

CHAPTER FOUR

TRANSFORMATION, DEVELOPMENT AND HEALING AS UNDERSTOOD BY THREE PREACHERS AND THEIR CONTRIBUTION NAMELY: JOHN CHRYSOSTOM, MARTYN LLOYD-JONES AND BILLY GRAHAM.

4.1. Introduction.

The story of the Preachers is to highlight their involvement in the issues of transformation, development and healing of human society. The sampling of three case studies of Preachers from many of the past and present is only to draw a comparison, among them and show their homiletical contribution. In case of Billy Graham, he majored in anthropology and turned into being a preacher, was of the evangelical reformed persuasion. Then Martyn Lloyd Jones of evangelical reformed persuasion, was a Doctor by training turned into a Preacher. Then to add variety and show the originality of homilies the researcher picked from ancient times John Chrysostom, a hermit turned Preacher, who earned his nick name *Golden mouth*. Each in their own unique way made their contribution but also showed similarities. These Preachers contributed significantly in their times and they enable us better to picture the phenomenon that is being researched.

4.2. A brief history of John Chrysostom (347 - 407A.D.)

John Chrysostom is an important figure whose homilies transformed people and developed new ways of living. His brief history will help us understand what type of person he was; and how his homilies brought about transformation, development and healing in the lives of people. John may have lived in 398 A.D, his involvement in societal issues of transformation, development and healing of society is an important aspect to be taken into cognizance by the Preacher of our days. “John of Antioch, surnamed the ‘Golden--mouthed’ (*Chrysostom*), is perhaps better known as a preacher than as an ascetical or monastic writer. The sheer volume of his sermons, together with the dramatic story of his rise and fall as Patriarch of Constantinople, have assured his reputation as a reformer of the Church and society in the Greek East. But Chrysostom’s

early interest in the ascetical life has also recently attracted the notice of scholars. A large number of treatises survive which were composed before his ordination to the priesthood in 386 AD. These documents reveal Chrysostom's enthusiasm for asceticism as well as the diverse impact of this movement on Antiochene society" (Hunter 1988:1). The influence of the Preacher on society has serious ramifications whether it be for the good or the for bad. John's enthusiasm is exuded in his homilies and approach to Pastoral care for those people of his times, who were disadvantaged and under developed. The ascetic discipline, which he learnt in the monastery, of which at times he cautions the dangers of extremes, did help him in his ministry as a Preacher.

4.2.1. Family

David G. Hunter (1988), asserts and reminds us that "John Chrysostom was born at Antioch probably around the year 347. His parents, Secundus and Anthusa, were of moderate means, and his father held a position in the service of the Syrian military commander, the magister militum per Orientem. In his treatise on the Priesthood Chrysostom tells us that his mother, while not possessing great wealth, spared no expense to provide him with a liberal education. Out of her own dowry, she provided everything which would be beneficial for good reputation.'

According to Hunter, 'Anthusa's motherly vigilance ensured not only that young John's career prospects would be bright, but also that the Christian church would receive its finest preacher. For the master to whom John was entrusted was none other than Libanius, the distinguished sophist of Antioch" (Hunter 1988:3; cf Desacerdotio (1980).

The parental sacrifices to have their only child educated under the tutelage of one of the best rhetorical teachers of the time, is a sure way to uplift the importance of education. It should be admitted that this is a critical component of transformation, development and healing of societal ills. If education was critical then it must be critical now, even to rural children; parental sacrifices towards their children's learning is a necessary undertaking/prerequisite to improve society. Sandwell puts it well concerning rhetoric as a way of educating and influencing the mindset of the mass:

“As was the case with our Christian literary forms of the fourth century, Chrysostom’s homilies shared features with written texts and literary culture generally. However, rather than making them inaccessible, rhetoric was what gave homilies popular appeal. J. Maxwell has shown the case of how Christian preaching found its basis in the popular, philosophical tradition of public speaking. Just as Cynics and Epicureans had addressed people publicly in the streets and market places, so too did Christian preachers. In this way, Maxwell has highlighted the importance of public delivery and display that was popular as well as common in the ancient world, and helped them spread their Christian message rather than hindered them in the way” (Sandwell 2007:57).

Preaching with a rhetorical flare in those ancient times promoted the Christian faith and can, likewise in these contemporary times, promote transformation, development and healing of human society. “John, who was nick-named Chrysostom shortly after his death because his eloquence was literally that of one who deserved the name ‘golden-mouthed,’ ...Chrysostom was a student of the sophist Libanius, who had been a friend of emperor Julian. This man gave him a good training in the Greek classics and rhetoric that laid the foundation for his excellent speaking ability” (Cairns, 1981:141-142).

4.2.2. Ascetic life

Mayer and Allen (2000) have pointed out that John Chrysostom: “For a time he practised law, but after baptism in 368 he became a monk. After his mother’s death in 374, he practised a severely ascetic life until 380. During this time, he lived in a cave on a mountain near Antioch. Ill-health stopped this regimen. Ordained in 386, he preached some of his best sermons in Antioch until 398.” Miller (1985), further points out that “by the time John was ordained priest at Antioch, the church administered orphanages, hostels, and hospitals, and perhaps even old people’s homes were becoming a familiar part of the urban landscape” (Miller 1985: 69-74; cf Brown 1992:78 -1030).

According to Mayer and Allen (2000), “in that year (398), he was made Patriarch of Constantinople. He held this position until empress Eudoxia finally banished him in 404 because he had denounced her extravagant dress and her placing a silver statue of herself near Saint Sophia, where he preached. He died in exile in 407.”

Chrysostom lived “a pure, simple life that was a rebuke to his highly placed wealthy parishioners in Constantinople. Extremely ascetic in his insistence on simplicity of life and inclined to mysticism, he did not always possess tact; but he did have a courteous, affectionate, kindly nature. Though he was a giant in moral and spiritual stature, he was short and thin. His emaciated but pleasant face, wrinkled forehead, and piercing bright eyes made a lasting impression on his hearers. Perhaps some years of study under Diodorus of Tarsus had something to do with his ability as an expositor. About 640 of his homilies are still extant, and even a reading of cold print gives one some idea of his oratorical ability. Most of his homilies are expositions of Paul’s epistles” (Cairns, 1981:142).

Mayer and Allen have further asserted that, “just because an Episcopal throne was available in many of the churches in which John preached at Constantinople and because this was the place from which a bishop was expected to deliver his sermon, it did not mean that he always observed the time-honoured custom. Indeed there is clear evidence to the contrary. Socrates tells us that, as bishop, he more often than not preached seated on the ambo out in the middle of the nave, where he could be better heard by the people...That there existed a tension between such pragmatic behaviour and the occasional necessity to assert his Episcopal authority by preaching from the traditional position is demonstrated by events on his return to the city after his first exile. The crowd insisted that he seat himself on the Episcopal throne as soon as he entered the city, declare from it his usual benediction and then deliver a homily...these actions were clearly considered a public statement that he had resumed his duties as the legitimate bishop of the city. Being seated, however, whether on the ambo or on his throne in the apse, seems usually to have been sufficient affirmation of his elevated status. This can be seen from Antioch, where all of the available evidence indicates that by contrast, as a presbyter, John stood while preaching from the ambo” (Mayer/ Allen 2000:26).

4.2.3. Managing transformation in a transition

In these times, a persecuted people were suddenly liberated to exercise their faith openly and protected by the state, and their message was redefined for masses instead of secret

gatherings. That is why Chrysostom stands out in the fourth century as a mouth-piece of change and development, as depicted in the following quotation:

“What was noteworthy in the fourth century was the scale on which these ideas about Christian definition could be propagated. The much larger audience that filled the new basilica-style Churches from the time of Constantine onwards opened the Christian message to the mass market. This meant that questions about Christian identity, which before had been confined to smaller, more exclusive groups, were now becoming more central to social life. The increased centrality of Christianity to the Roman society in turn made questions of religious identity more pertinent to Christian leaders than they had been. Precisely because Christians were losing their position as a persecuted minority, excluded from mainstream society, they had to work harder to define what it meant to be Christian” (Sandwell 2007:7).

The people who had been oppressed suddenly were emancipated and allowed to hold huge gatherings, instead of small clandestine meetings. This is an amazing change. John was also baffled by the laxity that began to show up among serious Christians so that he considered the hard times were better in instilling the necessary discipline. Whenever Christians are persecuted this seems to apply. “On the other hand, the attempt of Julian to destroy Christianity had served, by curious irony, to invigorate the faith. Deprived of imperial favour the Church was purged of many of the scandals of Constantinian times, while it also recovered something of the spirit with which it had resisted third century persecution” (Cochrane, 1977:293). This may refer to another time, but proves Chrysostom’s take that faith seems to thrive in persecution. Change is always difficult to manage, especially when people were oppressed and are suddenly liberated. The liberty is not always smooth sailing. The setbacks are to remind people of the situation they are coming from, and sometimes failure to appreciate that, makes new found the liberty a difficult thing and it is easy to mishandle it, resulting in laxity.

4.2.4. Education and training

“Stance is only one of many aspects of John’s life as a preacher. His advanced rhetorical training under Libanius and his years of spiritual and scriptural learning under Diodorus and Carterius contributed strongly to the content of his preaching and the characteristics

of his style. The influence of his years in the asketerion (the place where askesis is practised) of Diodore and Carterius are most clearly seen in his exegetical homilies. The literal interpretation of scripture generally favoured at this time in Antioch (as opposed to the allegorical method preferred in that other influential eastern city, Alexandria) shines through in the matter-of-fact historical comment, pragmatic theological debate and observations on techniques employed by Paul and the gospel writers. This preference for directness is characteristic of his preaching in general. The traces of John's rhetorical education can be seen in every aspect of his homilies' structure, content and delivery. Nowhere are they more evident than in the homilies delivered on special occasions" (Mayer and Allen 2000:26/27).

4.2.5. John's view on political power

It is important to bring in Chrysostom's views on the political power as it relates to the ecclesiastical authority. This understanding has a bearing on how to handle the earthly challenges to life as Christians whose conviction is that we are here temporarily and that, our permanent home being heaven. "This division of labor between political rule and divine law might suggest that the two spheres could exist side-by-side without coming into conflict, particularly in this most extreme form. However, this is not how Chrysostom envisaged the situation: the fact that divine laws came from God made them superior to secular law and we often see Chrysostom setting up a hierarchy of the two" (Ep. and 2 Cor. Hom.15.5 (PG 61.507)). As Stephens has argued, "for Chrysostom Christian leaders were superior to earthly ones precisely because they based their rule on divine laws that came directly from God. In sense, they were God's mouthpiece on earth. The contrast can easily be seen here, with Eusebius' model, in which it was the emperor himself who was God's representative on earth, whereas for Chrysostom Christian holy men, bishops and priests had this function. It should thus not be surprising that for Chrysostom where he stated that divine law should always take precedence over political rule and that it was according to divine law that people should live their lives, including the Christian emperors themselves. In this way, he again shows how emperors are lower in the hierarchy than Christian bishops. Chrysostom's ideal was not only that Christian rule be seen as superior to secular but that the secular rule should be submissive to

Christian rule. In the final instance, the emperor should thus submit to the bishop or priest” (Hom. In Oziam, Vidi dominum 4 (PG 56.126)). “This ideal hierarchy is given elaboration in Chrysostom’s account of the martyrdom of Saint Babylas and the events preceding it. Chrysostom’s Discourse on Blessed Babylas was written in approximately AD 378, before he became a priest. In it, he describes the life, death and works of the local martyr Babylas, who was believed to have been an earlier bishop of Antioch. Babylas’ first great deed was that he stood up to a (Christian) emperor who murdered the son of an allied king. After the murder, the emperor had gone to Babylas’ Church without showing any remorse, and in response Babylas had ejected him. Chrysostom praises Babylas for his courage in standing up to the ‘ruler of the great world’ and turns this praise into a statement about the relationship between priest and emperor: ‘thus the subordinate gave orders to the chief and the subject judged the ruler of all’ (De S. Bab Contra Jul. et Gent. 31 (PG. 50.541)). In so doing, Babylas showed that the one appointed to priesthood is a more responsible guardian of the earth and what transpires upon it than one who wears purple” (DE S.), (Sandwell 2001:127-128). Bab Contra Jul. et Gent. 5 (PG 50.547)

“From the time of Constantine’s adoption of the Christian God the question of the relationship between Church and state was one that Christians had to confront. Should the Church and Christian community, be subject to the authority and rule of the emperor and be part of the *politeia* of the Roman Empire? The archetypal formulation of a solution to this question is Eusebius of Caesarea’s notion of Christian *imperium* and of the emperor as God’s image or representative on earth. In this formulation, the emperor could ultimately be the leader of both the empire and the Church. And so, there is seen to be no real contradiction between being a Christian and being a citizen and subject of the empire...Chrysostom could reject secular rule as valid or relevant to Christians because heaven was their *politeia*; he, as other Christians had before him, used the metaphor of citizenship from an earthly one in an earthly *politeia* to citizenship in a heavenly *politeia*. Chrysostom thus constantly reminded his audience not to think about the present life but to refer themselves only to ‘future things’ and ‘love the kingdom’ (*Hom.de Stat.* 5.9 (PG 49.72).

The Christian had to accept that he was “a stranger and sojourner in this world and so

should not expect too much of the present world” (in *Ep.ad.Rom. Hom23* (PG 60.618)) and *In Ep.ad 2 Cor. Hom.16.5 PG .61.518*), (Sandwell 2007:125-126).

The question of transformation, development and healing of society has the bearing on the understanding of the concepts of *life here and now and life here-after*. The secular and the heavenly are the two sides of one coin. The transformer, developer and healer must have an understanding that as much as we are strangers here on earth, we have an assignment to accomplish before we pass on to the heavenly to be with the Lord forever. The Lord has given us the mandate to transform, develop and heal the earth for the better. In fact, the sovereignty of the Lord entails his *ruling here and now as well as hereafter*. The kingdom of the world has become the kingdom of our Lord and God.

“At times Chrysostom could express the view that human secular government was not evil in itself but was a necessary institution for human life (In *Ep.ad Rom. Hom 23*(PG 60.615) and *In Ep.ad I Cor. Hom. 34.7* (PG. 61.291). In his homilies on Romans 13.1, he states that it was not for the subversion of the commonwealth that Christ introduced his laws’ (In *Ep. Ad Rom. Hom. 23* (PG 60.615)). Secular power is not something evil and completely antithetical to the rule of God but is simply human rule on earth. This is especially the case when secular rulings have something in common with the divine rulings of Christianity” (Sandwell 2007.126). One needs to borrow from other authors as they write on politics and governance. In *The governing of man*, (1958), the American political scientist, Austin Ranney, “discusses the relationship between those who govern and those who are governed, between the ruler and the ruled. He argues that this relationship is central to political life. To some degree, this definition reflects political reality. All contemporary societies have governments. Some people are members of this government and take part in the process of governing, while there are others who are not part of it, and do not submit to its will and decisions, and constitute the governed or the ruled. In very simple societies such as ancient Athens, it was possible for citizens to participate in government. Today, the societies are too complex to allow for this. Consequently, some must govern while others must be content to be governed” (Nnoli,1986:3).

Nnoli argues this way about Austin's definition: "it does not tell us much about politics. It hides under the word 'govern'. The crucial question becomes 'what does it mean to govern? Is all governance politics? Both the president of a nation and the Archbishop of a church are involved in governing men (sic), the one in a state, the other in a church archdiocese. But are they both in politics? If so, how do we distinguish the affairs of the state from affairs of the church? In fact, in medieval Europe there was a great deal of confusion and conflict arising from the comments and claims of the pope and bishops on one hand and emperors, kings and princes on the other over who governed whom and in what area of life. This controversy is sometimes referred, to in the history of political philosophy as the conflict of the two swords, the temporal sword and the sacred sword" (Nnoli 1986:3). Nnoli continues to argue that "this definition takes us back to the epoch in the history of man (sic) when kings, princes, and noblemen were distinguished from the rest of society because they alone could participate in government. Of course, they occasionally employed some commoners in the process. Today, however, the situation has changed and perhaps even reversed. Aristocracy, nobility and kingship are now things of the past" (Nnoli, 1986: 3). Especially in the west they have replaced them with millionaires and billionaires who are revered for their money. In Africa, however, the royal houses are still very much part of tribal authority on tribal land.

In this Dissertation, the state, the Preacher and traditional rulers are all to work for transformation, development and healing of human society. This is a critical synergy in the reconstruction of rural society. The interdisciplinary, multifaceted approach is paramount in the building and developing of rural communities. The gap between the Preacher and rulers will lead only to delay in the uplifting of the masses. A liaison is not a compromise of the divine principles, which are non-negotiable. It is simply an adherence to the divine mandate that all are commanded to work for the progress of the earth as stewards of God. Rulers are ordained by God according to scripture and honour must be given to those to whom it is due. When good people rule, the nation is happy, but when bad people reign, the nation groans. It is a holistic approach to bring the gospel of change at the pedestal of hope and progress. The modern city attitude, of arrogance against the tribal authorities, only breeds antagonism which is not conducive to the fight

against underdevelopment and social maladies that are persistent in rural area where acrimony is capitalized on by those who are bent on derailing any semblance of progress and transformation.

4.2.6. John the community Preacher, Pastor and developer

“At Constantinople the range of philanthropic institutions for which evidence exists is broader. Timothy Miller argues at length that the Sampson xenon, an institution which was still operational in the tenth century, was established between 350 A.D and 360 A.D by a semi-Arian ascetic of the same name who worked under bishop Macedonius. This foundation cared for the sick and was traditionally located between the great church and St. Eirene. Miller highlights its contemporaneity with the orphanage (orphanotropheion) founded by Zotikos” (Miller 1990:104-13). “The historian Zozomen makes reference to poorhouses (ptocheia) founded under Mecedonius, of which the deacon Marathonius was director or epitropos (HE 4.20). Thus by the time John took up the reins as bishop of Constantinople in early 398 there already existed several church-run institutions for the care of the sick, the poor and the orphaned...Palladius mentions that Chrysostom himself transferred surplus expenditure from the budget of the bishop’s residence (episkopeion) to the hospital; and that he constructed further hospitals (nosokomeia), each of which he staffed with two presbyters and an unspecified number of doctors, cooks and other persons devoted to the ascetic life. In addition, in Acta apost.hom.45. John makes it clear that the Church at Constantinople administers a xenon or xenodocheion to provide care for poor travelers to the city who require accommodation” (Mayer and Allen 2000:48).

The life of John was a sacrificial one. He dedicated his life to the cause of the people’s progress, and his personal undertaking of building hospitals from the surplus budget of his office as bishop, is a remarkable stance for the transformation, development and therapeutic endeavours for people of his generation. The proficient gifted orator and Preacher shines out at critical moments as a care-giver and a Pastor. He lived out the homily he delivered about the power of healing by the word.

John Chrysostom, who is quoted by John Stott, ‘*In an exposition of Ephesians 6:13*’ (take the whole armour of God...), who voiced his conviction about the unique importance of preaching. “Like our human body,” he said, “the body of Christ is subjected to many diseases. Medicines, correct diet, suitable climate and adequate sleep all help to restore our physical health. But how shall Christ’s Body be healed? One only means and one way of cure has been given us...And that is the teaching of the word. This is the best instrument; this is the best diet and climate” (Stott, 1982:20).

John was not only an orator and Preacher but he also championed the cause of the poor and stranded travellers who needed a place of abode. His humanitarian inclination made him build hospitals and houses to accommodate the needy. The Preacher’s involvement in the transformation, development and healing of society cannot be separated from his divine calling. It only needs society to be made aware of the fact. The times of John, were times when Christianity was recovering from being a forbidden religion. John’s view of persecution was that it was beneficial, for it to be refined Christian faith as opposed to the laxity that began to show up in people after the legalizing of the Christian faith.

He, however, was not against development. His call for transformation and the care to be rendered to the poor and the sick was loud enough to echo through the centuries, even to our current one. Chrysostom still stands articulate though he is long gone. Although he is dead, he still speaks. He had a sound biblical theology, which accentuates *sola scriptura*. He taught regeneration, justification and sanctification and that the Christian is the salt, and light of the world. To be the salt one must stop the decay of society, and to be the light one must shine for all to see. The effectiveness of the believer and the Preacher is the very testimony of the transforming gospel of salvation. He contributed to the phenomenon understudy in his own diverse and significant ways.

4.2.7. John's Homily on Transformation

The homily, captured here is taken from Wenger (1970: 42), which is found in Mayer and Allen (2000). Wenger identified the homily, as having been delivered at Antioch on the Saturday following Easter. Van de Paverd (1991 290-1) further refines the date, arguing that the presence of the visiting clergy and the recent martyrs' festivals locate it on 12 April 391. "It highlights the changing character of a preacher's audience as it swelled temporarily due to the presence of visitors- in this case poor rural Syrian priests who are also monks and who have difficulty communicating with the Antiochenes because of their language. How John resolved the difficulty of preaching to an audience containing non-Greek speakers can only be imagined" (Mayer and Allen 2000 : 126).

Text

"Welcome and praise for those who have come from the surrounding countryside. On the theme: while all the just who have received perceptible promises set their eyes upon the imaginable instead of what they could perceive, we, on the contrary, who have received a promise of the imaginable, lust after what we can perceive; and one should hurry to the church both just before dawn and in the evening to offer prayers and make confessions; and on the newly baptized."

"Your excellent teachers have feasted you sufficiently in the preceding days and you've constantly enjoyed their spiritual encouragement, sharing richly in the blessing that comes from the remains of the holy martyrs. Come then, seeing that those who've flowed in to us from the country have rendered our there more splendid, let's furnish for them today an even richer spiritual table, one that's brimming with the generous love that they've displayed towards us...Let's overlook the fact that they have a way of speaking distinct from our own and instead let's learn in detail the wisdom of their life. Let's overlook the fact that they have a barbarous tongue; instead let's get to know their inner thought, and recognize that these men demonstrate in practice the philosophy that we make an effort to learn through discourse, and fulfil through their physical labours the law of the apostles which bids that our daily food be supplied by the work of our hands.

I mean that they've listened to blessed Paul, when he says: *'Let's not grow weary from working with our own hands'*(1 Cor. 4:12), and again: That *'these hands have served my*

need and those who are with me (Acts 20:34). And, by making an effort to fulfil these precepts through their own labours, they speak a language more splendid than words, and show through their actions that they too are worthy of the blessing proclaimed by Christ. For he says, *'blessed is the person who's practised and taught'* (cf. Matt.5:19).

The point is that, when teaching through deeds is given precedence, there is no longer any need for instruction through words. Indeed you could see each one of these men, at one moment standing next to the sacred bema and reading out of God's laws and teaching the people under their authority; at another busying themselves with tending the earth; at one time pulling the plough and carving furrows in the earth and sowing the seed and closing it over in the depths of the soil; while at another, with the plough of instruction in their hands, putting the germ of God's lessons into the hearts of their pupils.

...for not only has all extravagance been banished among them, but so too has every other lazy habit that's rife in the cities. They take only as much food as they need to stay alive and for rest of the time they exercise their mind in hymns and in constant prayers, and in this way imitate the angels' way of life...Therefore who wouldn't rightly call them blessed, because, although they have no experience of secular education, they've been educated in true wisdom and demonstrate that they've fulfilled through their labours that saying of the apostle: (1 Cor1:25).

For how won't you receive a clear demonstration of God's power, when you see this common person, who's of a rural background and knows no more than the details of farming and how to care for the land, taking no account of the present, but lifting his thoughts on the blessing stored up in heaven, and understanding how to be wise about those inexpressible blessings, and knowing precisely those truths which the philosophers who base their reputation on their beard and staff couldn't ever begin to imagine? Tell me, from what other source could they obtain such great wisdom about virtue and their ability to pay no attention to what they see at hand focusing on what isn't and can't be seen and is only to be hoped for? I mean that is faith when a person considers the blessings promised by God, even if they're not visible to the eyes of this body, more reliable than those that are visible and lie before our very eyes" (Mayer and Allen 2000:126-29), (Wenger1970: 247-51).

This homily of John was about the poor monks and the poor Christians who live simple lifestyles which agree with the law of God that man was formed to work with his /her hands to care for the earth. The developing and transforming of the world for the better was the main motivation for their labouring hands that was without greed, but shared selfless service. The whole purpose of man was to work and take care of the earth. The ethics of work was so strong among these rural monks that John commended them to be emulated. Striving for rural development is important to the preacher as homilies can and should enhance progress and better the lives of the masses.

4.2.8. John's contribution to Transformation

John Chrysostom was a bishop who had homiletic ability; he preached transformational, developmental and therapeutical messages in which he urged his listeners to be helpful to travellers and the sick. He built many homes and hospitals and went all out to promote development and healing. His pastoral abilities could not be questioned. His oratory abilities were often used to broker and resolve political disputes and avert conflict. John's pastoral care was seen by being where the people were and helping them to find the healing power of the gospel in a society where lack of transformation, underdevelopment and lack of healing always tried to show up; they availed themselves with humility. John Chrysostom, like his predecessors in the early Church, let his light shine in his own time and situation. "In another homily John accuses the audience of providing little opportunity for their slaves to learn Christian ethics, since, contrary to the audience's habit when attending the theatre or baths, they tend not to set out for church with a flock of slaves in attendance..." (Mayer and Allen, 2000:35). John spoke for the cause of the slaves and their being taught Christian ethics in a world which was pagan. He continues to advocate for the poor "on the question of the truly poor and socially disenfranchised" (Mayer and Allen, 2000:35). But, Peter Brown (1992) refers to their exclusion from participation in the activities and benefits of the demos (the people, populace or citizenry) Brown argues that "it was the bishops' championship of this class which empowered and increased the status of both the local bishop and the 'poor' of the city. Within this scenario one might expect that the poor who physically surrounded the Churches and were the focus of the welfare programs of the Church and the recipients of its

largesse, were also to be found within the church buildings at the time of synaxis and were among those who listened to the Preacher's message. Yet in this respect, it seems more likely that the audience within the church mirrored external society" (Brown 1992: 91ff). While it is impossible to state definitively that the exclusion of this class from synaxis was in fact the case, the evidence is suggestive of this conclusion. According to Mayer and Allen (2000), "John says that when the audience departs from church they see the poor standing on both sides of the entrance, an impression reinforced by information supplied in other homilies...It is almost certainly with this scenario in mind that John makes his final comments, that... the poor, disabled and beggars who so inspire his homily are to be found elsewhere in the market-place and streets and not within his audience. Rather, when John directly addresses the poor in his homilies it is not the genuinely poor to whom he directs his remarks, but those who think themselves poor when they compare their lifestyle with that of their friends and neighbors" (Mayer and Allen 2000:123). Despite Brown's skepticism and Mayer's inconclusiveness about John's homilies advocating for the poor in absentia, it is beyond reasonable doubt that John had the cause of the poor at heart. That's why he preached about them, to raise the community awareness, so that they should not turn a blind eye to their plight, whether in the audience or not.

It is such a transforming, developing and healing Preacher who champions the cause of the underdeveloped, poor, and disabled, who is needed in every generation. The gospel Preacher is like civilization that has shown from its inception that transformation, development and healing are the Preacher's terrain, contrary to some thought patterns that divorce the Preacher from the crucible of events. When John returned from exile, the community was willing to bestow on him his bishopric authority by insisting that he preached from his rightful place.

4.2.9. Summary

In this study, it must be noted that only a homily or two have been captured from this father of the church whose output was so prolific. "John's life, his experience as a preacher and his involvement in the pastoral care offered by the Nicene Christian church

in the cities of Constantinople and Antioch in his time... John and his parishioners lived and worked, and within interaction between them of a homilectical and pastoral nature”

(Mayerand Allen, 2000:vii). His care for the poor, the orphans, the disabled and the sick stands out as he built hospitals and houses for travellers and the homeless. His contribution to transformation, development and healing of human society was profound and is to be emulated in the rural environs as the preacher can be at the centre of the phenomenon.

4.3. A brief history of Martyn Lloyd-Jones (1899-1981)

Martyn Lloyd-Jones was born 20 December, 1899 in Cardiff, South Wales. He was the middle son of three. In 1906 he moved to Liangeitho, near Cardiganshire, now Dyfed. In 1911, he entered Tregaron County School. In 1914, the Lloyd-Jones’ family moved to London and settled at 7, Regency Street, Westminster.

In 1916, he started as a medical student at St. Bartholomew’s Hospital. Mrs. Lloyd- Jones commenced her studies the same day but at University College in London. In 1921, he took his Membership of the Royal College of Surgeons (M.R.C.S.) and Licentiate of the Royal College of Physicians (L.R.C.P.) degrees in July, followed by his *Medicinae Baccalaureus*, Bachelor of Medicine (M.B.) and Bachelor of Science (B.S.) degrees in October. In the same year, he became Horder’s Junior House Physician. In 1925, he became Member of the Royal College of Physicians (M.R.C.P.), with a successful career in medicine apparently ahead of him. In 1926 on 11 November he preached his first sermon in Wales at Newport in what was formerly Monmouthshire, now Gwent. On 28th November, he preached his first sermon at Bethlehem Forward Movement (Sandfields), Aberavon, SouthWales; on 20th December he was officially offered the pastorate at Sandfields. And in December, 1938, he accepted Dr Campbell Morgan’s offer to share the pulpit at Westminster. The following year, he became full time Pastor at Westminster Chapel, a position he held until retirement in 1968. He died in 1981 (Peters, 1986:6-7). “Martyn Lloyd Jones was primarily devoted to preaching- not teaching or ministering,

not pastoring or shepherding, but preaching, because that is what he was *par excellence*: a Preacher. He was often referred to as ‘the Prince of Preachers’ ” (Peters, 1986:47).

4.3.1. Martyn’s views on the Preacher and preaching

In his own personal words and as a man who moved London with his evangelical homilies with a transformational emphasis, the following is how he described preaching:

‘Preaching is theology coming through a man who is on fire’. He saw the chief end of preaching as giving men and women a sense of God and His presence. He adds this personal postscript:

“As I have said already, during this last year I have been ill, and so have had the opportunity, and the privilege, of listening to others, instead of preaching myself. As I have listened in physical weakness this is the thing I have looked for and longed for and desired. I can forgive a man (sic) for a bad homily, I can forgive the preacher almost anything if he gives me a sense of God, if he gives me something for my soul, if he gives me the sense that, though he is inadequate himself, he is handling something which is very great and very glorious, if he gives me some dim glimpse of the majesty and the glory of God, the love of Christ my Saviour, and the magnificence of the Gospel. If he does that I’m his debtor, and I am profoundly grateful to him...The Preacher does not seek for truth in the pulpit; he is there because he has found it” (Peters 1986:49). The Preacher in the context of the three Venda churches is constrained to preach homilies that bring hope and the glimpse of the presence of the glory of God, for God is among his people. In the quest for transforming, developing and healing in the rural, peri-urban and urban centres, the preacher holds the key which unlocks the latent potential of a people regardless of their contextual challenges. *“If my people, who are called by name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and forgive their sin and heal their land” (2 Chronicles 7:14).*

Logan (1986: 1) has quoted Packer who says this on preaching: “by their questions you shall know them. Honest questions reveal what ignorance, doubt, fears, uncertainties, prejudices, and preconceptions lie within the questioner’s mind. ‘Why preach’ on which I have been asked to write, to be an honest question, expressing honest uncertainty as to

whether there is a viable rationale for pulpit work in our time.” The key perspective in this dissertation, hinges on the role of the Preacher and why preaching is important on the subject of transformation, development and healing of human society. In an attempt to deal with this question it is apparent that the removal of above--mentioned vices can unblock a lot of hindrances to transformation, development and healing in rural areas.

“In the following pages I shall magnify and glorify the preaching ministry, not because I have been asked to (though indeed I have), nor because, as a spokesman for the Reformed heritage, I think I ought to...,but because preaching is of the very essence of the corporate phenomenon called Christianity as I understand it. By that I mean that Christianity, on earth as in heaven, is (John 1:4) fellowship with the Father and with His Son Jesus Christ, and the preaching of God’s Word in the power of God’s Spirit is the activity that (Isaiah 64:1 and John 14:21-23) brings the Father and the Son down from heaven to dwell with men. For several months during 1948 and 1949, I sat under the Sunday evening ministry of the late Jones. It seems to me in retrospect that all I have ever known about preaching was given me in those days, though I could not then have put it into words as I can now. What I received then still shows me what to look and hope and pray for in listening, and what to aim at and pray for in my own preaching. And though I have read and heard much since those days, I cannot think of anything I perceive about preaching now that did not at least begin to become clear to me at that time. When I say, as frequently I catch myself doing, that preaching is caught more than taught, it is partly of my own discoveries during that period that I am thinking.

I do not, of course, mean that I regard Jones as the only preacher I ever heard do it right; over the past generation I have been privileged to hear many other real Preachers really preaching. I am only saying that it was Jones’s ministry that under God gave me my standards in this matter. and standards are needed, for not all preaching is good preaching by any means...Nonetheless, having observed how preaching is conceived in Scripture, and having experienced preaching of a very high order, I continue to believe in preaching and to maintain that there is no substitute for it, and no power or stature or sustained vision or close fellowship with God in the church without it. Also, I constantly maintain

that if today's quest for renewal is not,...a quest for true preaching,"(Packer, 1986:1-3), (Logan, 1986:1-3).

In rural South Africa, true preaching can effectively transform, develop and heal Venda with regard to bringing a progressive and better life for all. The rural village preacher need not feel guilty when working for transformation, development and healing. The Bible teaches that humans are not permanently here on earth and that they are just passing by. "And they admitted that they were aliens and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country- a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them" (Hebrews 11:13-16). But it also teaches that humans were given responsibility to take care of God's land and work it. "The Lord God took the man and put him in the Garden of Eden to work it and take care of it" (Genesis 2:15). To work and develop it for the glory of God is a divine injunction. This entails that the preacher, from his perspective, needs to employ his homilies to bring about a change that liberates and heals his hearers.

4.3.2.The view of Martyn on Christian education and preaching

Peters had this to say about Martyn Lloyd-Jones and his views on preaching: "His authority was not only apparent when expounding the great doctrines of the Christian faith, but also when defending it against liberals and detractors. This apologetic element is implicit in all true preaching and Jones never shirked the duty of defending the faith when it was attacked by the so-called 'Higher Critics' or by those who wished to water down scriptures, or by those who propounded wrong or unbalanced teaching."

The following is an example as he deals with the ideas of Eliot and Middleton Murray: "they advocate a religious society and a Christian education—or what they call such—simply because they have found all else to fail, and because they think that this is more likely to be successful. But they fail to realize that before you can have a Christian Society and Christian education, you must first of all have Christians. No education or

culture, no mode of training, will ever produce Christians and the corresponding morality. To do that, we must come face to face with God and see our sin and helpless plight; we must know something about the wrath of God, and repent before Him and then receive His gracious offer of salvation in Jesus Christ His Son, but this is not mentioned. Men (sic) ever desire the benefits of Christianity without paying the price” (Peters,1986:50-51).

The moral integrity of the Preacher is in the preaching of the life--changing gospel, which is the basis of true moral integrity which is critical to bring transformation that is lasting, development which is sustainable and a healing which is wholesome. Martyn Lloyd-Jones knew that there was a sacrificial price to pay for preaching a revolutionizing gospel. The Venda churches need to utilize the gospel power imperative in order bring about transforming, developing and healing. The Preachers need to develop a holistic preaching culture which includes all the facets and spheres of human life, as the Lord Jesus did. He helped the whole person.

Of course, this authoritative preaching gripped the minds of Jesus’ hearers, for as Wood explains in Jones’ case: “His style was that of sharp clinical diagnosis, analyzing the worldly view, showing its futility in dealing with the power and persistence of evil, and contrasting the Christian view, its logic, its realism and its power. He had the ability to clothe his clinical analysis with vivid and gripping language, so that it stayed in mind. He could be scathing about the follies of the world and give a contrasting vision of the wisdom and power of God in a way which brought strong reaction from his audience. People would walk out, determined never to come again; yet, despite themselves, they would be back in the pew the next Sunday until, no longer able to resist the message, they became Christians. Never could it be said that his preaching depended upon frills or entertainment, gimmicks, up-to-date illustrations, or ‘relevant’ discussions of the burning issues of the day; what he sought to declare was ‘the whole counsel of God” (Peters 1986: 49).

Jones was a Preacher who had transformation, development and the healing of society at heart. Peters continues to quote Wood on Jones’s kind of preaching: “It was preaching soaked in the word of God, and it dealt with the whole person. This last point is worth

stressing, because although he did not major in contemporary events, his preaching had considerable impact in the society. He saw- and consistently taught- that for salvation to be worthwhile it must affect and control a person's mind, reason, heart and emotions. It was, he held, something radically life-transforming. He wanted the person's response to the whole life (not merely isolated parts of it) to be thoroughly Christian, thoroughly biblical" (Peters 1986:49).

The truth that the Christians in the rural communities must preach is the liberating truth that empowers people to transform from a condition of abject poverty to life empowered by Christ Jesus who fed the hungry multitudes. Also, to transform and develop their thinking so that they do not accept the status quo as the will of God and therefore do nothing about their plight. Some Preachers in Venda need to revisit their homiletics notes to update and upgrade their technique and art of preaching. Preaching is already a difficult art as no person, learned or not learned, can claim a monopoly on preaching, as is the case with any human activity that involves divine inspiration. This does not imply that the gospel is not being preached, but there is a need to preach holistically covering *the here after* and *the here and now*.

Some preachers claim that, they need no human teacher and the spirit will teach them. The spirit that rejects the acquiring of proper homiletics is in danger of abusing the pulpit of which transformation, development and healing are the sole purpose. There are churches that are against training of their Preachers or Pastors, saying the Spirit will give their Pastors utterance and they need no human teacher. This is very prevalent in this part of the world. In this day and age the preacher should be knowledgeable enough to adhere to the admonition of James "Not many should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly" (James 3:1). A balanced holistic approach to homilies will be catalytic to the enrichment of the phenomenon in question. The rural plight lies in the hands of these village Preachers who have been mandated by God to *take care of the flock* and *take care of the earth and work it*. They have the key to unlock the potential, to unleash the creative transformation, developing

and healing thrust in situations where maladies appear to be surmounting the progressive therapeutic ethos.

“The work of preaching is the highest and the greatest and most glorious calling to which anyone can ever be called” (Peters 1986:9). This calling must be held by Preachers in high esteem as to despise the pulpit is to revolt against Jesus Christ and His life saving, transforming gospel.

“Martyn Lloyd Jones went on to state his belief that, ‘the most urgent need in the Christian Church today is true preaching; and as it is the greatest and most urgent need in the Church it is obviously the greatest need of the world also’” (Peters 1986:9). Jones states that ‘true preaching is most urgent and greatest need in our world’. The trends for transformation, development and healing of society can only beset by true preaching.

The key phrase in this forthright statement is, of course, “true preaching”. “To Jones this was expository preaching, which is concerned to expound the Word of God and not merely topical issues and intended to suit the popular palate and conditions prevailing at the moment” (Peters, 1986:47). Holistic preaching is expository in nature; it covers all aspects of the richness of life as it is self applicative. We need to relate the following key tenets to true preaching. The transforming and developing gospel has to borrow from Jones in the way he subjected his facts and tenets of preaching to the homiletic aspect of his style and approach. Even in the Venda context, these attributes need to be engaged into its rural preaching, which will ensure the desired transformative, developmental and therapeutic thrust.

4.3.3. Martyn’s Tenets of Preaching

4.3.3.1. Some tenets of his preaching which come out distinctly and are worth tabulating (cf. Elliott 2000), namely;

- **Authoritative preaching:** “It was positive and certain, confident and assured. It had a rocklike quality, utterly dogmatic and assertive. Alongside this quality was its fearlessness and its declarative nature. It had a convincing and convicting quality, and this authority was certainly an important factor for the people who

crowded Westminster Chapel” (Peters 1986:49-50). Jones’ about authoritative preaching is attested by Swears when She quotes the Bible, “Now when Jesus had finished saying these things, the crowds were astounded at his teaching, for he taught them as one having authority, and not as their scribes”(Matthew 7:28-29). “Men and women who are preaching as now...are some considerable distance removed from this awe-filled response to Jesus’ preaching, just as we are also removed from the response of people to the early Puritan Preachers like Jonathan Edwards (and others), whose homilies were the voice of authority”...(Swears, 2000:51).

Max Weber’s classic distinction between power and authority; and this provides a good starting point. Weber describes “power as coercive and authority as requiring the consent of those over whom it is exercised. Authority then is the capacity to have one’s advice and insight taken seriously. Power, in contrast, is the capacity to decide what happens. Given these definitions, preaching is much more about exercising authority than about exercising power” (2000:51). Logan Samuel agrees and accentuates this fact by saying that, “Preaching that does not display divine authority, both in its content and manner, is not the substance, but only the shadow of the real thing. The authority of preaching flows from the transparency of the Preacher’s relation to the Bible and to the three Persons who are one God whose word the Bible is” (Logan 1986:11-12). The transformational, developmental and therapeutic Preacher needs such an authority to promote the ethos and speed the process of the phenomenon under study.

- **Biblical preaching**

Keck (1978:106), says that ‘Biblical preaching will be renewed when the two elements of the word “biblical” are given their due –that is, preaching is truly biblical when (a) the Bible governs the content of the sermon and when (b) the function of the homily is analogous to that of the text.’ And Colin E. Gunton (2001:8) agrees with Keck by stating that preaching biblically means “not to escape into generalities about God and the world, but to be attentive to the

particularities of the texts because God’s universal truth is inscribed in them as a truth that through the Spirit is meant to become alive again in our particular circumstances.” Never could it be said that Jones’ preaching depended upon frills or entertainment, gimmicks, up-to-date illustrations, or ‘relevant’ discussion of the burning issues of the day; what he sought to declare was ‘the whole counsel of God’ and is preaching soaked in the word of God, and it dealt with the whole person...

The Bible claims to be the word of God- the word of God about Himself, the word of God about man, the word of God about the world and the word of God as to how the world can be put right. That is the whole case of the Bible. It claims that it has a unique teaching with respect to the problem of man (sic). ... “The Bible says that man fell from God, that he sinned against God, and that as the result of so doing he is a state of sin. It says that man, the whole world, has been in that condition ever since the fall, and that this is the most important and the most significant thing about man that we can ever learn and understand. In view of this, the Bible says that the whole story of man from that first beginning has always been the same” (Peters 1986:52-53). The transforming, developing and healing gospel has to be scripture centered. A word centered Preacher will transform and develop and heal the people that hear him/her Sunday after Sunday.

- **Analytical preaching**

“As a medical physician Jones had insisted on the value of correct and perspective diagnosis, and he brought to his preaching the same insistence on the absolute necessity of a searching analysis of the soul’s need. To this end, all his learning and all the resources of his heart and mind were brought to bear. His preaching had pellucid clarity” (Peters, 1986:55-56). When the word is analyzed it becomes easier to apply it into the lives of the hearers.

- **Persuasive preaching**

“It was never his custom therefore to make ‘altar calls’. Instead, he believed that the persuasiveness of his preaching was implicit- and cumulative- as the exegesis unfolded and progressed. Put another way, the total effect of argument, illustrations from the Bible,

the logical outworking of the great doctrines of Christianity, and his sheer delight in the glorious gospel’, constituted an appeal in themselves” (Peters 1986:59). The persuasive Preacher will effect the needed change, progress and mindset shift and therapeutic ethos in his environs.

- **Practical preaching**

Jones’ constant aim was to bring men and women to God and then to maturity in Christ’. He promoted practical holiness by helping Christians to grow in the knowledge of the Lord Jesus Christ’, to understand truth and then to apply it in their daily lives...But unlike many other evangelicals, he did not advocate that a Christian should not vote, because he considered it the Christian’s duty to play his or her role as an individual in society; though he was adamant that it was not the church’s role to intervene in social, economic and political matters. But as citizens, Christians could have an indirect influence as salt in society” (Peters,1986:61). The Preacher and the Christians have a divine obligation to transform, develop and heal society. Otherwise, society will decay and no restraint will be exercised in the world. The therapeutic influence of the gospel of Jesus Christ has the power to reclaim the mandate of *working it* and *taking care of the earth*.

- **Systematic preaching**

“Although sermons are notoriously un-publishable today, all the volumes in these series sell well throughout the English speaking world, showing that there is a real demand for reasoned, analytical and applied bible exposition” (Peters, 1986:62). The transforming, developing and healing gospel should be a systematic preaching, making it easy for the hearers to follow, thus implementing the valuable lessons.

- **Spirit filled preaching**

“Jones preaching had the unction and the anointing of the Holy Spirit is self-evident;... it was the ‘demonstration of the Spirit and of power’. Peters (1986:63) defined the Holy Spirit anointing like this:

“It is the Holy Spirit falling upon the preacher in a special manner. It is an access of power. It is God giving power and enabling, through the Spirit, to the preacher in order that he may do this work in a manner that lifts it up beyond the efforts and endeavors of

man to a position in which the preacher is being used by the Spirit and becomes the channel through whom the Spirit works. Although the preacher may be small and feeble man, if he's filled with the Spirit there is a power in him that can bring men and women to conviction of sin, can open their eyes to see their darkness and their lost estate, and can give them faith and capacity to believe". All the transformers, developers and healers of the community were people who were moved by God's Spirit. It is for this reason that the above attributes of preaching learnt from the evangelical reformed Preacher Martyn Lloyd-Jones remain valid to be emulated even by the rural village Preachers, who are moved and full of the phenomenon under research.

These attributes of his preaching are definitely related to transformation, development and healing of human society. His contribution to the phenomenon touched the nerve centre of change and development, and was therapeutic in impacting the society of his day; and the Preacher of our time need to effectively align with the above attributes in order to help modern. This preacher also excelled in using the exegetical method of preaching allowing the text of scripture to unfold by scripture and ultimately, bringing out, in depth, the hidden treasures. When scripture interprets scripture, then the *sola scriptura* principle of the reformation is reaffirmed. "The infallible rule of interpretation of scripture is the scripture itself; and therefore, when there is a question about the true and full sense of any scripture, it must be searched and known by other passages that speak more clearly" (Westminster Confession 1.9), (cf Logan,1986:248).

Now, we have show cased that the effective preaching of the gospel, has contributed in the regeneration, justification and sanctification to impact humans in a holistic sense bringing transformation, development and healing of human society. The Preachers of the gospel in rural Venda can learn that their calling to the pulpit is very demanding and that as much as the spiritual is paramount,the other aspects of the gospel must be addressed, as human are total beings. A deliberate onslaught undertaking must be undertaken to put an end to all human situations that breed underdevelopment and its off-shoots of poverty. Let the gospel from these rural pulpits bring emancipation of the whole being and his environs. A message of transformational development and societal healing can override

the inadequacies of the parishioners' circumstances, and empower Christians to live a holistic meaningful life that embraces life in its fullness. Rural Africa is searching for the meaning of life; hope which transforms, develops and heals society, is concepts that can unleash and release the hidden potential of such communities.

4.3.4. Martyn's Conversion

“Martyn Lloyd Jones was a man of God. His own testimony, ‘Why I am a Christian’, concentrates on the activity of God the Father, Son and Holy Spirit in his life:

I am a Christian solely and entirely because of the grace of God and not because of anything that I have thought or said or done. It was He who by His Holy Spirit quickened me and awakened me to the realization of certain profound and vital truths taught in the Bible. He brought me to know that I was dead in trespasses and sins, a slave to the world, and the flesh, and the devil, that in me dwelleth no good thing, and that I was under the wrath of God and heading for eternal punishment...Moreover, He created in me a new nature and made me a new man. He adopted me into His family as one of His sons, and showed me that I was a joint heir with Christ of a glorious inheritance in heaven. By the grace of God I am what I am, ‘*Soli Deo Gloria*’”(Peters 1986:119/120). It remains an enigma that he was never a seminary graduate but he was so fathomed about these theological issues in great depth. This can probably be credited to his much reading, his training as a physician and above all the grace of God.

4.3.5. Martyn's Homily on Transformation.

My training in medicine and surgery are always with me. I look at a text, diagnose the condition and decide where I am to make the first incision. I cut deep through the layers of the tissue until I reach the heart of the problem. I deal with it and then rebuild and sew up (Peters, 1986:64).

New Creatures' 2Corinthians 5:17 (Peter 1986:65-67)

Delivered at Send Evangelical Church, 27 May 1975.

A: Opening remarks

Martyn Lloyd-Jones comments on the Pauline method when providing a definition of what it means to be a Christian. He describes it as the most important consideration in the world: it applies to both time and eternity.

B: Radical change

Jones emphasizes the radical nature of the change when a person becomes a Christian. The difference between a Christian and a non-Christian is as profound a change as it is possible to imagine. It is not something superficial, something added on, an addendum, a varnish: it is something revolutionary. Illustrations of this theme are then given:

John 3:3: 'born again': regeneration;

2Corinthians 5: 17: 'new creatures';

2 Corinthians 4:6: 'light of the knowledge of the glory of God'.

C: The greatest change of all

Then he concentrates on the greatest change of all that occurs in a man when he becomes a Christian, which is: in his thinking and understanding. The Christian has a totally new way of looking at everything: it's not merely a question of imbibing new ideas. Illustrations of this are taken from 1 Corinthians 2:14ff., Romans 12:12, and Ephesians 4:23.

Jones, then, shows that the Christian has an entirely new conception of himself, and this is also demonstrated with particular reference to;

a) *The life of Paul*

See Philipians 3:4-9, Romans 7:24, and 1 Timothy 1:15.

b) *The experience of Charles Wesley*

I am all unrighteous', and 'False and full of sin I am'- such a man despairs of himself, but has complete acceptance 'in' Him.

c) *The Lord Jesus Christ*

Many people view him as just a man, but he is in reality he is the Christ, the Lord of Lords.

d) *Reconciliation*

Only Jesus Christ can reconcile guilty, sinful man to God.

e) *Life in the world*

Shown from 2 Corinthians 5:2. Because of his own internal happiness the Christian is burdened for the world, and he walks through it by faith, trying to persuade men to move away from their lostness. The Christian is thus a journeyman, a stranger and a pilgrim in this world, and seeks for the glory that is to come (2 Cor. 4:17-18).

We can sum up Jones' homily significance by saying that "in his homilies we observe the pastor who preached Christ, the shepherd who fed God's flock, the teacher who expounded the word of life, the watchman who gave warnings, and the evangelist who persuaded men to believe. Put another way, his homilies fulfilled a famous nineteenth-century dictum: the power of the minister is in his living relationship with God and his capacity to act as a connecting link between God and the human soul. It is God in the soul which is the secret of true pulpit power" (Peters 1986:67). This pulpit power was the thing which made his ministry unique and effective and to be well understood among his hearers.

"There is a tendency of some people to think of him just as a preacher. But this is an unbalanced and inadequate explanation of his ministry which, in a very real sense, was pastorally oriented. In South Wales, for example, he lived in a radically different community from that of London and the Westminster Chapel, and he was frequently called upon to deal with a range of social, economic, political and medical problems" (Peters, 1986: 67-68). The diversity of his audience attests to his communication skills.

"The people who flocked to hear him came from all denominations: Presbyterians, Baptists, Plymouth Brethren, Church of Wales, Methodists, thus amply proving the point that true preaching of the gospel transcends mere denominational barriers and taboos" (Peters 1986:69).

4.3.6. Martyn's contribution to Transformation.

Martyn Lloyd-Jones was a persuasive, authoritative, biblical, analytical, Holy Spirit filled, systematic and practical Preacher. He never made altar calls or invitations but allowed the word to call the sinner to his vestry for counselling. Many who came to hear

him, unsure of their Christianity, became sure of their commitment through his homilies. He believed that “the gospel is the solution to man’s desperate plight, his lostness, his depravity in sin... he was proud of the gospel because it is God’s way of salvation, because it works, and because it works for everyone” (Peters, 1986:123). He never travelled widely, but his writing and influence as a Preacher has been felt worldwide. He had 42 years of ministry in the pulpit (30 of those at Westminster alone) and spent 13 years after retirement writing books and lecturing in a seminary. He preached a liberating gospel, so that many from all walks of life, including policy makers and politicians, some from across the ocean, came to hear him.

“Westminster Chapel was not just a preaching center for Sunday commuters. It did provide an opportunity for many, who as students and young business people found themselves near enough to ...avail themselves of his preaching, but it was also a *family* chapel” (Peters,1986:107). He also preached during war-time and gave many people hope from the gospel in those desperate times. He was an outstanding physician, who turned Preacher, and he preached transformation, through regeneration, sanctification and the development of society, He also touched those who had the capacity to develop communities and allowed his diagnostic and therapeutic touch to impact them individually and permeate society at large. The changing of society without a godly bearing yields a spiritually and morally bankrupt nation, which is like having a soul-less people.

4.3.7. The Reformed tenets that come from the reformation are;

1. *Sola Scriptura /only scripture*
2. *Sola Christus/ only Christ*
3. *Sola Fide /only Faith*
4. *Sola Gracia/ Only Grace*
5. *Soli Dei Gloria/ Only to the Glory of God.*

A preacher can stand on these tenets and be relevant and affirm faith in preaching a holistic gospel that empowers and,inspires the hearers to be doers of the word. They are applicable to all situations, and are a guide to staying biblically and theologically sound. The homily is basically to be centred on Scripture, teaching the Christo-

centric message that affirms faith, realizing one is saved by grace and all we do must be to the glory of God. When we work for transformation, development and healing we do it for His glory.

4.3.8. Summary

Martyn Lloyd-Jones was a preacher, pastor and an intellectual who was on fire with the living gospel. He contributed much from the pulpit to cause his hearers to grow. It is not always easy to summarize a figure of this magnitude. He touched people broadly and effectively, changing lives for Jesus. The transformative flare always accompanied his homilies. To this day books and tapes of his homilies have been preserved. He was used of God through his homilies and impacted the society of his day effectively and progressively. For forty years, he preached the gospel in the critical centre of Westminster chapel. After along ministry, he ended by saying, *Soli Deo Gloria, Glory to GOD.*

4.4. A brief history of Billy Graham

4.4.1. Billy's Family background

Lowe (1999) narrates that, "Both of Billy Graham's grandfathers, Crook Graham and Ben Coffey, descendants of Scottish Calvinist immigrants, fought for the confederacy in the civil war and were wounded. When he came home from the war with a bullet in his shank, Crook Graham had a powerful hankering for raw, white whiskey. He spent most of his life haphazardly running his farm, drinking, or recovering from a hangover. In the meantime, he fathered 11 children, including Franklin, Billy's father. One family member noted that 'What Frank did most while his daddy was still alive was just sort of generally stay out of his way.'

Ben Coffey, married and had a number of daughters. One of those daughters carried the name of the son he wanted, Morrow. A Dairy farmer, Franklin Graham, courted Morrow Coffey for six years. When the bride and groom left on their five day honeymoon,

Morrow carefully tucked a bible into her suitcase, I just wouldn't have felt like a clean person without my Bible with me. Two years, later on November 7, in 1918 at Park Road, Charlotte, North Carolina on a farm, Billy Franklin Graham was born. Billy would revere and love his mother all of her life. "Yeah," said Billy's brother Melvin, 'Billy was always the sweet one with Mother, but she used to whip me about every time she was awake.' Yet Melvin and Billy were close. In 1975, Melvin was to undergo brain surgery. Before he was taken into the operating room, Billy leaned over him and said, his eyes dampening, 'Melvin-I just want you to know. I love you.'

Billy's relationship with his father was always prickly, though. Franklin Graham, called Frank, was described thus by an acquaintance: there just wasn't a whole lot of levity in him. He was a tight old Scotsman, actually, dry and proper as a persimmon. Grady Wilson, who later became one of Billy's closest associates, noted, Mr. Graham's word was his bond, but he was awful astute too. He was right astute, for instance, on that water-line business- he somehow managed to persuade the city to run a water line out to his place, and then he turned around and charged everybody along it about a hundred dollars to tap in.

Yet Frank Graham's education was limited: 'my father never knew much about geography. When I decided to go to Korea to spend Christmas with the troops, he asked me where Korea was.' Though they always were Christians, it wasn't until Graham's parents lost all their savings in the bank failures of the Great Depression that religion became central to their lives. Before that, according to a friend, He Frank and Morrow were just nominal church-goers, but the bank thing, that's when they really began to lay hold of deeper spiritual truths."

The honesty of the narrators of the life story of Billy Graham motivates the reader to incline the whole transformation, development and healing of society to a point that the saving gospel is brewed in ordinary people's lives. Therefore it is an issue that can happen in rural areas, peri urban and urban centers. The heart of passion for souls began with a personal encounter with the life changer himself, Jesus Christ. Here is how it happened according to Jeannette Lowe" (Lowe, 1999:5ff)

4.4.2. Billy's Conversion

“Billy’s conversion happened when Billy Graham was 16 years old, a famous preacher named Mordecai Ham conducted an evangelistic campaign in Charlotte. Descended from eight generations of Baptist Preachers, Ham knew from childhood what he was meant to do. ‘From the time I was eight years old,’ Ham explained, ‘I never thought of myself as anything but a Christian. At nine I had definite convictions that the lord wanted me to preach.’

The plain-spoken Ham aimed his admonitions directly at the people that he believed to be sinners, especially those who drank, manufactured, or sold alcohol. He was a relentless supporter of prohibition and many of his crusades were directed at whiskey moonshiners. The moonshiners often tried to disrupt his crusades, and sometimes became violent, but Ham was undeterred. Mordecai Ham’s first words at his November 1934 fall crusade in Charlotte were:

‘There’s a great sinner in this place tonight’. ‘Billy thought, mother has him about me.’ More than 2000 people attended Ham’s service, a large crowd than Graham had ever seen. The young man listened, spellbound: The fascination of an old-fashioned revival is hard to explain to anybody who experienced one... as I listened, I began to have thoughts I had never known before, something began to speak to my heart, on my way I was quiet and thoughtful. Next night, all my father’s mules and horses could not have kept me away from the meeting.

That next night Graham did not respond to the altar call, and in an attempt to avoid Ham’s pointed finger, he joined the choir. By sitting behind Ham, Graham thought the evangelist’s magnetism might not be as strong.

Graham’s move to the choir proved futile. The choir sang ‘Just as I am’, then switched to ‘Almost Persuaded.’ The soulful hymns worked their magic and Billy could no longer resist Ham’s altar call. I remember that I felt very little emotion. I had a deep sense of peace and joy, but I shed no tears and I was not at all certain what was happening. In fact when I saw that others had tears in their eyes, I felt like a hypocrite, and this disturbed me. That simple repentance and open commitment to Jesus Christ changed my life.

Graham says that his conversion was part of a complex internal process: *‘I willed to seek Christ... it was partly intellect, partly emotion, but primarily.’*”(Lowe, 1999:5-11), (Italics mine).

Lamb and Bryant (1999:16) reminds us, however, that conversion has also had its critics. They argue that some critics have seen “Christian evangelical conversion experiences as bogus and fleeting emotional experiences that have little lasting impact on people. The critic looks, for example, at the Billy Graham ‘Crusade for Christ’ events as manipulated events, orchestrated by his effective preaching and the music, that lead the one who comes forward at the ‘altar call’...But the next day, the moment has passed and the ‘convert’ quickly returns to his pre-conversion life.”But, E. Stanley Jones who spent many years in India, as a missionary to the Hindus and Muslims studying the conversion experience; and this is what he says on ‘conversion’: “Conversion is a gift and an achievement. It is the act of a moment and the work of a lifetime. You cannot attain salvation by discipline-it is the gift of God. But you cannot retain it without discipline” (Bryant,1990:301).

In rural areas, there are many people who desire transformation, development and healing of many chronic maladies that bedevil these rural communities. The cure in individual change of heart can lead to change of society and in their local communities. In almost all Billy’s homilies, the undergirding principle was the transformation through the change of an individual’s heart leads to the immediate vicinity, the broader and global change. It appears that the majority of rural transformation and development workers are challenged with an enormous lack of change that leads to chronic under development which lacks healing to ensure restoration and normality of the society. The challenge is that in most cases, it is debilitating, paralyzing and make the whole task of working for change an overwhelmingly difficult. The important cure-being the saving gospel which changes a person and him/her- subsequently becomes a change bringer. Billy Graham continues to narrate some of the profound transformation stories that happened during his Gospel errands especially in Los Angeles California in his autobiography (1997) entitled, *“Just As I am”*, but before then, he shows how the preacher is an evangelist. The good news

through a vessel has to have a bearing on the transformation, development and healing of human society.

4.4.3. The Role of the evangelist Preacher

In his biography, he adds a few words about his calling as an evangelist. “The word ‘evangelist’ comes from a Greek word meaning, “one who announces Good News.” Its verb form occurs over fifty times in the Greek New Testament. An evangelist, then, is like a newscaster on television or a journalist writing for a newspaper or magazine—except that the evangelist’s mission is to tell the good news of the Gospel. (The word ‘Gospel’ actually means “Good News”).

In the Bible, an evangelist is a person who is sent by God to announce the Gospel, the Good News; and he or she has a spiritual gift that has never been withdrawn from the church. Methods differ, but the central truth remains: an evangelist is a person who has been called and is especially equipped by God to declare the Good News to those who have not yet accepted it, with the goal of challenging them to turn to Christ in repentance and faith and to follow Him in obedience to His will. The evangelist is not called to do everything in the church or in the world that God wants done. On the contrary, the calling of the evangelist is very specific. Nor is the evangelist free to change the message, any more than a newscaster is free to change the news. The main thrust of our message is centered in Christ and what He has done for us by His death and resurrection, and the need for us to respond by committing our lives to Him. It is the message that Christ came to forgive us and give us new life and hope as we turn to Him...But if through these pages someone learns what it means to follow Christ, or gains a new vision of God’s plan the world,” (Graham 1997:xvii).

4.4.4. The worldwide Billy's ministry and its beginnings

The youth for Christ ministry was the birthing centre for the preaching errands that ultimately culminated into a world evangelization force. Billy Graham was a youth for Christ President.

“As far as the media were concerned, the Los Angeles Campaign- by far our most ambitious evangelistic effort to date- was going to be a nonevent. Later Lloyd got me a brief appointment with the mayor of Los Angeles, and the *Los Angeles times* carried a small back-page picture and story of that meeting. Except for the ads that the committee ran in the church section that was virtually the only press exposure we got for the couple of weeks. The invitation to hold meetings in Los Angeles originally came from a group of businessmen who called themselves “Christ for Greater Los Angeles,” representing about two hundred churches. They had already sponsored several such Campaigns with other evangelists, all of which were reasonably successful. Now they wanted me to preach...I wrote back to our host and told them we would be forced to cancel if they could not see their way clear to step out in faith and take that financial risk. ‘I stand upon the brink of absolute fear and trembling when I think we might come to Los Angeles with only a small handful of churches,’ I wrote in February 1949. ‘The city of Los Angeles will not be touched unless the majority of the churches are actively back of this campaign’ my limited experience had already shown me that without the cooperation of the local churches and their Pastors, not only would attendance suffer but so would the follow-up of new Christians. One of my objectives was to build the church in the community. I did not simply want the audience to come from churches. I wanted, to leave something behind in the very churches themselves”(Graham, 1997:167-169).

The gospel is in itself a powerful force which can change people and society at large affecting a healing influence that addresses the issues of underdevelopment by bringing in a breather, a sigh of relief in these circumstances with a back log of more negative environs that need to be healed. “As November began with a further extension of the Campaign, headlines as far away as Indiana screamed, ‘OLD-TIME RELIGION SWEEPS LOS ANGELES.’ Reporters were comparing Billy Graham with Billy Sunday; church leaders were quoted as saying that the Campaign was ‘the greatest religious

revival in the history of Southern California.’ One evening when the Invitation was given, I noticed a giant of a man, tears rolling down his cheeks, coming up with his wife to receive Christ. I did not know who he was, but I asked Cliff to have the audience sing one more verse of the final song to give them time to reach the front. Reporters recognized him, and the next day’s news-paper made a big thing of it: ‘EVANGELIST CONVERTS VAUS, SOUND ENGINEER IN VICE PROBE.’ Jim Vaus was the electronics wizard who had allegedly served as reputed mobster Mickey Cohen’s wire-tapper. A few days after his conversion, Jim came to visit me. ‘Billy, I told Mickey Cohen what happened to me. Instead of getting angry, he said, Jim, I’m glad you did it. I hope you stick to it’ (Graham, 1997:176). The impact of the transforming, developing and healing gospel can attest that the preacher is still in the centre and not on the peripheral of issues that pertains the phenomenon under study as it relates to society.

This Los Angeles Campaign was the one that changed the ministry; it brought the Preacher Graham to the centre stage of the world as a Preacher of the transforming gospel of the power of Christ Jesus. Since then, their ministry never looked back. The soul of the nation is when peoples’ lives are changed by the fear of God. This Preacher has been used by God in a tremendous way. He has touched the very core of development and healing of the inner person that consequently heals society. Modern development at times changes the surrounding environment and never touches the person or people concern, creating an inner emptiness, that need inner overhauling and filling with soul, or spirit. The life of a person is not in the acquiring of the abundance of things, but in the inner contentment that comes through regeneration and peace with God.

The coming of Jesus Christ brought a transforming era. Since then, the river of redemption has been flowing from Calvary. All godly men are in the centre of spreading this living, active and powerful changing, and revolutionizing gospel. The people who have received this message are transformers, developers and healers of communities and societies where the Creator who designate, time frames and boundaries has placed them. Christianity has and shall impact societies for progress and good as long as his servants are willing to be change bringers. It cannot be denied that working for transformation,

development and healing shall always meet challenging tides since the fall humans are subject to evil and diabolic force that always fight the well meaning intentions of God Almighty.

The following will show and display the contributions of the Preacher to the phenomenon under study. It is also observed that a theologian like Barth was not very accepting to the mass evangelization method and he called it 'the gospel at gun point'. Whatever may have prompted this theologian to comment that way, in the scriptures it says "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1Corinthians 1:18). Paul here asserts that the gospel preaching which is foolish to those who are lost and un believing but it is the power of God unto salvation, to those who are being saved. In these modern times, even the word "preach" needs to be change to an address , a talk or something else, as proclamation is offensive to some people. Graham's team was not only numerical/statistical oriented but persuading others to decide for King Jesus as Lord and saviour. The following quotation summarizes the parallel comparison of the ministry of Billy Graham as a person on the international arena as observed by Haraszti.

"Haraszti let his unbounded esteem for Graham soar to heights that would have stunned the Evangelist. I don't compare, Graham with the Partriarch or the pope, he told Filaret, 'because Graham is not the head of a church. He is the head of all Christianity. He actually is the head of the Roman Catholics, the orthodox, the protestants, everybody- in a spiritual way, because the pope cannot preach to all protestants, but Billy Graham can preach to all the Roman Catholics. The Partriarch cannot preach to all Roman Catholics; they will not listen to him. But Billy Graham can preach to all the Orthodox, and they will listen to him, because he is above these religious strifes. He is a man of much higher stature than any of these people. I do not mean any offense to His Holiness, the Partriarch, but Billy Graham deserves more than three metropolitans or three Cardinals'" (Martin 1991: 496). The Lord raises Preachers in each generation, for He never leaves himself without a witness. The change of heart is paramount to any endeavor that charter a way for transformation, development of human society and the healing thereof. The gospel cuts across all denominational boundaries and is effective.

For all God has done in the life of this servant of God, he concludes his ministry saying in the word of his work of biography says *Soli deo Gloria*-“To God alone be the glory, Those are to be my words as well, at the end of this project” (Graham 1997:865).

4.4.5. Billy’s Homily on Transformation.

In his exposition on the Sermon on the Mount, found in Matthew 5:1-12, Graham (1956) says, ‘The beatitudes are not the whole of Jesus’ teaching, or even the sermon on the mount. We have just come through a generation in which sincere men (sic) made the profound mistake of thinking that Jesus’ main role was that of a social reformer, and that he merely came as an exemplar of the ideal life. But He was more, much more. He is the savior, who died for sinners, bearing their transgressions upon the cross. He died to save men (sic) who violated the divine ideal and who were powerless in their unregenerate natures to achieve it.’ He further explains, ‘The best modern scholarship is discovering once again that even the Sermon on the Mount, and the Beatitudes as well, cannot be isolated from the fact of Jesus’ savior-hood. He was to turn mourning into joy; righteousness was to be his meat and drink; even upon the cross it was his deepest hunger and thirst...Jesus Christ is the perfect man of the beatitudes.

Christ’s message when he was upon the earth was revolutionizing and understandable. His words were simple and yet profound...The men (sic) who followed Him were unique in their generation. They turned the world upside down because their hearts had been turned right side up. The world has never been the same. History took a sharp turn for the better. Men (sic) began to behave like human-beings. Dignity, nobility, and honor followed in the wake of Christianity. Art music, and science, sparked by this new interpretation of life’s meaning, began to progress and develop. Man (sic) began at long last to resemble again the image of God in which he was created. Society began to feel the impact of the Christian influence. Injustice, inhumanity, and intolerance were dislodged by the tidal wave of spiritual power which was released by Christ. Centuries have rolled by since that initial surge of spiritual life. The stream of Christianity has flowed unceasingly, sometimes at flood tide but more often at ebb tide. Man-made tributaries have flowed into it, polluting and adulterating it. Deism, Pantheism, and, of

late Humanism and blatant Naturalism have flowed like muddy currents into the main stream of Christian thought, so that the world has had difficulty in distinguishing the real from false' (Graham, 1956:4,5). Billy's preaching of Christ changed the world upside down because their hearts had been turned right side up.

4.4.6. Billy's contribution to Transformation.

American Ambassador to France Shriver said, "You know, Billy, the basic problem these young people are facing is religious" I agreed, adding that the same could be said about students almost anywhere. The basic questions of life are ultimately religious in nature. Who am I? Where did I come from? Where am I going? And is there any meaning to my life? (Graham 1997:501). Graham had passion for the youth and he won many of them to Christ through "Youth for Christ" organization and campus crusades movement.

Early on, Martin Luther King a civil rights leader and I spoke about his method of using nonviolent demonstrations to bring an end to racial segregation. He urged me to keep on doing what I was doing—preaching the Gospel to intergrated audiences and supporting his goals by example- and not to join him in the streets." You stay in the stadiums, Billy," he said, "because you will have far more impact on the white establishment there than you would if you marched in the streets. Besides that, you have a constituency that will listen to you, especially among white people who may not listen to me. But if a leader gets too far out in front of his people, they will lose sight of him and not follow him any longer"(Graham, 1997:505). Graham stood against racial segregation and he was in solidarity with the leader of the movement of civil rights. Even during the then racial South Africa, he went to encourage racial harmony through Crusades of inter racial mix.

Billy Graham says, "I have often said that the first thing I am going to do when I get to Heaven is to ask, why me, Lord? Why did you choose a farm boy from North Carolina to preach to so many people... and to have a part in what you were doing in the latter half of the twentieth century?" He believes that the solution to the sin sick world is found when a person meets the transforming power of Christ through the gospel which is holistic and brings development and healing. This is the reason why he "flitted from one part of the country to another, even from one continent to another, in the course of only a few days"

preaching the Gospel (Graham, 1997:853). When the individual is change inwardly by the loving savior Jesus Christ, then he /she can change society through transformation, development and healing. When the potential is released within the individual then he/she can release others (develop the individual to develop the society), and when the individual is healed he can heal others and the society. The key quest is found in this Preacher and his message to the individual and to the world. He preached to the world over his conviction that the saving gospel of Christ is the answer to man's problems, 350 crusades to 210 million people. He also had personal encounters with presidents and leaders of nations with the influencing transforming power of the gospel, according to his autobiography (1997), Graham says that "...my primary concern in my contacts with political leaders has been as a Pastor and spiritual counselor, not as a political adviser. When a president of the united states, for example, wept in my presence, or knelt with me to pray, or privately unburdened his concern about his family, I was not thinking about his political philosophy or his personality but about his need for God's help" (1997:853). When political philosophies have failed, the transforming, developing and healing gospel of Jesus Christ has power to heal and restore irrespective of the hierarchy or power one has. The Lord of lords, who is the King of kings rules in rural villages and in state houses. His power of the gospel is effective to transform, develop and heal.

4.4.7. Summary.

Billy Graham with his stadium campaign has impacted the World with the gospel of the living God. He preached in more than 350 crusades to 210 million people. This is a enormous figure to be addressed by a single individual. The emphasis of homily was for people to encounter this transformative moment with the living gospel. A soul that is changed by God's power also impacts on fellow human being for God. His audiences were a cross mix of different backgrounds. He stood for years as an emissary for peace and representative for God and the saving gospel. In his outgoing biography, he ended with the words *solli Deo Gloria* –to God be the glory.

4.4.8. Preliminary summary.

In the context of Venda, it is feasible to take Billy, Martyn and John and compare their preaching to the one which the research has found about the three churches in Vhembe. It appears that all the Preachers in this study were people who were oriented and dealing with people. Having the gospel as the common denominator, they effectively encouraged people to change and empower others by developing the holistic approach to resolve and remedy the maladies of human society. They preached a balanced gospel that could not exclude the art of life from their homilies. Transformation which stands for change, development, which stand for releasing peoples potential for them to progress and enrich their lives and the therapeutic ethos are the very tenets of the holistic gospel. The two Preachers, Martyn Lloyd Jones and Billy Graham, of the Calvinistic/ reformed evangelical background, and John Chrysostom, of ancient times, were helpful in the way they viewed their outlook of life in their homily delivery with regard to the phenomenon. The creator made human beings to work and care for the earth, and in so doing, transformation, development and healing were blessings from God.