

TOGETHER: A Transforming Discipleship Movement

Greetings and Acknowledgements

Presiding Bishop and chief pastor of the Methodist Church of Southern Africa, the Rev. Ziphozihle Siwa;
 General Secretary for Conference, the Rev. Vuyani Nyobole;
 General Secretary Elect, the Rev. Charmaine Morgan;
 Connexional Lay leader of the MCSA, Mr. Fungile Dotwana;
 Connexional Unit Directors;
 Bishops and pastors over the twelve districts of the MCSA;
 President of SMMS, the Rev. Dr. Mvume Dandala;
 Colleagues in ministry;
 Conference delegates and organizational representatives to Conference;
 My mothers and fathers in the faith;
 My brothers and sisters in Christ;
 Sons and daughters of Africa;
 Fellow Methodists;
 I greet you in the most wonderful and precious name of our Lord and Saviour, Jesus Christ.

Firstly, I stand to acknowledge the honour bestowed upon me by the Presiding Bishop in asking me to lead the Bible studies at Conference this year. This is an honour I do not take lightly and I'm fully aware of the enormous responsibility and pressure such an honour places on my shoulders as a young, growing and learning Methodist minister. I therefore confess to you that I do not consider myself worthy of this great a task and therefore will appeal to your generosity of spirit and covet your prayerful support.

Secondly, Conference needs to be made aware that as I stand before you, I do not consider myself an informed theologian and Biblicist, but a fellow servant of the Gospel and a pilgrim, together with you, who seeks, in as best a manner as possible, to lead an authentic Christian life. When all has been said and done, when the saints in glory shall welcome me into the Church Triumphant, I pray earnestly that the Church Militant whose members would give a reflection of my life and ministry would be able to say, "Here lies a man who lived fully, who loved deeply, who served passionately." Therefore, I ask you to accept this humble contribution of mine through these Bible studies as a simple effort of trying to live up to that ideal.

Introducing the Conference theme

"Together: A transforming discipleship movement" is a timely theme that has reverberated throughout our Connexion since it was first introduced at Conference 2013 in Mthatha. Conference 2013 took a wise decision, in my opinion, when it resolved to adopt this theme as a guiding foundation for our teaching, preaching, mission activity, meetings and programmes for the year 2014 (MCSA Yearbook, 2014: 86). It is my assumption therefore that the greater majority of our work since Conference 2013 has involved, one way or another, a reflection on this theme. I want to believe that Methodists in all the corners of our Connexion have taken stock of who they are in light of the call made by the Presiding Bishop since then. Based on these assumptions I shall endeavour therefore, not to look into the totality of your theme, Presiding Bishop Sir, but to lift out only two concepts from it which shall be the basis for our Bible studies today and tomorrow. Allow me to lift out the first concept that forms the basis of our study for today, and that is the word "**Together**."

Imagining togetherness

As I contemplated on the concept of togetherness my imagination took me back to when I was six years old turning seven. Together with other six-year-olds we would be gathered into a round hut made of mud bricks known as a rondavel by our sub-standard A teacher, Mrs. Tsipa. Without fail, after assembly, we would begin the school day with a ritual. We would form a number of circles determined by how many we were around the centre of the rondavel. We would hold hands together and begin to sing:

*The more we are together, together, together, the more we are together the happier we'll be.
 'Cause your friend is my friend and my friend is your friend.
 The more we are together the happier we'll be...*

I don't know why my imagination had to go that far back when I thought about the concept of togetherness but I just want to invite you to park that image somewhere in your mind as we explore what togetherness

means for us as contemporary disciples of Jesus. In your mind, imagine a group of six-year-old, bare-footed, snotty little children, boys and girls holding hands together, rubbing shoulders with each other, moving simultaneously in a calculated synchronicity with each other, and belting out rhythmically the words of that song, “*the more we are together the happier we’ll be.*” It is my hope and prayer that from that picture you can begin to see the significance of togetherness. There is power in togetherness. There is value in being together.

Maybe that image does not resonate with your personal experience. How about this one? Dolly Parton, an American singer and songwriter paints a beautiful image of togetherness in her song, “Together you and I.” The chorus of that love song goes something like:

*Together you and I can stop the rain and make the sunshine
Paint a pretty rainbow, brushed with love across the sky
Together you and I belong, like a songbird and a song
And we’ll always be together you and I*

Forgive me if that image of togetherness says nothing to you. Just receive it as my attempt at trying to invoke your imagination regarding the concept of togetherness.

Paul McCartney is another person who has tried to offer yet another image of togetherness. He says:

*Win or lose, sink or swim. One thing is certain we’ll never give in
Side by side, hand in hand, we all stand together.
Play the game, fight the fight. But what’s the point on a beautiful night?
Arm in arm, hand in hand, we all stand together.*

I bring these images to you as an invitation for you to begin to imagine the unlimited possibilities when people live together, work together, dream together, serve together and partner together towards the realisation of a common goal. I bring these images to you as a challenge to a community of believers that is called to minister to a fracturing society whose only hope is the witness of united discipleship movement. I bring these images to you as a word of encouragement to a Church whose witness has been drowned by the pluralistic agenda of a secular society. As you can see, these images I have brought to you are taken from secular society, yet I use them to highlight for you that the very society which is drifting further and further away from Christian principles is thirsty for the expression of life-giving and life-transforming togetherness. I hope that you realise by now that the call for togetherness is not unique to followers of Jesus only. The call for togetherness is at the heart of the state of being human. Irrespective of religious allegiance; irrespective of doctrinal standpoints, members of humanity are hungry for concrete and practical expressions togetherness. From deep within the core of their being, humanity cries for acceptance. Humanity cries for a sense of belonging.

Having borrowed images of togetherness from secular society I would like to propose to you that none of them comes as close to the image portrayed in the book of Acts. I submit to you that in the passage we are about to read, Luke gives testimony to the life-changing power of togetherness. This passage bears testimony to the English saying, “No man is an island.” I would go on to argue that the passage we are about to read gives credence to the African expression of ubuntu. In saying, “Umuntu ngumuntu ngabantu,” Africans acknowledge their interdependence and reliance on each other. It is when the wheels of togetherness are well-oiled that you see an image as beautiful and deeply transforming as this one. Come with me to the book of Acts 2: 42-47.

Togetherness in Acts 2: 42-47 (NIV)

*They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All believers were **together** and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet **together** in the temple courts. They broke bread in their homes and ate **together** with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.*

It is clear that the book of Acts “occupies an indispensable place in the Bible.” We know that “*the New Testament would be greatly impoverished without it*” (Stott, 1990: 9) because, while we have been given four accounts of the life, ministry, death and resurrection of Jesus, we have been given just one account of the early

church and that is in the book of Acts. It is accurate to observe that Luke does not speak of the early Christians as ‘church,’ but as a people (Pelikan, 2005: 57). This is testified to by the Apostle James’ statement at the Jerusalem council when he said; *“God first visited the Gentiles, to take out of them a people for his name”* (Acts 15:14 in Pelikan, 2005: 57-58). And so what we read about in this passage is a building of a people, by the Spirit, for the transformation of the world. This is exactly what Dave Richards was referring to when he said, *“For I’m building a people of power; and I’m making a people of praise; that will move through this land by my Spirit; and will glorify my precious name”* (Richards in Songs of Fellowship, 1991: 111). The building of a people for the healing and transformation of the world seems to be the central theme that runs through the book of Acts, that is born evidence to, particularly in this passage.

Luke introduces us to these people at a crucial point of their lives. A pessimist would say that they have reached a cul-de-sac¹. An optimist would say that they are at cross roads². The personal ministry of Jesus Christ on earth has come to an end. The baton has been handed over to the apostles whose task is to continue with the ministry of making disciples. The preliminaries have been completed and the work of transforming the world under “new management” is about to commence. The vacancy that was left by that devious and wicked Judas Iscariot has been filled by a new recruit Matthias. The long-awaited realisation of the arrival of the Holy Spirit has taken place. The first inaugural sermon of the new church community has been delivered by the “bishop” Peter. The church community has already received its new members – 3000 in total – through baptism. Now the community of the faithful followers of Jesus, under the guardianship of the Holy Spirit, has to go on a “seminar” that will teach them how to live together.

It is vitally important that the members of this new faith community learn how to live together because of their very characteristic composition. There are dynamics within this group that, if not managed well, would make it almost impossible for them to live together and therefore undermine, if not completely sabotage their mission. There are young and old people in this new community which highlights the dynamics of intergenerational relations. There are males and females in this community which highlights the dynamics of gender issues. There are Jews and converts to Judaism in this group which highlights the dynamics of cultural, racial and ethnical relations. There are people who come from various geographic locations which highlights the dynamics of language, politics and diplomatic concerns. The fact that the apostles themselves are Galileans seems to be an issue that adds flavour, palatable or unpalatable, to the dynamic composition of this group. What about the social classification and socio-economic dynamics? No wonder this community needs to learn to live together. For such a community, togetherness is not something that will happen by accident. It is something that will have to be intentional. It is something they will have to work very hard to achieve. For a community with such diversified and colourful characteristics, strategy is needed to maintain a unified force. Unless they are intentional about being together they can forget about healing and transforming the world. Unless they are resolute in their decisiveness, they can forget about setting an example to follow for a world that is broken to pieces. Togetherness for this community is crucial. So crucial is togetherness in Luke’s eyes for this community that he mentions the word “together” seven times in a space of seventy-three verses from Acts 1: 1 – 2: 47³. In the passage we have read the word “together” appears three times⁴ in a space of five verses. This highlights the absolute necessity of a community of such diverse characteristics to live together.

Togetherness in this passage is used to mean a warm fellowship that is experienced by people who not only live in close proximity to each other, but people who have taken a conscious and intentional decision to bond with each other. I have seen people that have lived close to each other yet have been so far removed from each other. I have seen people that have lived so far from each other yet have maintained a bond of closeness with each other. Togetherness in this passage transcends the boundaries of physical proximity between the members. Irrespective of how close or how far removed from each other physically, the bond of togetherness keeps them united with each other.

Togetherness in this passage is used to mean a warm fellowship experienced by people who not only meet each other occasionally to have fun and play games; it is a warm fellowship experienced by people who have made a conscious choice to belong to a community. As agents of a kingdom whose values and principles

¹ Cul-de-sac: being at a dead end; being at a point of no further advancement.

² Cross roads: Being at a place that offers unlimited opportunities of decision-making pertaining to the directions they should take in life and ministry.

³ The word “together” is mentioned in Acts 1: 6; 1: 14; 2: 1; 2: 6; 2: 44; 2: 46a; 2: 46b.

⁴ The word “together” appears in Acts 2: 44, 46a, & 46b.

are far opposed to the values and principles of the kingdoms of the world, they have placed themselves strategically into a community whose life witnesses to the presence of that kingdom on earth.

Togetherness in this passage is used to mean warm fellowship experienced by people who not only come to worship together on a particular day of the week, but by people who intentionally seek for ways in which they can bear practical witness to their discipleship. They have become authors of new creative and imaginative ways of living that threaten to overturn the stereotypical and life-diminishing ways of their contemporary society. They are mobilizing themselves and their resources to make a bold statement against the systems of their society that stratify people according to what they possess or what they lack. Their bold statement offers an alternative to well-accepted norms and standards of living of the day.

How do people who are not the same get to that place of sharing life together effectively? What catalyses the coming together, sharing together and living together in ways that heal and transform the world? According to Luke, the Holy Spirit is the dynamic catalyst of the togetherness seen in the early church community. The Spirit they have been waiting for since Jesus ascended into heaven (Acts 1: 8) has been poured out on them. It is that Spirit, whose quest is unquenchable to heal and transform society, who becomes the bonding substance for this community. True life-giving and life-transforming togetherness comes to a people through the work of the Holy Spirit. The prayerful invocation and faithful expectation of the Holy Spirit should be our point of departure if we yearn for the realisation of togetherness such as this.

I submit to Conference that this passage is an invitation to a faith community like ours to consciously choose unity over division. It is an invitation for us to deliberately break down the dividing walls of hostility among peoples and build bridges of harmony towards each other. It is an invitation for us to find each other because, when we are lost to each other we can never transform the world. It is an invitation for us to admit to ourselves that human beings, by their very nature, are designed to be in relationship. Hudson agrees, stating that “*deep down we long to belong. Not to belong is a terrible thing. This is why being lonely and disconnected from others is so painful*” (Hudson, 2012: 45). Buttrick concurs, stating that “*there is nothing that gives greater joy to a man (sic) than the sense of belonging to a community, the life of which he (sic) shares*” (1954: 51). Oden encapsulates our need for belonging in these words, “*We long to belong to a place we call home... We long to feel at home with God... We long to feel a kind of belonging that gives us purpose and meaning... Our sense of belonging is found not by excluding others but by including them...*” (Oden, 2002: 7-16). It is clear that we develop, we grow, we learn, we thrive, and we become effective when we are in a relationship of acceptance, belonging and love. It is in relationship where we discover that we need each other and can rely on each other. It is in such a relationship where we discover each other’s strong and weak points and are able to complement one another. Let’s face it, we are better together!

This passage is an invitation for us to affirm that we are created in the image and likeness of God whose very character is relational. Refusal to express togetherness by a discipleship of movement is a denial of who God is and a denial of who we are as people created in the image of God. No one can deny that...

“We are divinely designed by a relational God for deep, personal and intimate connection with God and with each other. We are made by love, in love, for love. Hidden in your and my heart is a capacity to give and to receive in our relationships with both God and people. It is the deepest, most important thing about us. It is what makes you and me human. When this belonging happens, we move towards health, wholeness and joy. When it does not happen, our souls suffocate and wither and despair” (Hudson, 2012: 46).

It goes without saying therefore that healed and healing disciples, transformed and transforming disciples need a community in which they can fully manifest the character of God which is inherent in their identity.

We cannot finish this Bible study without asking the question: What are the characteristic manifestations and resultant outcomes of togetherness in the early church community, from which we need to take lessons as contemporary disciples?

Characteristics of togetherness in the Early Church community

Luke gives us a number of characteristics that bear witness to togetherness in this community. Many theologians and Biblical scholars have given various names to these characteristics. However, Pelikan reminds us of the Niceno-Constantinopolitan Creed which identifies the marks of a church community as “*one, holy, catholic and apostolic*” (2005: 58). As can be seen from this passage, unity is paramount. It is clear that this is a community which is united in spirit, in life and in purpose. In practically expressing that unity they bear

witness to the statement, “*God is one, and Christ is one, and His church is one; one is the faith, and one the people cemented together by harmony into the strong unity of a body*” (Pelikan, 2005: 58). A unity based on this confession gives practical expression to the well-known English proverbs, “United we stand; divided we fall,” and “unity is power.”

A growing and maturing disciple of Jesus would know that unity does not mean sameness. Many-a-people have confused and misinterpreted unity to mean that we should all be the same. It is not so. We don’t have to all be of the same colour, same gender, speak the same language, same economic bracket, same age, and so forth, to be united. Unity founded on demands and principles of homogeneity can never be regarded as authentic. According to Dr. Cragg, we do not always have to be of the same opinion either (2006: 61). We do not have to think the same and we do not have to always agree. This saying is true: “*If we are all thinking alike, somebody isn’t thinking*” (George Patton in Hodgkin, 2004: 374). Dr. Wessel Bentley tweeted recently, “*What makes true community is the ability to disagree and still belong.*” That is why John Wesley is reported to have said, “*as to all opinions which do not strike at the root of Christianity, we think and let think,*” (Cragg, 2006: 61) meaning that we are given the intellectual capacity to think, reflect, engage and come up with our own conclusions that may differ to the next person’s. True unity comes about when we take a conscious and deliberate decision to be one irrespective of our differences. This is the decision that the early church community made. They decided to be a radically inclusive community. And this is how they maintained their unity in diversity.

a. They learned together

In devoting themselves to the apostles teaching (Acts 2: 42) the early church community was expressing an unquenchable thirst for knowledge. They were expressing a desire to be instructed in the ways of their new found faith. Discipleship took the form of submitting to instruction and willingly subjecting themselves to mentorship and formation by the apostles. Stott puts it this way, “*The Holy Spirit had opened a school in Jerusalem that day; its teachers were the apostles whom Jesus had appointed; and there were three thousand pupils in the kindergarten*” (Stott, 1990: 82). In learning together,

“*...we note that those new converts were not enjoying a mystical experience which led them to despise their mind or disdain theology. Anti-intellectualism and the fullness of the Spirit are mutually incompatible, because the Holy Spirit is the Spirit of truth. Nor did those early disciples imagine that, because they had received the Spirit, he was the only teacher they needed and they could dispense with human teachers. On the contrary, they sat at the apostles’ feet, hungry to receive instruction, and they persevered in it even more. Moreover, the teaching authority of the apostles, to which they submitted, was authenticated by miracles: many wonders and miraculous signs were done by the apostles (43)*” (Stott, 1990: 82).

I submit to this Conference that learning together is not an optional-added-little-something-extra for a discipleship movement that wants to heal and transform the world. People are drawn together by the things that they believe in common. In its essence, the word “disciple” means a learner, a student, a mentee and an apprentice. How can we call ourselves disciples then if we do not cease learning opportunities intentionally? How can we make disciples of others if we, ourselves, are not willing to be disciplined? Sir, I note with great concern that we are fast becoming a theologically-bankrupt and Biblically-illiterate church community. Discipleship calls us to be intentional about learning and receiving sound theological instruction that will serve as a lens through which we view the world in which we live. There are many learning avenues available to the contemporary disciple today. Start by reading your Bible. Join a Bible study group or a class meeting. Subscribe to daily devotionals through your cell phone. Intentionally look for a mentor or a spiritual director. A learning discipleship community is a growing community.

There is no excuse for any follower of Jesus today not to learn. There is so much free and available information through the media, internet, social networking sites and so forth. Members of the early church community were lifelong learners. Through active participation in learning encounters they were reminded of the basics of their faith and they uncovered new ways of living that challenged the status quo. The commission to make disciples meant that each one of them became a teacher in their own right. Our challenge today is that the people in society know more than we do and therefore intimidate us if we dare suggest that they follow us. Learning has to be intentional; learning has to be strategic; learning has to be continual, if we are to bring about any positive impact in the world.

b. They loved together

In devoting themselves to the fellowship, this community was learning to love. The accurate Greek word that expresses this kind of fellowship is *koinōnia* which bears witness to the common life of the church in two senses. First, “it expresses what we share in together,” and, secondly, “it expresses what we share out together” (Stott, 1990: 82 & 83). We share together in the Trinitarian experience of fellowship and, from that experience, we pour out that fellowship to the world. Fellowship calls us to a life of togetherness. Fellowship calls us to a life of sharing deeply who we are with each other and what we have. It calls us to a life of intentional and deliberate acts of generosity towards each other. It cannot be denied that “*through caring together we become a synergistic force that is greater than the sum parts of separate individuals*” (Oden, 2002: 15). Look at the disciples as they express this kind of fellowship: “*All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need*” (Acts 2: 44-45). It is true that “*the fellowship was not only in prayers, nor in doctrine alone, but in social relations*” (Pelikan, 2005: 59). In this kind of fellowship, there is no self-serving interest but sacrificial generosity. In this kind of fellowship there is intentional mindfulness of the neediness and desperation of the neighbour. In this kind of fellowship there is love in action.

The Rev. Dr. Dion Forster explains the word *koinōnia* to mean that we are “*as committed to each other as we are to Jesus Christ*” (Forster, 14 Sept. 2008). Fellowship in this sense means “*the unity of believers with each other and with their Lord*” (Buttrick, 1954: 50). In such a commitment there is a sense of closeness that transcends these man-made boundaries of race, culture, ethnicity, geographical location, language, gender, socio-economic status and so forth. Such closeness bears testimony to the fact that we are citizens of another kingdom whose governing principles call for love. Such closeness begs to differ with some of the well-accepted norms and principles of modern day lifestyle. For many, life today makes sense when we gather as much as we can for self benefit. For many, life today entails a competitive display of the resources we have in order to prove our worth. Sacrificial generosity is frowned upon. Communal ownership of resources is unheard of. What you see and hear are the individualistic aspirations of gaining all you can, hoarding all you can and flaunting all you can.

The fellowship that this passage is calling for is a mindfulness of our common heritage and intentionally to live it out practically in the world. True Christ-like, Holy Spirit-inspired fellowship therefore may involve “*deep intimate sharing between persons, partnering together in a shared task, being with others from different backgrounds, a generous sharing of our economic resources*” as an expression of our common life (Hudson, 2012: 46-47). When we do not love the way the early church loved we are denying who we are and we are denying what we are called to be. I submit to Conference that “*the church should be the centre of a community life in which the lonely find friends, the sinful find understanding and forgiveness, the believers find the support of those who believe the same things*” (Buttrick, 1954: 52). Edward Wimberly refers to a community such as this as a village (2000: 16). His definition of a village includes concepts like: a close knit and nurturing community; a relational and caring network through which people develop and grow to maturity. God calls us to become a village that embodies the radical expression of love for all.

c. They worshipped together

Verse 42 also mentions that they devoted themselves to the breaking of bread and to prayer. This means that “*their fellowship was expressed not only in caring for each other, but in corporate worship too*” (Stott, 1990: 84). It is worth noting that their corporate group worship was both formal and informal, for as we read in verse 46, it took place both in the temple courts and in their homes. Please note that this new discipleship community did not “*immediately abandon what might be called the institutional church,*” because they still met in the temple courts, and, “*at the same time, they supplemented the temple services with more informal and spontaneous meetings in their homes*” (Stott, 1990: 85). There was a balance between the structured and the unstructured, the traditional and the spontaneous expressions of worship in this community. A transforming discipleship movement needs both the re-narration of the story of our faith through tradition and the spontaneous expression of response to that story through creative, contemporary and imaginative forms of worship.

Another element of their worship was that it was both joyful and reverent. Aren't they described as having “glad and sincere hearts” in verse 46? They joyfully celebrated the mighty acts of God through Jesus Christ. But their joy was not chaotic or irreverent. They feared God to such an extent that “everyone was filled with

awe” (v.43). They celebrated the fact that “*God had visited their city. He (God) was in their midst, and they knew it. They bowed down before him in humility and wonder*” (Stott, 1990: 85-86). Through their actions, we learn that “*in public worship, reverence and rejoicing are not mutually exclusive. The combination of joy and awe, as of formality and informality, is a healthy balance in worship*” (Stott, 1990: 86).

d. They evangelized together

What was the resultant outcome of the devotion of these believers to teaching, fellowship and worship? Luke states it in these words, “*And the Lord added to their number those that were being saved*” (v47b). It is clear that “*those first Jerusalem Christians were not so preoccupied with learning, sharing and worshipping, that they forgot about witnessing*” (Stott, 1990: 86). Through the power of the Holy Spirit they saw unprecedented growth of the Christian movement. Through “*the preaching of the apostles, the witness of church members, the impressive love of their common life and their example,*” (Stott, 1990: 86) the Lord added to their number those that were being saved.

They grew in numbers. They grew in spiritual depth. They grew in their love for each other. They grew in their commitment to see the world saved. They grew in their outward orientation and missionary zeal. Growth implies development, advancement, getting bigger or better, expansion etc. We cannot grow on our own without being connected to others. A baby cannot grow without a family. How would he learn to speak? How would he learn to relate positively to others? It would be impossible. Through expressing their togetherness God rewarded them with unprecedented growth in many ways.

Conclusion

It was about 2007/2008 when Metropolitan came up an advert for one of their campaigns. In the commercial there were a few people who made statements like:

...alone I cannot be remembered...alone I cannot change the world...alone I cannot make a difference... and then, their slogan is: Together we can!

God bless you. Amen.

Bibliography

1. Bentley W., 03 July 2014, Pretoria: Twitter Account.
2. Buttrick G. A. (Ed.), 1954, *The Interpreter's Bible in twelve volumes*, Vol. IX, Nashville: Abingdon Press.
3. Cragg G. L., 2006, *Wesley and Church Unity*. In P. Malinga and N. Richardson (Eds.), *Rediscovering Wesley for Africa – Themes from John Wesley for Southern Africa today*, Silverton: MCSA EMMU.
4. Forster D., 14 September 2008, *why we are better together*, Radio Pulpit Programme: South Africa.
5. Hodgin M.E., 2004, *1002 Humorous illustrations for public speaking*, Grand Rapids: Zondervan
6. Hudson T., 2012, *Holy Spirit here and now*, Cape Town: Struik Christian Books.
7. Methodist Church of Southern Africa, 2014, *Yearbook 2014*, Cape Town: Methodist Publishing House.
8. Oden M. B., 2002, *Abundance – Joyful living in Christ*, Nashville: Upper Room Books.
9. Pelikan J., 2005, *Acts*, Grand Rapids: Brazos Press.
10. Richards D., 1977, *For I'm building a people of power*, in *Songs of Fellowship*, 1991, Eastbourne: Kingsway Music.
11. Stott J. (ed.), 1990, *The message of Acts*, England: Inter-Varsity Press.
12. Wimberly E.P., 2000, *Relational refugees – Alienation and reincorporation in African American churches and communities*, Nashville: Abingdon Press.