Jesus' Public Ministry to the Jews and Gentiles: A Model for Emulation in the Nigerian Pluralistic Society

By

Church-Hill Amadi-Nche, PhD
Department of Religious and Cultural Studies
Faculty of Humanities, Ignatius Ajuru University of Education
Rumuolumeni, Port Harcourt, Rivers State
E-mail: church-hill.amadi-nche@iaue.edu.ng
Phone N0. 08064123289
&
Wotogbe-Ozuzuma, Igwechi Hope, Ph.D
Department of Religious and Cultural Studies
Faculty of Humanities, Ignatius Ajuru University of Education
Rumuolumeni, Port Harcourt, Rivers State
E-mail: hope.wotogbe@iaue.edu.ng
Phone N0. 08127069080

Abstract

The Nigerian nation is a pluralistic society comprising of people from diverse socio-cultural, religious and political backgrounds. However, since the end of the Nigerian civil war in 1970 the peaceful co-existence and harmonious living among Nigerians irrespective of their religious affiliations within the Nigerian geo-political zones has never been cordial. Consequently, ethno-religious conflicts, killings, displacement of people and destruction of properties worth millions of dollars is now common place. Also, several violent attacks and agitations calling for restructuring and separation of the Nigerian nation has been on the increase without any proactive or active measures by the incumbent government to stern the tide. The sustained agitations, riots, killings, destruction of lives and properties and absolute silence of government in the present time has resulted to the underdevelopment of the Nigerian nation. In the light of the above thought, this paper centres on Jesus' public ministry to the Jews and Gentiles as a model for emulation in the Nigerian pluralistic society. How can Jesus' public ministerial styles and approaches be appropriated in the Nigerian pluralistic society for peaceful co-existence, harmonious living and for national development? This is the thrust of this paper. The

paper employs the narrative critical method and argues that Jesus' public ministry as expressed in the New Testament is an all-inclusive ministry which accommodated people from all walks of life irrespective of their ethnicity, gender and social stratification. The paper maintains that although Jesus was a Jew, he did not surround himself with Jews only. He was receptive to the Jews as well as the Gentiles and even associated with women. The paper recommends that for the Nigerian pluralistic society to experience absolute tranquillity arising from myriads of agitations and violent disorders ravaging the peace of the nation, leaders at all levels of government must eschew nepotism, tribal inclination, gender bias and discrimination and all forms of socio-religious and political stratifications.

Keywords: Ethnicity, Gentiles, Jews, Jesus Public Ministry, Pluralistic Society

Introduction

Achebe once said that there is nothing essentially wrong with the Nigerian land or climate or water or air or anything else rather Nigeria's problem is the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal examples which is the hallmarks of true leadership (1). In other words, the trouble with Nigeria centres on poor leadership. Poor leadership in the Nigerian circle has not only led to drastic depletion of the Nigerian socio-economic and religious spheres to the detriment of the people and their land but have also resulted to ethno-religious crisis, banditry, kidnapping and killings. Moreover, poor leadership and the absolute silence of the Nigerian government on critical issues affecting the nations polity has amplified violent religious extremist assaults on innocent citizens on the Nigerian centres of higher learning, churches, schools, roads, railway, water ways and even the air space is no longer safe. Regrettably, the upsurge in these national calamity coupled with the incessant discrimination and marginalization of a particular group in the Nigerian nation based on their religious creed and ethnicity, unequal distribution of the common resources of the Nigerian nation, insensitivity of the present government to the plight of the people in relation to insecurity, provision of health care facilities, funding of the educational sector, religious biases among others have resonated intensive calls for the separation of the Nigerian nation.

In view of the above stated plight in the Nigerian pluralistic society, how can the Nigerian nation regain her dignity and unity as a one undivided nation irrespective of ethnicity, religion, language and social stratification? It is in the light of the above thought that this paper centres on Jesus' public ministry to the Jews and Gentiles as a model for emulation in the Nigerian pluralistic society. This is premise on the fact that although Jesus Christ the originator of the Christian religion was a Jew, his ministry as clearly revealed in the writings of the New Testament text and in the teachings of early church fathers did not only accommodate the Jews but the non-Jews, Gentiles, the outcast, women among others. The Judaeo-Christian religious scriptures show that Jesus Christ led an all-inclusive ministry which benefited all humanity in his time irrespective of tribe, gender or language. On this note, this paper is a clarion call on the leadership of the Nigerian pluralistic society at all levels to look beyond tribe, ethnicity, religion, gender, etc in the discharge of their duties as required of them as leaders.

The Nigerian Nation at a Glance

The Nigerian nation is a heterogeneous society comprising of people from diverse socio-cultural, religious and political background. It is estimated that Nigeria is the most populated nation in Africa with over 180million people having about five hundred ethnic groups spread across the six geo-political zones in the Nigerian nation (Adetunmbi 400). Religiously, the Nigerian nation recognises three main religions namely Christianity, Islam and African Traditional Religion. However, the unity of the Nigerian nation ever since the end of the Nigeria civil war in 1970 have not been cordial as there are wide spread emergence of ethno-religious conflicts, violence, wars, protest, kidnapping, insurgency, banditry, killings at several places of worship, higher learning etc which have not only disrupted the peace of the Nigerian nation but have dissuaded human, economic, technological, socio-political and religious advancement and also necessitated the rise of terrorist groups.

The emergence of terrorist group such as Boko Haram in the North-East, Fulani herdsmen in the middle belt, Indigenous People of Biafra (IPOB), unknown gun men in the South-East and the Niger Delta militants in the South-South among others have contributed to the setback experienced in the Nigerian polity. Although, it is believed that some of these groups which exist have positive

intentions such as agitating for either restructuring of the nation for equitable distribution of the common wealth of the people or total separation of the nation to enhance rapid development. However, others exist for destructive motives such as elimination of all that pertains to western education, terming it as evil. Similarly, others have high regard and preference for animals such as cows, goats etc, regarding them as sacred to human beings. This is in addition to domination and forceful allocation of grazing pastures and lands to themselves without recourse to the indigenous people thus, leading to conflict, wars, destruction of lives and properties worth billions of dollars and displacement of the natives from their natal lands.

Regrettably, irrespective of the havoc caused by some of these terrorist group such as the Boko Haram sect in the North Eastern part of the Nigerian nation and the Fulani herdsmen in the middle belt geo-political zone of the nation especially on people of other religions such as the Christian faithful, the government of the present time led by a Fulani president seems to be docile, adamant, loop-sided and biased in finding a common ground for peace to ensure. This sedentary attitude/ action of the present leadership of the Nigerian government and her leaders have not only resonated reprisal attack on Islamic faithful (which the president belongs) in other part of the Nigerian nation but have also brought about questions on the actuality of the oneness and unity of the Nigerian nation. On the contrary, if the Christian faithful are on the offensive, it is common to find the government of the present time (led by a Fulani native) protecting people from their own religion and tribe while the other faithful are left to tend for themselves. Does this portray unity in any way in a pluralistic society such as Nigeria?

Some instances memorable in the minds of the Nigerian citizens which underscores the absolute silence and inactive attitude of the present government to the plight of the masses in a pluralistic society such as Nigeria is the recent attack, killing and abduction of some passengers by bandits (with some still in the hands of their abductors as a result of unpaid ransom) in the Abuja-Kaduna train on the 28th March, 2022, the mass shooting and bombing of St. Francis Catholic Church Owo in Ondo State on the 5th June, 2022 which led to the killing of at least 40 people including children, youth, men and women with many sustaining injuries and others hitherto suffering some psychological traumas.

Similarly, the gruesome murder and burning of a female student identified as Deborah Samuel at Shehu Shagari College of Education after it was alleged that she blasphemed prophet Mohammad on the 13th May, 2022 by some students of the Islamic tradition, the Abduction and killing of Rev. Fr. Christopher Odia a Roman Catholic clergy by some Fulani immigrants in Edo State on the 27th June, 2022 and the abduction and killings of other clergy and religious faithful in Kogi, Kaduna, Abuja, Katsina, Ondo states etc are valid case studies. Moreover, the Nkpor massacre in 2016, Obigbo massacre in 2020, Afara Ibeku massacre in 2017, Ngwa high school massacre in 2016 are other instances which shows the callous disposition and inactive nature of the Nigerian government in the use of military on her defenceless civilians probably because they are not from the ruling class or because they were not religious faithful of the government in power.

Interestingly, past historical records of the Nigerian government which show the lackadaisical attitude, discriminative tendencies and inhuman disposition of Nigerian leaders in a pluralistic society such as Nigeria on faithful of other religions who are not mainly faithful of the ruling class abound. For instance, on the 6th February, 1992 during the communal crisis in Kaduna State between the Hausa-Fulani immigrants and the Zangon Kataf people many lives and unquantifiable properties were lost. The conflict erupted again on the 15th of May with the Zangon Kataf people attacking the Hausas immediately after their Friday *Jumat* prayers. In retaliation to the many losses of lives and properties destroyed during the *Jumat* prayer, many southern Kaduna indigenes predominantly Christians were hunt for and killed and houses destroyed.

The height of killings of human beings and destruction of properties within and outside the locality made the then governor of Kaduna state Dabbo Lere to impose a curfew from dusk to dawn. However, it was extensively attested to by many who watched the governors broadcast, that at some point during his address to the people of the state to be law abiding and to maintain peace he smiled. This conveyed an unworried mood at a time most people expected that he would have shown a mournful mood thus suggesting an approval of the actions of the Hausa-Fulani immigrant of which tribe the governor hails (Imo 612-613).

Another instance which portrays the Nigerian government biased attitude towards the people of other tribe, ethnicity and religion is the Ogoni crisis. The Ogoni people and land though a minority tribe in the Niger Delta region of Rivers State is blessed with petroleum resources. Despite the rich petroleum resources in the area coupled with the serene aquatic and ecological environment which enables fishing and farming, the Ogoni land remains undeveloped hitherto. The undeveloped nature of the Ogoni land in terms of provision of electricity, good roads, waters supply, health care services, schools etc for over three decade and half despite the high level of petroleum produced in the area, the destruction of the aquatic habitat and high level of unemployment of the people in the lands led to a massive protest of the people of the area in the 1990.

> Imo remarks that
> In order to present a united voice, in 1990 the people of Ogoni formed an organization called the movement for the survival of Ogoni people (MOSOP), which was meant to improve the standard of living among the Ogoni people and to ensure that a reasonable proportion of the resources generated on Ogoni land would be used to develop the area and to prevent further degradation of the Ogoni environment. This organization did different things to attract government attention, but there was no noticeable change (615).

The unresponsive nature of the Nigerian government to the Ogoni people as regards their plights and requests resonated a violent protest by the people in April 1993 when Shell and WILBROS contractors who have been engaged in laying of pipes for drilling of petroleum in the area caused severe damage to the agricultural products of the people in their lands. In response to their protest, the then military government of Late Sani Abacha ordered soldiers to the area who mercilessly dealt with the people with some sustaining injuries and other losing their lives. These agitations led to the execution of Ken Saro-Wiwa who was the National publicity secretary of the organization and others nine who stood for the right of the people (Imo 615-616).

Although the culprits in the Zangon Kataf crisis who were arrested and tried later secured their release from the police and military custody. However, most of the accused protesters in the Ogoni crisis lost their lives, many injured and as earlier stated Ken Saro-Wiwa and nine others were charged and executed for treason which was hurriedly enacted in 1993 in course of the Ogoni protest. Unfortunately, hitherto the reasons for MOSOP agitation over 35 years ago have not been achieved even though the present Nigerian government have flag off various programmes for the clean-up of the Ogoni land and the siting of multinational oil companies in the area, this has not been successfully actualized as the area still remains undeveloped and the aquatic habitat unsafe for the people and the land.

With these scenarios, one is tempted to ask the following questions: does the silence of the Nigerian leaders on critical and sensitive issues portray the unity of the nation polity? Does the inaction and obstinate attitude of leaders at various levels of government in the Nigerian nation suggest the dividend of a pluralistic society? On the contrary, what was Jesus' response in the heterogeneous society in which He carried out His public ministry in terms of services to humanity such as healing, salvation, forgiveness etc? Was Jesus sentimental in His disposition to the rights and privileges of the people in his time? Did He despise the weak, poor, sick, vulnerable, marginalized of other nations and only attended to people of His clime? These posers will be attended to in the next section.

Jesus' Public Ministry to the Jews and Gentiles

The writings of the New Testament and for most part the teachings of the early apostles reveal explicitly the disposition, attitude and positive response of Jesus towards the Jews and Gentiles during His public ministry. Although, the Jews believed that they were the true chosen people of God based on the Abrahamic covenant established by their patriarch through the rite of circumcision and the observance of other required laws (Genesis 12:1-19: 17:1-23), Jesus however, being a Jew related amicably with the Gentiles during His public ministry. Despite the exclusion and barriers between the Jews and the Gentiles in matters of marriages, religious worship, politics, ethnicity and social life, Jesus established His leadership trait and public ministry to cut across the Jewish and Gentile tribes, religion, gender, social status etc.

The healing power, deliverance, salvation, restoration, reconciliation, forgiveness and mercy shown during Jesus' public ministry were not only demonstrated to the Jews but were also shown to the Gentiles (Luke 17:11-19; Mark 11:17). Jesus healed the sick, opened the eyes of the blind and ears of the deaf. He brought liberty to all who were oppressed and afflicted and His love was extended to all in His time, and even to sinners (Ogunbode 135). Against the Jewish norms of His time, Jesus during His public ministry permitted women to travel with him and his disciples (Luke 8:1-3), He discussed publicly with women (John 4:5-26) and even engaged in theological issues with them (John 11:17-27).

Although Jesus carried out most of His public ministry in the Jewish regions positively affecting the lives of humanity during His time, the synoptic gospels record that Gentiles also received significant attention from Him during His public ministry. For instance, during His public ministry He healed the Gentile demon possessed men (Matthew 8:28-34) and the Roman centurion's servant whose faith was credited greater than any found in Israel (Luke 7:1-10) (Ayegboyin 126). Similarly, among the ten lepers healed and more notably the one who returned to appreciate Jesus for his healing and restoration was a Samaritan (Luke 17:12-19). As revealed in the Christian scriptures, the redemptive works which Jesus offered with His live was not only for the Jews alone but for the Gentiles and as many that believes in Him (Romans 1:16). Jesus' public ministry included people from all social levels even the despised Gentiles.

Interestingly, the disciples of Jesus and the early Christian community demonstrated an all-inclusive leadership style as expressed by Jesus in the discharge of their apostolic commitments. For instance, Saint Luke the only gentile writer remarks that when conflict issued against the Hebrews by the Hellenist because their women were neglected over the daily distribution of food, the early Christian community in a bid to resolve the conflict and ensure peace set out criteria which were to be complied with, thus the saying pleased the whole multitude and they chose Stephen…, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas a proselyte from Antioch (Acts 6:1-6). The choice of men who met the criteria to serve in the daily distribution of food in order to quell the conflict which arose in the early Christian community included a proselyte that is a non-Jew and he was not discriminated upon or relegated to the background in

his service. The early Christian community like their progenitor were never nepotic, tribalistic and ethnocentric, rather they were a detribalised, receptive and amicable community.

Contextualizing Jesus' Public Ministry in the Pluralistic Nigerian Society

The all-inclusive leadership style of Jesus during His public ministry could be emulated by leaders at all levels in the Nigerian pluralistic society for peace, socio-economic and infrastructural development to ensure at the various geo-political zones in the Nigerian nation. Also, Jesus' all-inclusive style of leadership could be imbibed for drastic reduction in ethno-religious crisis, killings and displacement of people from their lands as witnessed in the Nigerian pluralistic society. Just like Jesus even though He was a Jew during His public ministry did not marginalize, discriminate or relegate people from other nations to the background based on their ethnicity, gender, religious persuasion etc, leaders in the Nigerian pluralistic society at the national, state and local levels can learn from this act, embrace and begin to run an all-inclusive government which is not driven by tribe, language, creed or gender differences. These will enable peace and progress of the Nigerian nation. As previously remarked, the various agitations and call for separation of the Nigerian nation which have resulted to various terrorist groups in almost all the geo-political zones in the Nigerian spheres leading to a setback in the growth and development of the Nigerian nation possibly could be attributed to sheer neglect and discrimination of the minority groups in the nation particularly by those in the leadership affairs of the Nigerian polity.

For instance, it is an undeniable fact that the rise in the Niger Delta Militant group in the Niger Delta region of Nigeria is as a result of the denial of the people's right, privileges and the wealth in their land especially in relation to the development of the area. The people of the Niger Delta regions seeing how the natural endowment in their area are drilled and used to develop other sections of the nation despising and relegating their land and people that produces the wealth resonated crisis. A case at hand is the Ogoni and Odi crisis. These crises in the Niger Delta region are a reaction of a people who were tired of being neglected, despised and marginalized by the Federal government in terms of socio-economic and infrastructural development even though their land harboured multinational oil companies the land and the people lived in shambles.

Emmanuel affirming the above thought remarks that the Niger Delta for decades has been the wellspring of Nigeria's main source of revenue through the exploration of huge oil deposit. The discovery and exploration of crude oil in huge deposit rather than enriching the lives of the over 29 million people who live in the area has brought a negligible impact on the people. He adds that most of the people in this area live in abject poverty without the basic amenities of life such as electricity, sanitation, clean water, healthcare, educational facilities etc. Besides, greater percentage of youths who would have gone into fishing or farming to earn daily income are discouraged because both the waters and the land are negatively affected and the bulk of oil industry jobs are allocated to expatriates (28). The point being expressed here is that the rise in militancy in the Niger Delta region and other crisis which ensured in the area would have been averted if the Federal government had demonstrated an all-inclusive governance by using the common wealth of the people to develop their land rather than explore and exploit them and later go elsewhere to develop.

Religiously, just like Jesus did not seek to forcefully convert anyone into Christianity from the already existing Jewish religion but Jews and gentiles enthusiastically followed Him and His disciples as a result of what they saw through their works, miracles, leadership charisma and traits, leaders in the Nigerian pluralistic society must seek to promote religious liberty to ensure peace, harmonious living and mutual co-existence of people in the Nigerian nation. Also, Nigerian leaders at all levels must ensure that its citizens irrespective of their religious affiliations are respected and protected rather than forcefully converting them from one religion to another against their wish or killed for dissenting such request. In view of this remark, the killing of the Christian student named Deborah Samuel as previously noted by Islamic religious extremist in the Nigerian pluralistic society must be condemned by the leadership of the Nigerian nation and perpetrators of such inhuman act brought to book accordingly. Also, the abduction of person or group of persons and forceful conversion of such person or group of persons to other religions should be highly condemned in the Nigerian pluralistic society. This is in addition of restraining the release of such person(s) like Leah Shaibub as a result of their religious belief. Moreover, the protection and security of person or group of persons found culpable of religious intolerance,

extremism and bigotry must be discouraged in the Nigerian pluralistic society for peace and national development to ensure.

Similarly, just like Jesus engaged women and permitted them to travel with Him during His public ministry with some providing material support and moral encouragement to Him and His disciples (Luke 8:1-3), which suggest promotion of gender equality, leaders in the Nigerian pluralistic society must give women equal opportunity in matters of politics, religion and societal engagement. Thus, socio-cultural, political and religious restrictions hinged on women based on their gender must be abolished. Women should not just be object to be seen in socio-political and religious circles but human being to be seen and heard in the processes that makeup the Nigerian socio-political and religious clime. Furthermore, the relegation of women to the background in Nigerian governance and other activities must be discouraged.

The importance of women and the need to promote the well-being of the female folks thus closing the gap between male and female as well as eradicating every bias against women to ensure equality, development and peace has led to various conferences. One of such significant conferences was held in Beijing, China, in 1995. The focus of the Beijing conference was basically to advance as well as pursue the goals of equality, development and peace for all women of the world for the benefit of the human race. The conference also declared to acknowledge and make audible the voices of all women and also foster equality of men and women as well as to ensure participation of women in both public and private life, recognise the human right and dignity of both men and women, as enshrined in the charters of the United Nations, and to eliminate all forms of discrimination and violence against women (Olorunbunmi 395, 398-399).

Although the effect of this conference has led to the active participation and representation of women in political process in countries such as Tunisia, Rwanda, South Africa, Ghana, Nigeria, Ethiopia, Mozambique among others (Olorunbunmi 401). However, the Nigerian nation still needs to improve in her allocation of political appointment and elective positions for women. Women are adjudged to still constitute a relatively small number of candidates for the local, state and national offices and their presence seen greater at the local than at national levels

(Adesanya 274). For further awareness of the situation and level of women's participation in the Nigerian pluralistic governance, data collected since the democratic dispensation of the Nigerian pluralistic society are stated below:

Table 1: Showing women's level of involvement in Olusegun Obasanjo Administration (1999-2007)

Positions	**No. of Seats Available**	**No. of Male Elected**	**No. of Women Elected**
President	1	1	0
Vice-President	1	1	0
Senate	109	106	3
House of Rep.	360	158	12
Ministers	36	31	8
Governor & Deputy	72	70	2
State house of Ass,	990	951	39
L.G Chairmen 774	728	46	
Councillors	8810	8300	510

Source: Ibinyinka, Olusola Adesanya, 2015

Table 2: Showing women's level of involvement in Yar'Adua-Goodluck Jonathan Administration (2007-2011)

Positions	**No. of Seats Available**	**No. of Male Elected**	**No. of Women Elected**
President	1	1	0
Vice-President	1	1	0
Senate	109	101	8
House of Rep.	360	333	27
Governor	36	36	0
Deputy	36	33	3
Minister	38	32	6
State house of Ass,	990	922	68
L.G Chairmen 740	740	0	
Councillors	6368	6368	0

Source: Ibinyinka, Olusola Adesanya, 2015 and Rosemary O. Popoola, et al 2021

Table 3: Showing women's level of involvement in Goodluck Jonathan Administration (2011-2015)

Positions Elected	**No. of Seats Available**	**No. of Male Elected**	**No. of Women**
President	1	1	0
Vice-President	1	1	0
Senate	109	102	7
House of Rep.	360	341	19
Governor	36	36	0
Deputy	36	33	3
Minister	39	27	12
State house of Ass,	990	933	57
L.G Chairmen 740	713	27	
Councillors	6368	6133	235

Source: Ibinyinka, Olusola Adesanya, 2015 and Rosemary O. Popoola, et al 2021

The chart above shows that only few Nigerian women have been privileged to attain certain height in the political panorama in the Nigerian pluralistic society. Although this have strongly been attributed to so many factors which includes financial bankruptcy, socio-cultural biases, gender discrimination, masculine dominance, violence among others. Like Jesus did, women need to be actively integrated in the political processes in the Nigerian pluralistic society.

Lastly, in terms of choosing His disciples during His public ministry, Jesus was detribalized. This is evidence in His choice of non-Jews like Simon a Canaanite as one of His inner circles (Mark 3:18). It is even recorded that he had other secret disciples who were non-Jews who participated fully in His public ministry and got involved in the spread of the gospel. Accordingly, Nigerian leaders must desist from surrounding themselves with their relative and political allies in vacant juicy positions at the federal, state and local levels but rather seek to decentralize and

evenly distribute such opportunities to competent personnel with integrity in the six-geopolitical zones of the Nigerian nation and among the recognized religion. A situation where the president of the Nigerian nation, the Attorney-General, Chief of Army Staff and most appointments and office holder comes from the Fulani northern extraction with some from the president blood line is uncalled for in a pluralistic society like Nigeria. Similarly, a situation where about 80% of Independent National Electoral Commission (INEC) commissioners are card carrying members of the federal government ruling All Progressive Congress (APC) in the Nigerian pluralistic society is suicidal and an attempt to clog the people and the nations progress. Nigerian leaders must learn from Jesus's leadership style for the nation to function effectively.

Conclusion

This paper which centres on Jesus' public ministry to the Jews and Gentiles: A model for emulation in the Nigerian pluralistic society is a clarion call by leaders in the Nigerian socio-political and religious spheres to emulate and put in practice the leadership qualities of Jesus as demonstrated during His public ministry. The paper having examined the Nigerian nation at a glance, considered at length Jesus' public ministry to the Jews and Gentiles and thereafter a contextualization of Jesus's public ministry in the pluralistic Nigerian society was made. The paper primarily calls on Nigerian leaders at all levels to exhibit the same character and leadership trait of Jesus as shown during His public ministry and use Him as a model in the discharge of their leadership responsibility to the Nigerian people and their land. The leadership trait and character consistently referred to in this paper as demonstrated by Jesus during His public ministry which should be emulated by Nigerian leaders at all levels includes but not limited to eschewing nepotism, hypocrisy, tribal sentiments, gender and religious bias and unequal distribution of the common wealth of the nation in the governance of the Nigerian pluralistic society. It is believed that when these traits and leadership qualities are properly applied by the Nigerian leaders, ethno-religious crisis, hostage taking, banditry, incessant call for separation of the Nigerian nation, terrorist groups among others will minimize if not extinct thus creating opportunity for socio-economic and infrastructural development in the Nigerian clime.

Works Cited

Achebe, Chinua. *The Trouble with Nigeria*. Enugu: Fourth Dimension Publishers, 1998. Print.

Adesanya, Ibiyinka, Olusola. "Deborah: A Paradigm for Christian Women Active participation in Nigerian Governance" *Women in Development Essays in Memory of Professor Dorcas Olubanke Akintunde*. Ademola Ajayi S. and Kehinde Ayantayo (eds). Ibadan: John Archers Publishers, 2015. 270-279. Print.

Adetunmbi, Moses, Adebolu, "The Problems of Insecurity in North-Eastern Nigeria and Challenges to Peace and the Socio-Economic Developments of Nigeria" *Nigerian Journal of Christian Studies* Vol.3, No.1, October, 2019:398-420. Print.

Ayegboyin, Deji. *The Synoptics Introductory Notes on the Gospel According to Matthew, Mark and Luke*. Ibadan: Day Star press, 2012. Print.

Emmanuel, Marcus, S. "Moses' Misplaced Agitation for Freedom (Exodus 2:11-15) in the Context of Youth Militancy in the Niger Delta, Nigeria" *Biblical Studies and Youth Development in Africa* Abogunrin S.O.et al (ed). Ibadan: M.Alofe Nig, 2011. 28-38.

Imo, Cyril, O. "dialogue as a Means of Resolving Conflicts in the Niger Delta" *Issues and Trends in the Growth and Development of Christianity: Essays in Honour of Professor G.O.M. Tasie*. Cyril O. Imo, Pic Onwochei, Adrian Helleman (eds). Kaduna: Baraka Press and Publishers Ltd, 2020. 605-624. Print.

Ogunbode, Stephen, Oyedele. "Jesus Christ: The Perfect Example for Christian Youths in Leadership Positions" *Biblical Studies and Youth Development in Africa.* Abogunrin S.O. et al (ed). Ibadan: M.Alofe Nig, 2011. 129-141. Print.

Olorunbunmi, Bosede, "Beijing 1995: Its Challenges to Women and Development in Africa" *Women in Development Essays in Memory of Professor Dorcas Olubanke Akintunde.* Ademola S. Ajayi and Kehinde Ayantayo (eds). Ibadan: John Archers Publishers, 2015. 395-407. Print.

Popoola, O. Rosemary, Egharevba, E. Matthew, Fayomi, O. Oluyemi, "Democratic Governance, Gender, and Women's Rights in Nigeria: 1999-2019" *African Journal of Reproductive Health* November 2021; 25 (5s):188-201. https.www.ajrh.info. Accessed online on 02/09/2022.