

RE-EXAMINING THE SUMMARY STATEMENTS IN ACTS: A BIBLICAL RESPONSE TO THE ENIGMA OF NEGATIVE ETHNICITY IN KENYA: TOWARDS RESPONSIBLE CITIZENSHIP-SDG 4

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Abstract

The persistent ethnocentrism in Kenya and especially the ineptitude of the church in dealing with this vice in the Christian guild is the motivation behind this paper. Significant passages in Acts 2:42-47; 4:32-35; and 5:12-16 that portray God's ideal community and the requisites for such a community will be examined in the quest for contributing principles and values that will shape the urgently needed responsible citizenry to replace the tainted image of our populace. Technically referred to as summary statements, these passages have always been viewed as dividing and connecting the narrative of Acts. However, this paper proposes a possible function and purpose of the summary statements. I will argue for the significance of these summary statements as markers of the presence of the restored kingdom of God: the ideal community. We will commence this investigation by first providing a definition of our terms, a survey of the state of the matter in Kenya; second, we will examine God's creation as presented in Genesis 1-3; and conclude by doing an exegesis of the aforementioned passages informed by the functional and canonical view of the Bible. We will require a blending of the functional and canonical approaches in reading these texts. This eclectic approach to reading Scripture will aid in providing tested biblical principles and values needed to remedy our persistent socio-political and religious challenges in Kenya, ultimately providing for a peaceful environment inhabited by responsible citizens that are a necessary asset in achieving Sustainable Development Goals.

Keywords: summary statements, ideal community, negative ethnicity, Eden space

1. Introduction

Negative ethnicity in Kenya continues to establish itself as an impregnable threat to this promising nation and a regional powerhouse in Eastern Africa. Since independence, but more so after the 2008 post-election violence, Kenyans seemingly anticipate this monster rearing its ugly head after every election cycle. Despite having one of the best constitutions in the region, Kenyans have not managed to stop these floods of vicious actions born out of ethnocentric attitudes. Efforts from

politicians, lawyers, human rights activists among others to remedy negative ethnicity have proved elusive and futile. Most of the time negative ethnicity has been treated as a socio-political problem. This approach contributes to the consistent failure in solving the problem.

Development, let alone sustainable development, thrives in the gardens of serenity; with responsible citizens as gardeners. Negative ethnicity is the unwanted weed in this garden. Elias Ng'etich contends that negative ethnicity is a sin, a scourge that "has distorted God's image in man." More so, "selfishness and prejudice have its premise in the fallen nature of man." (Ng'etich, 2013, pp. 241–42). Ng'etich captures well the biblical story of the Fall. For lack of trust and a desire for greatness in our forefather Adam, the serpent cunningly gained control over humanity and introduced all of the aforementioned vices. Thus, efforts seeking to cure ethnicity outside the framework of the Fall of man and the cross of Christ may not provide concrete and lasting solutions to this enigma. Ethnicity is more than a socio-political challenge or even a religious one. Fundamentally, negative ethnicity is a spiritual problem. Since man was created by God, his present malfunction, including ethnocentrism, must be referred back to the creator, who has graciously availed guidelines to this end in His Word. Otherwise, other efforts and sources of help will only escalate the problem.

Aquiline Tarimo and Peter Nyende in their article pose some of the most unsettling questions on the subject of ethnicity: "Have Christian churches managed to stand above ethnocentrism and the tension it generates?" (Tarimo and Manwelo, 2009, p. 23) "How do we address ethnic issues through the study of the Bible and in the BS (*Biblical Studies italics my addition*) curriculum that we offer?" (Nyende, 2010, p. 122). In this paper, I attempt to respond to these questions. Albeit not as conclusively as it may be expected due to constraints on this study. I will analyze the scorecard of the church in relation to ethnocentrism and its tensions in the Kenyan context and examine summary statements in Acts with the goal of demonstrating how the early church dealt with cases that were

deemed ethnic. The goal of this exercise is to facilitate the Kenyan community with proven principles and values on how to co-exist peacefully as responsible citizens who are focused on contributing positively to the global Sustainable Development Goals (SDG 4) within our context.

2. Ethnicity

Proceeding from a theological presupposition, this paper assumes the position that God created man and his space (Acts 17:26). We assume that all people have their origin in one man—Adam (Gen.1–3) and God has determined their times and habitation. According to BDAG dictionary, the word “ethnicity” is derived from the Greek word ἔθνος (ethnos) which can be rendered as a body of persons united by kinship, culture, and common traditions, also nation, or people. It can also refer to a number of people or animals forming a group, or it can be used strictly of humans as a group of people viewed as an entity or refer to people foreign to a specific people group (Danker, Arndt, and Bauer 2000, p. 276d). Professor Nyasani states, “With the development, sophistication and overdrawn human interest, claims and counterclaims, the otherwise original innocuous meaning of this notion (*meaning of ethnos*) has acquired a somewhat degenerative and villainous connotation.” He further states that this human state is incompatible with reasonable self-restraint and ordinary human mutual considerations (Nyasani, 2009, p. 14).

In summary, ethnicity entails cultural values and norms that set apart the members of a given group from others. Nyasani suggests that ethnicity is triggered “by the lurking human instinct of psychological fear or what the existentialists refer to as angst or dread.” He further observes, “this is really dread of nothing... because it very often finds its way, rather surreptitiously, into characters who are distraught, insecure, over-suspicious, as well as those individuals who are generally fretful and unreasonable.” He defines negative ethnicity in terms of an attitude of hate, resentment, and scorn towards strangers to the club of the “correct people,” a fact he asserts has received wide attention

from psychoanalysts “as being hereditary and very much an endemic prejudice, which ultimately guarantees the survival of the species for better for worse.” (Nyasani 2009, p. 16).

It is widely accepted that in traditional Africa, authentic living is only possible in corporate connectedness. This is what John Mbiti refers to as, “a web or vast network of relationships stretching horizontally in every direction” (Buconyori 1997, p. 10). Kenya is a multi-ethnic society representing over forty-two tribes. These tribes lived relatively peacefully until the colonial era when they were cogently divided for administrative suitability (Mathieu 2009, pp. 101–2). Mwangi S. Kimenyi, in his remarks, captures well this state in Africa:

The elimination of any form of local autonomy and its replacement by the highly centralized unitary government has created a situation where ethnic competition for resources and power dominates the political landscape. Not only is the decision-making process now far removed from the people, but the leadership has the power to make inter-ethnic transfers. The fact that a lot of resources in centralized states are channeled through the public sector has shifted the scope of ethnic interaction from the market exchange and cooperation to competition in political markets. As a result, political office (regardless of how it has been attained) has become extremely valuable (Kimenyi 1997, p. 45).

Ethnicity in Kenya manifests itself in different ways and at different levels—in the official and institutional arenas as well as in the informal and personal levels. Ethnicity manifests itself in a wide spectrum of events, ranging from politics to academics. Religious institutions are no exemption to this vice. The popular Swahili phrase *Mtu wetu* guides interactions and relations both in the government and even in the Church. *Mtu wetu* means ‘our person’ (one of us), ‘one from my family, clan or tribe.’ The term could also refer to other social forms of belonging. Depending on the setting, the term assumes “some socially accepted form of connectedness, however tenuous that relationship might be.” (Buconyori 1997, p. 10). When discussing religious issues, it could refer to members of one denomination as opposed to the other denomination. It could be used to differentiate students from one department from the other, one profession from the other, and of course one language from the other. *Mtu wetu* phrase is mostly used when one of our own is in danger or requires our support to

win a political office or something competitive. Peter Wanyande argues that our voting patterns are the best evidence of the centrality of ethnocentrism in Kenya (Wanyande 2009, p. 58). Wanyande provides an analysis chart of the 1997 general election, highlighting votes obtained by each of the five presidential candidates from their ethnic backyards. The five presidential candidates represented five of the original eight provinces of Kenya. Though his analysis is limited to the 1997 general elections, it perfectly serves as a model of our general elections to date (Wanyande 2009, pp. 58–59). For some reason, this is obviously ethnic. Candidates, especially presidential candidates, garner almost sixty percent and above of their votes from their own ethnic groups.

We have hastily blamed the colonial government[s] for this rivalry among our ethnic groups, and considering that there is fierce competition for the scarce economic resources and political power, it is fair to state that the country's leadership is responsible for the state of our nation today. John Githongo asserts that political, cultural and religious leaders are responsible for this state of affairs, citing the insensitivity of those who have allowed greed for power to overwhelm the common good (Githongo, 2008). Tarimo contends that the challenge is how to integrate ethnic identities into social relationships and political processes and not how to overcome ethnic identities. He further suggests the significance of appropriating ethnic identities into the structure of the nation-state if we will succeed at promoting democracy in Africa and subsequently in Kenya (Tarimo 2009, p. 28). In Kenya, we have done the contrary. There are concerted efforts to suppress ethnic identities by promoting *Kenyanism* at the expense of our primary social identities. This approach will eventually lead to a nation without identity. If properly harnessed, our social identities will provide meaning and content to the nation-state (Tarimo 2009, p. 29). Paulin Manwelo argues,

The challenge of building up democratic societies in Africa (*Kenya*) is not only a matter of setting up good institutions and sound laws. Indeed some of the African countries have good laws and good institutions like any other countries of the world. To be sure, democracy is mainly a matter of promoting sound values and right attitudes geared to promote the sense of

respect for life, social justice, and the common good...Africa urgently needs a moral revolution. Our problems are political, but the solution cannot be only political arrangements. The solution should also be moral...much needs to be done in terms of moral revolution so that Africa can no longer be seen as a continent where killing with machetes has taken the place of rationality (Tarimo and Manwelo 2009, p. 96).

As much as democracy has a great goal—promoting sound values and right attitudes, it is apparent that democracy in itself does not have the capacity for generating these virtues in her adherents. To provide values as those stated above requires more than a mental transformation. It requires the change of heart, which is the seat of our emotions that is ultimately manifested in our interactions. It will require the Kenyan society to educate her people but also remedy spiritual depravity if we are to produce the moral fiber necessary for confronting the abuse of our ethnic identities that ultimately impedes our development. Philip Ochieng notes,

We usually blame the government, the Church, and the University. We should. But, in my opinion, the living room is the chief culprit. It is here that we introduce our children to some of the most grotesque tribal stereotypes. As they say, prevention is cheaper than cure. The government, the shrine and the classroom can only try to cure the disease. They cannot prevent tribalism. The manifestations of chauvinism which often make the human habitat so nasty to live in racism, sectarianism, sexism, fascism, and tribalism can be prevented at the level of the parent. It is parents who feed their children's minds with so much drivel about how different and how evil the other tribe is. Parents are squarely to blame for the tragic fact that Kenya's multi-party politics will always generate into tribal war formations (Ochieng 2008, p. 11).

There is no doubt our government is responsible for our troubles in acting unjustly in the distribution of resources and failing to address glaring historical injustices over land issues in Coast province, marginalization in North Eastern parts of Kenya just to mention a few. The academic system of this country has equally failed to train for morals and values, a defiance that has obviously manifested itself in our national examinations and professional mediocrity. Teachers, parents, and students have colluded in examination cheating. Even in the new proposed system of education, we are again overemphasizing talents at the expense of our moral character. I concur with Ochieng that the tide could be turned around at the parenting level. However, in my opinion, the deficiency of the

living room in our homes, in a nation polled at eighty percent Christian can clearly be traced to the pulpit. It is imperative that the priest teach the Law of God to the parent as clearly as possible that in turn, the parent may model it in the sitting room at home. Charles Spurgeon said, “Train up a child in the way he should go if you are willing to walk that way yourself” (Pinterest)

In 2007–8 post-election violence, we got to the lowest point any responsible citizen can reach. Church leaders and Christians were partial and failed to model Christ in the darkest hour of the history of this nation. Pastors and Christians evicted fellow believers from differing tribes, some directly and others indirectly influenced such inhumane activities. The ugly verbal exchanges found in political arenas and on the social platform were and are regrettably very present in Christian fellowships and gatherings. Marriages and engagements suffered on the basis of one’s tribe. It has been said, “A nation still buying weapons is not ready for development but war.” This is very distinctive of Kenya in particular and Africa in general. The narratives of ethnicity and development do not coincide. I do not want to create the impression that we are beyond repair, yet we can easily head that direction. Neither do I claim that the Bible has automatic answers. But I am convinced that a society committed to biblical principles and values has greater chances of experiencing development. We now turn to some of the guidelines on how the Bible should be engaged in aiding formation of the responsible citizenry for SDG 4 in Kenya.

3. Methodology

At this point in our study, it is imperative to note that the Bible as God’s communication addresses historical persons, real people in real time with real issues. This fact constraints us methodologically because approaches to the Bible which ignore the socio-historical context of the author and Bible characters may not be helpful to us. We will seek to engage the Bible as God’s communication to real people in the past, pursuing to determine the universal and permanent value

embedded in the text and bring them to fresh interaction with our lives and issues of our ecclesial and contemporary society.

The subject of meaning and interpretation is fundamental to the characters of Acts. The authority to interpret the word of God is a matter of strong contention (Acts 4:18–22; 5:27–42; 7:1–60). The two groups claim to speak for God; they both enjoyed the authority of explaining scripture to the community yet with very incompatible meanings. Darr contends,

But how, then, is the reader made aware of God’s actions and will? How does one determine what God—this invisible, mysterious super-agent—has done? The answer, of course, is that the readers are provided with carefully-authenticated oracles which explicate how the divine impinges on personages, events and natural forces... Moreover, every speech that purports to represent the divinity (especially prophetic or predictive words) must bear the Spirit’s stamp of approval or else it remains subject to suspicion. Those sayings that are authorized by the Spirit are always borne out in the narrative (i.e., they are fulfilled). Even sayings of relatively minor figures...take on great significance when the narrator informs us that they are inspired by *τον πνευμα του θεου* (Darr 1992, pp. 51–52).

Darr concludes that meaning as expressed in Luke-Acts is the result of both intention (the rhetorical patterning of the text) and convention (the repertoire of cultural knowledge a reader brings to the text). However, in this paper, I will further argue that the dialogical process in producing meaning is judiciously superintended by the Holy Spirit as the source of legitimation (Darr 1992, p. 53). And any character that does not demonstrate a positive relationship to or with the Holy Spirit cannot be speaking for God. Darr further contends,

The scriptures are a primary oracle through which the divine impinges upon the characters and events of Luke-Acts... In Luke’s hierarchy of authority, however, even the promises, predictions, and prefigurations found in scripture are placed under the aegis of the Spirit... The scriptures alone are not sufficient to legitimate anything; they too must be “accredited” in each case by the Spirit or a figure who has the Spirit’s sanction. (Darr 1992, pp. 52–53).

Evidence of a power struggle between the leaders of people and the apostles is clearly present (4:1–11; 5:17–42). The reader of this text is thrown into confusion on whom to follow. However, the narrative is replete with indicators of which character carries divine sanction. To legitimate anyone or anything: they (it) too must be “accredited” in each case by the Spirit or a figure that has the Spirit’s

sanction. God confirms his word with signs and wonders, rhetorically persuading the reader to choose the side replete with divine action.

3.1 Community life in Acts 2:42–47; 4:32–35; 5:12–16

Luke's first summary statement gives us a glimpse into the internal life of the messianic community. He portrays the progress of Jesus' followers. The third Gospel closes with Jesus' disciples thrown into disarray. Chapter 1 of Acts portrays them as reorganizing in anticipation of the Father's promise. Ben Witherington notes the difference between the summary statements and the summary passages. He argues that the former "point out the cause of existence and growth of the Christian community, while the latter deal with the interior life of the community." (Witherington 1998, pp. 159–60). According to Witherington, 2:41 is a summary statement while verses 42–47 are a summary passage. Darrell Bock notes, that Acts 2:42–47, summarizes the life of the community both internally (v. 42) and with those outside (vv. 43–47) (Bock 2007, p. 149). Other scholars simply refer to these sections (2:42–47; 4:32–35; 5:12–16) as summaries. In this study, we will refer to them as Summary Statements (Parsons 2008, 48).

An amazing phenomenon occurs in Acts 2. Peter clarifies this occurrence to the perplexed audience and further instructs the recipients of the promise on the scope of the experience. In essence, the gift is available to Peter's immediate audience and their descendants even as many as the Lord our God will call (2:38–39). Peter's descriptions canvas all time beginning with his own. On the basis of this statement, we may infer that every generation thereafter, meeting the requirements of 2:38, will be in a position to experience Acts 2 in their own age. The Church is characterized as devoted to four significant activities—apostles' teachings, fellowship, breaking of bread and prayer (v. 2). The apostles' doctrine possibly refers to the teachings of Jesus. "What Jesus began both to do and teach..." (1:1). Luke is interested in demonstrating that the disciples had embraced Jesus' vision and

mission and it was functioning as well as in the Gospels. They are one, even as he (Jesus) was one with the father (John 17:20–23). *Koinonía* refers to a relationship characterized by sharing in common fellowship, participation (1John 1.3), in giving so that others can share generosity, fellow-feeling (2 Cor. 9.13; Phil. 2.1); more concretely, willing contributions and gifts (Rom. 15:26). The breaking of bread here alludes to the Lord's supper (Luke 22:19; cf 24:30) (Keener 2012, p. 1:1003), (Witherington 1998, p. 160),(Barrett, C. K. 1994, p. 165). However, it might also refer literally to taking of bread together. In the latter sense, then, it alludes to the table fellowship practiced by Jesus in the Gospels. This is in accordance with the Jewish meals which began with the blessing of bread and wine (Keener 2012, p. 1:1003). James Resseguie notes,

Table fellowship, as Jesus envisions it, is not the like-minded sharing a meal with the like-minded (“sinner” with “sinner” or “righteous” with “righteous”), but the crossing of boundaries (“sinner” and “righteous” sharing a meal). A meal is an occasion to receive ([*accept*] *my addition*) the other, the stranger, the one on the margins. The refusal to receive the other has crippling consequences for the spiritual life (Luke 7:36–50) (Resseguie 2004, pp. 70–71).

Christian fellowship and more so the Lord's supper calls the believer to transcend tribal, professional, and denominational boundaries and embrace all who are living on the margin and in the faith. The believer accepts or receives all since a refusal to do so will definitely impair the progress of the believer or the community at large (Luke 7:36–50). Keener observes,

A host who shared a meal with guests was thought to have formed a bond of relationship that never should be taken lightly. Symposia strove to reconcile members, making them friends rather than enemies. In Greek etiquette at least, meals involving friends required equality even in larger banquets, fellow banqueters ought not to speak against one another or otherwise act in disunity at a meal.... Granted, all meals established a relationship among those who partook, a relationship that made betrayal in such a context all the more heinous (cf Luke 22:21). Those who had shared meals were not to even gossip against each other (Keener 2012, pp. 1:1005–6).

This explains why the breaking of bread was very significant to the early Church. One had to examine him/herself before participating in the Lord's Table. It was incumbent on the participant that

he stays true to the other members who shared the bread with them. It was indeed scandalous for one to profess Christ and yet act negatively towards other believers. It is a manifestation of a contrary spirit for any believer in Christ to profess faith in Jesus and at the same time do things that hurt Christ's body. Biological, cultural, and social trappings must lose grip of the Christian. The believer is positioned as an agent of peace, transformation and reconciliation in his community, regardless of what happens under the sun, he/she is called upon to model unity and the *acceptedness* the other would need. The sense of gravity portrayed at the table must accompany relations thereafter. The Christian must step back from the mob and seriously evaluate their thoughts, attitude, and actions. Most of our ethnic fights are normally a mob reaction to the other tribe. Most of the people do not take time to ask "Why?" And if they ask, they do not critically investigate the answer.

Jesus demonstrated the importance of prayer in his life and ministry. He prayed in the face of critical decisions and choices (Luke 6:12–13; 22:39–45), he prayed after major successes (Mark 6:12, Matt. 14:22–23) and in all things he demonstrated absolute dependence on God (John 5:19). It is the last discipline he engaged in with his disciples before the cross (Luke 22:39ff) and ascension (24:50). More so, Luke highlights the importance of prayer at the inception of the early church. Prayer opened prisons (Acts 5,12,17), blind eyes, brought the dead back to life. And there is a clear sense of continuity of the power for prayer in the apostles' lives as it was witnessed in Jesus' life. The believer is expected to hold every situation and issue in and around him/her before the throne of God. Prayer will release the necessary power to transform our society and give us a transformed perspective to view each other.

Jesus emphatically declared, "All power in heaven and on earth has been given to me" (Matt. 28:18). This is absolute power employed to serve kingdom purposes and others' needs. Jesus challenged the leaders of the people saying, "if it is by the finger of God that [I] drive out demons,

then the kingdom of God has come upon you” (Luke. 11:20). Luke demonstrates that the power that was at work in Jesus is now at work in the apostles. The signs and wonders indicate the presence of God’s kingdom—his reign on earth. Emmanuel (“God with us”) has now tabernacled with men as it was in the beginning. A notable fact is that the engagement of this power or authority is purely other-centered and never selfish. Regrettably, our engagement with power is irretrievably destructive and selfish. The voluntary sharing of possessions reinforced fellowship and unity in the new community. This restored community echoes the Eden space, where Adam and Eve lacked nothing. The summary statements in 2:42–47, 4:32–35 and 5:12–16 frame an environment of the good life—shalom and the presence of God. Luke presents something more than the Greek ideal community. Christians are portrayed as gladly crossing borders and embracing those on the margin. Fidelity and loyalty to the members of the guild are certainly unlike the Greek ideals that focused on friendship and rarely on the underprivileged.

Luke notes, “There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale” (Acts 4:34). As many needs as there were among the believers, they were perfectly met by the generosity of the Christians. The sense of equity was so high that none lacked anything. However, just like the shalom space in Genesis had its dark side so was the restored community of believers in Acts. Luke is not just interested in the ideals alone but he also presents the realities within the community (Johnson 1992, p. 61). The first summary statement (2:42–47) holds before us an ideal community, excelling in doctrine, fellowship, breaking of bread and prayer just as their master modeled. The second summary statement (4:32–35), despite pressure from persecution, Luke portrays the community as consistent in the ideal life. This is immediately followed by a diabolic intrusion in Acts 5 and a social dissention in Acts 6. Acts 5:1–11 demonstrates how the diabolic attack is confronted by spiritual authority. The church recognized Peter’s leadership

as one sanctioned by God. The authority gave him the power to speak for, defend and guide the Christian community. Acts 6:1–7 is not a part of the summary statements. But it is vital in demonstrating how the ideal community resolved conflicts. Therefore, we will briefly examine its contents.

3.2 Hellenistic Widow's complaint Acts 6:1–7

The burgeoning community and its great numbers required attention and leadership. The Hellenist widows aired their grievances, which were given attention and solution (6:1–3). The Jerusalem church was composed of two ethnic groups, distinguished by their languages (Hebrew and Greek speaking Jews). There was evidence of freedom of speech; the distribution of food and resources that were rated highest in quality are now faulted (v.1). With guidance, the community was given an opportunity to participate in solving their problem. Qualifications for caregivers were stated—good reputation, full of the Holy Ghost, and wisdom (vv.3–6). Competence and integrity are the underlying principles in these criteria. Due to our fallen nature, we are bound to relapse into old habits. Therefore, conscious to this fact, this paper does not in any way claim that the church will eradicate sin and unrighteousness and create a little heaven in Kenya, but we are proposing a solution that will create an environment similar to what God would approve of, for this side of life. God as the creator of the universe and mankind had a particular environment in mind that would enhance development and growth for his creation. In restoring his relationship to man and sending his Spirit as shown in Acts, he embarks on restoring responsible stewards of his creation and an environment that favors development as demonstrated in the community life portrayed in the texts under study (2: 42–47; 4:32–35; 5:12–16).

Murders, selfishness, tribalism (negative ethnicity) among other vices are odd inclusions to the creation of God. Man is not contributing to the betterment of God's creation when he allows such

vices in the restored community—the church is supposed to model responsible citizenry as portrayed in the summary statements. The mandate and the machinery to create this environment conducive for development are with the church. The desire for wealth and power among church leaders, an ugly contempt of proper theological training and commitment to practicing the word of God highly contributes to negative ethnicity in the church. Rightly dividing the word, sincere fellowship, genuine prayer, under the superintendence of the Holy Spirit, will greatly aid in producing responsible Christians who double for responsible citizens as demonstrated in Acts.

4. Conclusion

In this paper, we have seen that the “Summary Statements” highlight the ideal life of a restored community of Israel (Christians). This community resonates with the Eden space. The devotion to apostolic doctrine, fellowship, breaking of bread and prayer in their originally intended purposes produces a community that practices equity and employs power for the good of others. Attaining such a goal requires that the nature and function of the Bible in the Christian community be realigned to acceptable intents. The main impediment to realizing this aim, of course, lies in the absence of a resolute re-enthronement of the authority of the Bible over the believer and the church leadership—Christian community. A fruitful pulpit ministry should equip parents for dynamic living room devotions and strong families will influence society and consequently the nation. I would conclude that the Christian community has what it takes to reverse the flow of negative ethnicity. The Lord’s Table, preaching, fellowship, and prayer must be revitalized to produce the desired results of a caring Christian community by the power of the Spirit. In a nation erroneously polled eighty percent Christian, the transformative power of these Christian disciplines and ordinances should touch the desired cord in the church to produce a responsible citizenship necessary for achieving SDG 4. And it

shall be said again in our time(s), "These men who have turned the world upside down—*have come to Kenya also* (Acts 17:6 italics mine).

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