my message. And the week after that, and after that, for the next 30 years."

"One benefit I see in your 'offer' is that you will be able to make maximum use of your expense account."

"Yes! I thought of that, too! Efficient, huh?"

"Uh-huh. I gave you an enormous expense account to reduce economic obstacles to obeying me, and to educate those ready to obey. I see it is empty. Where did it go?"

"I built a magnificent hall where the city could come listen to me."

"For the next 30 years."

"Exactly!"

"Guards! I have a 30-year project for you!"

# “Reasonable”

The necessity of a kerux/herald being “reasonable” infers certain communication that must happen to meet that requirement. This section expands on that requirement.

Again, here the requirement is documented:

Although **it is not expected that locals will always obey their prince**, the [prince’s] herald must have their obedience his goal, and to achieve that he must be personally **reasonable**, without such disagreeable, offensive qualities as to add offensiveness to his message, and thus increase the likelihood of his message being rejected. - TDNT

The example given previously, of news reporters embarrassing public figures by filming them dodging critical questions and the cameras waiting for the answers, operates on the same principle that won Freedom of the Press in a court trial in 1735, where John Peter Zenger was on trial for criticizing the governor of New York, who was appointed by the king, but the judge wouldn’t let Zenger prove that he was only telling the truth.

## “Reasonable” courts

Newspaper editor John Peter Zenger was charged with insulting the governor, a crime called “libel”. The judge wouldn’t allow evidence that Zenger’s zingers were based on facts. “Truth is not a defense against libel”, the judge told him. In fact, proving those zingers were true would only make them sting worse, the judge explained, making them doubly “libelous”.

Zenger’s lawyer told the jury there ought to be no law against telling the truth. But how could Zenger persuade the jury that his zingers were the truth, with his evidence ruled irrelevant?

“The suppression of evidence ought always to be taken for the strongest evidence”, he told them. The jury agreed, and acquitted, giving us Freedom of the Press. And establishing the legal principle that a defense against libel is evidence that what you said is true. Because there can be no law against telling the truth.

Application of that principle in courts today is

spotty. A jury today would never have been allowed to even hear Zenger’s reasoning. Judges don’t even allow juries to see a copy of the law which the defendant is accused of violating! The only thing juries are allowed to hear is the judge’s *characterization* of the law.

Defendants are not even allowed to tell juries what their legal defense is, or that they even *have* a legal defense, if the judge rules that the defense isn’t appropriate. Rather than tell the jury the defendant’s defense and the judge’s reasons for saying it is inappropriate, the defendant isn’t even allowed to suggest that he has a defense, leaving the jury to figure the defendant must be crazy, to plead “innocent” and yet have no defense!

Had that censorship been practiced in 1735, publishers and individuals today might still go to jail for stating true by uncomplimentary facts about politicians.

How can it be called “Trial By Jury” [[www.saltshaker.us/Scott-Roeder-Resources.htm](http://www.saltshaker.us/Scott-Roeder-Resources.htm)] when the judge rules on the defendant’s only defense *outside the hearing of the jury*?! Where the jury is not allowed to weigh the only contested issue of the trial?

For example, tens of thousands of proliferators have been convicted for preventing abortions. Their methods have ranged all the way from shooting, (7 cases) to burning, (less than a dozen) to door blocking, (tens of thousands) to just talking on the sidewalk too close to the door (hundreds). The defense always raised was that the actions were legally justified by state and federal laws which don’t prosecute actions that were necessary to save lives. The fact element of that defense is that unborn babies are human “lives”. This fact has been affirmed by every legal authority which has ever taken a position on “when life begins”, creating a 100%, undisputed consensus of all four court-recognized categories of “fact finders”. Those four categories are:

**Juries** (in the earliest trials, juries were allowed to hear the Necessity Defense, and they acquitted. Today we may similarly reasonably infer, from the routine judicial suppression from juries of evidence about the nature of the unborn, in abortion prevention trials, that judges generally agree that juries, if allowed and informed, would virtually always

find that unborn babies of humans are humans/persons);

**Expert Witnesses** (in thousands of those trials, doctors and geneticists testified that “life begins at conception” and were never refuted);

**State legislatures** (38 states have enacted “unborn victims of violence” laws which prosecute the murder of an unborn child. Many of them include a “finding of fact” that all unborn babies are human beings. A few even apply that fact to abortion.) and

**Congress**, on April 1, 2004, in 18 USC 1841(d), established as a fact – and the Supreme Court takes very seriously facts established by Congress – that all unborn babies are humans/persons.

(See legal brief at [Holman Appeal](http://www.saltshaker.us/Holman/2017_03_21_ShortenedSCOTUSAppealForHolman.pdf). [www.saltshaker.us/Holman/2017\_03\_21\_ShortenedSCOTUSAppealForHolman.pdf] For the lower court record see [Holman Lower](http://www.saltshaker.us/Holman/index.htm). [www.saltshaker.us/Holman/index.htm])

Lower courts say *Roe v. Wade* made it irrelevant whether unborn babies are, in fact, humans/persons, making abortion, in fact, unthinkable genocide. So therefore juries, which every court calls “finders of facts”, have no right to rule on whether unborn babies are humans/persons, even though that is the only contested fact in the whole trial, and the only defense of the defendant, and they call it “trial by jury”.

But *Roe v. Wade* said the opposite: that should fact finders “establish” that the unborn are indeed humans/persons, then “of course” legal abortion must “collapse”, and be criminalized by states.

Lower courts continue to blame the Supreme Court for consciously legalizing genocide, and the Supreme Court continues to avoid appeals from abortion prevention trials that raise that question.

Yet although judges so far “get away with” suppressing and mischaracterizing evidence and reasoning, their refusal to squarely address these key questions has failed to impress probably a majority of Americans who suspect, under the John Peter Zenger principle, that judges avoid these questions because there is no possible answer that can justify their violence. Any attempt by judges to squarely address them would only make their evil, bloody, criminal intent more clear.

Suppressing these life-and-death questions has

not persuaded America, but has only divided America.

## “Reasonable” worship services

Likewise in church, suppressing dialog through the human institution of “sermons” has hardly *united* Christians – the reason given for censoring “controversy”, but has only *divided churches*.

When sincerely held disagreements with church doctrine can’t be resolved openly, publicly, by reasoning together in assemblies about the Word of God in love, following the Scriptures that tell us how to build up our relationship skills, sincere disagreements are left to be resolved behind people’s backs, splitting the Church of Jesus Christ into a million denominations.

1 Corinthians 1, 3:1-4, 4:6-9, 11:18, 29-30 are ruthlessly critical of the Corinthians for even splitting into *four* denominations, much less four million! In chapter 3 the Corinthians are called crybabies for *thinking* about creating denominations. Chapter 11 blames disunity for deaths!

*1 Corinthians 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 14 I thank God that I baptized none of you, but Crispus and Gaius; 15 Lest any should say that I had baptized in mine own name.*

*1 Corinthians 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?*

*1 Corinthians 4:6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. 7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. 9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.*

*1 Corinthians 11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. ....29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep.*

1 Corinthians 12 is an inspirational vision of unity, chapter 13 is an inspirational image of the love that would heal their disunity, and chapter 14 details the kind of worship service format which makes it possible to work through divisions: a format structured around dialog.

Those who cause “divisions”, which denominations certainly are, are the “hereticks” we are warned to avoid! “Heresy” is never described in the Bible as a sincerely held disagreement over doctrine or Biblical interpretation.

1 Corinthians 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions [*a schism, split or gap: Strong's #G4978, schisma, σῆσιμα*] among you; but that ye be perfectly joined together in the same mind and in the same judgment.

Romans 16:17 Now I beseech you, brethren, mark them which cause divisions [*disunion: Strong's G1370, dikostasia, διξοστασια*] and offences contrary to the doctrine which ye have learned; and avoid them.

Titus 3:10 A man that is an heretick [*a schismatic, who causes divisions. Strongs #G141, heiretikos, ἁιρετικος*] after the first and second admonition reject;

The Corinthians' denominations weren't completely cured by Paul's letters to them. “The earliest Christian epistle aside from the New Testament” was a [letter by Clement](https://en.wikipedia.org/wiki/Church_Fathers), [https://en.wikipedia.org/wiki/Church\_Fathers] in which he “calls on the Christians of Corinth to maintain harmony and order.”

## Polls/surveys

Kerukes [*κήρυκες, heralds, preachers - plural*] were sent by their “bosses” to get a certain response from people. They needed tangible, measurable, reportable results, which were the basis for further action.

Therefore the herald had to interact with the people enough to know how they received it. This

implies that heralds must have invited questions, in case anything needed to be explained or clarified. They must have responded to objections by explaining how it was in the people's interest to obey.

Without verbal interaction, it is hard to imagine how any herald could be sure how many were paying attention, how many accepted his message, or how many remembered anything he said a week later. Without knowing these things, what report could he carry back to his king? Without knowing these things, how could he improve his heralding skills?

Neither heralds nor preachers were there to “give a message” whose reception by the hearers could only be guessed – that is, of the 10% that wasn't forgotten a week later. It was not like today, where there are no plans to take action based on the immediate tangible response of the audience so there is little urgency about accurately assessing any tangible response.

Preachers today avoid even embarrassing anybody from their pulpits – adultery or incest is handled by “don't tell me about it, I don't want to know” – much less do they go about declaring war depending on the congregation's response to their sermons!

There is no pressure on a pastor today to be reasonable in the sense of reasoning with anybody. Preachers today don't usually know, or much care when someone disagrees and won't obey the commands of God about which he preaches, so long as word of his rebellious heart doesn't spread and scandalize people. Or create factions. No action is required of laymen today, in response to sermons, which pastors need to monitor or report on.

A “sermon” to which no one may publicly respond is alien to the role of a herald. The herald must know the response of his hearers. Will they obey? If not, why not? To what extent? Is the message unclear? Must something be better explained?

Preachers, today, learn very indirectly whether their hearers accept their messages: through expressions on faces, the occasional comment afterwards, [often with no specific reference to anything said, to assure the preacher that anything was remembered], how much went into the offering, or attendance next Sunday. And those clues are only to reception of the message as a whole; not to its

particular details.

Other than that, he has no clear knowledge of how many were even listening; and certainly he has no basis for an official assessment. In fact he has studies *documenting* how few retain what he has given them even a short time later!

Feedback was not indirect then. New Testament “preachers” got immediate feedback through robust verbal interaction as they “preached”. They did not schedule appointments for one-on-one feedback during the coming week, after most of the details of the message had been forgotten.

A herald is a failure, if 90% of his messages are forgotten a week after he has spoken! (Which is the average documented rate of sermon retention.)

### **Messages tailored to their audience**

Heralds had to study their audiences. They didn’t just go into a strange community and start babbling without knowing anything about their audience. One cannot study his audience without interacting with it verbally.

By contrast, 90% of potential interaction, even with individuals, about the sermon topics, is foreclosed by an uninterruptible lecture just from the fact that only 10% if it *is even remembered* a few days later when someone *wanting* to react in depth to something the pastor said is able to finally schedule an appointment. The time for interaction is while people can still remember what was said.

Modern secular speakers typically have a “question and answer” period right after their speech. Although audience retention at that point is still far better than in today’s American churches where the only detailed interaction allowed is with one individual at a time, by appointment, typically days later, many details have been forgotten by even the end of a speech. So God offers an even better system: dialog encouraged *in the middle* of a speech.

In the middle of 1 Corinthians 14, some of the following details are spelled out, and the rest suggested here are practical ways to carry out what is spelled out:

*The moment God prompts anyone in the audience to respond to the speaker, let him stand. Seeing him standing, the speaker is to finish his point and listen to the one standing. The one standing may have a question, a comment, or even a correction. If the*

*interruption is short, and no one else is standing, the previous speaker may then resume. But the one who stood may even introduce a new subject. If the audience approves, then the previous speaker may sit down until he has something to contribute on the new topic.*

*(Standing, specified in the chapter, is better than raised hands. Being more visible, everyone knows a question or comment is waiting, which puts more pressure on the speaker to wrap up his point without dawdling. With hand raising, those raising hands in the front, not seeing hands already raised in the back, think they are first in line to interrupt so they often start speaking as soon as the main speaker pauses, without waiting to be acknowledged.)*

*In 1 Corinthians 14, the Bible’s most detailed description of the format of a worship service, there is never just a single speaker, at any point. On any given topic, presumably proposed to and then approved by the audience in the spirit of Roberts Rules of Order, “two or three” who are most knowledgeable about the topic mainly interact, as in a modern panel discussion, until the topic changes. But as they do, they are scrutinized (“judged”, KJV) by the whole audience, through dialog and reasoning.*

Admittedly, this is not a system which will appeal to American Christians today who don’t *want* to remember that much of what is said during “church”. But for anyone out there who loves God enough to want to worship Him in the manner He specifies, 1 Corinthians 14 has some ideas for you.

Heralds must have learned the local idioms (figures of speech) and sayings. For example, Paul picked up on local ideas in Athens, even quoting what they said about their false gods and remarking that one detail in common with Christianity. The pagans taught that “in Him we live and move and have our being”. (Acts 17:28) Paul wrote that he learned those local idioms by a lot of listening.

Unlike Paul, pastors today don’t do as much listening to the interests and issues among the individuals in their congregation as they could if they allowed anyone but themselves to talk freely in church meetings on whatever topics are important to

them.

One must learn about local experiences which might serve as metaphors. For example, Paul noted the altar to the “unknown god”. (v. 23)

One must interact verbally, reasoning with people, to test whether his arguments will be persuasive. For example, Paul tested his message on individuals just before he addressed the huge crowds on Mars’ Hill. (v. 17)

## No Old Testament sermons, either

Although the Old Testament was originally written in Hebrew, a Greek translation called the Septuagint, or LXX (the Roman Numerals for 70), was prepared beginning in the 3<sup>rd</sup> century BC, allowing us to see how the Greek words for “preach” were applied in the Old Testament, too.

TDNT says the only thing “preaching” methods of the Old and New Testaments have in common with “sermons” is the word “preaching”:

**κηρύσσειν** [*kerussein*] does not mean the delivery of a learned and edifying or hortatory discourse in well-chosen words and a pleasant voice. It is the declaration of an event. - TDNT

TDNT’s context for those two statements begins with a quote from Isaiah which is a “declaration of an event” in the sense that its context warns of a future event: judgment for current sins.

The **distinction between prophetic proclamation and what we call preaching** may be seen, e.g., in Is. 58:1: ἀναβόησον ἐν ἰσχύι καὶ μὴ φείσῃ, ὡς σάλπιγγα ὑψώσον τὴν φωνήν σου καὶ ἀνάγγειλον τῷ λαῷ μου τὰ ἁμαρτήματα αὐτῶν καὶ τῷ οἴκῳ Ἰακώβ τὰς ἀνομίας αὐτῶν. [*Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.*]

Many people have wrong ideas about references to preaching in the OT. We recall that in the Luther Bible Abraham preached (Gn. 12:8; 13:4 etc.), [*Young’s Literal Translation has the verses ending “and preacheth in the name of Jehovah.”*] and we think of the prophets as preachers. We thus conclude that preaching plays a great part in the vocabulary of the OT.

But this is not so. A concordance of the Luther Bible will certainly yield a whole list of

references, but when we examine them we note

1. that Luther often has “preach” for **קרא** [to call out to] when the LXX more correctly renders **ἐπικαλεῖσθαι** [*Thayers: “to call upon by pronouncing the name of Jehovah... an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name*] (e.g., Gn. 4:26; 12:8; 13:4; Ps. 105[104]:1 etc.), [*Genesis 4:26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD. Genesis 12:8 ...and there he builded an altar unto the LORD, and called upon the name of the LORD. Genesis 13:4 ...and there Abram called on the name of the LORD. Psalm 105:1 O give thanks unto the LORD; call upon his name: make known his deeds among the people.*]

2. that Luther often has “preach” for the **רָאוּ** [*gaze at, have a vision of*] of the prophets (Ez. 13:8, 9, 16, 23; 22:28), [*Ezekiel 13:8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD. 9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD....16 To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord GOD....23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD....22:28 And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.*] and

3. that many OT references are to the preaching of false prophets (Jer. 14:14, 15; 20:6; 23:16) [*Jeremiah 14:14 Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. 15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. .... 20:6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies....23:16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the*

mouth of the LORD.]

Apart from places which fall under these heads, there are comparatively few texts in which the reference is to preaching, though we could suggest others where Luther has a different translation.

Naturally there are differences between these verbs. But our almost exclusive use of “preach” for all of them is a sign, not merely of poverty of vocabulary, but of **the loss of something which was a living reality in primitive Christianity.**

Even if we disregard the other terms, and restrict ourselves to “preach” in translation of **κηρύσσειν**, the word is not a strict equivalent of what the **NT** means by **κηρύσσειν**. **κηρύσσειν** does not mean the delivery of a learned and edifying or hortatory discourse in well-chosen words and a pleasant voice. It is the declaration of an event (710). Its true sense is “to proclaim”.

Against all expectation **κηρύσσειν** is seldom used of the proclamation of the prophets. The reference in Mi. 3:5 [*Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.*] is to false prophets who proclaim peace when they get something to eat. The true preacher is bound to his divine commission.

Jonah receives the order: **ἀνάστηθι καὶ πορεύθητι εἰς Νινευη τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ** (1:2) [*Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.*] He hesitates to do this, for he knows how difficult is the preacher’s task.

Jeremiah, too, resists the will of God: **ὅτι ἀφ’ οὗ κηρύσσω, ὃ ἀδικία, ὃ ταλαιπωρία, βοῶ** (20:8) [*For since I spake (to the whole city, as a herald), I cried out, I cried (violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.)*]

A fresh commission is given to Jonah (3:2) and Jonah **ἐκήρυξεν καὶ εἶπεν**: [*proclaimed and spoke*] **Ἔτι τρεῖς ἡμέραι καὶ Νινευη καταστραφήσεται** (3:4). [*“Yet forty days, and Ninevah shall be overthrown.”*]

The preaching of Is. 61:1 [*The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he*

*hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;*] is rather different. The prophet is to proclaim liberty to the captives and—according to the LXX rendering or emendation [*revision*] of **סִימְחָה לְרִגְוֹתָם—**

**τυφλοῖς** [*physical or spiritual blindness*] **ἀνάβλεψιν**. [*recovery of sight*]

In so doing he brings what he proclaims. He proclaims freedom, and the prisoners are free; he proclaims sight, and the blind see. His word is efficacious because he is sent by God and the Spirit of God rests on him. His word is God’s Word, which does not demand, but gives. According to the NT the prophet who has proclaimed this word is Jesus, who said This day is this scripture fulfilled, Lk. 4:21

**Preaching is not a lecture on the nature of God’s kingdom. It is proclamation**, the declaration of an event. If Jesus came to preach, this means that He was sent to announce the **βασιλεία τοῦ θεοῦ**, [*Kingdom of God*] and therewith to bring it.

## The “Reach” of “Preach”

### Light that reaches WAY outside the bushel

The evidence here that words like “preach”, [kerusso/**κηρύσσω**], “preaching”, [kerugma/**κήρυγμα**], and “proclaim” [evangelidzo/**ευγγαλλίζω**], have no connection to uninterrupted sermons has so far focused on the *dialog* documented in the contexts of these words. This section focuses on the *audiences targeted* in the contexts of these words.

These words were rarely applied to a gathering of believers. When they are, for example 1 Corinthians 11:26, [*For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come*], the communication is not from one person but between everyone together. But mostly the context of these words was public messages to huge crowds of unbelievers.

Part of this evidence is how powerful a herald’s voice had to be: enough to reach tens of thousands at a time – without a microphone. There were no jobs for heralds whose voices could only reach a hundred or so, quite unlike today where very nice jobs are available for pastors of churches that

small. There were no doubt house churches in Bible times that small, but the “preach/kerusso” words were not applied to messages there.

What seems like an exception is Acts 20:7-9, where Paul stayed up all night reasoning with a Christian assembly. The KJV says he “preached” to them, but the Greek “dialegomai” [διαλεγομαι, dialog, G1256] is the same word which the KJV translates, 4 other times, [Acts 17:2, 18:4, 19, 24:25] as “reasoned with”; 6 other times [Mark 9:34, Acts 17:17, 19:8, 9, 24:12, Jude 1:9] as “disputed with”, and once [Hebrews 12:5] as “speaketh”.

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul **preached** [διαλεγομαι, dialog] unto them, ready to depart on the morrow; and continued his **speech** [λογος, logos, reasoning] until midnight. 8 And there were many lights in the upper chamber, where they were gathered together. 9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long **preaching**, [διαλεγομαι, dialog] he sunk down with sleep, and fell down from the third loft, and was taken up dead.

In saying Paul “preached” that night, the KJV is joined by Geneva, NLT, and JUB. But other translations correctly say Paul was not giving an uninterruptable sermon, but was having a conversation. GW: “was discussing”. TS2009: “was reasoning with”. TLV: “was talking with”. YLT: “was discoursing to them”. ASV: “discoursed”. BBE: “gave them a talk”. CEV, NIV, &GNB: “spoke to the people”. ERV: “talked to the group”.

KJV translates the same word to explain what Paul’s “manner was”:

Acts 17:2 And Paul, as his manner was, went in unto them, and three sabbath days **reasoned** [διαλεγομαι, dialog] with them out of the scriptures,

Whether with Paul or Jesus, the Bible reserves the word “preach” to describe verbal interaction with large crowds of unbelievers. Even when a few believers were present, the message was directed at the unbelievers.

This was the practice of the Greek “heralds”,

too, and is a huge difference between “preaching” then and now, *besides* the other huge difference, that no “preaching” in the Bible – or any *other* form of verbal communication – was uninterruptible.

The Greek herald did not limit his message to a fraction of the population of a city. He went where all could hear him, at a time when all could listen, and delivered his message with enough power to reach all ears. A herald who could not deliver his message to the whole community was considered useless.

The herald has no message for a small group of people gathered to hear a personal message. His message is for the whole town, and is delivered to the whole town. He is useless if he is not heard and understood by everyone.

He is useless to the extent he can’t get the attention of the whole town. The quality of his voice, his diction, his volume, must be calculated for maximum possible reach. TDNT

But how could there be dialog, when much of the assembly could only hear the herald/preacher?

Heralds needed strong enough voices to reach an assembly of a whole town. Jesus addressed apparently over 10,000 people at a time. [Matthew 14:21] *And they that had eaten were about five thousand men, beside women and children.*]

So powerful a voice has been documented in America. “Beginning in 1740, [George Whitfield](#) [http://www.wnd.com/2016/09/the-preacher-whose-voice-was-heard-a-mile-away/] preached...to crowds sometimes over 25,000.” Ben Franklin described in his [autobiography](#) [www.gutenberg.org/files/20203/20203-h/20203-h.htm] how he became curious once while Whitfield preached. He walked to the back of the crowd to see how far away he could be and still hear Whitfield distinctly. He calculated the area within that radius, and determined that 30,000 could stand, allowing two square feet per person.

*(2 square feet per person, or .2 square meters, is a calculation used today for people planning events. I calculate that 30,000 people will fit in a circle with a 250 foot radius, just using the third of the circle – like two pieces of pie – that is in front of the speaker. A football field is 300 feet long.)*

So in such a crowd, it would be impossible for the whole crowd to hear objections and questions raised by people with less robust voices.

But that doesn’t prove that there couldn’t have

been dialog in those settings. The subjects taught in the “Sermon on the Mount” (given that name generations after Jesus) reported in Matthew chapters 5-7 *without* dialog were reported in Luke *with* dialog. Today, when a speaker with a microphone takes questions, comments, or objections after his speech from an audience without a microphone, if he doesn’t think the questioner’s voice is strong enough to be heard by everyone, he simply repeats the question, comment, or objection, and then responds to it, so that there is dialog.

TDNT is more poetic than precise next:

When heralds proclaimed the year of jubilee [*in Israel, following Israeli law*] throughout the land with the sound of the trumpet, the year began, the prison doors were opened and debts were remitted, The preaching of Jesus is such a blast of the trumpet. Its result is that the Word proclaimed becomes a reality. For the divine Word is a creative force. It gives what it declares.

...Hence preaching is no mere impartation of facts. It is event. What is proclaimed takes place.

What is at work in this word is not just the content of what is proclaimed; it is God Himself. The message does not lose its significance. Yet it must be proclaimed again and again, not just to the world, but to the community, 2 Tm. 4:2. [(BBE) *Be preaching the word at all times, in every place; make protests, say sharp words, give comfort, with long waiting and teaching;*] It is **δύναμις θεοῦ**, [*power of God*] 1 C. 1:24. [*But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.*] The preaching of the **NT** will not brook any admixture, Gl. 5:11. [(CEV) *My friends, if I still preach that people need to be circumcised, why am I in so much trouble? The message about the cross would no longer be a problem, if I told people to be circumcised.*] **Its radicalism causes offence and repulsion, and brings persecution and affliction on the preachers.**

Yet, since the main quality demanded of a herald is that he should have a good voice, it always carries the basic meaning “to cry out loud,” “to proclaim,” “to declare,” “to announce.” In **Homer** it repeatedly has the sense of **καλεῖν** [*to call*] and means “to call to something.” It is also synonymous with **καλεῖν**

in **Ditt. Or.**, 218, 26: “to summon someone to something,” and **Eur. Hec.**, 146: “**to appeal to, to implore someone.**” ...

**τίς κήρυξ μὴ Στεντόρειος;** [*“This herald is no Stender.” Stender, a hero named for his loud voice; related to our word “steroids.”*] **Aristot. Pol.**, VII, 4, p. 1326b, 6. If a herald does not have a powerful voice, he is useless. This condition is related to his task. In **Hom.** he summons men to the assembly and warriors to battle (**Il.**, 2, 437 ff.). In the assembly itself **he is responsible for peace and order.** In trials **he has to pacify the people** if they become too excited and if those present try to give vocal support to one side or the other (**Il.**, 18, 503). Obviously he can do this only if he is **λιγύφθογος** (clear), **ἡερόφωνος** (loud) (**Il.**, 18, 505), **καλήτωρ** [*a crier*] (24, 577), **ἄστουβούτης** [*shouting throughout the city*] (24, 701), **ἠπτύτα** [*loud-voiced*] (7, 384), **θεῶ ἔναλίγκιος αὐδῆν** [*a god adjacent to Hell?*] (19, 250), as Homer says. Even later it is a prime requisite in a herald that he should have a loud and resonant voice which carries well.

## The Greek word that *does* mean “sermons”

There is a Greek word that *does* refer to the kind of lecture that is *not* normally interrupted: rhetor, (Strongs #4489, **ρητορ**) the base of our “rhetoric”. It shows up in the New Testament once, to describe Paul’s prosecutor – the lawyer hired by the Jews to accuse Paul before Felix.

Acts 24:1 And after five days Ananias the high priest descended with the elders, and with a certain **orator** named Tertullus, who informed the governor against Paul.

The Greek custom of “oratory” invaded Christian church services during the time of Constantine, 300 years after Jesus, as Wayne E. Oates explains,

writing in *Pastoral Counseling*, **explains:**

[[www.amazon.com/Pastoral-Counseling-Wayne-E-Oates/dp/066424405X/ref=sr\\_1\\_9?ie=UTF8&s=books&qid=1283268634&sr=8-9](http://www.amazon.com/Pastoral-Counseling-Wayne-E-Oates/dp/066424405X/ref=sr_1_9?ie=UTF8&s=books&qid=1283268634&sr=8-9)]

“The original proclamation of the Christian message was a two-way conversation... but when the oratorical

schools of the Western world laid hold of the Christian message, they made Christian preaching something vastly different. Oratory tended to take the place of conversation. The greatness of the orator took the place of the astounding event of Jesus Christ. And the dialogue between speaker and listener faded into a monologue.”

## Does the difference matter?

Does the difference between “preaching” then and now matter?

*Does it matter if the difference “matters”?* God tells us how to worship Him. If that doesn’t “matter” enough to move Bible Believers to change our ways to conform them to God’s ways, what can ever “matter”? If the Biblical evidence shows that God’s way for us to worship is dialog while our way to worship is the opposite – uninterrupted sermons, does a Bible Believer need some *other* evidence that dialog “matters”?

## Greek and Christian Preachers: Similarities

This section doesn’t prove anything. It is just some interesting ways pagan heralds communicated like Christian “preachers”, although their messages were as different as Heaven is from Hell.

## Heralds have a huge expense account

...Far from being poor, [a herald of a king] is well endowed, so that he can give costly gifts. He is not among the lower officials but has precedence in the Areopagus [*a prominent rock outcropping located northwest of the Acropolis in Athens, Greece...[that] functioned as the court for trying deliberate homicide*] and is responsible for the execution of its decisions.

Similarly, the “preachers” of the Bible were “well endowed, so that they could give costly gifts”: miracles of healing and provision of needs, along with their messages from God.

## Heralds don’t give their own messages

The herald of the past, and preachers of today, are responsible to deliver the messages of their masters, not their own views:

The essential point about the report which they [Greek heralds] give is that it does not originate with them. Behind it stands a higher power. The herald does not express his own views. He is the spokesman for his master. .... Heralds adopt the mind of those who commission them, [*compare with 1 Corinthians 2:16, “we have the mind of Christ*] and act with the plenipotentiary authority of their masters.

It is with this authority that the κήρυξ, [*kerux, KJV “preacher”*], like the πρέσβυς, [*presbus: ruling elder; old man, ambassador*] conducts diplomatic business. ....He is bound by the precise instructions of the one who commissions him.... Being only the mouth of his master, he must not falsify the message entrusted to him by additions of his own. He must deliver it exactly as given to him. TDNT

## Heralds of men, of God, of “gods”

Another similarity between today’s Christian preachers and ancient Greek heralds is the tension between the secular and religious. Just as today’s secular “heralds”, such as news reporters, contrast and often compete with today’s preachers, ancient Greek heralds usually served human authorities who were not always on the same side, and some of them served Greek “gods”, and sometimes the heralds of the “gods” opposed human authorities and their heralds.

So as we discern God’s model for the “preachers” of our churches today, by examining what these Greek words for “preacher” and “preaching” referred to 2,000 years ago, we are directed not only to the heralds of kings and other authorities but to the supposed heralds of Greek “gods”. The “preachers”/heralds of the early church had much more in common with the heralds of Greek “gods” than with preachers today, not counting the “Heaven vs. Hell” difference between the *messages* proceeding from God vs. from “the gods”.

For example, God's heralds/preachers did not share the earthly honor and protection enjoyed by the heralds of kings, but they were more like the heralds of "gods" who "accepted all kinds of sufferings."

Hermes [the Greek "god" of trade and a mythical messenger to the "gods"] is a divine herald in the specific sense. He has the same task at the assembly of the gods as do heralds in popular assemblies. The gods send him to men when they have something to impart. But birds are also heralds of the gods to men.... [*Or so Greeks believed.*] The divine will may be discerned from their flight and cries.... Furthermore, when the gods wish to communicate with men, they use not only Hermes and birds but also selected men who are commissioned to deliver the message to their fellowmen.

The Stoic philosopher is a divine herald of this kind. .... In the age of Hellenism philosophers liked to play an active part in the cults [pagan services]. For Epictet. [Epictetus, Greek philosopher, 50-135 AD] the philosopher is a sacred herald even though he does not do this. His proclamation is something sacral [*relating to sacred ceremonies*]. It replaces all other cults. Philosophy has become a religion, and religion has become philosophy. The Stoic has a profound sense of having a special God-given task among men. The deity has revealed the secret to him, and he must now bear witness to it. [*Or so Greeks believed.*] Through him God Himself speaks. His teaching is revelation, his preaching the word of God. To despise his word and refuse to follow his teaching is to do despite to God. It is with this claim to be heard that he comes before men. As κήρυξ τοῦ θεοῦ [Herald of God] he goes through the world and **accepts all kinds of sufferings**. He knows neither family, home nor country. With only a scrip [*like a purse or backpack, to carry money and food*] and a staff, [*contrast with Luke 9:3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.*] he proclaims that there is no lack, comforting the weak, warning the wealthy, concerned for the salvation of all. On the

streets and market-places he teaches men concerning good and evil, chiding errors and summoning to emulation. **He even dares to compete with the imperial cult.** [*The heralds of the kings.*] The peace which the philosopher proclaims is higher than that which the emperor can grant.

The relationship between these preachers and early Christian missionaries has often been noted. Both are divine messengers. Both have a higher mission. Both bring to men a new message which offers salvation. There is little distinction as regards the *mode* of their activity. Their work consists in κηρύσσειν, [*proclaiming, translated in the KJV as "preach", "preaching", etc.*] in the loud publication of the message entrusted to them. The similarity is so strong that in Thessalonica Paul is suspected of being a wandering Cynic or Epicurean philosopher, and he refutes the idea in 1 Th. 2:3 ff.

How did Paul correct an impression that he was a wandering Greek philosopher? 1 Thessalonians 2:3 only says there was no "uncleanness" in his message. ("For our exhortation was not of deceit, nor of uncleanness, nor in guile")

Bible commentator Adam Clarke explains how Paul's "I wasn't unclean" dramatically distinguished him from the "preachers" of pagan "gods": the "Gentile philosophers" promoted "gods...celebrated for their adulteries, fornications, uncleannesses, thefts, barbarities, and profligacies [*reckless wastefulness*] of the most odious kind."

Bible commentator Albert Barnes agrees: "Most of the teaching of the pagan philosophers led to a life of licentiousness and corruption."

Word Pictures in the New Testament, by Robertson:

**Nor of uncleanness** (*oude ex akatharsias, ουδε εκ ακαθηαρσιας*). "This disclaimer, startling as it may seem, was not unneeded amidst the impurities consecrated by the religions of the day" (Lightfoot). There was no necessary connection in the popular mind between religion and morals. The ecstatic initiations in some of the popular religions were grossly sensual.

The heralds of “gods” did not have a monopoly on religious heralding. The heralds of kings officiated at religious functions and offered public prayers, just as movie stars and news reporters are more likely to be invited to speak today to a Christian convention, than pastors are to speak at a secular event. (That was different when America was young. But preachers were different too – not so disengaged from public life.)

TDNT: Because of the close relation between politics and religion, religious rites have a place in all national institutions. On the meeting of the assembly, the session of the council or the mustering of the army, sacrifice is offered and there is prayer by the herald. The same herald who must keep peace and order also discharges this cultic function. We may thus perceive the sacral [*conducts religious ceremonies*] significance of the political herald.

At the opening of the assembly, when the rites of purification are over, the κήρυξ [*KJV “preacher”*] summons those present to reverent silence in order that he may engage in a solemn opening prayer in which he prays for the welfare of the city and curses all traitors. The gods are asked to bless those who give good counsel and to curse those who deceive the people and the state, who consciously speak to the hurt of the state, who accept bribes, break oaths, alter decisions and laws, betray state secrets, treat with the Persians, falsify weights and measures and plan to introduce tyranny (Aristoph. *Thes.*, 331 ff.). The herald says grace at meals in the Prytaneion, and we also read that on the sailing of the fleet he prays for the success of the undertaking.

The herald also plays a part in the preparation and execution of great sacrifices.

He makes all things ready for the sacrifice. In the mystery of Andania [*a Greek town supposedly founded by the first king and queen of Messenia, who introduced there the “Mysteries of the Great Goddesses”*] he shares responsibility for the correct performance of the sacrificial ceremonies .... With the priest he looks out the animals ..., slaughters them, and skins and quarters them..., so that he can be called μάγειρος [*sage, magician*].... There is an exact description of his

duties in *Ditt. Syll.*, 1025 (from Cos, 4th or 5th cent. B.C.). The reference is to a feast in honour of Zeus Polieus. When the beast has been chosen and the preliminary sacrifices offered, [κᾶρυξ δ]ὲ καρυσσέτω ἑορτάζειν Ζηνὸς Π[ο]λιῆος ἐνιαύτια ὥραϊα ἐο[ρτάν]. [*the herald announces the celebration of Zeus, and at the right time sanctifies a fine altar?*]

Only then does the feast proper begin (1025, 35 ff.). The κήρυκες [*heralds*] choose a σαφεύς [*a wise man with clarity of speech?*] from their midst. Naturally they take part in the banquet; the tongue is specifically reserved for them. After the sacrifice one of them sells the skins in the presence of the priest.

At sacrifices, too, the herald leads in prayer. He asks for solemn silence, and beseeches health, well-being and peace for the state. An inscription tells us that when the successor to the throne was declared to be of age a city would pray for his σωτηρία [*safety, protection, preservation, salvation*] through the ἱεροκήρυξ [*holy or consecrated herald, or the herald who officiates as a priest*] at the sacrificial feasts.

In all these cases the herald speaks to the deity on behalf of the assembled community. He brings before God the wishes and requests of men in words which are fixed and well known to all. He is the liturgical minister in Greek worship who utters the great prayer of intercession. He is well-equipped for this by reason of his loud and audible and resonant voice. When prayer was offered at the great festivals, all wished to hear it in order to participate.

It should be noted, however, that the herald plays a further part in the sacrifices, that he also participates in oaths, and that he has a role in the religious act of making treaties between two nations. Hence we may rightly conclude that it is not for external reasons alone that he prays publicly on behalf of the people. Beyond this, he is a sacral [*conducts religious ceremonies*] person. - TDNT

Of course the biggest difference between ancient heralds of Greek “gods” and ancient heralds of God was the message!

If Christians call themselves God’s

envoys and preachers in the same way as the Stoics, there is a distinction between them. This is the distinction that Zeus, whose messenger Epictetus is, is a very different god from the Father of Jesus Christ, whose apostle Paul is. What counts is whose herald one is. The Stoic appeals to Socrates; he detects in himself the same sense of mission. The Christian missionary starts with the realisation that the prophetic word has been fulfilled in Jesus Christ.

Philosophical preaching does not usher in the new age which involves the radical conversion and renewal of man. It simply aims at the change which will initiate development into a healthy man. [They believed that] It has to instruct. It must lead to self-instruction. The lists of vices and virtues serve this purpose. The Stoic has to be constantly scolding. As the doctor removes the ulcer with the sharp cut of the knife, so the doctor of the soul delivers man with hard words. The divine seed which slumbers in man is thus released and is henceforth able to grow. The philosopher does not proclaim the βασιλεία τοῦ Θεοῦ; [*Kingdom of God*]; he preaches morality. His concern is not with God's wrath and grace – it is with man's wickedness and goodness. He declares, not the forgiveness of sins, but the development of the good. In place of the incarnation of God, he sets the divinisation of man.

## Messages of Jesus: victory, terms of peace

Greek heralds carried many kinds of messages besides the commandments of their kings. They brought the good news of a military victory, just like Christian “preachers” who bring the “Good News” (“Gospel”) of Jesus' victory.

Paul wrote: “Romans 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

While serving their king in a city, Greek heralds announced local news such as the winners of sports contests.

Perhaps the duty of a Greek herald of a king most like that of a herald of King Jesus was the announcement of good news of victory, and the

presentation of conditions of peace.

## Heralds of Kings vs. Herald of King Jesus

Heralds of this world are protected by this world.

Heralds today, for example, would surely include news reporters and diplomats, who, like their Greek forbears, are criticized only for their personal alteration of the information they are authorized to present. To the extent they are trusted to present their information accurately, without alteration, they are held in the highest honor by all, and are not attacked even by enemies.

This personal physical safety, of course, along with the Heaven vs. Hell content of the message, is a huge difference between heralds of this world and heralds of God!

When he has good news, the herald hastens to tell it as quickly as possible; he does not delay, for he knows that he will receive rewards and thanks if he is the first to bring it.

Wow! Just like a modern news reporter who is anxious to get a “scoop” - to be the first to report a story!

Of course, one difference is that ancient heralds were commissioned to carry the messages of various authorities, while news reporters are commissioned to faithfully report reality. So press secretaries of congressmen and presidents would be the modern counterpart of a Greek kerux.

News reporters, like ancient heralds, can even go into war zones and be protected. They even arrange to interview enemy dictators, while under their protection. (Although it is still dangerous.)

Of course, another difference between today's news reporters and ancient heralds is that news reporters are not authorized to represent their nation in presenting terms of peace. This mission falls to our diplomats, which might better correspond to ancient envoys.

## Honor: speaking for God vs. for man

κῆρυξ [Herald; KJV translates “preacher”] is a very common word in Homer as compared with κηρύσσειν. [“preach”, KJV] We can easily see from him what was the position of the herald in the ancient world

and what significance was attached to him. He had a place at the royal court. Every prince had a herald, in many cases several. To him was ascribed both political and religious significance. He was very highly regarded. Heralds were thus called *ἀγαυοί* [immortals?] (Il., 3, 268; Od., 8, 418). *δῖοι* (Il., 12, 343). They were counted among the *δημιοεργοί* [divinely talented, or having "talent on loan from God"] (Od., 19, 135) and their cleverness and wisdom were extolled. They had sceptres in their hands in token of their royal dignity and majesty.

In spite of this, they performed menial tasks like servants, yet it would be a mistake to regard them as simple servants. As we have seen, they are free men, not slaves. Heralds and servants are set in contrast in Od., 1, 109. But their work is not essentially different. Heralds mix the wine with water, while servants clean and set the tables and serve meat.

...Here the herald is called *θεράπων*, [the word for "servant of God" with which Exodus 4:10 describes Moses] but the added *ἥρωας* [watch over, protect] shows that he is more a companion than a servant, for Achilles calls Patroclus *θεράπων* [companion of lower rank] (Il., 16, 244) and Agamemnon calls the Greek captains *θεράποντες Ἄρης*, [companions of Ares, "god" of War] Il., 19, 78.

They stand to their lords almost in a position of friendship. They are their companions, comrades and fellows. One might call them adjutants of their princes; they are at their personal service.

It matters a great deal which authority the herald serves. His status depends on that of the one who commissions him, and on the nature of the commission. It matters whose honor you desire.

*John 5:43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?*

*Romans 1:22 Professing themselves to be wise, they became fools,*

## Protection: speaking for God vs. for man

Heralds of a kingdom not of this world are not protected by this world, but attacked by this world, though protected by God, though not always from the attacks of this world.

...One may be angry at those who send them, but they themselves are not to be punished. They are inviolable because they are under divine protection. Even if their news is unwelcome, they must be hospitably received. Even in war a herald can dare to go into the camp of the enemy. When he has his herald's staff and crown—the sign that he is dedicated to the gods and has their special protection—he is recognised and respected. He opens negotiations for a truce and for the burial of the dead.

...The NT knows nothing of sacral personages [people who conduct sacred rituals] who are inviolable in the world (→ 688). The messengers of Jesus are like sheep delivered up to wolves (Mt. 10:16). As the Lord was persecuted, so His servants will be persecuted (Jn. 15:20). The servants of Christ are, as it were, dedicated to death (Rev. 12:11). But the message does not perish with the one who proclaims it. The message is irresistible (2 Tm. 2:9).

Who would you rather have protect you? A human government, or God? Of the many dramatic promises of God to protect those who trust Him, the most comprehensive list of all the threats God wants to protect you from, in the fewest verses, is Psalm 91.

## Examples of NT dialog

From "*The Problem with Preaching*" by John Mark Ministries: [<http://www.jmm.org.au/articles/18285.htm>]

7. Apostolic preaching recorded in Acts was extemporaneous and without strict rhetorical structure. Acts 2:14-35; Acts 7:1-52; Acts 17:22-34

8. Apostolic preaching recorded in Acts was most often dialogical (meaning it included feedback and interruptions from the audience) rather than monological (a one-way discourse).[xxiv] Acts 17:2,17; Acts 18:4,19; Acts 19:8,9; Acts 20:7,9; Acts 24:25. Even when Paul & others preached to unbelievers, there was always opportunity for

feedback or discussion.

...10. The NT letters show that the ministry of God's Word came from the entire church in their regular gatherings. 1 Cor 14:26, 31; Rom 12:4ff.; Eph: 4:11ff.; Heb 10:25.

11. This "every-member" functioning was also "conversational". 1 Cor 14:29

12. .. and marked by interruptions. 1 Cor 14:30

13. Equally so, the exhortations of the local elders were nominally impromptu.[xxvi]

13. Equally so, the exhortations of the local elders were nominally impromptu.[xxvi]

14. One of the few places where "proclaim" (Greek, kataggello) is used in an ekklesia [fellowship] setting is in 1 Cor.11:26, [1Co 11:26 For as often as ye eat this bread, and drink this cup, ye do shew [g2605 καταγγελλω] the Lord's death till he come.] and this action is accomplished by the gathered body, not by one person's sermon. The Greek words used for what goes on in an assembly meeting carry with them a mutuality: pray together, instruct one another, sing with one another, exhort and comfort one another, care for one another, eat with one another, etc.[xxvii]

15. The main verse used by many ministers to affirm their preaching gift/practice is 2 Tim 4:2 where Paul charges Timothy to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine". However, this verse is in the context of v5 "...endure afflictions, do the work of an evangelist, make full proof of thy ministry". Timothy is being urged to 'preach' in the context of his ministry/work as an itinerant evangelist, not a resident elder or minister. [xxviii]. Hence, this verse is not sufficiently clear to justify professional 'preaching' every Sunday to congregations consisting predominantly of believers.

## How TDNT deals with Sermons

As helpful as TDNT is in documenting the lack of Biblical validation of sermons, TDNT obviously couldn't connect those dots as clearly as I did and still get published. Because of the length of its articles, and its generous use of untranslated Greek and Hebrew words and phrases, TDNT is a resource used almost exclusively by pastors and their

professors, who are not going to patronize a resources that trashes sermons.

That consideration makes it especially interesting to observe how TDNT treats the subject of sermons, when TDNT finally addresses it directly, after a number of admissions about the *differences* between "preaching" then and now. I think it helps account for a breakdown of logic the nearer it approaches the subject.

TDNT begins:

"In many respects κῆρυξ [KJV "preacher"] seems to be a very suitable word to describe the Christian preacher. It has many links with ἀπόστολος [apostle] (→ 685) and is also at many points an equivalent of εὐάγγελος [evangelist] (711).

That's a big reassuring breath of fresh air for any "Christian preacher" who was holding his breath up till that point. It is certainly friendlier to today's sermon tradition than my article has been, even though it is based on TDNT's article.

But notice TDNT's qualifier: "κῆρυξ [KJV "preacher"] *seems to be* a very suitable word to describe the Christian preacher." This introduces TDNT's next observation: that the New Testament "avoids" the Greek word translated "preacher". The noun κῆρυξ [KJV "preacher"] is in the Bible only 3 times. By contrast, the verb for "preach", κηρύσσω, is written 61 times in the New Testament. Why is there so much "preaching" in the New Testament but Paul is the only New Testament figure identified as a "preacher"?

In many respects κῆρυξ [KJV "preacher"] seems to be a very suitable word to describe the Christian preacher.

...Nevertheless, the NT manifestly avoids it. Why?

To solve this riddle, TDNT speculates that the words for "herald/preacher" don't mean a *spokesman* for a king, or for the King of Kings, but the King of Kings Himself, leaving the human role of "preacher" meaningless. At least that's the most sense I can make of this confusing, desperate paragraph:

The point is that **it does not really fit**

**the person of the one who proclaims the Word.** For the true preacher is God or Christ Himself (→ 707). Hence there is little place for the herald. The Bible is not telling us about human preachers; it is telling us about the preaching.

How does that speculation fit Paul calling himself a “preacher”? How does it fit his urgency about sending forth more *human* preachers:

Romans 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a **preacher**? 15 And how shall they **preach**, except they be sent? as it is written, How beautiful are the feet of them that preach [εὐαγγελίζω] the gospel of peace, and bring glad tidings of good things!

And then,

Furthermore, the prior Greek history gives too specific a meaning to κήρυξ.

What could *that* possibly mean? Whatever “specific a meaning” “prior Greek history” gave to the noun “preacher” [κήρυξ, kerux] is given just as much to the verb “preach” [κηρύσσειν, kerusso], isn’t it?

The closest to a logical statement I can extract from that is that Greek history of the robust dialog of heralds/preachers [κήρυξ, kerux] is too specific for God to be comfortable using the word more than three times to refer to His sermon-giving “preachers”.

(Except that God uses the related verbs over 100 times, which I thought carried the same specific connotations.)

My article manages to be more negative about sermons than its source [TDNT] by *beginning* with TDNT’s plain statements about dialog moderated by heralds, *adding* further evidence of dialog by noting the goals of heralds and reasoning that those goals would have been impossible without dialog – a point passed over by TDNT, and *finishing* with review of some of the verses showing uninterruptible sermons are absent from the Bible; there is only robust dialog – another point passed over by TDNT.

The “preaching” methods of then and now are as comparable as apples and oranges, or as

“grandmothers and machine guns”, [*baba și mitraliera*] in the Romanian idiom. [en.wikipedia.org/wiki/Apples\_and\_oranges]

Today “the one who gives a[n uninterruptible] sermon” is the most universal feature of how we define “preacher”. There are other duties associated with pastors – visiting the sick, door knocking – especially the homes of visitors, giving prayers at public events, leading doctrine classes for new believers. But “giving a sermon” is the one thing that every pastor does – unless he is not the “lead pastor”.

Today we define “preaching” as the at least weekly presentation of information in a “sermon” [Catholics call it a “homily” and do it daily] to an audience not permitted to interact with the information for any reason at any time, much less during its presentation. (Individuals may contact the “preacher” later, but as a group, the audience is *never* allowed to interact. In a very few churches small groups are encouraged to discuss the most recent sermon – with the pastor absent.) We define “preacher” as a person who “delivers” the “sermon” to a tiny fraction of his city’s population, most of whom are already believers.

So how can TDNT conclude “In many respects κήρυξ [KJV “preacher”] seems to be a very suitable word to describe the Christian preacher”?

TDNT does not list any of these “many respects” in which the word for “preacher” is “a very suitable word to describe the Christian preacher”.

But TDNT switches the comparison from the *technique of presenting* the message to the *content* of the message. TDNT makes a confusing leap from the *communication methods* of heralds/preachers to their *messages*.

Remember that the focus of the words “preacher” [κήρυξ kerux], “preach”, [κηρύσσω kerusso] etc. is on communication methods. No connection of the words to the *content* of messages was ever possible, either in the Bible or outside, because the words applied to radically different content from the beginning: they applied to heralds of kings, of pagan gods, of advertisers, and of Old Testament prophets, before they were applied to Christian heralds.

Yet even though TDNT has faithfully distinguished between methods and content, and connected the “preach”, “preacher” etc. words only to methods, now it must address sermons! *And publishers require that it validate sermons!* So it

establishes correlation between “preaching” then and “sermons” today by switching its analysis to the message’s *content*.

This study has not attacked the *content* of sermons today. Although of course the content of sermons today varies widely in quality, the quality of some is certainly fantastic, just like a book can be moldy and bug-eaten and so faded it is nearly impossible to read, and yet have fantastic content.

TDNT begins its endorsement of sermons with “The goal of the sermon is σωτηρία γνῶσις. [to know/experience salvation]” That is a statement about the *goal* of every sermon today with which every pastor today will probably agree. It is not the goal of an uninterruptible sermon according to the New Testament, because there is no uninterruptible sermon in the New Testament.

Tragic irony, to claim such a goal, since a sermon is explicitly *not* the way to “save souls”, according to 1 Corinthians 14:24-25 which says the condition that will leave an unbeliever “falling down on his face he will worship God,” is “if ALL [challenge, correct, and comfort, the definition in verse 3 of “prophecy”]” 1 Corinthians 14:24 *But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.*

After that, TDNT lists other goals of Christian discipleship found in the New Testament and generously assumes they are the goals of sermons today: to become “perfect/mature”, and to receive the “mind of Christ”. Inclusion of these themes into today’s sermons is not so universal.

The goal of the sermon is σωτηρία γνῶσις. [to know/experience salvation] Men are to become τέλειοι [perfect, complete, mature] (1 C. 14:20; Mt. 5:48) [1 Corinthians 14:20 *Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men [mature]. Matthew 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.]* and to receive the νοῦς [mind; “mind of Christ”, in 1 Corinthians 2:16 *For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.]* (cf. Rom. 12:2). [Romans 12:2 *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.]*

Some mock the Gospel; others receive it, then as now, TDNT says next, as if that validates the similarity of sermons today with “preaching” then. Except that sermons were never rejected then, because there were no sermons; and sermons are seldom mocked today because they are seldom presented where the general public can hear them.

Not all follow the call of the preacher. Some make light of it (3 Jn. 10; Ac. 17:32; 2:12), [3 John 10 *Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Acts 17:32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. 33 So Paul departed from among them. 34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them. Acts 2:12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine.] go their way and become victims of death. Others fall at his feet (Ac. 16:29) [Acts 16:29 *Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, 30 And brought them out, and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 32 And they spake unto him the word of the Lord, and to all that were in his house.]* and wish to hear more, and he instructs them and they are saved (Ac. 17:34).*

## Other Bible studies in this series

[Biblical Discussion](http://www.saltshaker.us/#discussion) [http://www.saltshaker.us/#discussion] modeled in the Bible was replaced, later, by Sermons (uninterruptible lectures) which have no precedent in the Bible. Evidence includes the facts that

(1) Jesus’ teachings involved verbal interaction with others at least 6 out of 7 times;

(2) wherever Paul “preached” it was an open forum in which he disputed and reasoned with people;

(3) the Bible’s most detailed outline of a Worship Service instructs “all” to verbally participate in correcting error, preparing milk drinkers for “meat”, and giving comfort;

(4) the Greek words for “evangelize” and “preach” are always applied in the Bible to dialog,

never to uninterrupted sermons.

(5) research proves that God was not so dumb after all, to ignore the uninterrupted lectures of Greek rhetoricians and instead institute open forums in synagogues and churches. Only 10% of what is “preached” in a sermon is remembered a week later; while 90% of what we explain to others is retained.

The [Evidence for Fellowship](#) – Slide Show  
[[www.saltshaker.us/#evidence](http://www.saltshaker.us/#evidence)]

“[Who Owns the Pulpit?](#)” [[www.saltshaker.us/#pulpit](http://www.saltshaker.us/#pulpit)] the book. God plans to let all of us, who “overcome”, sit in His Throne! *Revelation 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

What man, standing before God's joyful promise to share His Eternal Authority with us *after* we die, can oppose God's instructions about who to let stand in His Pulpits *before* we die? Does your pastor *own* the pulpit he stands in? Or does God? Your pastor (unless he is very unusual) says he alone may speak from “his” pulpit. No one else may speak, except very briefly, and only after your pastor has heard and pre-approved what another will say. Shall we enquire whether God has entirely different rules which we violate at our spiritual peril? Or is God's authority undermined by the fact that it is not just your pastor who supports his rules, but also your church board, and your entire congregation? (Unless you have a very unusual church board and congregation.)

[The first laboratories of American Freedom](#)  
[[www.saltshaker.us#1620](http://www.saltshaker.us#1620)]

were Bible-based church discussion services in the first American settlement that survived. We are about to celebrate their 400th Anniversary! In 1620, the Separatists (called “Pilgrims” by others) created “Sabbath Afternoon Prophesying Services” based on 1 Corinthians 14 and many similar passages, which became a laboratory of the freedoms we take for granted today: freedom of speech, freedom of religion, and a vote for every household. (Even when a household was headed by a woman! Documentary, with script)

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Appendix: the “preach” verses

All the New Testament verses containing the Greek words translated “preach” in the KJV:

Notice as you read through these verses that

(1) none favors the assumption that the message is communicated through an uninterrupted sermon,

(2) few indicate the target audience is believers, and when it is, it is all the believers together talking to each other. One of the few places where “proclaim” (Greek, kataggello) is used in an ekklesia setting is in 1 Cor.11:26, [*1Co 11:26 For as often as ye eat this bread, and drink this cup, ye do shew [g2605 καταγγελλω] the Lord's death till he come.*] and this action is accomplished by the gathered body, not by one person's sermon. The Greek words used for what goes on in an assembly meeting carry with them a mutuality: pray together, instruct one another, sing with one another, exhort and comfort one another, care for one another, eat with one another, etc. [From “[The Problem with Preaching](#)” by John Mark Ministries:] [www.jmm.org.au/articles/18285.htm]

(3) most indicate the target audience is unbelievers, and not just a few but entire cities and nations;

(4) in many it is inconceivable that the message is uninterrupted since the audience is often hostile to the message and not interested in following such rules, but rather interested in not only interrupting but silencing, preferably with torture and death.

(5) Whenever the person who “preached” is identified, it is either Jesus, Paul, or John the Baptist, the Apostles, and a few men whom Jesus healed. We know neither Jesus nor Paul ever gave an uninterrupted “sermon” because as is documented previously, Paul's “manner” was to reason with people, and 6/7ths of Jesus' teachings involved dialog, which Jesus never discouraged but treated as His preferred way to teach. John the Baptist also taught in response to dialog: see John 3:25-36, Luke 3:10-18.

κήρυξ kerux, Strong's #G2783

The Two Greek Words Translated “Preacher”

Paul wrote to Timothy that he was a “preacher”.

1 Timothy 2:7 Whereunto I am ordained a **preacher**, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

2 Timothy 1:10-11 ...the gospel: Whereunto I am appointed a **preacher**, and an apostle, and a teacher of the Gentiles.

No one else who lived in New Testament times is called a “preacher” in the New Testament. But a third verse in the New Testament calls Noah, who lived in *Old* Testament times, a “preacher”.

2 Peter 2:5 ...Noah the eighth *person*, a **preacher** of righteousness...

κηρύσσω kerusso, #G2784

There is a fourth verse where the King James Version (KJV) translates “preacher”, but the Greek word isn't the *noun* “preacher” [κήρυξ kerux, Strong's #G2783], but rather is the *verb* “preach” [κηρύσσω kerusso, Strong's #G2784].

This verb is written 61 times in the New Testament, but never to describe an uninterrupted sermon, and never even to describe what should happen at a meeting of believers.

Romans 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? [κηρύσσω kerusso].

That is the only verse where this verb, [κηρύσσω kerusso], is translated as the noun “preacher”. In its other 60 appearances in the New Testament, it is translated as the verbs “preaching” 8 times, *Matthew 3:1, 4:23, 9:35, Mark 1:14, Luke 3:3, 8:1, Acts 20:25, 28:31, “preach” 22 times, Matthew 4:7, 10:7, 27, 11:1, Mark 1:4, 38, 3:14, 16:15, Luke 4:18, 19, 9:2, Acts 10:42, 15:21, Romans 10:8, 15, 1 Corinthians 1:23, 15:11, 2 Corinthians 4:5,*

Galatians 2:2, 5:11, Philippians 1:15, 2 Timothy 4:2, “preached” 20 times, Matthew 24:14, 26:13, Mark 1:7, 39, 6:12, 14:9, 16:20, Luke 4:44, 24:47, Acts 8:5, 9:20, 10:37, 1 Corinthians 9:27, 15:12, 2 Corinthians 1:19, 11:4, Colossians 1:23, 1 Thessalonians 2:9, 1 Timothy 3:16, 1 Peter 3:19, “published” 5 times, Mark 1:45, 5:20, 7:36, 13:10, Luke 8:39, “proclaimed” one time, Luke 12:3, “preacheth” 2 times, Acts 19:13, 2 Corinthians 11:4, “preachest” one time, Romans 2:21, and “proclaiming” one time. Revelation 5:2

ευγαλλίζω. evangelidzo, #2097

A third Greek word [ευγαλλίζω. evangelidzo, Strong's #2097] is sometimes translated “preach”, but its meaning is to tell Good News. Its focus is on the content of the message, not on the manner of its delivery. It is written 55 times in the New Testament. In the KJV it is translated “preach/preached/preaching” 25 times, *Luke 3:18, 4:43, 16:16, Acts 5:42, 8:4, 12, 35, 40, 10:36, 11:20, 14:15, 15:35, 17:18, 1 Corinthians 15:1, 2, 2 Corinthians 11:7, Galatians 1:8, 11, 16, 23, Ephesians 2:17, 3:8, Hebrews 4:6, 1 Peter 1:25, Revelation 14:6, “preach/preached/preaching the Gospel” 21 times, Luke 4:18, 7:22, 9:6, 20:1, Acts 8:25, 14:7, 21, 16:10, Romans 1:15, 10:15, 15:20, 1 Corinthians 1:17, 9:16 (twice in one verse), 18, 2 Corinthians 10:16, Galatians 1:8, 4:13, Hebrews 4:2, 1 Peter 1:12, 4:6, “(declare unto you/bring) glad tidings” 4 times, Luke 1:19, 8:1, Acts 13:32, Romans 10:15, “(bring, brought) good tidings” twice, Luke 2:10, 1 Thessalonians 3:6, “Gospel” once, Galatians 1:9, “he hath declared” once, Revelation 10:7, “have the Gospel preached” once, Matthew 11:5,*

The flexibility of this verb [κηρύσσω kerusso] is on display in Galatians 1:8 where it is written twice, and is translated first as “preach any other gospel” and second as “which we have preached”. Here is the KJV, with the Strong's numbers identifying the source Greek words:

Galatians 1:8 But^{G235} though^{G2532} ^{G1437} we,^{G2249} or^{G2228} an angel^{G32} from^{G1537} heaven,^{G3772} preach any other gospel^{G2097} unto you^{G5213} than^{G3844} that^{G3739} which we have preached^{G2097} unto you,^{G5213} let him be^{G2077} accursed.^{G331}

You can see from how many words go with each number how the single word is translated. Young's Literal Translation (YLT) better shows how both clauses can come from the same word:

“but even if we or a messenger out of heaven may proclaim good news to you different from what we did proclaim to you— anathema let him be!”

κηρύσσω

kerusso, #G2784

all 61 NT appearances

Here are all the verses in the New Testament with the Greek word g2784 [kerusso, κηρύσσω].

John the Baptist in the wilderness

Matthew 3:1 In those days came John the Baptist, **preaching** in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Mark 1:4 John did baptize in the wilderness, and **preach** the baptism of repentance for the remission of sins...7 And **preached**, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

Jesus began to preach.

Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Mark 1:14 Now after that John was put in prison, Jesus came into Galilee, **preaching** the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Preaching and Teaching Contrasted. Jesus went through all Galilee, *teaching* in synagogues and *proclaiming* the Gospel of the Kingdom. He would “teach and preach in their cities”.

Matthew 4:23 And Jesus went about all Galilee, teaching in their synagogues, and **preaching** the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Matthew 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and **preaching** the gospel of the kingdom, and healing every sickness and every disease among the people.

Matthew 11:1 And it came to pass, when Jesus

had made an end of commanding his twelve disciples, he departed thence to teach and to **preach** in their cities.

Mark 1:38 And he said unto them, Let us go into the next towns, that I may **preach** there also: for therefore came I forth. 39 And he **preached** in their synagogues throughout all Galilee, and cast out devils.

Luke 4:43 And he said unto them, I must preach [euaggelizo] the kingdom of God to other cities also: for therefore am I sent. 44 And he **preached** in the synagogues of Galilee.

Luke 8:1 And it came to pass afterward, that he went throughout every city and village, **preaching** and shewing the glad tidings of the kingdom of God: and the twelve were with him,

Luke 8:39 Return to thine own house, and shew [διηγοῦ, *fully relate, or thoroughly explain*] how great things God hath done unto thee. And he went his way, and **published** throughout the whole city how great things Jesus had done unto him.

Jesus gave His disciples a specific message

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

Mark 3:14 And he ordained twelve, that they should be with him, and that he might send them forth to **preach**, 15 And to have power to heal sicknesses, and to cast out devils:

Mark 6:12 And they went out, and **preached** that men should repent.

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

Secrets will be “proclaimed”. TDNT says this is not a command but a prediction. That is the case in Luke, where Jesus warns that the apostles will in vain try to keep their own secrets. But in Matthew Jesus explains that everything He says is intended to be secret only for the moment, but then published in its time.

Matthew 10:27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that **preach** ye upon the housetops.

Luke 12:3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be **proclaimed** upon the housetops.

The Gospel to the world

Matthew 24:14 And this gospel of the kingdom shall be **preached** in all the world for a witness unto all nations; and then shall the end come.

Matthew 26:13 Verily I say unto you, Wheresoever this gospel shall be **preached** in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Mark 13:10 And the gospel must first be **published** among all nations.

Mark 14:9 Verily I say unto you, Wheresoever this gospel shall be **preached** throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

Luke 24:46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be **preached** in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things.

Mark 16:15 And he said unto them, Go ye into all the world, and **preach** the gospel to every creature.

Mark 16:20 And they went forth, and **preached** every where, the Lord working with them, and confirming the word with signs following. Amen.

The healed men broadcast what Jesus did for them.

Mark 1:44 And [Jesus] saith unto him, [the man he cured of leprosy] See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. 45 But he went out, and began to **publish** it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Mark 5:18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. 19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. 20 And he departed, and began to **publish** in Decapolis how great things Jesus had done for him:

and all men did marvel.

Mark 7:35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they **published** it;

Proclaiming all around the Jordan

Luke 3:3 And he came into all the country about Jordan, **preaching** the baptism of repentance for the remission of sins;

Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach [ευαγγελιζω, announce good news, evangelize] the gospel to the poor; he hath sent me to heal the brokenhearted, to **preach** deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To **preach** the acceptable year of the Lord.

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

Acts 8:5 Then Philip went down to the city of Samaria, and preached Christ unto them.

Uncategorized

Acts 9:19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20 And straightway he **preached** Christ in the synagogues, that he is the Son of God.

(Synagogues have hosted fairly open discussions from Jesus' time through the present. John Robinson, pastor of the Pilgrims, wrote about the openness of discussion in synagogues as part of his analysis of New Testament Scriptures calling for dialog in Christian assemblies.)

Acts 10:36 The word which God sent unto the children of Israel, preaching [ευγαλλιζω, evangelidzo, Strong's #2097] peace by Jesus Christ: (he is Lord of all:) 37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John **preached**;...42 And he commanded us to **preach** unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

Acts 15:21 For Moses of old time hath in every city them that **preach** him, being read in the synagogues every sabbath day.

Acts 19:13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul **preacheth**.

Acts 20:25 And now, behold, I know that ye

all, among whom I have gone **preaching** the kingdom of God, shall see my face no more.

Acts 28:30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 **Preaching** the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Romans 2:21 Thou therefore which teachest another, teachest thou not thyself? thou that **preachest** a man should not steal, dost thou steal?

Romans 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we **preach**;

Romans 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a **preacher**? 15 And how shall they **preach**, except they be sent? as it is written, How beautiful are the feet of them that preach [εὐαγγελίζω] the gospel of peace, and bring glad tidings of good things!

1 Corinthians 1:22 For the Jews require a sign, and the Greeks seek after wisdom: 23 But we **preach** Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1 Corinthians 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have **preached** to others, I myself should be a castaway.

1 Corinthians 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. 11 Therefore whether it were I or they, so we **preach**, and so ye believed. 12 Now if Christ be **preached** that he rose from the dead, how say some among you that there is no resurrection of the dead?

2 Corinthians 1:18 But as God is true, our word toward you was not yea and nay. 19 For the Son of God, Jesus Christ, who was **preached** among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

2 Corinthians 4:5 For we **preach** not ourselves, but Christ Jesus the Lord; and ourselves

your servants for Jesus' sake.

2 Corinthians 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh **preacheth** another Jesus, whom we have not **preached**, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

Galatians 2:2 And I went up by revelation, and communicated unto them that gospel which I **preach** among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

Galatians 5:11 And I, brethren, if I yet **preach** circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

Philippians 1:15 Some indeed **preach** Christ even of envy and strife; and some also of good will: 16 The one preach [καταγγέλλω] proclaim, promulgate] Christ of contention, not sincerely, supposing to add affliction to my bonds:

Colossians 1:23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was **preached** to every creature which is under heaven; whereof I Paul am made a minister;

1 Thessalonians 2:9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we **preached** unto you the gospel of God.

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, **preached** unto the Gentiles, believed on in the world, received up into glory.

2 Timothy 4:2 **Preach** the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

1 Peter 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19 By which also he went and **preached** unto the spirits in prison;

Revelation 5:2 And I saw a strong angel **proclaiming** with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

ευαγγελιζω

evangelidzo, #2097

announce good news, evangelize

All 55 NT appearances

Matthew 11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the **gospel preached** to them.

Luke 1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to **shew thee these glad tidings**.

Luke 2:10 And the angel said unto them, Fear not: for, behold, **I bring you good tidings** of great joy, which shall be to all people.

Luke 3:18 And many other things in his exhortation **preached** he unto the people.

Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to **preach** deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach [kerusso] the acceptable year of the Lord.

Luke 4:43 And he said unto them, I must **preach** the kingdom of God to other cities also: for therefore am I sent. 44 And he preached [κηρυσσω] in the synagogues of Galilee.

Luke 7:22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is **preached**.

Luke 8:1 And it came to pass afterward, that he went throughout every city and village, preaching [κηρυσσω] and **shewing the glad tidings** of the kingdom of God: and the twelve were with him,

Luke 9:6 And they departed, and went through the towns, **preaching the gospel**, and healing every where.

Luke 16:16 The law and the prophets were until John: since that time the kingdom of God is **preached**, and every man presseth into it.

Luke 20:1 And it came to pass, that on one of those days, as he taught the people in the temple, and

preached the gospel, the chief priests and the scribes came upon him with the elders,

Acta 5:42 And daily in the temple, and in every house, they ceased not to teach and **preach** Jesus Christ.

Acts 8:4 Therefore they that were scattered abroad went every where **preaching** the word.12 But when they believed Philip **preaching** the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women....25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and **preached the gospel** in many villages of the Samaritans....35 Then Philip opened his mouth, and began at the same scripture, and **preached** unto him Jesus....40 But Philip was found at Azotus: and passing through he **preached** in all the cities, till he came to Caesarea.

Acts 10:36 The word which God sent unto the children of Israel, **preaching** peace by Jesus Christ: (he is Lord of all:)

Acts 11:20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, **preaching** the Lord Jesus.

Acts 13:32 And we **declare** unto you **glad tidings**, how that the promise which was made unto the fathers,

Acts 14:7 And there they **preached** the gospel....15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and **preach** unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:....21 And when they had **preached the gospel** to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

Acts 15:35 Paul also and Barnabas continued in Antioch, teaching and **preaching** the word of the Lord, with many others also.

Acts 16:10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to **preach the gospel** unto them.

Acts 17:18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babblers say? other some, He seemeth to be a setter forth of strange gods: because he **preached** unto them Jesus, and the

resurrection.

Romans 1:15 So, as much as in me is, I am ready to **preach the gospel** to you that are at Rome also.

Romans 10:15 And how shall they preach, [κηρυσσω] except they be sent? as it is written, How beautiful are the feet of them that **preach the gospel** of peace, and **bring glad tidings** of good things!...20 Yea, so have I strived to **preach the gospel**, not where Christ was named, lest I should build upon another man's foundation:

[Commentator Adam Clarke explains: "not watering what another apostle had planted; but cheerfully exposing myself to all kinds of dangers and hardships, in order to found new Churches." John Gill: "...that he might not take another man's crown, or boast in another man's line, or of other men's labours" John Wesley: "lest the enemies of the apostle, who sought every occasion to set light by him, should have had room to say that he was behind other apostles, not being sufficient for planting of churches himself, but only for preaching where others had been already; or that he declined the more difficult part of the ministry." See also 2 Co 10:16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.]

1 Corinthians 1:17 For Christ sent me not to baptize, but to **preach the gospel**: not with wisdom of words, lest the cross of Christ should be made of none effect.

1 Corinthians 9:16 For though I **preach the gospel**, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I **preach not the gospel!**...18 What is my reward then? Verily that, when I **preach the gospel**, I may make the **gospel** [G2098, the related noun] of Christ without charge, that I abuse not my power in the **gospel**. [G2098, the related noun]

1 Corinthians 15:1 Moreover, brethren, I declare unto you the **gospel** [G2098, the related noun] which I **preached** unto you, which also ye have received, and wherein ye stand; 2 By which also ye are saved, if ye keep in memory what I **preached** unto you, unless ye have believed in vain.

2 Corinthians 10:16 To **preach the gospel** in the regions beyond you, and not to boast in another man's line of things made ready to our hand. [GNB: "and shall not have to boast about work already done in someone else's field."]

2 Corinthians 11:7 Have I committed an offence in abasing myself that ye might be exalted, because I have **preached** to you the **gospel** [G2098, the related noun] of God freely?

Galatians 1:8 But though we, or an angel

from heaven, **preach any other gospel** unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man **preach any other gospel** unto you than that ye have received, let him be accursed....11 But I certify you, brethren, that the **gospel** [G2098, the related noun] which was **preached** of me is not after man....16 To reveal his Son in me, that I might **preach** him among the heathen; immediately I conferred not with flesh and blood:...23 But they had heard only, That he which persecuted us in times past now **preacheth** the faith which once he destroyed.

Galatians 4:13 Ye know how through infirmity of the flesh I **preached the gospel** unto you at the first.

Ephesians 2:17 And came and **preached** peace to you which were afar off, and to them that were nigh.

Ephesians 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should **preach** among the Gentiles the unsearchable riches of Christ;

1 Thessalonians 3:6 But now when Timotheus came from you unto us, and **brought us good tidings** of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

Hebrews 4:2 For unto us was **the gospel preached**, as well as unto them: but the word preached [G189, ακοη, the message heard] did not profit them, not being mixed with faith in them that heard it....6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first **preached** entered not in because of unbelief:

1 Peter 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have **preached the gospel** unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into....25 But the word of the Lord endureth for ever. And this is the word which by the **gospel is preached** unto you.

1 Peter 4:6 For for this cause was the **gospel preached** also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Revelation 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he **hath**

declared to his servants the prophets.

Revelation 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel [G2098, the related noun] to **preach** unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

καταγγελλω,

G2605, kataggello

*Translated in the KJV as declare,
proclaim, show, speak of, teach*

A compound word: **kata**, down from or according to; and **angel**, or messenger, or someone sent
“From a messenger”

Acts 4:2 Being grieved that they taught the people, and **preached** through Jesus the resurrection from the dead.

Acts 13:5 And when they were at Salamis, they **preached** the word of God in the synagogues of the Jews: and they had also John to their minister....38 Be it known unto you therefore, men and brethren, that through this man is **preached** unto you the forgiveness of sins:...36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have **preached** the word of the Lord, and see how they do.

Acts 16:17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which **shew** unto us the way of salvation....21 And **teach** customs, which are not lawful for us to receive, neither to observe, being Romans.

Acts 17:3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I **preach** unto you, is Christ....13 But when the Jews of Thessalonica had knowledge that the word of God was **preached** of Paul at Berea, they came thither also, and stirred up the people....23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him **declare** I unto you.

Acts 26:23 That Christ should suffer, and that he should be the first that should rise from the dead, and should **shew** light unto the people, and to the Gentiles.

Romans 1:8 First, I thank my God through Jesus Christ for you all, that your faith is **spoken of** throughout the whole world.

1 Corinthians 2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, **declaring** unto you the testimony of God.

1 Corinthians 9:14 Even so hath the Lord ordained that they which **preach** the gospel should live of the gospel.

1 Corinthians 11:26 For as often as ye eat this bread, and drink this cup, ye do **shew** the Lord's death till he come.

[That is, ALL of you show it. Not just one.]

Philippians 1:16 The one **preach** Christ of contention, not sincerely, supposing to add affliction to my bonds:...18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is **preached**; and I therein do rejoice, yea, and will rejoice.

Colossians 1:28 Whom we **preach**, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: