

TITLE PAGE

**HERMENEUTICS OF EXOUSIA AND THE EVANGELICAL
MANDATE IN MATTHEW'S GOSPEL:
Dialectics of Socio-Political Transformation for the Church in Africa.**

BY

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**DEPARTMENT OF RELIGION AND CULTURAL STUDIES,
FACULTY OF SOCIAL SCIENCES
UNIVERSITY OF NIGERIA, NSUKKA**

MAY 28, 2012

REQUIREMENT PAGE

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Dialectics of Socio-Political Transformation for the Church in Africa**

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A THESIS

**SUBMITTED TO THE DEPARTMENT OF RELIGION AND
CULTURAL STUDIES FACULTY OF THE SOCIAL SCIENCES,
UNIVERSITY OF NIGERIA, NSUKKA, IN FULFILMENT OF
THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY IN BIBLICAL STUDIES**

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APPROVAL PAGE

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DEDICATION

**To Almighty God, the Father, the Son Jesus Christ and the Holy
Spirit unto whom I owe all my life;**

and

**To the Church of God in Africa and Nigeria in particular that is
bound to hear this clarion call to arise and transform the socio-
political landscape of her locale.**

ACKNOWLEDGEMENT

The idea expressed in this thesis had passed through intellectual refinery and crucible of intellectual pathfinders whose shoes I find difficult to lift. As a matter of fact the idea of the key concept of the thesis would not have seen the light of the day without God Almighty, our Lord Jesus Christ in the distinguished personality of the Holy Spirit who gave me the inspiration and guided me in the course of this work. My mentor, lecturer and godfather, and Supervisor, Rev.Prof.Emmanuel Nlennanya Chinwokwu who taught me as an undergraduate, Masters and had not given up on me as he gave this Doctoral thesis the touch of excellence it had assumed. My daddy for your critical supervision; mentorship and giving me a direction when the workload of this independent work became hard on me. I live with your golden and inspirational idea. I will never forget the very fact that you taught me critical scholarship which is evident in this work and others not mentioned. May our good Lord bless you.

My regards go to my erudite lecturer Rev. Prof A.U.Agha, a father and mentor to me. Your invaluable advice contributed to a great extent in the accomplishment of this work. I owe a lot to you for your role and ineffable love. You defined my worth. I am simply saying, thank you. Prof.M.I.Okwueze, my lecturer and erudite biblical scholar whose technical touch enhanced my academic pathway. I doff my cap for you. Professor Christopher Tagbo Ugwu, my Lecturer, erudite scholar and mentor. You supplied me veritable tool to enable me facet this work like a diamond. Your idea shared with me when I sampled your opinion at your office, backed up with your intellectual capital you gave to

me are infectious. You added spices to this work. May God bless you. Rev Fr. Dr Hillary Achunike, my former Head of Department deserves special mention. Your fatherly advice on this work gave it a special place **in** pride. Thank you for defining my worth by making me part of your dream team.

My Head of Department, Rev. Dr Ezichi A Ituma, an astute Biblical scholar occupies a vital place in the work. Your critical discourse on issues bothering biblical scholarship set a paradigm in accomplishing this work. Your intellectual impartation on me with regards to Greek grammar left an indelible mark on my pathway to erudition. Ven B.C.D.Diara,your brotherly love and encouragement was like an a refreshing spring to me in the course of the work. Rev Sister Dr.Mary Obiora, your critical appraisal on my proposal on this thesis was very salient in charting the pathway to lucidity as far as this work is concerned. I owe you kudos. Thank you very much. My friends and colleagues, Revd Dr.D. C Ononogbu, Rev. Can. Dr. Colins Ugwu, Dr. Mrs. Anuli Okolie,Dr. Mrs Nkechi Onah, Dr. F. U. Nnadi, Rev Can. Nweze, Rev Dr.E.J. Udo and Rev Dr Okechuku Nwachuku are worthy of mention for their encouragements and prayers.

My Students and colleagues, Chris Okwor, Rev. Can. Nnamdi Ijeudo,Rev.Canon Ekenedilichukwu Eze, Miss Onyekachi Onwuka,Ven.George Asadu, Uwaegbute Kingsley and others are worthy of mention. Your prayer and eager expectation of the manifestation of this work brought into culmination the emergence of this work. Thank you all. The

typists, Nkechi and Fidelia who typed and organized this work deserve my special thanks. Thank you all and may God bless you.

My external examiner, Professor Enuwosa deserves special appreciation for taking time to read through the entire thesis. Prof, your critical appraisal and commendation on the work during my voce viva (oral defense) gave this thesis a touch of excellence and gave me a pride in place as a celebrity. I will remain grateful to you for defining my worth.

My one and only wife and mother of my resourceful children, Princess Grace deserves a place of honour as far as this work is concerned. Your motherhood of the entire household is infectious and like catalyst spearheaded the accomplishment of the work. It has been your desire all this years that I step on away from this lather to the next level. Our dream had become a reality. I appreciate your ineffable love and all your support in the course of this work. You are a gem of matchless pearl. I will ever love you. My resourceful sons and daughter, Victor, Israel, Clinton, Ezinne and Favour deserve my kudos. My parents Pa Joshua Kalu Ngele (of the blessed memory) and Ezinne Jane Kalu Ngele, who had just passed unto glory to be with the Lord just before the defense of this work, deserve veneration for their legacy of love, hardwork and forthrightness.

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ABSTRACT

The quest for hermeneutics of *exousia* in the gospel of Matthew translated to mean authority or power and the need to unravel the evangelical mandate-the exigent call to make disciples of all nations became imperative in view of inherent abuse of power, unbridled level of corruption and blatant waste of resources seen in our African socio-political sphere. These the researcher sees as a result of corrupt privileged political class in Africa using Nigeria as a case study. The Church that possesses divine authority of Christ Jesus, seemed to have applied one-sided understanding and approach in carrying out her evangelical mandate in the given *exousia* (authority) and the *matheteusate* (make disciple) within the purview of our periscope (Matthew 28:16-20); hence the need for this dialectics. The specific objectives of the research include: to (i) investigate through a critical hermeneutical paradigm the evangelical mandate in Matthew; and to (ii) chart a new course for the Church to arise and take up the mandate of discipleship of the nations dialectically for socio-political transformation. **The method applied** in this research is historical descriptive as well as hermeneutical approach. In order to achieve the objectives of the study the tool of redaction criticism -a modern, scientific and analytical method of Biblical Studies was applied. **The thesis discovered** that *exousia* in Matthew Gospel apart from its conventional meaning also denotes political as well as governmental authority to rule, and exercise control over nations and sphere of life. The research reveals that the Church while not neglecting the ultimate task of evangelism should assume her position and exercise her God-given *exousia* and transform the nations socio-politically. The thesis has also unveiled the fact that the Church as well as real Christian politicians are 'city technocrats, transformers and builders as the real meaning of 'politicians' imply given the etymology of politics being "*polis*" (city) and "*techne*" (technocrats, transformers, builders, organizers). The church is hereby called to combat the challenges of misrule resulting from state of corruption, and collapse of socio-political values in Africa with her given *exousia*. The thesis calls the Church to arise and transform socio-politically the nations, continent of Africa and Nigeria in particular.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Problem

Hermeneutics of a biblical concept **evxousi, a**-(*Exousia*) and the Evangelical mandate in Mathew Gospel tradition became a vital task in view of divergent positions of scholars, different *Sitz im leben* and the eclectic stance that trail its interpretation by translators.

Categorically, the influence of post modernism, liberalism and inherent abuse of authority as well as power; unbridled level of corruption and waste of human and material resources among the aristocrats as well as privileged class in Africa's socio-political sphere; and the need for the church in Nigeria as well as African continent as part of her evangelical mandate to arise and spearhead a sustainable socio-political change motivated this study. After the resurrection, Christ gave the disciples these words of assurance while commissioning them saying:

Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.(Matt 28:18-20 KJV)

Alternately put :

Matthew 28:18 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me.

19 "Therefore go and make disciples of all nations, baptizing them in the name of the Father and *of the Son and of the Holy Spirit*,

20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.(Matthew 28:18-20 NIV).

The above emphatic statement of fact with special emphasis on the Matthew text is among the last words that Jesus spoke to his disciples. It is a statement about his supremacy over all. The disciples had worshiped him before he spoke to them. His words startled them with peculiar authority. Many of them had seen him exercise his power to set up his Kingdom at Jerusalem, power to quell all oppositions, authority over the elements of nature. He was now the risen Messiah who has been endowed with all authority in heaven and earth.

He had stilled the angry waters; he had walked upon the white-crested bellows; and had raised the dead to life. Now that he declared that “all authority is given to me”, his words charged the minds of his disciples above earthly and temporal things to the heavenly and eternal things. They were lifted to the highest conception of his dignity and glory. Clothed with boundless authority, he gave his commission to his disciples saying: “Go ye therefore, make disciples of all nations...”. Through the gift of the Holy Spirit, the disciples were to receive a marvelous power. Their testimony was to be confirmed by signs and wonders. Those who received their message would work miracles. This privilege is not only given to the apostles, but also to those who will later believe in Jesus –the church.

The turning point of the research is that Mathew's perception of the given - ἐξουσίᾳ, a (authority) bestowed upon Christ, compared to the same concept of *exousia* in other gospels takes a deeper excavation within the purview of biblical studies. This construes one of the major problems for which the research intended to solve. As had been stressed, a critical investigation on the pericope, Mathew 28: 16-20 and other related texts reveal a divergent interpretation and significance for Jesus to the Evangelist. This position construes a hard nut for any student of Biblical studies. Unlike other gospels, Mathew had a different *Sitz im Leben* (situation in life). For instance, Luke, Mark and John made use of the same concept of *exousia* at different places in their gospels ; yet their perceptions differ. This problem in Biblical studies could be solved through a critical investigation into their respective *Sitz im Leben*, theological interest and the application of redaction criticism, as a modern tool in biblical studies. The researcher discovered that this is a very critical point in this work.

1.2 Statement of the Problem

There is also a growing disagreement among Biblical Scholars as to what is the significance of the use of *exousia* bestowed upon Jesus for his Church. It becomes a bit dicey when the position is seen from the ground of assumption. Thus, this research is not built on the spectrum of

assumption. It needed a critical exegesis as one of the praxis in *hermeneutics* as well as biblical interpretation model. This, the research intends to unravel.

Similarly, it is worthy to note that from *redaction* criticism point of view the same concept, *exousia* has been used in different gospel traditions in the New Testament, yet it differs in purpose and meaning for each evangelist, depending on their respective theological perception on the person of Jesus and *Sitz im Leben* (*situation in life*). For instance, in *Johannine* Tradition, *exousia* is seen as the authority or right given to believers to become children of God. (John 1: 12). It is more of the right as well as authority of sonship. By implication, whosoever believes will be given power to become Son of God. Although this text does not form major pericope and focal point of this work, it is very veritable in understanding the subject matter. Detailed theological excavation was made in strategic chapters of the work.

In Luke, this *exousia* referred to power over all devils and to cure diseases (Luke 9:1). It is also power to tread upon serpents, scorpions, and over all the power of darkness (Luke 10:19). Luke went further in Acts of the Apostles to portray the *exousia* also as power full of faith to do great wonders and miracles among the people (Acts 6:8). The picture painted by each of the evangelists depends on the *Sitz im Leben* of the

text and purpose of each of the evangelists in his perception of the person of Jesus.

The case in point here in this thesis is to investigate what the *exousia* and the evangelical mandate mean for the evangelists and their socio political implication for the *ekklesia* the church globally, Africa and Nigeria in particular. This is to be carried out through redaction criticism, a formidable tool in biblical hermeneutics

The questions that stare our faces in the research paper are:

1. What is the real etymology of the concept of *exousia* in the context of the evangelical mandate in Matthew compared to other gospels?
2. What is the significance of *exousia* bestowed upon Jesus Christ which he gave as a seal of authority to those who believed in him-being the prototype of the church for the evangelists and Jesus?
3. To what extent had the church's attitude towards politics and altruistic use of power impacted upon the society positively or negatively?
4. What does a renewed and an unraveled understanding of the *exousia* and the evangelical mandate in Matthew gospel imply for the church globally, in Africa and Nigeria in particular?
5. What are the reasons behind most Nigerian leadership (including Christians) entering into politics and leaving the socio- political scene worse than they found it? Is it that the barber does not know

how to barb or that the instrument is blunt and not sharp; or could it be said that the head presented to the barber make blunt the barber's tool? Until the above questions are answered one would keep groping in darkness in understanding the concept of *exousia* to the evangelists for the church.

1.3 Purpose of Study

The purpose of the study is to investigate the *exousia* given to Jesus our Lord. This he in turn gave to his disciples, the prototype of the church –as herald of the gospel and residue of God's authority meant to make disciples of the nations. Our main concern is to find out the proper etymology and meaning two concepts *exousia* and *matheteusate* in their biblical context and usage through a dialectical hermeneutics matrix of the. This is expected to enable us discover the purpose as well as the significance of Mathew's use of the *exousia* and *matheteusate* being the nucleus of the evangelical mandate and its socio-political implications for the Church globally, Africa and Nigeria in particular. In the final analysis, this thesis is aimed at motivating the church to use her God-given authority in the evangelical mandate of the Church in achieving the socio-political transformation of the nations, even Nigeria and other nations of Africa and the rest of the world.

1.4 Research Methodology

The method applied in this research is historical and hermeneutical approach. In order to achieve the objective of the study, the tool of redaction criticism as a modern method of biblical studies was applied. The researcher made use of textual apparatus as social scientific instrument as well as empirical material in textual criticism to solve critical problems posed by the synergy of - *evxousi*, *a* (*authority as well as power*) and *maqhteu*, *sate* (*make disciples*) in the gospels of Matthew. The synthesis and critical analysis of empirical materials and the cream of literatures available on the subject matter of this research were carried out. The theoretical framework of this thesis and the research hypothetical instruments are validated by the application of the synergy of *redaction* criticism and the *dialectics* to achieve the purpose of the research.

Explicating further, as matter of principle, *redaction* criticism is a modern methodology in critical biblical scholarship. It is a formidable tool of study applied in investigation and analysis of critical problems in biblical scholarship. It investigates the part which the literary and theological presuppositions of the Gospel writers played in their writings. In line with its meaning, *redaction* criticism is a critical method for the study of the Bible text. It views the author of the text as editor (redactor)

of discourse material. It focuses on how the redactor has shaped and molded the narrative to express his theological goals.

(http://en.wikipedia.org/org/wiki/redaction_criticism -Wikipedia encyclopaedia, 2011).

Onwu (2001) isolated two important features or reasons for redaction criticism when aluded to the fact that each of the evangelist had a special reading public in mind. This is why each would naturally choose to emphasize those details which he in his view, were most suited to communicate the message of the gospel to the reading audience as well as public. *Redaction* criticism had been adjudged by Biblical scholars across the centuries as most scientific in nature. In Biblical scholarship, the methodology of Redaction criticism known technically in Germany as *Redactiosgeschichte* is modern. It complies with the scientific method of research which is based on using unambiguous facts to carry out data analysis. Though it deals with ancient materials; the method of enquiry is scientific, analytical and deductive.

1.5 Scope and Limitation of Study.

The thesis' main focus does not cover the diverse use of *exousia* by several biblical authors in the entire New Testament. It is mainly concerned with Matthew gospel which predominantly lay emphasis on *exousia* and the *matheteusate* as the as the evangelical mandate of Christ

to the *ekklesia* –the Church. This thesis is pegged on a critical study of *exousia* in Matthew 28:16-20, a specific text in the corpus of Matthew gospel. This position of the researcher is meticulously taken unbiased of the rich documentary evidence of such parallels in other gospels. These were also touched briefly. There are other uses of words which connote power such as *dunamis*, *Ischuros*, *kratos* etc in the gospels which do not fall into the scope of this work.

It should be noted that the theoretical framework of the text is geared toward repositioning of the texts as well as the periscope in their proper context and etymology. Notwithstanding, diverse viewpoints of many scholars have been respected in this work. Confining the scope and limitation of the thesis to hermeneutics of *exousia* in our texts in Matthew's gospel is as a result of the interest of the researcher and does not signify weakness. This was purposely done in order to give room for future researchers to delve into other aspects of power clauses in the gospels that were not ventured into in the course of this work.

1.6 Significance of Study.

The study has explored the power clause beyond the layers of the effervescence knowledge of the evangelical mandate bestowed upon the church by Christ. This study has examined the pericope of Matthew 28:16-20 which forms part of the great commission discourse of the Lord

Jesus. It has added a knowledge-based paradigm-shift, from the usual undertone that makes the church see the *exousia* and *matheteusate* as power or authority to make disciple – evangelize and make new converts for denominational increase and prepare them for heaven. It has pointed the church in Africa unto the other neglected aspect of discipleship, which would enable her see *exousia* as catalyst for national socio-political transformation. Lessons from this study would definitely serve as dialectics of developing a sustainable society through altruistic engagement into politics for social transformation and sustainable nation building for the church in Africa as well as Nigeria in particular.

Quite certain, results of a vital research such as this will go a long way in contributing to some already existing knowledge. Therefore, this piece of work will not only stir up scholarship on a renewed attempt for the Church in the emerging 21st century to undertake drastically the evangelical mandate of Christ Jesus beyond the borders of the usual conventional approach to the discipleship. I would motivate the church to disciple the nations of Africa through altruistic engagement in socio-political transformation. This work would be a reference point for the Church in Africa and Nigeria in particular in her bid to form a political theology that would enable her balance the power equation in Nigerian socio-political landscape.

1.7 Definition of Terms and Concept

Operational, relevant as well as related terms and concepts have been defined for the purpose of clarity. In order to shed light on the concepts especially those that are theologically inclined given their etymology as well as original use of words. The work presented the terms analytically. It should be noted that the concepts of *exousia* appears as the major concept on this work. The researcher gave a wide range of attention to the related terms and concepts relevant to this work. These terms were made major issues in the entire work in order to achieve the purpose of the research. The researcher made use of institutionalized mode of definition in this section.

Redaction Criticism: Redaction criticism is an aspect of biblical scholarship making the New Testament prospective. It originated from Germany. It is an attempt to represent in English the German word *Redaktionsgeschichte*, which Will Marx proposed as the designation for a discipline within Biblical Studies. According to Perrin (1969:1):

Redaction Criticism is the discipline concerned with studying the theological motivation of an author as this is revealed in the collection, arrangement, echoing and modification of traditional material or the creation of early Christianity. Redaction Criticism is the most recent of the three types-literary and form criticism. It becomes a Self-conscious method of inquiry. It grew out of form Criticism.

The goals of redaction criticism are to understand why the items from the tradition were modified, and connected as they were to identify

the theological protects that were at work in composing a finished gospel, (Norman Perrin, 1969:Vi). This is the method used in this scholarly investigation. Defining redaction criticism, Manton (1996:105) described redaction criticism as that which is concerned with the way in which biblical authors used their sources and the terms or traditions they employed to link these into a unified whole. Its purpose is to discover an author's distinctive theology and setting.

Exegesis:

Piper (1964:192) defined exegesis as that which presupposes textual and literary criticism of the document. The exegesis of the New Testament enables us to know, for instance, whether the text upon which he works represents the original text of the autographs or the textual form of the fourth century. The work also presupposes knowledge of the historical background of the author, the document and its subject matter.

Manton, (1996:54) observed that the term exegesis derives from the Greek word '*exegenomai*' which means to lead out or draw out. He elucidated on the term contextually. According to him:

Exegesis is explaining and making clear the meaning of a passage of Scripture. Exact exegesis demands some knowledge of the biblical language of facts concerning that particular section of scripture ,its position in Scripture, its place in the whole of bible teaching, its 'genre'(type, i.e. whether it is poetry, parable narrative, doctrine) and any relevant history or geography. Spoken or written exposition of the passage by the preacher is based on accurate

exegesis before hand, whether that exegesis is being done direct from the scripture by the preacher or is found on the contrary.

Sitz Im Leben: This phrase *Sitz im Leben* appears in this paper quite often. It is a German phrase. It is a term used by German scholars to describe the settings as well as life situation from which a gospel or passage springs. Onwu (2001:33) in a vivid manner caught the picture of the proper etymology, of the term *Sitz im Leben* with his Christological lens.

According to him:

The phrase *Sitz im Leben* otherwise translated as situation-in life denotes the historical and sociological dimension of form criticism .which calls attention to the vital connection between literary forms and the structures and institutions which scholars have discerned in working with biblical texts and their total cultural background. The above position is affirmed by the fact that the various forms the Gospel narratives take (miracle stories, parables, pronouncement Stories about Jesus) all spring out of the definite conditions and needs of the community, (Onwu, 2001:33).

Sitz Im Leben which literarily means in Germany ‘Situation in Life’ is the historical setting as well as the socio- cultural background of any biblical text.

Hermeneutics:

According to Manton (1996: 65-66) “Hermeneutics is derived from Greek ‘*hermeneutic*’ which means to interpret. It is technically used to describe the principle of interpreting the scriptures. It is important for example to know if a passage is history, poetry, and doctrine; if it is

spoken, who said it, to whom, in what circumstances. The study of the individual words and grammar is most important. Accurate hermeneutic lies behind accurate exegesis. Hermeneutics means interpreting a passage according to its historical and grammatical form.

Diverse definitions of hermeneutic have been given by scholars across different fields of biblical scholarship. Bernard Ramm (1970: X111) submitted “*hermeneutics* is the science of interpretation such that it forms one of the most important members of the theological science.” *Hermeneutics* from its philology as well as history of the use of words is derived from the word *hermes* which is the Greek god of the gap. *Hermes* in Greek cosmology is believed to be the Greek messenger of the gods – especially *Zeus*. The *hermes* is seen by the Greece as the interpreter of the message of the gods.

Etymologically, hermeneutic is derived from the Greek verb “**hermeneia**” which means translation or interpretation. Out of the word comes the Greek verb “*hermeneo*” which means “I translate” or “I interpret”. *Hermeneutics* is in its general sense of usage, the science of interpretation specifically for the purpose of application of what is interpreted.

Exousia:

The concept of *exousia* is a term in Biblical Studies transliterated from the Greek word $\epsilon\upsilon\chi\omicron\upsilon\sigma\iota\acute{\alpha}$, a . It depicts authority as well as power. It should be pointed out that, in ordinary discipline of life power and authority have different connotations. Yet the concept of *exousia* stands glaring in its etymology and connotation. From the literary perspectives, there are types of power, which depends on the direction one looks at power. It can be gotten by the descent of the super-natural forces on living beings, which in the case control them. Literally, Eliade (1987: 474) defined power as “a potentiality, or a potential ability to do work”.

Political power can be said to be a mechanism by which somebody is empowered to force or influence someone or a group of people. In other words, it is the ability to make decision without any interference. (Nwankwo, 1992:7). Max Weber quoted by Chinoy (1967:323) Says:

Power is the chance of a man or a number of men to realize their own will in communal action even against the resistance of others who are participating in the action. In a nut shell, power is the capacity to control the actions of others. Power is defined as the authority by which individual were accorded status and power over others or, relative to that, by which the functions or offices themselves were felt to be worthy of respect.

In a related development, Eliade (1987:474) in making reference to religious power states:

This power originates and causes events, it is thus fundamentally creative. It also asserts that this mysterious Acting power is action at a distance and without conscious Will. It is sacred power at work in the human world that Reflects and ultimately is one with the sacred power that underlines all activity in the world of nature.

On the source of power, basically in the Christian faith power has its source through the “Trinity” which is God the Father, the Son and the Holy Spirit. In effect, in Genesis 1, we see the great power of the Father at creation.

Eliade, (1987:475) caught the picture of our text when he averred:

Power in the text of Mathew 28 has a deeper meaning and Interpretation because it refers to religious power. In this case, exousia as a biblical power concept demonstrates the positive Side of sacred power in its intrinsic creativity. Here is the power to bring a world in to being, to shape reality, and thereby to found Human cults and cultures. It is literally true that within cosmogony myths, everything that happened is a unique demonstration of Creative power.

Simply put, power refers to the ability of one or more person to exercise control or dominion over people and their activities. Harrison (1959:4) defined power as “the ability of a person or group of persons to determine the action of others without regard for their inertia or resistance of others. It is the ability to influence or control the actions of others even though there is no institutional sanction for this control. Karl Max (1995:47) maintains that “the responsibility of power is the creation of non-exploitative society where man is free to fulfill his being”. However, power may be used to acquire legitimized status and symbol of recognition. Authority and power are used interchangeably in the

different translation. Douglas (1982:108) elucidating on the concept of *exousia*) averred: “Authority is that right or power to command action or compliance or to determine belief or custom, expecting obedient from those under authority, and in turn giving responsible account for the claim to right or power”. Onwu (2002:144) gave vital hints on the concept of *exousia*.

According to him:

The dominion concept derives from the personal relationship to God. As this essence of God is power, Matt. 6:13) so endowment with power is linked with the gift of the holy spirit, endowment with spirit gives him *exousia*, a definite personal exercise, consequently in his power he exercise his *exousia*” That is through the spirit, he exercise his power.

Kittel (1964:299) asserted that “in the New Testament, the concept of power is given its derived impression by the fact of Christ”. This sheds a distinctive light on the use, adoption and development of existing views. On the other hand, there is no doubt that concept of power is at the heart of the political inquiring. According to Harold and Sprout in Ezeani (2010:45) “some concepts of power underlie virtually every description of every political interactions, domestics as well as international”. Power is probably the central concept of both descriptive and normative analysis.

The concept of “power” itself derives from the Latin word, *potere*, meaning to be able, “It is generally used to designate property capacity or where withal to affect things” (Isaac,1992:56).On the other hand another

Greek word that expresses power is *du, namin (dunamin)*. This means energy, efficiency and ability to do work. This is where the word dynamite is derived from. According to apostle Luke the believers needed the *du, namin (dunamin)- (power)* of the **a`gi, ou pneu, matoj -Hagio pneumatos** (Holy Spirit) to be able to evangelize. Mathew and Luke could be speaking the same thing in different viewpoints due to their *Sitz im Leben* (real life setting). (Ngele, 2007).

The question of authority is a very fundamental issue, which faces every theologian. Etymologically from the context of the passage the Greek word *exousia* translated authority “denotes active power; the full ability to do as one wills.” This means that Christ’s desire will be accomplished and that His commands must be carried out. The scope of Christ’s authority as indicated in our text is not only over the physical universe and everything in it but also over everything spirits of those who have died and all the heavenly hosts (angels and demons) . The Holy Scripture emphatically informs us that “Jesus Christ has gone into heaven and is at the right hand of God, angles and authorities and powers having been made subject to him, (1 pet. 3:21-22) . He is the “head of every man” (1Cor. 11:3) and the “head of all principality and power” (Col 2:10).

According to Carson (1984:495), Jesus promises the power (*dunamis*) of the Holy Spirit (Luke. 24:49), who will empower the disciples who are rendered the witnesses of Christ”, The Holy Spirit is the one that has the right of empowerment.

Pathrapankal (2004:6) opined that “it is the power of the very spirit, the same spirit which he promises to his disciples as the sources of the success of their mission. In the Old Testament the most related term that is equivalent of *exousia* is the Hebrew Term “*shatat*” translated to mean “power”. It denotes power to dominate, govern, have dominion or bear rule or be made ruler. By implication, the Power concept assumes a delegated position or right to act, govern or dominates. It also implies concept of service; hence it requires accountability by the one who gave the power. Thus it must express loyalty (Unger, 1985:1024). Kalu (1975:1) sees *exousia* as authority of kings rooted in the primal society and God being the only source while the kings are mere viceroys.

An empirical document for biblical scholarship in its exegetical analysis of Bible text words defines *exousia* as follows:

- 1 It is the freedom of choice, right to act and decide
- 2 Ability, capability, might, power
- 3 Authority, absolute power

4 Power or authority exercised by rulers etc by virtue of their office.

It appears in different form namely

- a) Ruling power, official power
- b) Domain, jurisdiction
- c) Bearers of authority in the state, authorities, government officials.
- d) Cosmic powers above beyond human sphere.

[[http://www.Biblework\[c:\programfiles\Bible works 7\init\bw700.SWC\]](http://www.Biblework[c:\programfiles\Bible works 7\init\bw700.SWC)

Sequel to the indices of *exousia* portrayed in the above-stated sequence we can see *exousia* glaringly stated in 1-4 above for the purpose of this work while not relegating the earlier mentioned definitions and positions.

Catalyst:

Scientifically, catalyst is a substance of which a small proportion notably affects the reaction rate of a chemical reaction without itself being changed or consumed (see catalysis). One molecule may transform several million reactant molecules a minute. Catalysts may be gaseous, liquid, or solid; they may be inorganic compounds, organic compounds, and complex combinations. They tend to be highly specific, reacting with only one substance or a small set of substances. Substances that reduce the effectiveness of catalysts by altering them or blocking reactants'

access to them are called catalyst inhibitors or catalyst poisons. Catalysts are essential to virtually all industrial chemical reactions, especially in petroleum refining and synthetic organic chemical manufacturing. Most solid catalysts are transition elements (metals) or their oxides in finely divided or porous form. In a car's catalytic converter, the platinum catalyst converts unburned hydrocarbons and nitrogen compounds to products less harmful to the Environment. Water, especially saltwater, catalyzes oxidation (see oxidation-reduction) and corrosion. Enzymes are among the most active and selective catalysts known.(encyclopedia Britannica 2005).

The term catalyst used in this work is based on its theoretical framework and depicts social catalyst. *Exousia* is seen as a social catalyst that is effectual in action and would enable the Church of God effect a socio-political change in the continent of Africa.

Philology

Technically the term philology means the scientific study of languages including their structure, development, history and relationship (Lewis Adams & co Webster's illustrated Dictionary). This has to do with the history of the use of words. Every word in Latin and Bible has his own history. Etymologically, philology is the "Love of words". It is an affinity toward the leaning of the backgrounds as well as the current

usages of spoken or written methods of human communication. The term philology is a transliteration of the Greek term “*philologia*”. Philology derive from two Greek words- ‘*philos*’ meaning love and ‘*logos*’ meaning word. Philology seeks to understand a language, the origin of that language. It is the study of ancient texts and languages.

In academic traditions, philology refers to the study of a language together with its literature and the historical and cultural content that are indispensable for an understanding of the literary works and other culturally significant texts. Philology comprises of the study of the grammas, history, rhetoric, interpretation of authors and critical traditional associated with a given language. (Kittel,1964).

In its more restricted sense of “historical linguistics” philology was one of the 19th century’s first scientific approaches to human language but give way to the modern science of linguistics in the early 20th century due to the influence of Ferdinand saucier, who argued that spoken language should have primacy. Philology is the ability to recognize the words of one language from the roots of another, by recognition of shared roots and grammar. It is for this reason that someone who is fluent in Portuguese can naturally speak Spanish language, read a Spanish newspaper and know what is going on in the world.

Dialectics

Anyia (2008) gave a resonating idea of the meaning of the term “dialectics”. According to him: The concept of synergy and dialectics are two concepts which illustrate the transmutation and interpenetration of concept developed in one body of knowledge mediating new insight and enhanced clarity and applicability when they migrate from one body of knowledge to another. Dialectics could also be understood as interactive forces, element of ideas. It could also be seen as debate intended to resolve a conflict between two contradictory or apparently contradictory idea or fact logically establishing truth on both sides rather than disproving one argument.(Encata Dictionary 2009)

The word Dialectics according to Igwe (2005:116-117) in his book refers to as “the doctrine of opposites”. It was originally a logical system, the famous Socratic “method of the contrary case” which began by proposing a thesis in an argument opposed by a case contrary or antithetical to the thesis with both of the contrary arguments thesis and antithesis- becoming “reconciled” in a synthesis, which in turn re-constitutes into yet another thesis in a higher order of argument, *ad infinitum* until total and perfect knowledge or solution is arrived at. The concept of dialectics used in this work brings to bear body of knowledge of *exousia* and *matheteusate* as authority as well as power to disciple the

nations from a paradigm shift perspective in understanding the evangelical mandate of Christ to the church. This is designed to position the thesis in the long run as a veritable tool for the church in her quest for socio-political transformation of Nigeria, Africa and other nations of the world.

Politics

Politics has been defined in various manners and shades. Some on the positive side see it as the art and science of governance, while some also negatively see it as management of intrigues. According to Oakeshott in Ngele,C(1998:19) politics is taken to be the activity of attending to the general arrangement of a set of people, whom chance or choice have brought together. By this it means that politics exists for the common goal of a group of people meeting as one, trying to solve or share their ideas together. Politics is generally defined as the process of who gets what, how and when? Who should get a particular position, resources or value and in what way should they have been allocated?

Politics according to Hornby (2000:899) is the activities involved in getting and using power in public life, and a society. Man social life needs a structure to organize and regulate the complex relationships between him and his fellows. The science of this complex structure of

social relationship is the science of politics. Aristotle (1975:25) explains it thus:

Our own observation tells us that every state is an association of persons formed with view of some good purpose. I say good because in their actions all men in fact aim at what they think is good. Clearly then, as all associations aim at some good, that one which is supreme and which embraces all others will have also as it's aim the supreme good. That is the association will call the state, and that type of association we call political.

Aristotle in Okorie (1994) observed that man is by nature, a political animal ("being") and this mean that the essence of social existence is politics; and when two or more men interact with one another they are invariable involved in political relationship. On the other hand, Stott (1990:11) defined politics as:

...the life of the city (polis) and the responsibilities of the citizen (polities). It is concerned therefore with the whole of our life in human society. Politics is the art of living together in a community. According to its narrow definition, however, politics is the science of government. It is concerned with the development and adoption of specific polities with a view to their being enshrined in legislation. It is about gaining power for social change.

In a related development Marshall (1984:12) defined politics in his words:

Politics is about things relevant to the actions of governments. We are talking about what governments do and what we do in relation to them. Occasionally the term 'political' is used to refer to all 'power relations'. We hear of 'church politics', 'sexual politics', 'the politics', of the family' and so forth. Occasionally we hear that everything is 'political', which might be true in a trivial way. Politics is that which has to do with governments and states, what they are, what they do and what they should be doing.

Far from the above position, etymologically, the word politics is derived from the Greek words '*polis*' meaning city and '*techne*' meaning the art or science of organizing men in a society to live and interact with each other to the full realization of the social nature. Politics relate specifically with the state, i.e., the state in its rational and legal nature as an association of men and moral beings.(Ibe, 1995). The Church as well as real Christian politicians are 'city technocrats, transformers and builders as well as organizers as the real meaning of 'politicians' imply given the Greek etymology of 'politics' being **polis** "*polis*"(city) and **tecne** "*techne*" (technocrats,transformers, builders, organizers). She must arise, and continue the Socio-politically and transformation of the nations, continent of Africa and Nigeria in particular.

The Church

According to Hornby (2000: 193) "A Church is a building where Christians go to worship". It also could mean a particular group of Christian Churches.eg. Anglican Church, Presbyterian Church, the Catholic Church etc. This definition falls short of the ideal meaning of the church. Pius XII(1943) heralding Apostle Paul's position as he defined the church as the body of Christ. He muted that the church is the body of Christ. It was the Vatican II that gave a highly theological definition of

the church as “the people of God” The researcher shares Ibe’s position (1995:9) who gave a more comprehensive definition in which he averred:

The English word church is derived from the Greek word - **thn Ekklesian** (The **Ekklesia**). In classical Greek literature the word was used of an assembly of citizens officially constituted to do such business as the laws of the city appointed for it. When viewed in the light of the Greek verb **kalein** (**kalein**) (to call out). **thn Ekklesian** – the Ekklesia could be said to mean “a gathering of people who are called out or called together. Furthermore, in the Hebrew scripture, **edhal** and **qahal** are the words used for “gathering” or “appointed people”(cf. **edhal**, **qahal** of Israel and **dhal qahal** of Yahweh). The word church refers to a congregation of God’s people who have been called out(elected) according to God’s divine purpose and will.

The Church in its usage here in this thesis implies, the body of Christ embracing all Christian denominations across all blocks in Nigeria, under the auspices on the Christian Association of Nigeria (CAN). The essence of the use of the word church in this work implies the entire Christians body across the denominations that profess Christ Jesus as Lord and king no matter their respective doctrinal bias.

Evangelical

The word evangelical is used in the technical sense as an adjective to qualify the word ‘mandate’. It is derived from the Greek word **euangelion** (euangelion) which is translated ‘gospel’ as well as ‘good news’. Ituma (2006) described the good news as news that is efficacious enough to bring about a positive change in the life of the

hearer or recipient and could also be used to describe a collection of New Testament books, the Christian message and the life of Christ among others.

Understanding Sustainable Development

The term, sustainable development has been explained in different ways. Therefore, attempting to know its exact meaning seems difficult. According to the Brundlant's report of the World commission on Environment and Development of the United Nations (1987), sustainable development is the development that meets the needs of the present, without compromising the ability to future generations to meet their own needs (<http://en.wikipedia.org/wiki/sustainable.development>). This has become the most often quoted definition of the concept. The content varies according to culture, time, and perspective and can only be properly understood by adopting the integrative approach involving ecological, social political, and economic consideration. Thus, it can be conceptually broken into three parts, namely: environmental sustainability, economic sustainability, and socio political sustainability (<http://www.google.co.ke/searchsustainabledevelopment>). In the light of this, Hasna (2007) opines that sustainability is a process which tells of all aspects of human life affecting sustenance. It emphasizes conflict resolution and involves pursuit of economic prosperity, environmental

quality, and social equity. Sustainable development is an eclectic concept thereby having a wide array of views under its umbrella. Nwore (1963), Nnadozie,(1986),Ezeani (1998),brett (1973),Toderro(1977)Anyia (1998),Almond and Coleman(1991) all agreed that sustainable development is a sine-qua-non for economic growth, total transformation, prosperity, emancipation from political, social and economic enslavement; increase in the availability and widen the distribution of basic life sustaining goods such as food, shelter and protection , freedom from servitude and ignorance.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

Literatures abound in this field of study. These attest to the interest across academic and other field of scholarship. These literatures including empirical and theoretical ones were critically appraised and synthesized. This segment of the research embodies options as well as stand points of scholars who had written on the key issue raised in this work. This section is stratified in different segment segments which form our theoretical framework. In another development, the research attempted to discover diversity in viewpoint. The research through a meticulously driven theoretical framework made frantic effort to locate gap that exists in these scholar's stance with regard to the purpose of the study. This gap the research attempts of bridge.

2.2 Exousia, the Church and Socio-Political Catalyst

Coleman (1963) devoted his entire work to reawaken the church on the ultimate mandate of evangelism. The book presents a thorough examination of the gospel accounts, revealing the objective of Christ ministry and the strategy for carrying out the task of evangelism. The author focuses on the underlying principles that consistently determine what Jesus' action could be in any given situation by emulating his

pattern. The author in sharp contrast to lethargic approach applied by most scholars in discussing the subject -work of evangelism averred:

We must learn this lesson again today there can be no dillydallying around with the command of Christ. We are engaged in warfare, the issues of which are life and death, and every day that we are indifferent to our responsibilities is a day lost to the cause of Christ. If we have learned even the most elemental truth of discipleship, we must know that we are called servant, of our Lord and to obey his word. It is not our duty to reason why he speaks as he does, but only to carry out his orders. Unless there is dedication to all that we know he wants is to do now, however immature our understanding may be, it is doubtful if we will ever progress further in his life and mission. (Coleman; 1963: 59)

Critically, the book dealt more on the principle of evangelism and did give light and insight into the very essence of evangelism for conversion which had been the trend but; it does not take care of the subject matter of this thesis, this obvious gap this research intends to fill.

Caleb (1997) made a critical appraisal of Christian participation in politics and national affairs. The author alluded to the biblical and civic responsibility of the church which had been neglected over the centuries to the detriment of the church and human society. He threw a challenge to the church encouraging her to arise and participate in Governance. He isolated the basic reason for creating man being for good governance which he hinted in the following words:

God needed an ambassador who would represent Him as the prime minister in the administration of the affairs down here on earth....God has always been looking for a man to represent him on earth. He found Adam his primary business was to obey His maker, no more no less. One single man controlling, governing and administering the affairs of all the living things in the whole wide world

Caleb(1997) therefore charged the church as well as a Christian not to neglect and be careless over her nation political and administrative affairs. Christians were created to have dominion (Exercise authority and influence) they should awake to their responsibilities.

Agrey (1998) took a position noted in his book which was considered important in the course of the research. Its title became very attractive to the researcher in that it claims of giving prophetic principles for the church in transforming the nations was quite appealing. The book gave a vivid view on situation of things as it concerns the state of leadership in the nations of Africa especially Nigeria infested with corruption by corrupt political leaders and challenged the church to arise and put the nation on the spectrum of integrity, patriotism and reliance on God. A critical appraisal made on Agrey's book reveals that it took a Christian polemic stance and did not concern itself on the subject matter; in that he left what the mandate of the church is supposed to be in pursuit of the national situation,

Onwu (1998) exegetically dealt with this periscope in Matthew. The book carries with it an air of excellence in the understanding of the subject matter -the biblical mandate of the Lord Jesus to the church. The author, an erudite professor of New Testament drew the attention of his readers to the ultimate call to "go and make disciples" for the church in Africa. The author drew a distinctive line on the ideal position of these

mandate as it concerns the imperative nature of the call for mission and evangelism within the church in African . He decried the ambivalent state of evangelism as a subject of Theological enquiry which has also become everything and anything. The book offers a deeper understanding of evangelism that is at once historically grounded theologically credible and practically beneficial.

Yet, the researcher discovered that the book, though very reliable in offering clarity on the subject matter as other scholars quoted within, was not interested in giving distinctive synergy of the potency of the *exousia* and the *evangelical* mandate as a catalyst as well as dialectics for the transformation of socio-political sphere of the nations of Africa. This had been discovered as a marked gap which this research stands to offer in the long run.

Sabine and Thorson (1973) made very salient contribution on the subject matter as it patterns to this work. These authors wrote extensively on the fundamental historiography from antiquity through the centuries until modern times. The authors see the fundamental importance to politics and political understanding of cultural tradition and intellectual history as their major persuasions.

The work discussed extensively on politics and its place in human history. It traced unbiased political philosophy and political theories from legends of ages such as Plato, Aristotle's, Hegel, Occam,

Machiavelli and church father such as Augustine to reformers such as Luther, Calvin and Knox. Commenting on the book in form of preface, the author George Sabine posited that:

This history of political theory is written in the light of the hypothesis that theories are themselves a part of politics....Thus conceived, the theory of politics no more reaches an end than politics itself and its history has no concluding chapter. If there is a divine far-off event toward which human history moves....it cannot be supposed that any political philosophy of the present time, more than of the past, can step out of the relationship in which it stands to the problems, the valuations, the habits, or even the prejudices of its own time

s

The author as a historian avoided being prejudiced and laid bare minds of great men –theological or church historians. The work of Sabine and Thorson is a compendium of history and historiography of power of the state as well as politics when analyzed from the ecclesiastical perspective. The researcher found this work very valuable and significant in that it provide the road way to understanding the position of great minds who had blazed the trail and cleared the partway to understanding politics as well as propounded political theories that had influenced positively or negatively human society and the entire humankind. The work is good on its own merit but does not take into consideration the place of the church and her potency as agent of socio-political transformation. This marked gap this work intends to fill.

Plato in Thorson (1973) was concern about how to bring out a unique piece of work that is all embracing in his political theory from antiquated history. He wrote a work that Thorson described as embracing

several field of human discipline. Thorson described the republic as not a treatise of sort, nor does it belong to politics, or ethics, or economics, or psychology, through it includes all these and more for Art and education and philosophy not excluded.

Plato's interest in the republic was to build a welfare state where virtue is knowledge. Life and religion was to be interwoven, connected and exist for the good of the state. Commenting on the republic he made allusion that lends credence to the above position as he asserted:

In the city state life itself was not classified are subdivided so much as it now is. Since all of a man's activities were pretty intimately connected with his citizenship, since his religion was the religion of the state and his art very largely a civic art, there could be no very sharp separation of these questions. The good man must be good citizens; a good man could hardly exist except in a good state; and it would be idle to discuss what was good for the man without considering also what was good for the city. (Thorson, 1973:53).

Dodd (1944) examined the content of the primitive *kerygma* as was advanced by Paul in his letters, the Acts of the Apostle and other New Testament writings and the gospels. Dodd quoted by Russell described its general scheme in these words. It begins proclaiming that:

This is that which was spoken by the prophets; the age of fulfillment has dawned, and Christ is its Lord; it then proceeds to recall the historical fact leading up to this resurrection and exaltation of Christ and the promises of his coming in glory, and it ends with the call to repentance and the offer of forgiveness (Dodd, 1944:47).

Russell (1978) made a resonance on the subject matter of this work. This work contributed immensely to the realization of the place of the church in the affairs of this world made by God, even while she awaits the final

consummation of the age. He condemned out-rightly the selfish attitude of some who see the gospel from individualistic perspective for personal reason. He called upon the church to identify with the socio- political system for the common good of human society. According to Russell (1978:56):

The gospel is more than good news for the individuals; it is good news for present-day society in which men and women live, for all mankind and indeed for the whole created order. It is not true that the kingdom is not to be identified with any one social or political system, nor is it to be welcome in either by social emancipation or by political liberation. But we must not conclude from this that it has nothing to do with any present –day society or with the hopes and fears of men and women who time under oppression or in abject poverty or fear of nuclear obliteration.

Russell (1978:56-57) perceived the kingdom as being operative now in the world. Its obtrusive and irresistible energies are not confined to private experience or even to the corporate life of the church. They are art work in the world, changing society, shaping history and reviewing creation. Apostle Paul rightly says: “The kingdom of God means righteousness peace and joy in the Holy Spirit “(Rom 14:17). It is surely not without significance that the world righteousness comes first here and followed immediately by the word ‘peace’, which in its root meaning specifics ‘wholeness’, ‘completeness’ ‘harmony’ and integration.

The church's proclamation of the kingdom is good news of God's righteous and peaceful rule as it seeks to work itself out in this world and at this time. Its message is not a negation of involvement in the world's affair or giving up of the world as lost and on the verge of destruction. The Church which saw in the passion and death of Jesus a heralding of the kingdom coming in power cannot today lose hope even when confronted with oppression, discrimination, persecution, torture and war. The kingdom belongs to God and is at work now, overcoming the powers of evil and subduing the chaos of creation. Because this is so today, the kerygma must address itself to the world in which we live and to the situations in which men and women are. It is not goodness in the vacuum; it is good news for particular people in particular circumstances who are crying out corporately as well as individually for the salvation of God.

Okwueze (2003) critically discussed on the church, politics and social justice. The work is a compendium of critical issues in religion and ethical principle that could be catalyst for social change. This position on church and politics became a vital interest in this work. According to Okwueze (2003:152);

The church is an organized body of followers of Jesus, the people of God on earth organized as such politics is associated with power.... Authority is legitimized power politics is the mere argument of allocation of power which given rise to authority....The church must be in politics but not of politics. She must be in and above politics. It is a matter of striking a balance, a harmony between passive and grace and this requires a courageous church with elevated and energetic church for a respected role in politics. The church cannot keep mute at

a time when social change is nothing but which is achievable within the framework of traditionally conservative norms and when political and economic development are regarded as fully venture.

The above position is unique in that the author recognizes the need for socio-political change as a challenge to the church, yet it tended to caution the church to be ‘courageous’ become adequately equipped and be energetic to be able to make her contribution in the world she finds herself. The problem with the above position is that it offers a social as well as ethical dynamics from the angle of abstract idea emanating from religion and society as a discipline and does not address the issue from the angle of biblical scholarship. This the research intend to address.

In a related development, Onwu (2004) devoted a chapter in his book in dealing with ‘Jesus social justice and politics in Mathew’. He took an apologetic stance in defense of the true picture of Jesus who had been presented apolitical by several schools of thought. He established the fact that the positions of these scholars could be far from the truth when tested with the light shaded across the Matthew’s corpus. The main focus of the chapter was meant to compare the attitude of Jesus to the political leaders of his day in order to attest to its credibility in encouraging Christian participation in politics.

The author enumerated on Jesus perception of Authority. He gave a clear cut clarification on the terms “*exousia*” and “*dunamis*”. In the

following he stated in his position on the concept of power on Mathew corpus when he said.

The *dunamis* concept derives from the personal relationship to God. As the exercise of God is power (Mathew 6:13), so endowment with power is linked with the gift of the spirit; endowment with the spirit given him *exousia*, a definite personal exercise. Consequently in his power he exercises his *exousia*, the expression of this “authority” is well articulated in Mathew’s gospel. The word *exoduses* is important in understanding the person and work of Christ. It denotes his divinely given power and authority to act. If he is the son, this authority given to him by his father is not a restricted commission (Matthew 11:27, 28:18) Onwu, 2004:145.

The foregoing could be deduced based on the author’s alluded position of Jesus perception of Authority in Mathew. From Onwu’s new point; one can see that the disparity between *exousia* (authority) and *dunamis* as concept of power is unique in its entity. Jesus did get *exousia* as a result of the decent of the Spirit on him and not *dunamis*. With *exousia* he exercises authority given to him as a son. This position is peculiar to Mathew. In Matthew’s perception Jesus gave the same *exousia* to his disciple for the execution of the kingdom authority and the evangelical mandate. Still, on this chapter of the book we see the author presenting the attitude of Jesus to Roman authority and Jewish Leader in form of confrontation and conflict. The author isolated the season as arising from what he termed ‘naked’ and ‘ruthless’ exercise of power” which Jesus treated with contempt and disapproval” (Onwu, 2004).

In a sharp contrast the author saw Jesus who rightly condemned the quest for authority and greatness based on domination as the ideal position of Jesus on the exercise of power for the church. This work is veritable for the essence of exercise of power (Mathew 20:20). The author presented the challenge passed by Jesus to the disciples, the prototype of the church on the ideal position as it touches the sons of the kingdom- the *ekklesia* in the exercise of power and authority. According to him:

For Jesus, the gentile rulers exercise their authority in exploitation and domination of others whereas Jesus and his followers exercise their authority in service and liberation... it is likely that in this passage (20:20-28) Jesus might have had Caesar, Herod Antipas and Pontius Pilate in mind when he characterized the power of domination as typical of gentile rulers. These people exercise their power for self glorification, exploitation and victimization. The occurrences of this text in all synoptic gospels implies its validity as the authentic word of Jesus as well as the fact that Jesus wanted his disciples to do just the opposite. They have to exercise power for the benefit of their fellow men for restoring human dignity and for building up Koinonia (cf. 20:29-34=Mk 10:46-52=Lk.18:38-43) (Onwu, 2004:150).

The author's sharp shift to the main core issues and pointer of the work being socio-political transformation of human society is considered unique in that it provided the framework upon which the thesis leans. The author referred to Luther's two kingdom doctrine and the attendant misunderstanding that had often trailed it. He alluded to Aristotle's view of "chief good" which he said "can only be achieved only when power is

seen as having a moral purpose whose end is in service to God and man”. (Onwu, 2004: 156).

The authors concluded as he adjured the Christians to take active part in politics and honestly do so, in order to bring the profound influence of Jesus teaching to bear on all political decision. We need to accept and emphasize the policies of government are not ends in themselves, and that they need to be influenced with twin purpose of enhancing the dignity of the individual and the brotherhood of mankind (Onwu 2004:158) From the foregoing, the book is a good tool in meeting the demand of this work, although the author did not link the emphasis of his book to the evangelical mandate being the focal point of this work. This gap this thesis intends to bridge.

Madu (1999) had in his discourse ‘Interplay between Religion and Politics in Nigeria’ decipher reasons why politics is an indispensable social dynamics that the Christian church must not shy away from. Madu made strong allusion to Makozi who in his position averred that religion legitimized the political order. According to Makozi (1988:4-5):

Man is primarily an individual who is subject in his entirety to God who created him, and as a member of society, man surrenders to the deity. The content of religion shapes man’s life in society, regulates his relationship with other co-human beings, is the foundation of political order, given legitimacy to avoid law and forms of sovereignty.... Politics is an integral feature of man’s social existence interaction.

From the above statement we can deduce the indispensability of religion and politics in organizing a welfare and sustainable society. It could therefore not be out of place if in the mind of the maker of the universe, his church be engaged in an art of governance for the betterment of the *oikoumene* (The entire human inhabited earth) and humankind

In a related development, Madu (2004:96) corroborated the fact on the synergy of religion and politics in the transformation process when he quipped:

It should be noted that no political economy is built in a vacuum but on certain historical, cultural and ideological fabrics. In a way, any political dispensation has a way of shaping the lives of the people who operate that political philosophy. So also is a religion philosophy a shaping agent in the lives of men.

The above position of the Author forms the basis for interpretation and dialectics of the church, forming a political philosophy based on the evangelical mandate to cohere with power of the state and for the purpose of bringing in synergy for good governance in fostering socio-political transformation of the society the church finds herself.

Madu (2004) decried the yesteryears position of the Catholic Church and pattern of behaviour toward politics which Ukpong (1988) termed “Ghetto mentality”. According to him: “by Ghetto mentality, Ukpong means a description of a situation whereby the catholic church in Nigeria considers itself such an exalted religion institution that it ought not to be contaminated by such a mundane activity as politics”

(Ukpong, 1988:40). This yesteryears isolationist mentality and complex of the Catholic is rooted on the ill-conceived notion that sees politics as a “dirty game”. These brought set back to the Catholic Faith and entire Christendom until there was a “*sankofa*” which in Ghana language means “go back for it”. After this ideological turn around in the Roman Catholic Church, We saw a Roman Catholic priest, Rev. Fr Moses Adasu, the Benue State Third Republic governor emerged.

The researcher strongly disagrees with the above position of Ukpong which was alluded to by Madu. Most Catholic faithful had time after times occupy the offices of governors and presidents of nations to the betterment of human society. In fact the Roman Catholic Church had been a major prophetic voice in the shaping of the socio-political landscape of Nigeria and Africa as a whole. This position was rightly affirmed by Kukah (2007) while discussing the role of the church in politics and social responsibility, and a strong voice on the state of the nation when he averred:

Our nation is in the throes of apathy, disillusionment, fatalism, callousness, inhuman greed, self doubt, distrust, insecurity, and trauma. Earlier on the Catholic Bishop conference of Nigeria arising from their meeting for the year 1999 at St Leo’s Catholic Church ,Ikeja Lagos from 22nd to the 26th of February raise a strong worded communiqué against the menace of corruption.

Amaowoh & Chinwokwu (2011) did a splendid work on the need for leadership by example for the church and civil society. The work

which pegs its spectrum on the Greek word *tupos* drove through the strata of the church and human society shedding light into all facet of leadership to achieve its purpose. The book contains significant information on the church, its etymology, origin, formulations and leadership structure from biblical point of view.

The books bear glaring clarity on the concept of leadership by example being its focal point, as it cut across strata of human endeavor ranging from ecclesiastical enclave and the civil society. The work x-rayed the call, demand and work of pastoral ministry, types of church government and leadership style. The exemplary pastoral leadership of Jesus Christ and Paul were considered models in all ramifications of the word “*tupos*” were explored and critically elucidate for readers.

The beauty of the book is its emphasis on the need for love and faith in the contemporary society. According to the Authors;

The contemporary society needs leaders that love the nation and the people. A leader who loves the people and the nation will put the nation and the people above personal interest he will not be a winner takes all, type of leader. If Nigerians are not patriotic, it is because the leaders are not patriotic. The vicious circle may continue ad nauseam, unless God intervene. If Nigerians kill their fellows in the form of religious riots, armed robbery, hired assassinations and political violence or ethnic skirmishes, it is because of negative examples of their leaders, who pay no visible premium on the lives of the people they are leading. (Amaowoh & Chinwokwu 2011:219-220)

The authors concluded the book by drawing up an image laundry kind of posture showcasing certain men and women they considered and

adjured to be transparent and on the partway of integrity this the Author meant to serve as a model of men and women in civil and religion leadership platform.

A critical appraisal of this book revealed that it is a masterpiece meant to encourage exemplary leadership in the church and civil society. It contains main ingredient meant to produce and influence an exemplary leadership in both the ecclesiastical enclave and the human civil society. It goes on to update already existing knowledge on the subject matter with specific emphasis on the need for the church to be involved in socio-political transformation through exemplary leadership.

However, the authors left a vacuum on what avenue the church need to internalize the *tupos* so as to become agent of change as a catalyst which is being pursued by this thesis. The book attempted to showcase men and women that they considered and adjured transparent and have culture of integrity. This made the book sound polemical and critically, one could mistake it as a polemics meant to showcase privileged group of people, especially the political class.

Nnadi in Okwueze (2004) commented succinctly on religion and the spiritual growth of the society saw the development of a society such as we envisage, cannot be achieved by the mere accumulation of material things or the procurement of a life of comfort and ease often to a limited few. This alone will not make man really happy for the simple reason that

man is not mere matter he has a spiritual paid which matter and he has his destiny. Any project for society development which loses sight of or ignores the spiritual and material well-being of man taken as a whole cannot succeed in building a nation in which no man is oppressed. This position underscores the on going findings on the subject matter of this work.

The above position lends credence to the idea of Aristotle the great Greek philosopher whose position was muted in Thorson (1964:118):

The end of the state is not mere life. It is rather a good quality of life.... Similarity, it is not the end of the state to provide an alliance of mutual defense against all injury to ease exchange and promote economic intercourse... but it is the cardinal issue of goodness or badness in the life of the Polis (city) which always engages the attention of any state that concerns itself to the end of encouraging goodness otherwise a political association sinks into mere alliance, which only differs in space (i.e. the contiguity of its members) from other forms of alliance where the members live at a distance from one another.

Chuta (2004) x-rayed the galaxy of leading indices of corruption in Nigeria ranging from political, socio-cultural, economic and religion circle. He made a historiographic excavation of corruption from biblical perspective and paged its spectrum on the political class as predators to national wealth that had left Nigeria impoverish amidst affluence. The author delved into critical areas as he passes across vital information on the extent and nature of corrupt leadership that had pillaged the national wealth as cankerworms. The book is an eye opener in terms of understanding the states of affair as it concerns political governance in

Nigeria in dire need of altruistic leadership, a challenge the church must take up of towards its remedy.

Anya in Chuta (2004) commenting on the book made a frantic effort by pointing out the holistic nature of corruption as palmerworms which had eaten deep into the fabric of our national life. He proffered drastic panacea to eradicate the monster from its foundation the family.

According to Anya commenting on the idea raised by Chuta posited:

It is clear then that we are dealing with the phase in our history when normlessness and the near total collapse of values is not only rampant but pervasive and even so evident in all sectors of our national life: in the universities, in the public service, in business circles and in government. The restoration of ethical values in the social framework becomes an argent imperative; this must however, starts from the family which seems to have abandoned its traditional responsibility. (Anya in Chuta, 2004).

The Author traces corruption in Nigeria across all successive government of Nigeria ranging from the first republic through the military government that had played host to Nigerian seat of power. In a swift style he discussed the indices of corruption whose very feature, as well as characteristics was unequivocally spelt out in the pages of the book. He enumerated on the causes of corruption in Nigeria major among which could be traced to leadership quality. The author painted a picture of the ideal sense of leadership in a vivid manner which is the situation of Nigerian leadership that tended to foster corruption. According to him:

A leader who points to the right direction in words but acts in a manner that contradicts his words, is a bad leader. His inability to march his word, with action could be weak both morally and distractively in such

a situation; corruption becomes part and parcel of his leadership style, and flows down to the grassroots. Any attempt to correct system under such leadership turns out to be a mere hypocrisy and a smokescreen for further lubrication of the engine of corruption. (Chuta,2004)

This to the researcher sees as the true picture of the cause of corruption in Nigeria. The Author in a related development stated other causes of corruption and its effect on Nigeria which has crippled any major move to develop the Nigeria nationhood socio- culturally, politically, economically and otherwise.

A critical look into the book by Chuta with special reference to the aspect that traced corruption from the Judeo- Christian Bible makes one raise allegation of bias. There is a good deal of marathon quotation of Christian bible passages, beginning from Genesis to Pauline epistles. The researcher was almost left shivering until reading between the lines; one discovered a missing link being the restoration of all things by the person of Jesus Christ, God's son sent by God Almighty to pay the supreme price by shading His blood to set humankind free from sins and its repercussion. This means, there is hope for the eradication of corruption through the grace and merit of the Lord Jesus Christ. By implication the church of hereby challenged to imbibe the lifestyle of Christ Jesus, her risen Lord while living in this dark world of sin and corruption.

The author proffered salient suggestions that could contribute to the fight against corruption and pave way for the development and

transformation of Nigeria. The author did not challenge the church as custodian of God's mandate from the scriptural text with special emphasis on our pericope in Mathew to arise and transform the Nigerian Nationhood socio-politically. This becomes the major concern this work intend to address.

2.3 The Concept of Power in the Old Testament

Scholars across the centuries had developed interest on the concept of power in the entire scriptures. Our interest here is to discover the theological link between the powers bestowed on Christ, the long waited messiah and its traces in the Old Testament, and how this power relates to the function of Christ for the *ekklessia*-(the church).Scholars had elucidated on several use of power, in both the Old and the New Testament. Scholar like Douglas (1962:956) quipped:

Various Hebrew words are rendered 'power', the principal ones being hayil, koah and Oz. True power, the ability to exercise authority effectively, belongs to God alone (Ps. 62:11). Some of His authority is delegated to mankind (Gen. 1:26-28; Ps 8:5 – 8; 115:16), but God activity intervenes on many occasions, showing His power in miraculous deeds of deliverance. It was with hand and outstretched arm that He bought his people out of Egypt (Ex. 15:6; Dt 5:15, etc) and He demonstrated his power in giving them the Promised Land. The above view of power tend to see God from earliest time as one who delegate his power and authority to man yet look over in the display of His power through miraculous deeds.

Douglas' position is unique in the sense that it ascribes power to the Almighty God. Who is the source of all power? This has been built on the Jewish worldview, which sees *Yahweh* as the ultimate source of power

From the book of Genesis, 1:26-28 God gave man power to exercise dominion over all creation. This power was rendered inefficient at the fall of man. It could be pointed out here, that, this power to exercise dominion was restored in Christ Jesus, the heir of all things and the messiah. Kittel (1964:290) discussing the concept of power in the Old Testament posits:

The concept of power in the Old Testament exists in a different atmosphere compare to the Greek and Hellenistic world. In the place of the natural forces of nature, we have the power and might of the personal God, which do not operate in terms of immanent Law but which rather carry out the will of God according to his direction.

Preisigke quoted by Kittel (1964:291) lends support to the differences seen in the Old and New Testament perception of the concept of power. According to him observed that the difference is more significant because the Old Testament itself contains traces of a natural and neutral idea of power and because this neutral idea, linked with a polytheistic view of deity is found in Egypt.

In another development there seem to be a paradigm shift in understanding the concept of power in the New Testament compare to earlier stand. The shift could be traced to Bertholet in by Kittel (1964:291) sees a possible link and influence of Egypt on Israel, the people of God in their idea of power. He posits:

It is Egypt from which part of the people of Israel came and where they had obviously been under the influence of prevailing notions. Personality elements in the conception of God are conjoined with

dynamistic and monistic idea of a naturalistic character. These are found in the great profusion in the Egyptian view of power. It is not surpassing that these views which undoubtedly stand so close to Biblical religious which are common inheritance of all nations religious, and which no less present in religious of the cantinas, should have left traces in the OT Even the redaction stories of the patriarchs give evidence of them. The ark with its singular power remains us manna and similar phenomena (Bertholet in Kittel, 1964:291).

The above view lends credence to the fact that there is enormous influence of Egypt on Israel during their formative years as she metamorphoses into a nation of her own. Kittel (1964:291) joined in heralding the facts about the difference between the OT and the surrounding world as it touches the subject matter. According to him:

The difference between the OT and the surrounding world is grounded in the distinctive relationship of the Godhead to history. As contrasted with the surrounding deities, who are essentially nature gods, the God of the OT is the God of History. The result is that the personalistic elements. This is gives us the will which this power must execute and therefore serve.

The above contrast drawn by Kittel portrays the distinctive nature of the God of Israel compared to other native deities of the surrounding nations. This underscores the notion that the OT concept of authority as well as power rooted in Israelites God-Yahweh as it originator, is unique in it's entirely; the infiltrating culture of the Egyptian and other nations Israel had interacted with the notwithstanding. The concept of power in the OT cannot be clear without making reference to the great event-*Kat exodus* (by the Exodus) from Egypt and the deviance at the Red Sea. The concepts of power constantly recur in this connexion, few examples

maybe given. According to Kittel (1964:192) the oldest is as follows:

“The right hand, O lord is become glorious in power “Ex 15:6, then V.13 in thy mercy thou hat led forth the people whom thou hast redeemed; thou has guided them in strength into thy holy habitation”.

The same theme is introduced in Exodus 32:11. The Septuagint (LXX) describes the event in the stereotyped phrase: From the angle of Biblical Exegesis, in the earlier reference to Exo. 15:6. The LXX almost always has *Ischus*, which Kittel had muted particularly in the development of power and which is thus preferred in the LXX, *Dunamin* being very rare. Scholar like Curios (1978:2) attested that:

Jesus has al power, because he is the king in the Kingdom of God. “By his authority, the disciples must carry on the mission of teaching the kingdom. The essence of the great commission is that Jesus Christ has all dominion and that the church has been delegated with his authority. That is to say that, the church has been delegated with his authority. That is to say that, we are to take and exercise dominion under the authority of Christ.

Barclay (1967:12) stated that “if Jesus is indeed what he claimed for himself, the one to whom all authority in heaven and on earth belongs, then all are to be brought into submission to his sovereignty.” By this resurrection, Jesus has received from the father total power over the universe; this is what enabled him to initiate a universal mission. It is this universal sovereignty of Jesus, who was raised from the dead and is glorified that dominates that final scene of Mathew’s gospel.

2.4 Conceptual Framework and Analysis of Power in the New Testament.

Kittel an extensive work was done on power clauses in the New Testament traditions. A critical survey on the concept of *Exousia* translated to be power, right or authority in the Bible depicted in the New Testament. Kittel displayed a good sense of mastery of the New Testament words and its etymology.

From the assessment made therefore, this unique work edited by Kittel, is a masterpiece of Biblical word study. It constitutes a formidable tool that could aid indebt research by students of Biblical studies across the globe. He traces the concept of the power in the New Testament from different perspective. The concept of power in the New Testament in the light of Christ has its root from, the Old Testament antecedent to power. Kittel (1964:299) sees power in the New Testament in light of the fact of Christ. He stated unequivocally:

Like all other New Testament concepts, the concept of power is given its decisive impression by the fact of Christ. This sheds a distinctive light on the use, adoption and development of existing views. We must start therefore with the fact of Christ, and see what part is played on the concept of power. "There can be no disputing link with the Old Testament and Jewish picture of the messiah of the OT messiah Isaiah says that the spirit of counsel and strength rest upon Him (Isaiah 11:2) (i.e. Greek LXX, translate the word strength as *schuss*)".

In the New Testament, the Greek word *Exousia* is sometimes translated "authority", "right" or "power" (eg Matt, 7:29; 8:9; 21:23; Jn

1:12; 5:14). What emerges from its various occurrences is that the possession of *exousia* is of a power held by right. In some contents the emphasis falls on the authority which the possession of power rightfully gives; in other instances it falls on the reality of the power which conditions the right use of authority. For instance, the *exousia* used in John 1:12 being a key text that lay strong emphasis on the subject matter in this thesis is 'right'. This for Apostle John implies that the *exousia* Jesus gives to believers, even the church is the right of sonship.

The synoptic gospels open the channel of understanding of the concept of power in the New Testament in a distinctive way. Each Evangelist from a redaction criticism point of view was influenced by a particular *Sits im Leben* (*situation in life*) and theological interest. It is true that each of the synoptic writers used the same word *exousia*. They differ in purpose depending on their respective social context and theological motive and interest that were at word during the period of writing.

Matthew laid solid emphasis on the authority of Jesus. The conclusion of the Sermon on the Mount which presents Jesus as the Messiah powerful in word; Mt. 9:6, 10:1, 21:23, 24, 27). Mk. 1:27 is omitted together with the whole pericope of the cure of the demonic at Capernaum. (Mk. 1:23-28) However, it is also possible that Matthew telescopes this account with the story of the glanderous demoniac in Mt.

8:28-34. Matthew adds *exousia* to his Markan source at one point: “They glorified God, who gave such authority to me”. Finally, he takes over the term *exousia* from the source in Mt. 8:9 within the pericope of the centurion’s servant which Matthew inserts in his powerful in deed. All these indicated that Matthew intends to highlight the traditional theme of Jesus authority. For Matthew it implies the definitive or eschatological interpretation by the son of man to do God’s will, and is based on Jesus teaching of the approaching kingdom and on his oneness with the father.

Mark made use of the *exousia* to imply the power bestowed upon Christ the son of man to forgive sin and heal the sick in Mark 2. Thus portraying the Lord Jesus as the son of God whose divine power from God is effectual in doing miraculous work as well as forgiveness of men’s sin. The term *exousia* is frequently used by Mark to describe the quality of Jesus’ teaching and work. According to Mark “they went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. They people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of law”.(Mk.1:22).

Luke on the other hand made use of the *exousia* in Luke 10:19 to mean the power and authority of Christ given to every believer the power for the purpose of overcoming the power of darkness-the devil, and his agents. For Luke, Jesus is the bearer of absolute authority. From the

above, it could be affirmed that there is a clearly distinctive indication on the use of power clause *exousia* in the New Testament with particular reference to the synoptic. Scholar like Kittel (1964:300) x-rayed Luke's perception of power from the perspective of prophetic power bestowed upon Christ. According to him:

The witness of the two who went to Emmaus concerning Him is as follows: **VIhsou/ tou/ Nazarhnou/(o]j evge,neto avnh.r profh,thj dunato.j evn e;rgw| kai. lo,gw|** Cf (Acts 7:22) We have here a reflection of the repudiation by Jesus of the royal ideal of the Messiah in the OT and Jewish form. The verdict is also found in Luke 24:19. The royal power, which originally determined the picture of the messiah, is now less evident than the prophetic. of expressed on the road to Emmaus rest on historical recollections. Yet Christ is more a prophet endowed with power. He is unique in His existence. His existence is peculiarly determined by the power of God.

The above view when critically assessed could be seen as salient theological position. The view of the authority bestowed upon Christ as authenticating his royal power other than first a prophet lend credence to the picture painted in the context of the periscope of the work (Matthew 28). Christ as the conquering king was bestowed with authority as well as power as Messiah. The aspect that sees his power as confirming his messianic authority and determined his existence is more or less controversial and not coherent theologically. Yet the researcher agrees with kittel that Christ is more than a prophet.

In Johannine Gospel 1:12, **o[soi de. e;laboron
 auvto,n(e;dwken auvtoi/j evxousi,an te,kna
 qeou/ gene,sqai(toi/j pisteu,ousin eivj
 to. o;noma auvtou/(**

Translated to mean : **“yet to all who received him, to those who
 believed in his name, he gave the right to become children of
 God”**.NIV. John the evangelist made use of the **evxousi**, a
 (*exousia*) as the right or authority of *sonship* bestowed by Christ to all
 who believe and accept him as their saviour. This power is made possible,
 in those who have had regeneration work of the Holy Spirit wrought in
 them. The exousia in Johannine gospel depicts right as well as authority
 of sonship. This places the church in position of sonship as well as
 authority to reign with Christ, even as John in his eschatology affirms that
 Jesus is already here in the person of the **a;llon para,klhteuvj**
 -allos paracletes (another comforter) –the Holy Spirit, who was promised
 the church before Jesus’ ascension.

In the New Testament there is a general view of the power of God
 in question as the power of salvation. Kittel (1964:308-309) observed:

The fact of Christ answers the question of the power of salvation. The
 disciples ask Jesus in Matt 2:26, thus raising the question of the ability
 and power to effect deliverance ... that no power to save or deliver is
 given to man, nor is it possible for man to attain such a power, and
 second that such power is founded in the omnipotence of God alone,
 must proceed from this....The power to save and deliver is grounded

only in the omnipotence of God and must proceed from it. The disciples who looked to Jesus knew that he brought the saving power of God and that they should attain it in Him. This is the early Christian *Kerygma*.

A clear statement on power is to be found in Paul's confession in Rom 1:16 "For I am not a shame of gospel of Christ: for it is the power of God to salvation to everyone that believes; to the Jew first, and also to the Greek" (KJV). From this statement, Apostle Paul saw the power of God in the New Testament context as the saving power of God that is efficacious. Paul in the Christology painted the picture of the power of God bestowed on Christ as being for the church to exercise dominion over all principalities and power; this is one of the highest Christology of Paul concerning the believers' authority and privilege as it concerns the given *exousia*. This position of Paul was muted in his epistle to the Ephesians 1:18-22:

The eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the Saints. And what is the exceeding greatness of His power towards us who believe, according to the working of His might power which he worked in Christ when he raised Him from the dead and seated Him at right hand in heavenly places. Far above all principality and power and might and dominion; over every name that is named, not only in this age but also in which is to come.

It is important that we make reference to another vital concept of power in the New Testament which is *du, namin (dunamin)*. Hence, Jesus promises the power (*dunamis*) of the Holy spirit (Luke. 24:49, Acts 1:8), who will empower

the disciples and make them witnesses of Christ”. Therefore, the Holy Spirit is the one that has the right of empowerment of believers as well as the church as herald of the kingdom power to the nations. Pathrapankal (2004:6) opined that “it is the power of spirit, the same spirit which he promises to his disciples as the source of the success of their mission. In fact this creative witnessing is beyond human power. This power is above all powers”. Ngele (2007) in his book the Power of Living Inspiration traced the source of Authority as well as power to God, through the operation of the Holy Spirit who is God’s powerful creative agent in the Godhead at creation.

Baker (193:174) Baker alluded to the fact that “*dunamis*” is described general ability to perform, while *exousia* is the authority of freedom from inward restraints in the exercise of that ability, and “*kratos*” is the general idea of intensity of power. Guitire (1996:945) averred that “power” in the New Testament represents chiefly the Greek *dunamis* and *exousia* means derived or conferred authority; the warrant or right to do something Matt. 21:23-27); from this it comes to denote concretely the bearer of authority on earth (Rom 13:1-3) or in the Spirit world (1:16).

On the other hand, *dunamis* is ability from where we got *dunatos* (2 Cor. 8:8) or strength (Eph.3:16) or it may mean a powerful act (Act 2:22) or a powerful spirit (Rom 8:38). Christ has all authority given him by his father (Matt. 28:18) and he used it to forgive sins (Mt. 9:16)

and to cast out evil spirits (Matt. 10:1). He gave authority to his disciples to become sons of God (Jn. 1:12) and to share in his work (Mk. 3:15).

Significantly, Jesus came to his ministry in the power of the Holy Spirit (Lk. 4:14) (**du,namiei tou/ a`gi,ou pneu,matoj**) was operative in healing miracles (Lk, 5:17); and he did many mighty works (Matthew. 11:20). This was the evidence of the power of the kingdom of God as precluded to the new Exodus (Lk. 11:20cf, Ex. 8:19).Comparatively for Luke but the kingdom has not yet come in full power. This event happened on day of Pentecost as was promised the church by Christ (Acts 1:8); and would have its consummation at the *parousia*. (Lk. 24:49).

Dunamin referred to in Acts 1:8 depicts efficiency, power as well as energy to discharge effective service. When the disciples received the *dunamin* from the *Hagio pneumatos*, (The Holy Spirit) there was divine energy that would make them become efficient in the ultimate task of spreading the gospel. Cleon (1992:30) in his exegesis interpreted the word *lemphesthe* in Acts 1: 8 to be future indicative middle (deponent) of *lambano* which means to receive. Although the future was implied for the original recipient of the Holy Spirit, the term implied future active that tends to agree that the experience is a recurrent decimal (Vine 1996)

2.5 Jesus Christ the Unique Link between OT and NT

Concept of Power/Authority

A conclusion on this subject may not be drawn without stating the link between the OT and NT concept of power. This idea was neatly expressed by Kittel. According to Kittel (1964:299), there can be no disputing with the OT and Jewish picture of the messiah. Of the OT messiah, Isaiah says that the spirit of counsel and strength rest upon Him, (Isaiah 11:2). The Greek LXX translates the word *ischus* as strength. Jesus Christ was called by Isaiah the mighty God. (Isaiah, 9:50). Micah compares Him with a shepherd and says that he will tend his flock in strength (**Ischus**) of the Lord, (Micah 5:5). In Psalms, the royal King, Christ shall send the rod of strength out of Zion (Ps. 100 9:2)

Kittel (1964) elucidated on the power of Jesus, the messiah as could be traced to the Old Testament reference made in Ps. 17:24, 42, and 47 which explicitly portrays Christ as possessing the Almighty power of God when he averred:

...and gird him with might to defeat unrighteous rulers, to purify Jerusalem of the heathen who trample it to destruction God has made him strong in the Holy spirit and wise in counsel with power and righteousness. And the good pleasure of the Lord is with Him in strength and he will be weak... strong is he in his work and mighty in the fear of God (Kittel, 1964:29)

Kittel (1964) in a vivid manner describes the nature of power given to Christ, the messiah as implied in the OT sense wherein it seems to parallel the Matthew's perception of Jesus' Kingdom authority and power

to exercise dominion over all in heaven and earth except the father. Kittel (1964:299) interpreting the above passages states:

In all these passages the picture of the messiah is that of the king. The power granted to him is victorious power to defeat his enemies. It is the power confessed by the king Israel: “For who is strong (LXX ισχύος) save the Lord. Who maketh me strong (LXX κραται)” with strength (LXX δυνάμει) and maketh me mighty (LXX: δυνάμει) to battle. (Psalms 18:32, 39) KJV.

The Hebrew translation of *dunamis* (strength) is לִי כֹחַ; chayil {*khah'-yil*}. It has multifaceted Meaning: vis a vis : a) strength, might b) ability, efficiency c) wealth d) force, army (www/http. Bible works.)

The Greek word *dunamis* used in the above passage implies strength. The picture painted here portrays the King of Israel as one who depended on Yahweh's strength in exercise of his duty as a king. In Psalms 18:32, 39 with special reference to the phrase “...and maketh me mighty with strength to battle”. We see Christ the king attributes his successes in battle to the power which Yahweh has given him. Jesus the Messiah in our pericope is perceived by Matthew as a king like king of Israel endowed with the strength by Yahweh, having conquered the enemy of human destiny and resurrected to assume his position as eternal king of kings.

Significantly, this authority of Kingship was bestowed upon the king of Israel for a specific purpose. This was to battle and exercise authority over enemies of God's people of covenant-Israel. This power is seen as originating from Yahweh, the Almighty God. Thus, Jesus is

portrayed as the Messiah, the prototype of the king of Israel especially David on whose human line he descended. He shall come in the power of his Father, God Almighty to reign eternally as king and to exercise authority as the king of all Kings. This authority was given to Jesus for his disciples even the church, which are hereby given the commission to go into the world and make disciples of all nations in our pericope.

2.6 Matthew's Perception of Exousia and the Evangelical Mandate : A Critical Appraisal

Biblical scholars have commented on the concept *exousia* (power/authority) bestowed upon Christ by his Father in Matthew. Here we shall critically assess the available books as well as empirical materials relevant in understanding the meaning of the context of *exousia* to Matthew and John for the church. According to modern hermeneutics matrix available, we intend not only to make reference to scholars' view, but also to critically appraise their position and make critical comment.

Henry (1961:1361) in his book sees the power in Mathew 28:18 as universal dominion given to Christ as the mediator. It was given him, as a grant from him who is the foundation of all being, and consequently of all power. As God and equal with the father, all power was originally and essentially his; but as a mediator, as God man, all power was given him over all flesh, that he might give eternal life to as many as were given him (John 17:2). This power was now more signally invested on him upon his

resurrection. This view is unique in the sense that the author's perception of Matthew's Christology with special emphasis on the given *exousia* in the concluding chapter of Mathew's gospel is kingdom oriented. The power given to Jesus seen here from the pericope is God given authority to a king to have dominion over all in heaven and earth.

Barclay (1957) sees the *exousia* given to Jesus as "an assurance Jesus gave to his disciples as servants of a master whose authority upon earth and heaven was beyond all question". Barclay's position portrays Jesus position as a conqueror that having overcome all is being investiture and bestowed with power to exercise dominion over all his servants. By Jesus bravery displayed when after the cross experience, he went to Hades and conquered the devil and principalities and powers he triumphed over them and made public show of them. He was found worthy by God Almighty his father. Therefore "all power in earth and heaven was given unto him", to reign over all in all ages for the Church of God. According to Onwu (2004) spoke vividly on the *exousia* when he averred:

The dominion concept derives from the personal relationship to God. As the essence of God is power, Matt. 6:13) so endowment with power is linked with the gift of the holy spirit, endowment with spirit gives him *exousia*, a definite personal exercise, consequently in his power he exercise his *exousia*" That is through the spirit, he exercise his power. The concept of power translated by the Greek word *du, namin* (dunamin) is primarily an ethical concept; the notion of accountability is in-built since it can only be best judged by its effect the word *exousia* is important in understanding the power and work of Christ. Authority is a legitimized and validated exercise of power. (Onwu, 2004:144).

Onwu has done a critical work on the concept of power in certain aspect of the gospel with special emphasis on Mathew and Johannine gospel. In his book: he gave a vivid background to the passage of Mathew 28:16-20 which forms our pericope. Onwu sees Mathew's conclusion of his gospel with the second resurrection appearance to the disciples on the mountain of Galilee as linking the final event of commissioning of the Apostles recorded by Mathew to the authority given to Christ. According to him "The act of commissioning the disciples at the resurrection appearance reveals four main facts. Which in the first instance is the supreme authority which is given to Jesus in Matthew 28:V.18)" (Onwu, 2001:252-253).

Onwu (2001:242) compared the view of Mathew with that of Mark. According to him:

In Mathew's understanding, Jesus appears to His disciples not only as risen from the dead but also as having been granted universal and eternal dominion". Also, Mathew, saw Jesus as having started to exercise that power at the scene of this event, whereas Mark views it as exercise that would commence eschatological especially at the rapture event or parousia.

The climax to the gospel of Mathew relates the intended reader to what the gospel has narrated. Jesus has given the revelation to this disciples and it is now their responsibility to go into the world and make new disciples. Thus, Norman (1966:189) held that "the reader becomes a "disciple", heir to new revelation and to the task of interpreting and obeying it, as well as making further disciples". In this way, the reader

appropriates the revelation to him and locates his place in the scheme of things. There will be an extended interval between the passion and the *parousia*, and during the interval, a believer is to accept, interpreted, and obey the revelation, and at the same time, persuade others to do the same. But he will not be alone in this task, because the risen Lord is with him always to the close of the ages.

Onwu (2001:253) while giving a critical exegetical approach to the interpretation to the passage in its context tends to untold the *Sitz im Leben* of the text. In his exegesis he presented Mathew's perception on Jesus' appearances to his disciples, not only as raised from the dead but also as having been granted universal and eternal dominion. He compared Mark's position and Christology as having "understood Jesus to have been taken by God to be with Moses and Elijah in Heaven, from where He would come to exercise his power and authority as the son of man at his *parousia*. While Mathew understands the risen Lord as already exercising aspects of the authority and power through the church (Onwu, 2001:253).

From the above inference made by Onwu, we can deduce that Mathew's Christology on the given *exousia* is unique. This is in the sense that, it sees Christ as the victorious Lord who by his resurrection victory had been given power to exercise dominion by His father over all on earth and in heaven. This same resurrection power as well as authority has been

transferred to the Church; beginning with the first disciples who will later exercise it for Jesus on earth. In another development, Henry (196:1361-362) goes on to enumerate vividly the purpose of the power which God bestowed upon Christ in Mathew's Christological perception in Mathew 28:18-20. According to him:

The commission he gives to those whom he send forth; "Go ye therefore". This commission is given) to the Apostle primarily, the architects that laid the foundation of the church. It is not only a word of command, like that, son, "go to work", but in word of encouragement, "go and fear not, have I not sent you, Go ye". As an eagle stirs up her nest, flutters over her young, to excite them to fly (Deut. 32:11) so Christ stirs up the disciple to disperse themselves over all the world 2) it is given to their successors, the ministers of the gospel, whose business it is to transmit the gospel from age to age, to the end of the world. (Henry 1961,1361-1362).

Other scholars had commented on the power given to Jesus in Mathew 28:18. Tasker (1961), Hill (1972) and Bruce (1979) all affirm that the power given in the context of Mathew is authority and power to exercise dominion, and that the pericope's major concern was the consummation of the Apostles' first appointment. Scholar like Filson (1957) asserted that:

Before his resurrection he had given them limited commission (Mathew 10:5f) because limited commission was limited (Mathew 5:24). Now the authority was worldwide. The authority was given to the eleven as the representatives of the church to be.

The problem with Filson's position with reference to his idea of limited commission of Jesus is that he failed to specify aspect of the

limitation of Jesus' commission. This leaves us to the question of understanding of the person and mission of Christ on earth.

It is implicitly worthy to note that the *exousia* bestowed upon Christ is already in progress in the present-now. The period of waiting for the *parousia* (second coming of the Lord Jesus) must not be left in vacuum. The efficient power of God in Christ Jesus must be effectual. The church therefore must exercise the ultimate power and have dominion over the power of darkness, sickness, sin and the *oikoumene* (the entire human inhabited earth) until Christ comes at the *parousia*. Eric Rust in his article: "Time and eternity in biblical thought" quoted by Russel (1978:47) confirmed the above theological position of the researcher when he asserted:

The *eschaton*, the end of history has already come in Jesus Christ, and time has already been filled with eternity, yet the very hideous must end in a final consummation when the full glory must shine forth. Then, what is happening in the present period of history, when the aeon overlapped the powers of the coming aeon are at a historical timer, will be consumed up and made plain. Then, the judgment that is already supervening upon men and the salvation that is already effective in their lives will be gathered up into a full consummated eternal order and history will be no more. The *χριστός* – Christ, stand forth in his supernal see splendour, and the mist of history will be up into the unbounded and unfettered eternity of God

CHAPTER THREE

MATTHEW GOSPEL, AUTHORSHIP, BACKGROUND, OCCASION AND PURPOSE OF WRITING OF THE FOURTH GOSPEL

3.1 Introduction

This segment of work contains background information on Matthew. It offers a veritable idea on the authorship, the historiography of the book. The Setting as well as the *Sitz im Leben* of Matthew Gospel indicating where the events in the book of Mathew take place and the occasion of writing of the book are vital to the research. The purpose of this segment is to enable readers understand the foundations of the gospel and find direction to the heart of the author, in order to understand the message motif of the evangelist.

3:2 Matthew's Gospel, Authorship and Title of the Book of Mathew

Matthew's authorship is denied by some modern scholars, especially on the view that the author of Matthew borrowed much of his

material from Mark's Gospel. Given that Matthew was an apostle while Mark was not, it is assumed that Matthew would not have needed (or chosen) to depend on Mark's material. But even if Matthew did borrow from Mark's Gospel, it would only have added to Matthew's apostolic credibility since the evidence suggests that Mark himself relied extensively on the testimony of the apostle Peter.

When Jesus called him, Matthew was sitting in the tax collector's booth (9:9), collecting taxes for Herod Antipas, and this may have been along a commercial trading route about 4 miles (6.4 km) from Capernaum. However since the narrative surrounding Matthew's call is set in Capernaum (9:1, 7, 10:cf.4:13). The tax booth may have been on the Sea of Galilee at Capernaum, since Herod also taxed fishermen.

At his calling in the first Gospel he is referred to as "Matthew" (9:9) while Mark's and Luke's Gospels described Matthew as "Levi the son of Alphaeus" (Mark 2:14) and "Levi" (Luke 5:27). The reason for the variation in names has elicited much discussion, but most scholars believe that the tax collectors had two names, Matthew Levi, which he either possessed from birth or took on following his conversion. His occupation as a tax collector implies that he had training in scribal techniques and was thus able to write, while his identity as a Galilean Jewish Christian suggests his ability to interpret the words and actions of Jesus in light of OT messianic expectations (Harvey, A.E. 1979).

3.3 Date of Writing of Matthew's Gospel

The precise date of the writing of Matthew's Gospel is not known regarding to the information according to Bacon, (1930:265-335) some scholars argue for a date later than the destruction of Jerusalem in A.D. 70, since Jesus alludes to this event in 24:1-28. Of course, such a conclusion is warranted only if one denies Jesus' ability to predict the future. In light of Irenaeus' assertion (.A.D 175) that Matthew composed his Gospel while Peter and Paul were still living (Irenaeus, Against Heresies 3.1.1.), it is traditionally dated to the late 50s or early 60s.

3.4 Theme of the Gospel According To Matthew

This is the story of Jesus of Nazareth, recorded by the apostle Matthew as a compelling witness that Jesus is the long-anticipated Messiah, who brought the kingdom of God to earth and is the prophesied fulfillment of God's promise of true peace and deliverance for both Jew and Gentile.

3.5 Purpose, Occasion, and Background of Matthew

Matthew drafted his account to demonstrate Jesus' messianic identity, from the work of Green, (1975:235) and Meier, (1979:219) his

inheritance of the Davidic kingship over Israel, and his fulfillment of the promise made to his ancestor Abraham (Matt.1:1) to be a blessing to the entire nation (Gen. 12:1-3). Thus in large part Matthew's Gospel is an evangelistic tool aimed at his fellow Jews, persuading them to recognize Jesus as their long-awaited Messiah. At the same time, the Gospel reveals clearly to Gentiles that salvation through Jesus the messiah is available to all nations. For Jewish Christians, Matthew's Gospel provides encouragement to stand steadfast amid opposition from their own countrymen, as well as Gentile pagans, secure in the knowledge of their citizenship in God's kingdom.

Against the backdrop of such opposition to Jesus' message, Matthew establishes the identity of Christ's church as the true people of God, who now find their unity in service to Jesus despite previous racial, class, and religious barriers. His Gospel provides necessary instruction for all future disciples, Jew and Gentile, who form a new community centered upon devotion and obedience to Jesus the Messiah amid significant opposition.

Many scholars have suggested that the prominent church in Antioch of Syria, whose member included both Jewish and Gentile Christians (cf. Acts 11:19-26; 13:1-3), was the intended audience of Matthew's Gospel. They point to the Gospel's influence on Ignatius, an early bishop of Antioch. At the same time, Matthew's message spoke to

all of the fledgling churches of his day, and the Gospel appears to have circulated rapidly and widely (Hil, 1972).

In Biblical scholarship every position is unique depending on the perspective from which one is coming. Nevertheless the researcher tends to see credence in the position of Green, Meier and Hill, while not disputing the cynics. This is because the messianic heritage of the Jews is predominantly spelt out throughout the pages of Matthew's text. This argument is highly supported by and B C Syrian and Coptic mss.

(Aland, 1994:128). With the support of this Codex *Sinaiticus* (Ⲱ), an Alexandrian 4th Century Manuscript and Codex *Vaticanus* (B) the weight of evidence in support of the above position is very strong.

3.6 Timeline on Jesus life tapestry in Matthew

John the Baptism is born (6B.C*)								
Jesus family flees to Egypt, returns to Nazareth (4BC*)								
Jesus, age 12, talks with teachers in the temple (A.D8*)								
Jesus works as carpenter in Nazareth (8*-28/30)								
John the Baptist begins his ministry (28/29)								
Jesus begins his ministry; Matthew becomes a disciple (28/30)								
Jesus is crucified and resurrected (33 or 30)								
Gospel according to Matthew written (55-65)								

The church in Jerusalem flees to Pella (67*)								
Destruction of Jerusalem temple (70)								

Culled from David Hill 1972

History of salvation summary

Jesus comes as the messianic king in the line of David to fulfill the OT, especially its promises of everlasting salvation. The ultimate fulfillment comes with his crucifixion and resurrection.

3.7 Literary features of Matthew

According to Kingsbury, (1975) the primary genre of Matthew is the Gospel, and the organizing framework of all four Gospels is narrative or story. However, with the narrative framework of Matthew's Gospel, a major amount of space is devoted to Jesus' discourse. Beyond that, the usual array of subtypes are found: birth stories, calling of vocation stories, miracle stories, parables, pronouncement stories, encounter stories, passion stories, and resurrection stories.

The most notable literary feature of the book is the alternating pattern around which the book is organized. The material in Matthew's Gospel is based on a rhythmic, back-and –forth movement between blocks of narrative material and blocks of discourse material. There are five passages of discourses, which can be viewed as corresponding to the

five digits on the human hand and can be easily remembered in one list the questions that Jesus in effect answers in each unit:

- (1) How are citizens of the kingdom to live (chapters. 5-7)?
- (2) How are traveling disciples to conduct themselves on their evangelistic journeys (Chapter. 10)?
- (3) What parables did Jesus tell (ch. 13)?
- (4) What warning did Jesus give about not hindering entrance into the kingdom and on forgiveness (chapters 18-20)?
- (5) How will human history end (chapters. 24-25)? Matthew even used a set formula to signal these units, ending them with the statement “when Jesus had finished (these sayings)” (7:28; 11:1; 13:53; 19:1; 26:1).

Matthew’s distinguishing stylistic features include recurrent quotation and citation from the OT and an emphasis on Jesus as being kingly or royal (even the opening genealogy places Jesus father Joseph in the Davidic line). Additionally, Matthew is fond of the term “Son of David” as a title for Christ, statements to the effect that “this was done that it might be fulfilled as the prophets had said,” are the formula. (Fenton, 1963).

3.8 Portrait of Jesus and Key themes in Matthew

A critical portrait of Jesus in Matthew reveals that Jesus is the true Messiah, Immanuel (God 1:1, 2:2; incarnate with his people), son of God, king of Israel, and Lord 14:33; of the church.

1. The bridge between old and New Testaments. Jesus fulfills 1:1-17, 22 the hopes and promises of the OT through his messianic 23; 2:4-5, genealogy, fulfillment of OT prophecies, and fulfillment of the OT 15, 17, 23; law. These bridging qualities may have been one reason Matthew 5:17-20 was chosen to begin the NT canon. Another possible reason is that many in the early church thought that Matthew was the first Gospel written, and another is that it was personally written by an apostle, in contrast to Mark and Luke.
2. Salvation- history “particularized” and “universalized” Matthew’s Gospel traces God’s continuing work of salvation 28:19 within Israel (particularism”) and extends this saving work to all the peoples of the earth (“universalism”), through the person and work of Christ.
3. The new community of faith. The early church included both 11:28; Jewish and Gentile Christians. Matthew’s Gospel would have 16:18-19; encouraged them to transcend ethnic and cultural barriers to 28:19 find unity in service to Jesus the Messiah as members of his universal church.

4. The church is built and maintained by Jesus continuing 16:18; presence. God's saving work in the present age is carried out 18:15-20; chiefly by and through the church, which Jesus continues to 22:10; 28:20 build and inhabit. Anyone who responds to Jesus call- Whether Jew or Gentile, male or female, rich or poor, slave or free- is brought into the fellowship of his church to enjoy him and participate in the community of his kingdom.
5. A "great commission" for evangelism and mission. Jesus 28:19 command to "make disciples of all nations" is found only in Matthew and has motivated countless believers to reach out to the lost with the good news of the gospel. As Jesus made disciples in his earthly ministry, he commissions his church to follow his example.
6. Jesus' five discourses recorded in Matthew can be viewed as chapters. 5-7; 10; manual on discipleship. The presentation of five of Jesus' Major 13; 18-20; discourses, addressed at least in part to his disciples, forms the 24-25 most comprehensive collection of Jesus instructional ministry found anywhere in Scripture. They paint a holistic picture of life lived in obedience to Christ, and has used them to instruct disciples through the ages. (Bornkamm, Barth and Held ,1963:16-25)

3.9 The Setting and Sitz Im Leben of Matthew Gospel

The events in the book of Mathew take place almost entirely within the vicinity of Palestine, an area extending roughly from Caesarea Philippi in the north to Beersheba in the south. During this time it was ruled by the Roman Empire. The opining chapters describe events surrounding Jesus birth in Judea, where Herod has been appointed king by the Romans. The closing chapters end with Jesus' death, resurrection, and ascension during the rule of Pontius Pilate and the tetrarchs Antipas and Philip. (Green, 1998:175)

3.10 Outline of Gospel According to Matthew

- (1) The Arrival in History of Jesus the Messiah (1:1-2:23)
 - A. The genealogy of Jesus the Messiah (1:1-17)
 - B. The angelic announcement of the conception of Jesus the Messiah (1:18-25)
 - C. Magi report the star-sign of the birth of "King of the Jews" (2:1-12)
 - D. OT prophecies are fulfilled in Jesus the Messiah (2:13-23)
- (2) John the Baptism Prepares for the Appearance of the messianic kingdom (3:1-17)
 - A. Jesus the Messiah begins his Galilean ministry (4:1-25)
- (3) Jesus the messiah begins to advance the messianic kingdom (4:1-25)
 - Temptations of the messiah (4:1-11)

(4) The Authoritative Message of the Messiah: Kingdom life for his disciples (5:1-7:29) (First Discourse) Setting, Beatitudes, and witness of the kingdom of heaven (5:1-16)

A. The messianic kingdom in relation to the law (5:17-48)

B. The development of kingdom life in the real world (6:1-7:12)

C. Warning! With Jesus or against him? (7:13-29)

(5) The Authoritative power of the Messiah: kingdom power Demonstrated (8:1-9:38)

Healings, discipleship and overpowering Satan's strongholds (8:1-9:8)

A. Unexpected discipleship, miracles, and workers (9:9-38)

(6) The Authoritative Mission of the Messiah's Messengers (10:1-42)
(Second discourse)

Commissioning and instructions for the short-term mission to Israel (10:1-15)

A. Instructions for the long-term mission to the world (10:16-23)

B. Characteristics of missionary disciples (10:24-24)

(6) Opposition to the Messiah emergence (11:1-12:50) Jesus, John

(7) John the Baptizer, and ministry in Galilee (11:1-30)

A. Confrontation with the Pharisees (12:1-45)

B. Jesus disciples are his true family (12:46-50)

(8) Mysteries of the Messianic kingdom Revealed in Parables (13:1-53)

(Third Discourse)

The opening of the Parabolic Discourse (13:1-23)

Further parables told to the crowds (13:24-35)

A Explanations and parables told to the disciples (13:36-53)

(9) The identity of the Messiah Revealed (13:54-16:20) prophets (s)
without honor (13:54-14:12)

A. Compassionate healer and supplier for Israel (14:13-21)

B. The son of God worshiped (14:22-36S)

D. Teacher of the Word of God and compassionate healer (15:1-39)

D. Peter confesses Jesus as the Christ, the Son of the living God (16:1-20)

(10) The suffering of the Messiah Revealed (16:12-17:27) the suffering
Sacrifice (16:21-28)

A. The beloved, transfigured Son (17:1-13)

B. Sons of the kingdom (17:14-27)

(11) The community of the Messiah Revealed (18:1-20:24) (Fourth
Discourse)

Characteristics of life in the kingdom community (18:1-35)

A. Valuing to kingdom community (19:1-20:34)

(12) The Messiah Asserts His Authority over Jerusalem (21:1-23:39)

The triumphal entry into Jerusalem: Jesus authority as Messiah (21:1-11)

- A. The temple actions: Jesus' pronouncement on the temple establishment (21:12-17)
- B. Cursing the fig tree: Jesus judgment of the nation (21:18-22)
- C. Controversies in the temple court over Jesus authority (21:23-22:46)
- D. Warnings against the teachers of the law and the Pharisees (23:1-12)
- E. Woes of judgment against the teachers of the law and the Pharisees (23:13-36)
- F. Lament over Jerusalem (23:37-39)

(13) The Delay, Return, and Judgment of Messiah (24:1-25:46) (Faith (Olivet) Discourse) (Windsich, 1951: 28)

The beginning of birth pains (24:1-14)

- A. "Great tribulation" and the coming of the Son of Man (24:15-31)
- B. The nearness and time of Jesus' coming (24:32-41)
- C. Parabolic exhortations to watch and be prepared for the coming of the Son of Man (24:42-25:30)
- D. Judgment at the end (25:31-46)

(14) The crucified Messiah (26:1-27:66)

Plot, anointing, and betrayal to the religious leaders (26:1-16)

- A. The Passover and the Lord's supper (26:17-35)
- B. Gethsemane: Jesus' agonizing prayers (26:36-46)
- C. Jesus arrested (26:47-56)

- D. The Jewish trial of Jesus (26:57-27:10)
- E. The Roman trial of Jesus (27:11-26)
- F. Jesus the Messiah crucified (27:27-44)
- G. The death of Jesus the Messiah (27:45-50)
- H. Testimonies, women followers, and burial (27:51-66)

(15) The Resurrection and Commission of the Messiah (28:1-20) an empty tomb and the risen Jesus (28:1-10)

- A. The conspiracy to deny the truth of Jesus' resurrection (28:11-15)
- B. The risen Jesus' Great Commission (28:16-20) **(Davies, 1963:102)**

3.11 The Gospel Parallel: A Comparative Analysis

We therefore present the following table to show the extent to which other Gospels cover the ground which is covered by Matthew and their relative order as adapted from, Wikipedia, the free Encyclopedia :-

Pericope	Matthew	Mark	Luke	John
Prologue	1:1	1:1	1:1-4	1:1-18

2. Birth and Childhood

Pericope	Matthew	Mark	Luke	John
The Promise of the Birth of John the Baptist			1:5-25	
The Annunciation			1:26-38	
Mary's Visit to Elizabeth			1:39-56	

The Birth of John the Baptist			1:57-80	
The Genealogy of Jesus	1:2-17		3:23-38	
The Birth of Jesus	1:18-25		2:1-7	
The Adoration of the Infant Jesus	2:1-12		2:8-20	
The Circumcision and Presentation in the Temple			2:21-38	
The Flight into Egypt and Return	2:13-21			
The Childhood of Jesus at Nazareth	2:22-23		2:39-40	
The Boy Jesus in the Temple			2:41-52	

3. Preparation

Pericope	Matthew	Mark	Luke	John
John the Baptist	3:1-6	1:2-6	3:1-6	1:19-23
John's Preaching of Repentance	3:7-10		3:7-9	
John Preaching and Replies to Questioners			3:10-14	
John's Messianic Preaching	3:11-12	1:7-8	3:15-18	1:24-28
The Imprisonment of John	14:3-4	6:17-18	3:19-20	
The Baptism of Jesus	3:13-17	1:9-11	3:21-22	1:29-34
The Genealogy of Jesus	1:1-17		3:23-38	
The Temptation	4:1-11	1:12-13	4:1-13	

4. The Beginning of Jesus' Public Ministry (According to John)

Pericope	Matthew	Mark	Luke	John
The Call of the First Disciples				1:35-51
The Marriage at Cana				2:1-11

The Sojourn at Capernaum				2:12
The First Journey to Jerusalem				2:13
The First Cleansing of the Temple				2:14-22
Jesus' Ministry in Jerusalem				2:23-25
The Discourse with Nicodemus				3:1-21
Jesus' Ministry in Judea				3:22
John's Testimony to Christ				3:23-36

5. Jesus' Ministry in Galilee

Pericope	Matthew	Mark	Luke	John
The Journey into Galilee	4:12	1:14a	4:14a	4:1-3
The Discourse with the Woman of Samaria				4:4-42
Ministry in Galilee	4:13-17	1:14b-15	4:14b-15	4:43-46a
Jesus' Preaching at Nazareth	13:53-58	6:1-6a	4:16-30	
The Call of the Disciples	4:18-22	1:16-20		
Teaching in the Synagogue at Capernaum		1:21-22	4:31-32	
Healing of the Demoniac in the Synagogue		1:23-28	4:33-37	
The Healing of Peter's Mother-in-law	8:14-15	1:29-31	4:38-39	
The Sick Healed at Evening	8:16-17	1:32-34	4:40-41	
Jesus Departs from Capernaum		1:35-38	4:42-43	
First Preaching Tour in Galilee	4:23	1:39	4:44	
The Miraculous Catch of Fish			5:1-11	
The Cleansing of the Leper	8:1-4	1:40-45	5:12-16	

The Healing of the Paralytic	9:1-8	2:1-12	5:17-26	5:8-9a
The Call of Levi (Matthew)	9:9-13	2:13-17	5:27-32	
The Question about Fasting	9:14-17	2:18-22	5:33-39	
Plucking Grain on the Sabbath	12:1-8	2:23-28	6:1-5	
The Man with the Withered Hand	12:9-14	3:1-6	6:6-11	
Jesus Heals Multitudes by the Sea	4:24-25 12:15-16	3:7-12	6:17-19	
The Choosing of the Twelve	10:1-4	3:13-19	6:12-16	

6. The Sermon on the Mount (According to Matthew)

Pericope	Matthew	Mark	Luke	John
Occasion of the Sermon	4:24-5:2	3:7-13a	6:17-20a	
The Beatitudes	5:3-12		6:20b-23	
The Salt of the Earth	5:13	9:49-50	14:34-35	
The Light of the World	5:14-16	4:21	8:16	
On the Law and the Prophets	5:17-20		16:16-17	
On Murder and Anger	5:21-26		12:57-59	
On Adultery and Divorce	5:27-32	9:43-48	16:18	
On Swearing and Oaths	5:33-37			
On Retaliation	5:38-42		6:29-30	
On Love of One's Enemies	5:43-48		6:27-28 6:32-36	
On Almsgiving	6:1-4			
On Prayer	6:5-6			
The Lord's Prayer	6:7-15	11:25	11:1-4	
On Fasting	6:16-18			
On Treasures	6:19-21		12:33-34	

The Sound Eye	6:22-23		11:34-36	
On Serving Two Masters	6:24		16:13	
On Anxiety	6:25-34		12:22-32	
On Judging	7:1-5	4:24-25	6:37-42	
On Profaning the Holy	7:6			
God's Answering of Prayer	7:7-11		11:9-13	
The Golden Rule	7:12		6:31	
The Straight and Narrow and Wide Broad Gate	7:13-14		13:23-24	
The Test of a Good Person, “By their Fruits”	7:15-20 12:33-35		6:43-45	
Not Every One who “Says Lord, Lord” shall Enter into the Kingdom	7:21-23		6:46 13:25-27	
The House Built upon the Rock	7:24-27		6:47-49	
The End and the Effect of the Sermon	7:28-29	1:21-22		

7. The Sermon on the Plain (According to Luke)

Pericope	Matthew	Mark	Luke	John
Occasion of the Sermon	4:24-5:2	3:7-13a	6:17-20a	
The Beatitudes	5:3-12		6:20b-23	
The Woes			6:24-26	
On Love of One's Enemies	5:38-48		6:27-36	
On Judging	7:1-5	4:24-25	6:37-42	
The Test of a Good Person, “By their Fruits”	7:15-20 12:33-35		6:43-45	

The House Built upon the Rock	7:21-27		6:46-49	
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8. Jesus' Ministry in Galilee Continued

Pericope	Matthew	Mark	Luke	John
Healing and Cleansing of the Leper	8:1-4	1:40-45	5:12-16	
The Centurion of Capernaum and his Servant	8:5-13	7:30	7:1-10 13:28-29	4:46b-54
The Widow's Son at Nain			7:11-17	
The Healing of Peter's Mother-in-law	8:14-15	1:29-31	4:38-39	
The Sick Healed at Evening	8:16-17	1:32-34	4:40-41	
On Following Jesus, the Would-be Followers	8:18-22		9:57-62	
Stilling the Storm	8:23-27	4:35-41	8:22-25	
The Gadarene Demoniacs	8:28-34	5:1-20	8:26-39	
The Healing of the Paralytic	9:1-8	2:1-12	5:17-26	5:8-9a
The Call of Levi (Matthew)	9:9-13	2:13-17	5:27-32	
The Question about Fasting	9:14-17	2:18-22	5:33-39	
Jairus' Daughter and the Woman with a Hemorrhage	9:18-26	5:21-43	8:40-56	
Two Blind Men Healed	9:27-31 20:29-34	10:46-52	18:35-43	
The Dumb Demoniac Healed	9:32-34 12:22-24	3:22	11:14-15	
The Harvest is Great	9:35-38	6:6b 6:34	8:1 10:2	

Commissioning the Twelve	10:1-16	6:7-11 3:13-19	6:12-16 9:1-6 10:3	
The Coming Fate and Persecution of the Disciples	10:17-25 24:9-14	13:9-13	6:40 12:11-12 21:12-19	13:16
Exhortation to Fearless Confession	10:26-33		12:2-9	
Divisions within Households	10:34-36		12:51-53	
Conditions of Discipleship	10:37-39		14:25-27 17:33	12:25
Rewards of Discipleship	10:40-42	9:41	10:16	13:20
Continuation of Journey	11:1			
John the Baptist's Question and Jesus' Answer	11:2-6		7:18-23	
Jesus' Witness concerning John	11:7-19		7:24-35 16:16	
Woes Pronounced on Galilean Cities	11:20-24		10:12-15	
Jesus' Thanksgiving to the Father	11:25-27		10:21-22	
"Come unto Me"	11:28-30			
Plucking Grain on the Sabbath	12:1-8	2:23-28	6:1-5	
Healing the Withered Hand	12:9-14	3:1-6	6:6-11	
Jesus Heals Multitudes by the Sea	12:15-21	3:7-12	6:17-19	
The Woman with the Ointment	26:6-13	14:3-9	7:36-50	12:1-8

The Ministering Women			8:1-3	
Jesus is Thought to be Beside Himself		3:20-21		
On Collusion with Satan	12:22-30 9:32-34	3:22-27	11:14-15 11:17-23	
The Sin against the Holy Spirit	12:31-37 7:16-20	3:28-30	12:10 6:43-45	
Against Seeking Signs, the Sign of Jonah	12:38-42 16:1-4	8:11-12	11:16 11:29-32	
The Return of the Unclean Evil Spirit	12:43-45		11:24-26	
Jesus' True Kindred Relatives	12:46-50	3:31-35	8:19-21	15:14
The Parable of the Sower	13:1-9	4:1-9	8:4-8	
The Reason for Speaking in Parables	13:10-17	4:10-12 4:25	8:9-10 8:18b 10:23-24	
Interpretation of the Parable of the Sower	13:18-23	4:13-20	8:11-15	
“He who has Ears to Hear, Let him Hear”	5:15 7:2 10:26 13:12	4:21-25	8:16-18	
The Parable of the Seed Growing Secretly		4:26-29		
The Parable of the Tares (Weeds)	13:24-30			
The Parable of the Mustard	13:31-32	4:30-32	13:18-19	

Seed				
The Parable of the Leaven (Yeast)	13:33		13:20-21	
Jesus' Use of Parables	13:34-35	4:33-34		
Interpretation of the Parable of the Tares	13:36-43			
The Parables of the Hidden Treasure and of the Pearl	13:44-46			
The Parable of the Net	13:47-50			
Treasures New and Old	13:51-52			
Jesus' True Kindred Relatives	12:46-50	3:31-35	8:19-21	15:14
Stilling the Storm	8:23-27	4:35-41	8:22-25	
The Gerasene Demoniac	8:28-34	5:1-20	8:26-39	
Jairus' Daughter and the Woman with a Hemorrhage	9:18-26	5:21-43	8:40-56	
Jesus is Rejected at Nazareth	13:53-58	6:1-6a	4:16-30	
Second Journey (to Jerusalem)				5:1
The Healing at the Pool called Bethesda				5:2-47
Commissioning the Twelve	9:35 10:1-16	6:6b-13	9:1-6	
Herod Thinks Jesus is John, Raised	14:1-2	6:14-16	9:7-9	
The Death of John the Baptist	14:3-12	6:17-29	3:19-20	
The Return of the Apostles		6:30-31	9:10a	
Feeding the Five Thousand	14:13-21	6:32-44	9:10b-17	6:1-15
The Walking on the Water	14:22-33	6:45-52		6:16-21

Healings at Gennesaret	14:34-36	6:53-56		6:22-25
The Bread of Life				6:26-59
What Defiles a Person - Traditional and Real	15:1-20	7:1-23	11:37-41 6:39	
The Syrophoenician (Canaanite) Woman	15:21-28	7:24-30		
Jesus Heals a Deaf Mute and Many Others	15:29-31	7:31-37		
Feeding of the Four Thousand	15:32-39	8:1-10		
The Pharisees Seek a Sign	16:1-4 12:38-39	8:11-13	11:16 11:29 12:54-56	
The Leaven (Yeast) of the Pharisees	16:5-12	8:14-21	12:1	
A Blind Man is Healed at Bethsaida		8:22-26		

9. The Way to the Cross

Pericope	Matthew	Mark	Luke	John
Many Disciples Take Offense at Jesus				6:60-66
Peter's Confession at Caesarea Philippi	16:13-20	8:27-30	9:18-21	6:67-71
Jesus Foretells His Passion	16:21-23	8:31-33	9:22	
"If Any Man would Come after Me"	16:24-28	8:34-9:1	9:23-27	12:25
The Transfiguration	17:1-9	9:2-10	9:28-36	
The Coming of Elijah	17:10-13	9:11-13		

Jesus Heals a Boy Possessed by a Spirit	17:14-21	9:14-29	9:37-43a 17:6	
Jesus Foretells His Passion again	17:22-23	9:30-32	9:43b-45	
Payment of the Temple Tax	17:24-27			
True Greatness	18:1-5	9:33-37	9:46-48	13:20
The Strange Exorcist	10:42	9:38-41	9:49-50	
Warnings concerning Temptations	18:6-9 5:13	9:42-50	17:1-2 14:34-35	
The Parable of the Lost Sheep	18:10-14		15:3-7	
On Reproving One's Brother	18:15-18		17:3	20:23
“Where Two or Three are Gathered Together”	18:19-20			
On Reconciliation	18:21-22		17:4	
The Parable of the Unforgiving Servant	18:23-35			

10. Last Journey to Jerusalem (According to Luke)

Pericope	Matthew	Mark	Luke	John
Decision to Go to Jerusalem	19:1-2	10:1	9:51	
Jesus is Rejected by Samaritans			9:52-56	
On Following Jesus	8:18-22		9:57-62	
Commissioning the Seventy	9:37-38 10:7-16		10:1-12	
Woes Pronounced on Galilean Cities	11:20-24		10:13-15	
“He who Hears You, Hears Me”	10:40		10:16	13:20

The Return of the Seventy			10:17-20	
Jesus' Thanksgiving to the Father, and the Blessedness of the Disciples	11:25-27 13:16-17		10:21-24	
The Lawyer's Question	22:34-40	12:28-34	10:25-28	
The Parable of the Good Samaritan			10:29-37	
Mary and Martha			10:38-42	
The Lord's Prayer	6:9-13		11:1-4	
The Importunate Friend at Midnight			11:5-8	
Encouragement and Answer to Prayer	7:7-11		11:9-13	
The Beelzebub Controversy	12:22-30	3:22-27	11:14-23	
The Return of the Unclean Evil Spirit	12:43-45		11:24-26	
True Blessedness			11:27-28	
The Sign of Jonah	12:38-42	8:11-12	11:29-32	
Concerning Light	5:15	4:21	11:33	
The Sound Eye	6:22-23		11:34-36	
Discourses against the Pharisees and Lawyers	15:1-9	7:1-9	11:37-54	
The Leaven of the Pharisees	16:5-6	8:14-15	12:1	
Exhortation to Fearless Confession	10:26-33		12:2-9	
The Sin against the Holy Spirit	12:31-32	3:28-30	12:10	

The Assistance of the Holy Spirit	10:19-20	13:11	12:11-12 21:14-15	
Warning against Greed for Wealth			12:13-15	
The Parable of the Rich Fool			12:16-21	
Anxieties about Earthly Things	6:25-34		12:22-32	
Treasures in Heaven	6:19-21		12:33-34	
Watchfulness and Faithfulness	24:42-51		12:35-48	
Division in Households	10:34-36		12:49-53	
Interpreting the Times	16:2-3		12:54-56	
Agreement with One's Accuser	5:25-26		12:57-59	
Repentance or Destruction (the Parable of the Barren Fig Tree)			13:1-9	
The Healing of the Crippled Woman on the Sabbath			13:10-17	
The Parable of the Mustard Seed	13:31-32	4:30-32	13:18-19	
The Parable of the Leaven (Yeast)	13:33		13:20-21	
Exclusion from the Kingdom, the Straight Gate	7:13-14 7:22-23 8:11-12 19:30	10:31	13:22-30	
A Warning against Herod			13:31-33	
The Lament over Jerusalem	23:37-39		13:34-35	
The Healing of the Man with			14:1-6	

Dropsy				
Teaching on Humility			14:7-14	
The Parable of the Great Supper	22:1-14		14:15-24	
The Cost and Conditions of Discipleship	10:37-38		14:25-33	
The Parable of Salt	5:13	9:49-50	14:34-35	
The Parable of the Lost Sheep	18:12-14		15:1-7	
The Parable of the Lost Coin			15:8-10	
The Parable of the Prodigal Son and his Brother			15:11-32	
The Parable of the Unjust Steward			16:1-9	
On Faithfulness in What is Least			16:10-12	
On Serving Two Masters	6:24		16:13	
The Pharisees Reproved			16:14-15	
Concerning the Law	11:12-13 5:18		16:16-17	
Concerning Divorce	19:9	10:11-12	16:18	
The Parable of the Rich Man and Lazarus			16:19-31	
Warning against Offenses	18:6-7	9:42	17:1-3a	
On Forgiveness	18:15		17:3b-4	
On Faith	17:19-21	9:28-29	17:5-6	
We are Unprofitable Servants			17:7-10	
The Cleansing of the Ten Lepers			17:11-19	
On the Coming of the Kingdom			17:20-21	

of God				
The Day of the Son of Man	10:39 24:17-18 24:23 24:26-28 24:37-41	13:19-23 13:14-16	17:22-37	12:25
The Parable of the Widow and Unjust Judge			18:1-8	
The Pharisee and the Publican			18:9-14	

11. Jesus at the Feast of Tabernacles (According to John)

Pericope	Matthew	Mark	Luke	John
Jesus Remains in Galilee				7:1-9
Journey to Jerusalem in Secret				7:10-13
Teaching in the Temple				7:14-39
Division among the People regarding Jesus				7:40-52
The Woman Caught in Adultery				7:53-8:11
“I am the Light of the World”				8:12-20
Discussion with the Jews				8:21-29
“The Truth will Make You Free”				8:30-36
Children of the Devil				8:37-47
“Before Abraham was, I am”				8:48-59
Jesus, Heals the Man Born Blind				9:1-41
“I am the Good Shepherd”				10:1-18

Division among the Jews again				10:19-21
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12. The Ministry in Judea

Pericope	Matthew	Mark	Luke	John
Departure to Judea	19:1-2	10:1	9:51	
On Divorce and Celibacy	19:3-12	10:2-12	16:18	
Jesus Blesses the Children	19:13-15	10:13-16	18:15-17	
The Rich Young Man	19:16-22	10:17-22	18:18-23	
On Riches and the Rewards of Discipleship	19:23-30	10:23-31	18:24-30 22:28-30	
The Parable of the Laborers in the Vineyard	20:1-16	10:31	13:30	
Jesus at the Feast of Dedication in Jerusalem				10:22-39
Jesus Withdraws across the Jordan				10:40-42
The Raising of Lazarus				11:1-44
The Chief Priests and Pharisees Take Counsel against Jesus				11:45-53
Jesus Retires to Ephraim				11:54-57
The Third Prediction of the Passion	20:17-19	10:32-34	18:31-34	
Jesus and the Sons of Zebedee; Precedence among the Disciples	20:20-28	10:35-45	22:24-27	
The Healing of the Blind Men (Bartimaeus)	20:29-34 9:27-31	10:46-52	18:35-43	
Zacchaeus	18:11		19:1-10	
The Parable of the Pounds	25:14-30	13:34	19:11-27	
The Anointing at Bethany	26:6-13	14:3-9	7:36-50	12:1-8

The Plot against Lazarus				12:9-11
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13. The Final Ministry in Jerusalem

Pericope	Matthew	Mark	Luke	John
The Triumphal Entry into Jerusalem	21:1-9	11:1-10	19:28-40	12:12-19
Jesus Weeps over Jerusalem			19:41-44	
Jesus in Jerusalem (Cleansing the Temple), Return to Bethany	21:10-17	11:11 11:15-17	19:45-46	
The Cursing of the Fig Tree	21:18-19	11:12-14		
The Second Cleansing of the Temple	21:12-13	11:15-17	19:45-46	
The Chief Priests and Scribes Conspire against Jesus		11:18-19	19:47-48	
The Lesson from the Withered Fig Tree	21:20-22 6:14-15	11:20-26		
The Question about Jesus' Authority	21:23-27	11:27-33	20:1-8	
The Parable of the Two Sons	21:28-32			
The Parable of the Wicked Husbandmen	21:33-46	12:1-12	20:9-19	
The Parable of the Great Wedding Dinner	22:1-14		14:15-24	
On Paying Tribute to Caesar	22:15-22	12:13-17	20:20-26	
The Question about the Resurrection	22:23-33	12:18-27	20:27-40	

The Great Commandment	22:34-40	12:28-34	10:25-28	
The Question about David's Son	22:41-46	12:35-37a	20:41-44	
Woe to the Scribes and Pharisees	23:1-36	12:37b-40	20:45-47	
Jesus' Lament over Jerusalem	23:37-39		13:34-35	
The Poor Widow's Gift of two Mites		12:41-44	21:1-4	

14. The Olivet Discourse

Pericope	Matthew	Mark	Luke	John
Prediction of the Destruction of the Temple	24:1-2	13:1-2	21:5-6	
Signs before the End	24:3-8	13:3-8	21:7-11	
Persecutions Foretold	24:9-14 10:17-22a	13:9-13	21:12-19 12:11-12	
The Desolating Sacrilege	24:15-22	13:14-20	21:20-24	
False Christs and False Prophets	24:23-28	13:21-23	17:23-24 17:37b	
The Coming of the Son of Man	24:29-31	13:24-27	21:25-28	
The Time of the Coming, the Parable of the Fig Tree	24:32-36	13:28-32	21:29-33	
Conclusion. "Take Heed, Watch!" (According to Mark)	25:13-15 24:42	13:33-37	19:12-13 12:40	
Conclusion. "Take Heed, Watch!" (According to Luke)			21:34-36	

15. Conclusion of the Account before the Passion

Pericope	Matthew	Mark	Luke	John
The Parable of the Flood and Exhortation to Watchfulness	24:37-44	13:35	17:26-36 12:39-40	
The Parable of the Good Servant and the Wicked Servant	24:45-51		12:41-46	
The Parable of the Ten Virgins	25:1-13			
The Parable of the Talents	25:14-30	13:34	19:11-27	
The Last Judgment	25:31-46			5:29
The Ministry of Jesus in Jerusalem			21:37-38	
Greeks Seek Jesus; Discourse on His Death				12:20-36
The Unbelief of the People				12:37-43
Judgment by the Word				12:44-50

16. The Passion Narrative

Pericope	Matthew	Mark	Luke	John
Jesus' Death is Premeditated	26:1-5	14:1-2	22:1-2	
The Anointing in Bethany	26:6-13	14:3-9	7:36-50	12:1-8
The Betrayal by Judas	26:14-16	14:10-11	22:3-6	
Preparation for the Passover	26:17-20	14:12-17	22:7-14	
Washing the Disciples' Feet	10:24 10:40		6:40	13:1-20
Jesus Foretells His Betrayal	26:21-25	14:18-21	22:21-23	13:21-30
The Last Supper	26:26-29	14:22-25	22:15-20	
Jesus Foretells His Betrayal	26:21-25	14:18-21	22:21-23	13:21-30
Precedence among the Disciples	20:24-28	10:41-45	22:24-30	

and the Reward of Discipleship	19:28			
The New Commandment of Love				13:31-35
Peter's Denial Predicted	26:30-35	14:26-31	22:31-34	13:36-38
The Two Swords			22:35-38	
“Let Not Your Hearts be Troubled”				14:1-14
The Promise of the Paraclete				14:15-26
The Gift of Peace				14:27-31
Jesus the True Vine				15:1-8
“Abide in My Love”				15:9-17
The World's Hatred				15:18-25
The Witness of the Paraclete				15:26-27
On Persecutions				16:1-4
The Work of the Paraclete				16:5-15
Sorrow Turned to Joy				16:16-22
Prayer in the Name of Jesus				16:23-28
Prediction of the Disciples' Flight				16:29-33
The Intercessory Prayer				17:1-26
Jesus in Gethsemane	26:36-46	14:32-42	22:39-46	18:1 12:27
Jesus Arrested	26:47-56	14:43-52	22:47-53	18:2-12
Jesus before the Sanhedrin (Peter's Denial)	26:57-68	14:53-65	22:54-71	18:13-24
Peter's Denial	26:69-75	14:66-72	22:56-62	18:25-27
Jesus Delivered to Pilate	27:1-2	15:1	23:1	18:28

The Death of Judas	27:3-10			
The Trial before Pilate	27:11-14	15:2-5	23:2-5	18:29-38
Jesus before Herod			23:6-12	
Pilate Declares Jesus Innocent			23:13-16	
Jesus or Barabbas?	27:15-23	15:6-14	23:17-23	18:39-40
“Behold the Man!”	27:28-31a	15:17-20a		19:1-15
Pilate Delivers Jesus to be Crucified	27:24-26	15:15	23:24-25	19:16
Jesus Mocked by the Soldiers	27:27-31a	15:16-20a		19:2-3
The Road to Golgotha	27:31b-32	15:20b-21	23:26-32	19:17
The Crucifixion	27:33-37	15:22-26	23:33-34	19:17b-27
Jesus Derided on the Cross	27:38-43	15:27-32a	23:35-38	
The Two Thieves	27:44	15:32b	23:39-43	
The Death of Jesus	27:45-54	15:33-39	23:44-48	19:28-30
Witnesses of the Crucifixion	27:55-56	15:40-41	23:49	19:25-27
Jesus' Side Pierced				19:31-37
The Burial of Jesus	27:57-61	15:42-47	23:50-56	19:38-42
The Guard at the Tomb	27:62-66			

17. The Resurrection

Pericope	Matthew	Mark	Luke	John
The Women at the Tomb	28:1-8	16:1-8	24:1-12	20:1-13
Jesus Appears to the Women	28:9-10	16:9-11	24:10-11	20:14-18
The Report of the Guard	28:11-15			
Jesus Appears to Two on the Way to Emmaus		16:12-13	24:13-35	

Jesus Appears to His Disciples (Thomas being Absent)			24:36-43	20:19-23
Jesus Appears to His Disciples (Thomas being Present)				20:24-29
Jesus Appears to the Eleven While They Sit at Table		16:14-18		
Jesus Appears to the Eleven on a Mountain in Galilee	28:16-20			
Jesus Appears to His Disciples by the Sea of Tiberias				21:1-14

18. The Endings of the Gospels

Pericope	Matthew	Mark	Luke	John
The Short Ending of Mark		See Note		
The Long Ending of Mark		16:9-20		
The Ending of Matthew. The Great Commission	28:16-20			
The Ending of Luke. Jesus' Last Words and Ascension		16:15, 19	24:44-53	
The Ending of John				20:30-31
The Appendix to John. Jesus at the Sea of Tiberia:				21:1-25

Gospel Parallels, Wikipedia, the free Encyclopedia

3.9 Summary and Analysis of the Table

The book of Matthew as one of the synoptic gospel has Matthew as its author, even though Matthews's authorship was controversial among scholars Matthew was believed to have the date of its writing around AD

70. Its theme centered on Jesus, messiah while its purpose, background and occasion cannot be over emphasized as its setting was in Palestine with a clear outline.

The gospel according to St. Matthew: Its authorship, dates, background, occasion, purpose, themes and, setting all shows from this research that the authenticity of the above mentioned item as it concerns the book of Matthew is undeniable irrespective of the controversy among the bible scholars. Having establishing the authorship, Dates and title, this work further x-rays the in-depth message of the themes in the book of Matthew with a comprehensive outline.

The tables with special reference to the Gospel parallel it appears that out of 106 sections of genuine Mark there are but three that are wholly absent from both Mathew and Luke. In making comparison, one discovers Mark's matter with that of the corresponding narratives in Mathew and Luke has revealed that Mark's presentation of a fact or saying is often distinct from that which was assumed in other synoptic and has the appearance of being the original from which one or both of the other accounts have been derived. According to Hasting (1957:253) It seems that the relation of Mark to the other Synoptic is that of an early but fragmentary record towards somewhat of later origin and more complex character. In compass Mark falls far short of the other two. But he excels them in approximation to chronological order and in life-like representation of

facts. Nevertheless with tool of redaction criticism one discovers that there were different theological motif and divers *Sitz im Leben* as well as real life setting at work in the gospels. This lends credence to the uniqueness of each gospel. It will not be gainsaying the fact Matthew's gospel stands distinct as a unique gospel among the synoptic base on the fact that he was an eye witness to events surrounding the life and ministry of Jesus Christ.

CHAPTER FOUR

THE CHURCH, POWER EQUATION AND POLITICS: IMPERATIVE FOR SUSTAINABLE DEVELOPMENT IN AFRICA

4.1 The Church, Power and Politics in Africa: Its Role and Response to the Socio-Political and Economic Evolution of the Continent

The only news from Africa is war, famine, hunger, refugees and other disasters. In the midst of the chaos, where is the good-spell? Where is the Church? Can its political theology save Africa...?
(Kalu, 2000: 80)

The above picture on Africa was painted by Kalu (2000) while defining the political landscape of Africa, which he described as stagnation and lack of political ideology". In this treatise, Kalu looks back into African world without a formidable political ideology. He therefore made a clarion call for the Church to see herself as the hope of the nation of Africa. Hence she must come up with a sustainable political theology to address the chaotic situation in Africa.

The work of the church had often been described in three terms as edification as well as preparing the saints for service and rapture; evangelism proclaiming the gospel; and benevolence providing for the needy saints. But it is not uncommon that these days many churches forget or neglect the benevolence aspect of their work. While some churches felt that emphasizing the material aspect of the needs of the saints will result in secularization of the church, others deliberately shirk their responsibility to the material needs of the poor Christians (Bartley, 1972:1).

The unique task of the church founded by Jesus Christ and established by the apostles is to witness to God's acts of salvation in both word and deed. If the life of any church is to be consistent with its message she must devote herself to serve for the welfare of the state and her citizenry. The imperative to serve leaves the church into the broad spectrum of activities identified with social- political sphere of life. The church in Africa should rightly engage in such activities because the gospel it proclaims motivates Christians, individually and corporately to show concern for people and to meet them at the point of their needs.

The development of the African and the Church's role and response to the political, economic and social evolution of the continent have been extensively documented. Kalu (2000) sees the viability of religion as an integral dynamic element of any given historical period, at

once influenced by the surrounding culture and creatively shaping the socio-political and the ideological matrix. As a fall out of the above position, a picture of the indictment of the Third world Churches in Article 44 of the road to Damascus alleging that “ Christians have often been deaf to God’s voice and blind to God’s presence in the people. She has been silent instead of denouncing injustices and oppression”. (Kalu,2000:8). This assertion had been a major concern to the researcher.

The level of lethargy seen across quarters with special emphasis on African Church’s response towards socio-political and economic development of the continent of African leaves less to be desired. This is with exception of South Africa who were not only proactive, action oriented but applied praxis in her response to the evil of Apartheid rule in South Africa as was briefly observed in subsequent paragraph of this segment. The church in Africa lacks a stereotyped political theology to address the abuse of power, unbridle spate of corruption, sit tight syndrome of her leaders. This led Uzukwu (1992:2) to lament on the state of the Church when he said “Is the church in Africa a listening Church, one which reflects critically on the wounded face of Africa and the apparent hopelessness shared by friends and foes?

Theoretical Analysis of African dilemma

The African dilemma could be traced by a number of factors vis a vis:

1. The African Understanding of The Church's role and the relationship with the state was based on its colonial experience, Kalu argued.
2. Adrian Hastings (1979) had argued that the complex nature of the state-church relationship in Africa is so because of the size of the Continent and the number of European structures that was produced
3. The variety of religion group involved that play host to socio-political landscape of Africa from independence and the size and ecumenical organization.
4. The vertical spread of and social quality of the adherents (Kalu,2000:80).
- 7.Ngele (2011) commented on the devastating effect of Western hegemony and religious politics on sustainable development of Africa.

Hermeneutics approach to above theoretical positions affirms that the postulations are not far from the truth. The porous nature of the Christians understanding of church and society within the purview of a pluralistic state of Africa does not engender political ideology for dominance; compared to her parallel rival-Islam. While Islamic religion has theocracy as her political ideology rather than separation of religion from the state in the guise of secularism. The Church on its own is directly opposite of Islam in her political ideology. Lamin Sanne's position lends credence to this very fact. Sanne (1996:10-13) in what tended to be a comparison between Christianity and Islam argued that

Islam tends to take command of prominent centers of public life and from there proceeds to extend its sway over the rest of the society. He referred to comments by Al-Bakri and Ibn Khaldun in Kalu (2000), who observed that Christianity does not embrace religion as a state idea and without the state religion lacks the necessary political instrument to establish and maintain itself. This ambivalence position of Islamic theology is grossly lacking in Christianity. Hence the need for a formidable political theology from the Church in her quest for meaningful existence and to sustain her enormous contribution to Africa's socio-political transformation in a pluralistic society and Africa as a complex whole become highly imperative.

Currently, the part it is playing as a leading institution of African civil society and its contributions to distorting participatory democracy and conflict resolution are being observed with interest. A critical factor in the development of the African church in the past century and a half is that the majority of her leaders have been tagged with the **sits tight in office syndrome**. Take a look at Robert Mugabe of Zimbabwe staying in office as President for more than three decades. The unfortunate situation of Libya which has been destroyed by internal and external aggression because Mummer Gadhaffi refused to hand over power and allow democratic governance, having ruled the nation for more than four decades. This is to mention but a few case in Africa.

The development and growth of the nations of Africa and its agenda for action have been influenced by the political, social, cultural and economic circumstances in which the Church finds herself. Hence the need for the Church to arise to the Challenge of socio-political transformation of Africa and her nations becomes imperative and a focal point. The church should affirm the sacredness of all services which further the common good in helping and healing vocations, and in political, educational and economic processes of society. Social welfare is not limited to providing professionally oriented services, or to corporate efforts in social education and action. To be truly effective the church must encourage her members to be socially minded as well as educate them politically.

4.2 Earliest Manifestation of Religious Politics in the Post Independent Nigeria: A critical Appraisal

Falola (1998) writing on the relationship between religion and politics pointedly concluded that “it is also improper to assume that religion and politics can easily be divorced in a theoretical framework”. It was his position that such a separation would be exaggerated or even artificial. His argument was based on the fact that in real world situation, religion and politics are inextricably bound on one another to some degree.

While one shares the position taken by Falola, it is however important to stress that in spite of this inseparability, the situation in Nigeria calls for great caution in the light of the fact that it is now becoming a norm that when a Muslim or a Christian is the head, the Deputy must be the other faith. This is doing violence to the relationship and compromising merit leadership position in Nigeria. It is no longer a function of your ability rather, a function of your faith. One appreciates the fact the state itself is not value free and that religion dictates some of the prevailing values. Toffler (1990) added another dimension to the effect that religion will continue to influence the politics of the world.

During the colonial regime in Nigeria, the nationalists played the ethnic and religious cards. It is recalled that in order to whip up religious sentiments on Urhobo, a supporter of Dr Nnamdi Azikiwe equated him with Jesus and called on Nigerians to cue behind him to enable him achieve his political goals. This was given very wide publicity in the African pilot owned by Dr. Nnamdi Azikiwe. The Northern Muslims led by the sultan of Sokoto condemned this publication and tabled the matter before the House of Chiefs and House of Assembly in the North. One lonely voice from the North was that of Zungur who prophetically warned that attack on one religion will weaken the country's nationalism (Egbewole and Etudaiye ,2007).

It will amount to an error of contradiction to claim that secularity in Nigeria is absolute, the legal provision not will standing. Without mincing words, religion has been a potent factor in Nigerian politics since independence, thereby threatening the secularity of a heterogeneous Nigerian nationhood. Familusi, 2010). The fact that no region is recognized as a state religion does not suggest that religions are not an issue of concern to successive administrations in Nigeria. In fact, it has been a matter of inevitability. However, the pluralistic nature of the country is largely recognized.

Ngele (2011) commenting on the devastating effect of Western hegemony and religious politics on sustainable development of Africa rightly observed that Africa had not been given the social environment free of religious bigotry, hatred ,political game of intrigues to chart a course for her sustainable development. There is need for firm adherent of religious ethics that would enhance sustainability of political values as cohesive force in the development of Africa. This is the challenges before the different religious group in Africa and Nigeria in Particular.

4.3 The Challenges of Islamic Religious politics and fundamentalism to National Development in the Post Independent Nigeria.

The declaration of Nigerian independence from Great Britain was executed in 1960. Nigeria had only six years of democratic experiment before it plunged into nearly three decades of military dictatorship, with only a brief respite. The first republic witnessed an ill-nurtured nation handed over to Nigeria forefathers by erstwhile colonial British taskmaster. The nation before this time had been polarized along ethno-religion political line. This was quite obvious in the way and manner the first election was held. The Muslim who held sway in the Northern region voted for their Muslim candidates; while the Southern Christians voted for their protagonist in the South. Though the game of numbers in a conceived democracy came to play, what was really at work was the monster called religious politics spearheaded by Islamic fundamentalism which has been the bane of Nigerian quest for a true democracy and sustainable development. The Parliamentary system of Government practiced in the first republic was fraught with difficulties in the face of a heterogeneous Nigerian Nationhood.

Olusegun Obasanjo oversaw the transition to democracy. This includes the convening of a constituent assembly, the adoption of a new constitution in 1979, and federal elections later that year. The constitution established a presidential republic, replacing the parliamentary system of the first Republic.

A new Civilian government took over power after the voting was manipulated and rigged by the mostly northern led National Party of Nigeria (NPN). But the elections of 1983 were marred by violence and indications of massive vote rigging in favor of Shagari and the NPN who had lost popularity due to rampant corruption and economic decline. In December 1983, a coup ended the Second Republic, and 16 year of military rule followed. Elections were held in 1993, but ruling general, Ibrahim Babangida annulled the results, leading to unrest that forced his resignation.

An interim civilian leader, Ernest Shonekan appointed to succeed him was quickly ousted by General Sani Abacha, whose five –year rule took Nigeria to new depths of repression, corruption, and illegality. The democratic regime that would have resulted from the 1993election considered as a free and fair election that was purportedly won by Moshod Abiola was punctured by the military junta, in perpetuation of Islamic Hausa-Fulani Northern hegemony. In the face of severe crack downs by the government, Nigerian civil society struggled to organize in favor of a transition to civilian rule and democracy. Opposition group known as the National Democratic Coalition worked with the Trade Unions, Civil Right groups such as Civil Liberty Organization etc to step up international pressure.

When Abacha died suddenly in June 1998, his Successor, General Abdulsalam Abubakar, freed political prisoners and implemented a new constitution based on that of 1979, with a strong executive and bicameral legislature. The federal structure was retained, though the number of states had by this time grown to 36, today the federal Republic of Nigeria is considered a democracy, having held presidential and National Assembly election in 1999 under the leadership of Olusegun Obasanjo, whom the Northern Islamic led –Cabal were pleased to allowed to occupy the seat of the president. Hence, Nigeria returned to her nascent democratic era. This sheer magnanimity on the part of the North was widely seen as a compensation to the Yoruba race for the June 12 election purportedly won by her son, Moshod Abiola. Obasanjo led the Nation for eight good years (1999-2007), not without bickering nurtured by the suspicion of the Northern Hausa- Fulani hegemony and religious politics. This era marked the resurrection of Islamic fundamentalism which includes enactment of Islamic sharia law, unbridled senseless ethno-religious violence, civil disobedience to constituted authority by Islamic fundamentalist. These resulted to unwarranted destruction of human and material resources worth of Trillions of Naira that would have been used to develop the nation socio-economically.

In 2007, the mantle of leadership fell upon Umaru Musa Y'ardua, a Northern Hausa Fulani Islamic man. Respite seemed to have been on sight seeing that the Northern Islamic hegemony has taken over power. Yet not without some skirmishes of Islamic religious fundamentalism, as Boko Haram came out in fuller force, Ethno-religious violence took tolls. Quite unfortunately, in 2010 Y'ardua died after a protracted illness. Due to religious politics and ethnicity, the Northern cabals attempted to upstage to constitutional proviso that permitted the Vice President in the person of Goodluck Ebele Jonathan to take over power to no avail. After exactly one year of holding brief to his fallen master, Goodluck Jonathan, a southern Christian was dully elected by the Nigerians in following a land slide victory over other northern contestants such as Muhammad Buhari a one time Nigerian, Military head of state.

Sequel to the outcome of the general election of April 2011 the Northern Islamic fundamentalist visited the nation with woe, in form post election violence. Consequently the southern Christians became the victims. Again, humans were slaughtered mercilessly and property worth of trillions of Naira was destroyed to the detriment of Nigeria. Subsequently, there had been incessant bomb blast in strategic places in Nigeria. The most recent, being the bombing of the Police Headquarters and most recently, the United Nations house at Abuja this August

20th, 2011 by the Islamic fundamentalist called *Boko Haram*. Killing Southern Christians, destroying lives and properties. These negative attitude of the Northern Islamic religious bigot does not engender sustainable development.

Sequel to the Islamic religious fundamentalism and religious politics in the socio-political landscape of Nigeria and other nations of Africa, there the dire need for socio-political revolution in African continent and Nigeria in particular by the Church in Africa. This is part of the heart cry of the researcher in this research. This calls for pro activism in Nigeria as well as continent of Africa on the part of the Church.

4.4 The Church and Politics in Nigeria: A Critical Analysis

The issue of Christian Church's participation in political affairs of the Nation, Nigeria has long been a non issue across segments of Christianity. Mostly within the Christian circle, most Christians considered it as a taboo, archaic, and opprobrious to even mention the word 'politics' talkless of getting involved. According to Okorie (1994) once this subject matter is raised most Christians allow their imagination to run wild. He goes on to say that, such people find easy escapade in our political culture which they not only see as disjointed but also fundamentally 'dirty', and therefore unworthy of any serious and heaven-bound Christians to participate in it.

In another development Aggrey (1998) throws more light when he said: some Christians insist that the role of the church is only spiritual in an evil world controlled by Satan, and Christians are an isolated and persecuted minority silently waiting for the return of Jesus Christ. Politics, business, science, acquisition of knowledge are seen as ungodly, and the attitude is to run away from participating and contributing to the transformation of the Nigerian society. Thus the debate on whether Christians should take part in politics of Nigeria has its root long ago and it is central and controversial as controversy.

In retrospect to the events of early history Austin Caleb (1997) reiterated: God needed an ambassador who would represent Him as prime minister in the administration of the affairs down here on earth. The above statement dates back to the first man who ever lived on earth, Adam. God handed over to Adam all things which he has created and charged him to “Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over” all things (Gen. 1:28 AV). Thus, that command from God himself to his creature; began the establishment of the institution of government. Thus, what we now know as politics started.

However, the statistics progress in political developments from generation to generation is very difficult to stress. Yet, no man can rightly deny the fact that God after the creation of man instituted the first human

government, as the Bible reveals (Gen. 1:29). The first man and woman set up the first administration in the world, in the Garden of Eden. So far, we see that man right from his origin has been a politician (“a political being” as he is often called). The first earthly system was inclusively socio-political in nature. And much more is the present system of things. God allow it to be so, for his own purpose. All mankind, are the (present) representatives of God and our society.

Hence, an author once stated that: A Christian who separates Christianity from politics knows not Christianity at all. Such Christian need to know that God is not against politics but, wants us his children to take part in political affairs and to know exactly what is happening in our states. How our abundant human and material resources are harness, evenly distributed for the *sonum bonum*-common good of all are the major concern of politics. Therefore removing Christian youth and adult alike out of politics is disastrous.

Maynard in Ngele (1991) observed that practical men, who believe themselves to be exempted from any intellectual influences, are usually the slaves of some defunct economist. This statement depicts the true picture of the character of most Nigerian Christians. Often times, Christians choose to step aside from national affairs for one reasons or the other. But the effect of such negligent has always turned to be a costly blow to the Church. Every day the strains of corruptions, fraudulence,

chronic power outages, national insecurity and ethnic chaos, betrayal of top officers exploitation of the poor masses, and an incessant push to political election which have always suffered undue treatment by the infidels and political hawks of our nation keep landing on Christians heads because they have chosen to be called persecuted minority silently waiting for the kingdom of God, even when the kingdom of God- rule of Christ in the affairs of men should be enforced on the kingdom of this earth by the *exousia*-kingdom authority given to the Church as the herald as we eagerly await his imminent *parousia*-second coming as King of all kings. Confer Matthew 6:9-11.

Men who have no conscience have taken hold of our national seat of power because real Christians have not seen the need to join hand in politics. They have abandoned their responsibility to the infidels who choose such opportunity to erode the nation's wealth to their private purses; thus, making Nigeria to sound as unhappy nation or a trouble nation. A typical example could be seen in Babangida, Abacha and Abdulsalami's debacle marked with *lutocracy*. The time has come for Christians to rise up from their self-defense mechanism and to contribute toward bringing the nation out of her trouble; and also to be part of the impending hope of democratizing the nation. The church should not loose sight of this opportunity.

In an address to Nigerian Christians during his papal visit to the country, Pope John Paul II said: Christians are called to take their due political, social, economic and cultural affairs of the nation. Furthermore he said that Christians should constantly strive to identify the ills of their society such as bribery and corruption. Christians will see, judge and then act according to the criteria of the gospel of Jesus Christ. In all things, they will radiate joy, peace, brotherliness, optimism and hope of a better Nigeria.

4.5 Religion Policy in a Secular Nigerian Constitution: a Catalyst for Socio-Political Development in Nigeria: Revisiting the Utopia of Secularism in Nigeria.

Nigeria as a country is religiously pluralistic. Apart from the three major religions, Christianity, Islam and Traditional Religion, there are several others competing for relevance and recognition. In spite of this reality, in theory, Nigeria is a secular state. This has been indicated in the Nigerian constitution since independence. For the purpose of emphasis, the word, secular, is derived from the Latin word ‘**Secularis**’, which means temporal. It is taken to mean “of or relating to worldly, as opposed to sacred things or having no particular religious affinities’ . Secularism as a doctrine rejects religion. It maintains that religion should have no

place in civil affairs and civil rulers should have no interest in religion. The condition of being secular is understood to mean secularity (Nwolize, 1989). Thus, a secular state is a state where religion communities have no recognized role in politics and no formal relation to the state. Individual citizens have a freedom of conscience and religion; and freedom from discrimination on the basis of religion. This is different from a theocratic or a religious state (Awolalu, 1988).

As stated in the 1999 constitution, “the government of the federation shall not adopt any religion as state religion”. Therefore in policy formulation, governance, and other governmental activities, religion should not be an issue. By implication every citizen has a right to freedom of thought, conscience, and religion, section 38 of the 1999 Constitution is categorical that:

- (1) Every person shall entitled to freedom of thought, conscience, and religion, including freedom to change his religion or be belief and freedom either alone or in community with others and in public or in private to manifest and propagate his religion or belief in worship, teaching practices and observance.
- (2) No person attending any place of education shall be required to receive religious instruction or take part in or attend any religious ceremony or observance if such instruction, ceremony, or

observance relates to a religion, other than his own or religion not approved by his parent or guardian, and;

- (3) No religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination.

- (4) The Constitution also states that:

Accordingly, national integration shall actively be encouraged, whilst discrimination, on the grounds of place of origin, sex, religion, status, ethnic or linguistic association or ties shall be prohibited; while national ethics shall be Discipline, Integrity, Dignity of Labour, Social Justice, Religious Tolerance, Self reliance, and patriotism. Also membership of political parties is opened to every citizen irrespective of his place or origin, circumstances of birth, sex, religion, or ethnic group (Constitution of Federal Republic of Nigeria, 1999).

From the forgoing, the religious policy in Nigeria can be understood, theoretically. The legal provision are made in order to ensure that citizens enjoy religious freedom and that the state or government does not affiliate itself or show preference for one religion .(Nwolize 1989). The dictum “live and let live” is held and the contribution that religion can make to the life of the citizens are recognized hence the belief in religious tolerance (Awolalu ,1988). One wonders why this good and altruistic segment of the Constitution of the Federal republic of Nigeria is not adhered to. It is no gainsaying the fact that adherents of

these religions occupy and dominate Nigerian political seats and positions. Consequently sustainable development and realization of the goals of democratic governance has remained far in sight.

The most worrisome sight on this segment is the fact that Islamic religious fundamentalism had negatively challenged and devastated the secular nature of the Nigerian Constitution in a heterogeneous society like Nigeria. This had rendered the much touted secularism of Nigerian Constitution as *utopia* and needed to either be revisited or dropped. The Church should no longer be hoodwinked on this social phenomenon that is not being respected and is no longer considered relevant in Nigeria in view of the reality on ground. The Church should take her right position in the socio-political affairs of the Nigerian nationhood.

4.6 An Overview of Religion and Other Social Dynamics in Symbiotic Relationship in the Society: Lessons for the Church.

Religion, as a social phenomenon, has an interactive relationship with other social units of a society. However, there are some viewpoints that de-emphasize ignore, or reject this dimension of religion. To those schools of thought, it (religion) is the context of people's communion with the supernatural, an expression of an instinctual reaction to the cosmic forces and an explicit set of messages from a deity.

In whatever way religion is seen it cannot be denied of its interaction with other social institutions and forces in society. It follows and illustrates sociological principles and laws (Jonstone,2001). According to Dzurgba (2009) it can be argued that religion created the society in as much as God created the universe. He represents religion while the universe represents society. Thus, all aspects of society, such as marriage, homes, schools, medical institutions, and business corporations, among others, are influenced by religion. Corroborating this, Awolalu (1988) opines that:

In African traditional society, religion, and political authorities were independent. Religion and state were inseparable. The king promoted religion, built places of worship, enforced doctrine, and ritual observances .In Islam, there is no dichotomy between religion and the state. Islam is a religion, as religion, as well as a way of life and government. As far as Muslim is concerned, Allah has revealed, through Muhammad, a pattern for the life of men, in which politics, ethics, economics and social order are bound together in an indissoluble totality by the will of God, which is the transcendental element in the compound. In classical Islam, the state is not sovereign; the ultimate sovereign is God and it is the duty of each Muslim to obey the state, since the purpose of the state is the promotion and protection of the people. In the Christian circle there is a clear cut division between the church and the state through his chosen servant ...”Render unto Caesar the thing that are Caesar’s and to God the thing that are God’s. This saying implies both the validity of the authority of earthly rulers in their own spheres and the illegitimacy of their claims to an absolute obedience that belong to God alone.

The inference that can be drawn from the foregoing is that religion and society are, in practice, inseparable entities. For this reason, the claims by Comte and Marx regarding the relevance of religion have come under severe attack and they cannot be established (Familius ,2010).

The church is hereby called to do a rethinking on her viewpoint on Church and State dichotomy that had held her behind in terms of really occupying her position from the inception of Nigerian Nationhood. The Church should explore and tap strength from her dominion,eco-theology and stewardship rich Judeo-Christian Scriptural position in Psalms 24:1-2 which states:

1. The earth is the LORD's, and everything in it, the world, and all who live in it;

2. for he founded it upon the seas and established it upon the waters. (Psalms 24:1-2). NIV.

And:

28. And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

²⁹ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.(Genesis 1: 28-29)

The above biblical position must be respected. These scriptural verses must be synthesized and adopted as part of the Church's political theology in Africa and the rest of the globe. She must borrow a leaf from the Islamic religion in the emerging 21ST century Nigeria. This new attitude and a paradigm shift charted by this thesis would enable the church re-design a new political Theology that would definitely throw a

balance on the power equation and reinvigorate her to spear head altruism and socio- political transformation in Nigeria, Africa and the rest of the world.

4.7 The Impact of Religious-politics on Nigerian Sustainable Development

On the positive perspective, the impact of religion on politics will enhance sustainable development if, and only if, the impact is positive. In this sense, one expects religious ethical values to manifest at every point of influence. This means that religious people (Christian and Muslims) have a duty to abide by the ethical teachings, inherent in their religions and this would result in the provision of good leadership and obedient followership. This conforms to Jesus Christ's teachings which is aimed at bringing social relationship, material, security, peace, justice, and progress.

Adherence to religious ethical values is imperative for all religious practitioners. Interestingly, Nigerians are one of the most religious people in the world. Therefore, there is a need to live a moral life because it is commanded by God (Omoregbe ,1998). Failure to do

this will be counterproductive in the matter of sustainable development. One expects a credible electoral process in a religious community, like Nigeria, if the rules are obeyed. Religion, being an agent of social control, helps to keep people with the norm of the society, which is the real basis of politics. This ideal was affirmed by Adeleyes (1988):

Religion breeds an ideal heart in man to be able to be conscious of the need to have a clean heart. By this, he grows to have a philanthropic or patriotic though before venturing to lead or represent his people in government of the state. In another words, religion will prepare the mind of man to be a good politician who will constantly fall back upon his religion to guide him. The teaching or threats of religion are expected to guide him. He will never consider himself first, rather he knows that he is the servant of the electorates. Religion in an idealistic set up, therefore, serves as oil to lubricate politics. This is to say that religion bears peace and love, both of which are vital ingredients that can sum the interests of societies together for an ideal and a very healthy and purposeful politics.

Another expected, positive impact of religion on politics is adherence to an oath of office. In this case, political leader, having invoked God when the oath is being administered, will rule with the fear of God. We must be cognizant of the fact that every contents of the oath is a guarantee for good governance, if imbibed in practice. The positive implication is paradoxical; as religious moral values have left little impact on the arts of governance and sustainable development in Nigeria since independence. Whereas, all Nigerian rulers (past or present) have claimed to be religious or belong to one or more religious groups. What have been experienced are the negative manipulations of religion in

politics, which have had negative effect on the sustainable development of the Nation.

The negative implications of religious politics are obvious. Sacrificing merit on the altar of religion cannot be beneficial. The irony of this is that the level of commitment of those who use religion for their selfish interest cannot be determined. Many of them are simply after what they stand to gain. Moreover, where people vote on religious sentiment, mediocre leaders are most likely to emerge and, when this happens, growth and development will be retarded. The major religious protagonist in Nigerian socio-political leadership position had overtly or covertly lend credence to the popular atheists position alleging that spirituality and leadership skills are not, in any way, synonymous; which is portrayed in Akinola's (1999) view: "The spiritually advanced person could be so preoccupied with the salvation of his soul that he is not concerned about worldly affairs and obviously, they take little or no interest in things happening around them, thus they cannot influence the course of democratic changes".

The researcher does not share in the assumption of Akinola because great nations such as America, Scotland and Britain have had good religious altruistic political leadership who transformed their nation from the pauperized nation to enviable welfare state. . The research against this

background therefore calls the church to brace up for this challenges by redefining ground and taking a paradigm shift through the ideology offered in this thesis.

It will amount to error of contradiction to claim that secularity in Nigeria is absolute, the legal provision notwithstanding. Without mincing words, religion has been a potent factor in Nigerian politics since independence, thereby threatening the secularity of a heterogeneous Nigerian nationhood (Famulusi,2010). The fact that no religion is recognized as a state religion does not suggest that religions are not an issue of concern to successive administrations in Nigeria. In fact, it has been a matter of inevitability.

However, the pluralistic nature of the country is largely recognized. Sequel to the foregoing development and the religious fundamentalism in Nigerian socio-political landscape, the much flaunted secularism of Nigerian constitution in a heterogeneous Nigeria has been impracticable and is hereby declared an utopia and needed to be revisited. The emphasis here is that the Church should not take an agnostic stand on issue bothering politics and national development and the socio-political development of Africa as well as Nigeria and other nations of the world where she is a major stakeholder.

4.8 Socio-Economic empowerment program in early church: Challenges to the church in Africa.

One of the striking characteristics of the early church is that it is a sharing Church. A real Christian cannot bear to have too much when others have too little. Hence the early Christians maintained a program of caring and sharing. They had an intense sense of responsibility for each other and this awoke in them a real desire to share all they had. It must be noted that this sharing was not the result of legislation; it was utterly spontaneous and voluntary. It is not when the law compels us to share but when our heart moves us to share that we are really Christians (Newell: 1976:30).

The early Christians had their moments on the height. But no matter how much they had their moments on the height, they never forgot that some brethren had not enough and that all must help. Prayer was supremely important; the witness of words was principally essential, but the culmination was love of the brethren.

The early Christians practiced their faith under an insipient stage of church life following the inauguration of the church on the Pentecost day. Their church was a primitive and communal church. Initially, they were called “brethren” and later “saints”. The former term corresponds to the collective appellations of the “community” and latter that of the “church” (Kent: 1996:65). To the outsiders, they were a sect. they do not seem to

have a separate worship or meeting place. At first they assembled in the Canacle, a little later they were found in the Temple, in Solomon's porch (Acts 5:12,; 3:11). This was a public place, but no others dared to join them. The breaking of bread takes place at the homes of individual Christians (Acts 2:46). We notice side by side with general assemblies, domestic meetings, hence there was no church building.

In this direction the church should always endeavour to discover which classes or groups of the society that needs to be empowered and do something to attract the attention of the government by being involved in the act of governmental policy making. These include the poor, the disabled, the elderly, the women and the unemployed. The church should express its concern for the suffering masses by establishing agencies, programs and institutions when community needs call for them. They are not to be end in themselves but are to be seen as part of the total commitment of the church in social action.

It is no gainsaying the fact that the famous communist manifesto written and developed by Carl Marx was invariably an idea drawn from the Christian Church communal life recorded in the Acts of the Apostles. See Acts Chapter 2 and 4. Carl Marx declared Religion as the "opium of the masses" when he perceived that religious faiths, including the Church, were being used as tool of exploitation of the poor masses.

Therefore if the Church would not arise for the socio-political transformation of Africa and the globe, Carl Marx would be vindicated. Although Marx had been seemly vindicated in many society where religious faiths are major stake holders, Social welfare services and programs carried on through the church either in it's individual or group expression are a joyous and self less response of love to human suffering and deprivation growing out of faith in the Lord Jesus Christ. The church should therefore be flexible on its social policies and practices the diversity and complexity of modern society are such that are not unchristian, may be appropriate for the church.

CHAPTER FIVE

THE CHURCH, STATECRAFT AND POLITICAL POWER: AN APPRAISAL

5.1 Introduction

Throughout the centuries in human experience there have been indications that tend to show that statecrafts and its antecedent has come a long way. Suffice it to say that the subject matter of this chapter is as old as human history. Statecrafts started in Africa with special reference to Egypt. Egyptian civilization dates back to about 1200BC. It was the Greek who popularized the doctrine of statecraft through her own Socrates, Plato Aristotle etc.

5.2 The Church, Statecraft, Authority (Exousia) and Politics: A Roman Catholic Church Perspective.

Commenting on the traditional position of the Roman Catholic Church, Cardinal Pole bared his mind on what could be regarded as the ideal position on the relationship between the Roman Catholic Faith and the state.

Commentary, from an uncompromising traditional and arch-reactionary perspective, the following segments which formed our positions is derived from Australian and world Catholic and secular news and ideas.

On Traditional Socio-Political Doctrine and Vatican II

First, one will have a look at the bases—Scriptural and Magisterial—for the Traditional teaching on the Confessional State, Church-State relations and religious tolerance, then at what to say to Catholics who are unfamiliar with these doctrines, and then one will say something about Vatican II on Traditional socio-political doctrine. The Scriptural basis for doctrine on the relations is between Christ the King and the State. The key texts here are, firstly, those famous words of Jesus Christ in St. Matthew's Gospel, Chapter 22, Verse 21 replied his enquiriers **“... Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's”.**

(<http://newadvent.org/bible/mat022.htm>)

Secondly, St. Paul's Letter to the Romans, Chapter 13, Verses 1-7:KJV.

V1 Let every soul be subject to higher powers. For there is no power but from God: and those that are ordained of God.

V2 Therefore, he that resisteth the power resisteth the ordinance of God. And they that resist purchase to themselves damnation.

V3 For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same.

V4 For he is God's minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God's minister: an avenger to execute wrath upon him that doth evil.

V5 Wherefore be subject of necessity: not only for wrath, but also for conscience' sake.

V6 For therefore also you pay tribute. For they are the ministers of God, serving unto this purpose.

V7. Render therefore to all men their dues. Tribute, to whom tribute is due: custom, to whom custom: fear, to whom fear: honour, to whom honour.

<http://newadvent.org/bible/rom013.htm>

Now Matthew 22:21 concerns not only the duties of the citizen to the State and to God; it is a principle of justice that also covers the duties of the State itself to God—Caesar himself must render to God what is God's; in particular, the State must render to Him the homage that is His due for endowing the State with its authority (Romans 13:1) over the populace and for whatever temporal blessings, such as peace and prosperity, God might deign to bestow on the State. Now given that the State is not only a juridical, but also a moral (or rational), person, there is no reason why the State cannot, by the light of natural reason, come to knowledge of the existence of God and deduce that, as a matter of justice,

it owes Him homage; furthermore, in societies that have been evangelized, it can acknowledge Christ as its King (<http://cardinalpole.com> retrieved /2009/02/)

5.3 Scriptural Basis for Doctrine on the Relations between Christ's Church and the State: A Holistic Approach .

The same two Scriptural excerpts are also applicable to healthy Church-State relations. Unfortunately Matthew 22:21 is much misused sometimes adduced (wrongly) by liberals in support of their precious 'wall between Church and State. Pope Pius IX expands on the meaning of this verse as follows:

Faith however, teaches and human reason demonstrates that a two-fold order of things exists, and that at the same time two powers are to be distinguished on earth, one naturally which looks out for the tranquility of human society and secular affairs, but the other, whose origin is above nature, which presides over the city of God, namely, the Church of Christ, divinely established for the peace and the eternal salvation of souls.

Moreover, these duties of the twofold power have been very wisely ordained, that "the things that are God's may be rendered to God," and, on account of God, "to Caesar the things that are Caesar's" [Matt. 22:21], who "is great on this account, because he is less than heaven; for he himself belongs to Him to whom belong heaven and every creature. And from him, surely by divine mandate, the Church has never turned aside, which always and everywhere strives to nurture obedience in the souls of

her faithful; and they should inviolably keep, (this obedience) to the supreme princes and their laws insofar as they are secular; and, with the Apostle it has taught that **“princes are not a terror to the good work, but to the evil,”** ordering the faithful **“to be subject not only for wrath,”** because the prince **“beareth not the sword as an avenger to execute wrath upon him that cloth evil, but also for conscience' sake,”** because in his office **“he is God's minister”** [Rom. 13:3 ff.] KJV. Moreover, it itself has restricted this fear of princes to evil works, plainly excluding the same from the observance of the divine law, mindful of that which blessed Peter taught the faithful: **“But let none of you suffer as a murderer, or a thief, or a raider, or a coveter of other men's things. But if as a Christian, let him not be ashamed, but let him glorify God in that name”**[1Pet.4:15f].

(Cardinal Pole emphasized on Dz. 1841, Encyclical *Etsi Multa*, p16,) (<http://www.catecheticsonline.com/SourcesofDogma19.php>)

Cardinal Pole(2006) drawing conclusion averred So we render to God what is God's, and we render to Caesar what is Caesar's on account of God; hence the fundamental doctrine of the indirect subordination of the state's purpose, the civic common good, to the Church's purpose, the salvation of souls. St. Thomas Aquinas explains this subordination as follows:

A superior and an inferior power can be related in either of two ways. Either the lower power is totally derived from the higher; in this case the whole force of the lower is founded on the force of the higher; then, absolutely and in everything, the higher power is to be obeyed rather than the lower; ... the power of God is related to all created power in this way; ... The spiritual and the secular power are both derived from the divine power; and therefore the secular power is under the spiritual only in so far as it has been subjected to it by God: namely, in those things that pertain to the salvation of the soul; and therefore the spiritual power is, in such matters, to be obeyed rather than the secular. But in those things that pertain to civil good, the secular power is to be obeyed rather than the spiritual, according to the saying in Matthew 22:[21], "Render to Caesar the things that are Caesar's. *Commentum in IV Libros Sententiarum*, St. Thomas Aquinas, cited in *The Crisis of Church & State 1050-1300*, Brian Tierney, Prentice-Hall, Inc., Englewood Cliffs, N. J., 1964, p.171).

It is highly describable that there will be union between the church and state when the state's populace is predominantly Catholic so as to carry out harmonious resolutions of conflicts in these matters. Secularists, and Catholic crypto-secularists, might argue that such conflicts would not even arise if Church and State are separated, but the union of Church and State is also desirable as a matter of justice—the State can hardly confess Christ as its King (which it must) without acknowledging the Church as its queen, as it were. Furthermore, the indirect subordination of the State's purpose to the Church's purpose also implies the ministerial function that the State owes to the Church, a function that entails not only protection but also assistance. But given that there is no prospect of the Traditional doctrine being translated into fact anytime soon, one might ask: why even bother upholding it? Well, for one thing, because it's the truth! And secondly, as Mr. Muhlenberg might say (though obviously he would disagree with a Catholic Confessional State!), ideas have

consequences, and bad ideas have bad consequences; denying the Traditional doctrine can lead all too easily to indifferentism and practical nihilism.(Cardinal Pole, 2009)

Defending the traditional teaching against Catholics who dispute it regarding a supposed right to religious liberty, ask them how someone can possibly have a right to a wrong. Regarding the duties of the State to God, ask them how it can be that we must all ‘render unto God what is God’s’. Yet the State is somehow exempted from paying tribute to God, to whom it owes its authority—its very existence. Regarding the duties of the State to the Church, ask them how separation of Church and State can be the ideal when it was the union of the two that was upheld as the ideal for some fifteen hundred years, with severe penalties for dissenters, imposed over scores of generations. And point out that one must be clear about the distinction between justice and prudence: the Traditional doctrine is the ideal, as a matter of justice, but in practice departures from it can be tolerated, as a matter of prudence.

(CardinalPole<http://www.catecheticsonline.com/SourcesofDogma19.php>)

5.4 The State, Church, Authority (Exousia) And Socio-Political Transformation: An Anglo- Catholic Church Perspective from John Calvin’s Example.

Henry Meeter (1983) in his classic **Basic Ideas of Calvinism** (6th Edition) gave a vivid fact and figure involving a relationship between the church and state from its origin. He traces the ideal Christian statesmanship which is to serve as a point of emulation to modern Christians and church men and women. The book from an angle of polemics attempted to bring to limelight Calvin's role in the political and legal development of the United States of America. This chapter brings to bear the truth that is enough to enable the church resolve the age –long conflicting opinion as to whether the church should be involved in politics as well as national transformation.

Calvin is portrayed as having influenced as well as contributed immensely to the socio-political development of Europe as well as the English world in particular. This in turn had a spilled over to the African continent and nations. Faibarin in Metter (1983) indicates in substance vital role John Calvin played in global political history in the following manner:

Calvin chief title to a place in history rests upon his success as a legislature. As a theologian he was a follower, as a legislator he was a pioneer. His system of doctrine was divided, while his political economy broke new ground and based social edifice on new principle. Certainly he is entitled to the credit of having established a political and legal system on a model of its own, which has profoundly influenced, directly or indirectly all subsequent democratic institutions.

Rosousseau is said to have paid a resonating ovation on Calvin as a Christian statesman whose contribution to transformation of the

ecclesiastical perspective is considered staggering and superimposing.

According to Rosouseau in Meeter (1990):

Those who consider Calvin only as a theologian fail to recognize the breath of his genius. The editing of our wise laws, in which he had a large share, does him as much honour as his Institutes. Whatever revolution times may bring in our religion, so long as the love of country and liberty is not extinct among us the memory of this great man will be hold in reverence. (p.74)

Calvin was a notable figure influential in the political world. A critical look at the inference made on John Calvin as a Christian, elder statesman and theologian portray him as setting a distinctive pace for the church in contemporary African society as he did in western Europe and United States of America in the 17th and 18th century. The non-political stance of most church denominations is an indication that the church should go back to the ethical principles and yardsticks of men of history. Men like John Calvin and John Knox who transformed Geneva and Scotland and made it a fair heaven for living through his altruism and stance toward Sustainable development deserves are living legend. The attestation of Owen Chadwick on Calvin in Geneva lends credence to the above assertion.

The Bible and Politics in Calvinism

First in the order of discussion is the relation of the bible to politics. The Bible is the Calvinists rule of faith and practice in everything; therefore it is also his rule in the realm of politics. According

to the Calvinist, God is sovereign everywhere, therefore, his world is also law for the political world. Since the Bible is as God's word, his rule of faith and conduct, the Calvinist consults it for guidance in his political activities. Although for the Calvinist God has two book in which the reveals himself, the book of nature (i.e natural objects, history, and the lives of men) and the book of scripture from nature and history. Therefore, we learn many facts which the Christian gratefully uses in political theory.

Meeter (1983) argues that :

The book of scripture, besides being the corrective of the book of nature, also contains eternal principles which are to guide the conduct of human society. Therefore bible becomes the book of last appeal and in a special sense the basis for the Calvinist view on politics. Although Calvinist believes that there is no one hard and fast system of government which the bible allocates. Yet they believe that "the bible offers eternal principles which should underlie and control all political systems (p. 76).

The Calvinist believes that the biblical basis for his political or his theological or his social views is not to be found in more isolated texts.

He rather discovers these principle in the rule of faith that runs through the whole of scripture and manifests itself in a variety of ways, also at times in special texts, such as "let every soul be subject unto the high powers, "or by me kings reign" (Rom 13:1 ;Prov 8:15).

Calvin in developing his political views made much use of biblical principle as justice, equity and the well being of the people. The Calvinist insists that the principles of God's word are valid not only for himself but for all citizens. Since God is to be owned as sovereign by everyone, whether he so wishes or not, so also the bible should be the determinant rule for all. But especially for himself, the Christian according to Calvinist, must in politics live by these principles. He declares that not only with his soul for eternity, but as well in matters that concern his body in time, he belongs to his faithful saviour, Jesus Christ. Him therefore he must obey in all walks of life.

5:5 Nigerian Christianity and Lethargic Political Mindset: A Critical Appraisal

Obviously, the issue of Christian's participation in political affairs has long been a thing of 'no-go' areas. Mostly within the Christian circle, they considered it as a taboo. According to Okorie (1994) once this subject matter is raised they (Christians) allow their imagination to run wild. He goes on to say that, such people find easy escape-goat in our political culture which they not only see as aberration but also fundamentally 'dirty' and therefore unworthy of any serious and heaven-bound Christians to participate in it.

In another development Aggrey (1998) throws more light when he said: some Christians insist that the role of the church is only spiritual

in an evil world controlled by Satan, and Christians are an isolated and persecuted minority silently waiting for the return of Jesus Christ. Politics, business, science, acquisition of knowledge are seen as ungodly, and the attitude is to run away from participating and contributing to the environment and society. Thus the debate on whether Christians should take part in politics of Nigeria has its root long ago and it is central and controversial as controversy itself.

In retrospection to the events of early history, Caleb (1997) said: God needed an ambassador who would represent Him as prime minister in the administration of the affairs down here on earth. The above statement back to the first man who ever lived on earth, Adam. God handed over to Adam all things which he has created and charged him to “Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over all things”. (Gen. 1:28 AV). Thus, that command from God himself to his creature; began the establishment of the institution of government: Thus, what we now know as politics started.

However, the statistics progress in political developments from generation to generation is very difficult to stress. Yet, no man can rightly deny the fact that God after the creation of man instituted the first human government, as the Bible reveals (Gen. 1:29). The first man and woman set up the first administration in the world, in the Garden of Eden. So far, we see that man right from his origin has been a politician

(“a political being” as he is often called). The first earthly system was inclusively religio-political in nature. And much more is the present system of things. God allow it to be so, for his own purpose. We, all mankind, are the (present) representatives of God and our society. .

Nigerian Christianity could be said to have Lethargic Political Mindset pulsating her adrenaline. Appraisal of This statement depicts the true picture of the character of most Nigerian Christians. Kaleb (1997) bemoans: Often times, Christians choose to step aside from national affairs for one reasons or the other. But the effect of such negligent has always turned to be a costly blow to the Christians. Every day the strains of corruptions, fraudulence, chronic power outrages, national and ethnic chaos, betrayal of top officers, and an incessant push to political election which has always suffered undue treatment by military men and unpatriotic corrupt politicians keep landing on Christians heads because they have chosen to be apolitical beings enduring the ills of the society. Evil men have taken hold of our seat of power because Christians have not seen the need to join hand in politics.

Apparently, Christians have abandoned their responsibility to the infidels who chooses such opportunity to erode the nation’s wealth to their private purses, thus, making Nigeria to sound as unhappy nation or a trouble nation and be declared “a failed nation”. A time has come for Christians to rise up from their self-defense mechanism and to contribute toward bringing the nation out of her troubles.

Moreover the Church is part on the change agent of transformation and democratization the nation. The church should not

lose sight of this opportunity. In an addressed to Nigerian Christians during his August, 1982 visit to Nigeria, Pope John II said: Christians are called to take their due political, social, economic and cultural affairs. Furthermore he said that Christians should constantly strive to identify the ill of their society such as bribery and corruption. Christians will see, judge and then act according to the criteria of the gospel of Jesus Christ. In all things, they will radiate love, joy, peace, brotherliness, optimism and hope of a better Nigeria Africa and the rest of the globe.

CHAPTER SIX

THE SITZ IM LEBEN OF EXOUSIA AND THE EVANGELICAL MANDATE IN MATTHEW'S TRADITION: MATRIX IN BIBLICAL HERMENEUTICS.

6.1 Introduction.

This chapter presents the *Sitz Im Leben* (a German phrase classically known in biblical scholarship as situation in life) of our Matthew's pericope. The need for a clearer knowledge of the Sitz Im Leben of the text in question becomes imperative in view of eclectic nature that trails its interpretation.

6. 2 Mathew as a Kerygma For Universal Mission

There is bound to be disagreement among scholars when fact about the universality of Matthew gospel is mentioned. This disagreement stems from purely the Jewish background of Matthew. What we have in mind is the presence of the biblical passage which embodies the evangelical mandate. This is presented as the concluding directives of the risen Jesus to his disciples about what they have to be doing in the near future. It is found at the end of the gospel of Mathew as a command of the risen Christ to his disciples which states:

“...All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the father and of the son and of the Holy Spirit and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age” (Matt 28:18-20) NIV.

The emphasis is on what the disciples have to do in relation to others by making them also the disciples of Christ. The verb “Go”, is a mandate, authority to act and power to perform. Christ has established a mission and gave his disciples the power or authority to carry the gospel to the nations. Kingsbury (1981:62) declared the Gospel of Matthew as a kerymatic story. He clears the air over the schools of thought that tend to see Matthew as portraying the Jews as those who were only meant to be saved. According to him:

Matthew highlights the fundamental message of the life of Jesus: in the Key passage 1:28 and 28:20. These passages stand in a reciprocal relationship to each other. At 1:23 Matthew quotes Isaiah as he says of

Jesus in “Emmanuel ...God is) with us”. As 28:20, the risen Jesus himself declares to his disciples: “I am with you always, to the close of the ages.”...As a word of “Emmanuel” i.e., Jesus the son who was the hope of Israel has at last come to fulfillment. Hence Matthew affirms in this passage that Jesus is of decisive significance for the salvation of Israel. In 28:18-20, the risen son of God commissions his followers to make disciples of all nations,” Hence, Matthew affirms in this passage that Jesus is of decisive significance for the salvation of the both gentiles and Jews (Kingsbury,1981:63)

The above view is unique in establishing the universality of Matthew’s gospel in the midst of Jewish factors inherent in the gospel. It could be contended that even though according to Matthew, Jesus while dealing with the Canaanite women is quoted to have said” *I am sent to the lost sheep of Israel...*”. (Matthew 15:24) backed up with his earlier commission to his disciples at Galilee where he commanded the twelve ***“Go not into the way of the gentiles and into the way of the Samaritans enter you not; but go rather to the lost sheep of the house of Israel.*** *“(Matt. 10:5-6)* is still not enough to rule out the universality of Matthews’s gospel. A critical investigation from the perspective of

Biblical scholarship, with special emphasis on redaction criticism, we can argue that the theological motif of evangelist Matthew as a redactionist saw Jesus as portraying faith in the Canaanite women. He was invariably letting his disciples know that the Jews were primarily in God’s salvation plan.

6.3 The Church, Kingdom Authority and Power in Matthew

There is what looks like an apparent paradigm shifts on the normal view of the concept of power in the New Testament. This concerns the Biblical concepts of power as it concerns “power of the Keys” given by Jesus Christ to the Church of God. The phrase power of the keys according to biblical scholars, is used to describe the authority given by our Lord to his disciples representing the Church, as described in Matthew 16:19, John 20:22-23).

This power of the keys according to Guile (1996:956) is the power which may be said to operate in two ways. First by preaching the gospel, the kingdom of God is spread to believers and shut to the impenitence, and secondly, by the disciple, serious offenders are excluded from the Church until they repent, whereupon they are readmitted in either case, forgiveness is mediated through the Church acting in the Spirit and through the word.

This perspective in understanding kingdom authority, power and dominion in the New Testament is predominantly in Matthew’s gospel. Most certainly Matthew had been seen as the gospel of the kingdom. The Church of God is the visible and invisible reality of the kingdom of God on earth. There is no kingdom without kingdom authority or power. The emphasis is that the authority of Lord Jesus Christ was meant for the Church of God to enable her exercise dominion in every sphere of life spiritually, socio-culturally and politically.

The truth of the matter is that by the proclamation of Christ Jesus in Matthew 16:18-19.rendered in Greek :18. **kavgw. de, soi le,gw o[ti su. ei= Pe,troj(kai. evpi. tau,th| th/| pe,tra| oivkodomh,sw mou th.n evkklhsi,an kai. pu,lai a[|dou ouv katiscu,sousin auvth/j..'**

19 **dw,sw soi ta.j klei/daj th/j basilei,aj tw/n ouvranw/n(kai. o] eva.n dh,sh|j evpi. th/j gh/j e;stai dedeme,non evn toi/j ouvranoi/j(kai. o] eva.n lu,sh|j evpi. th/j gh/j e;stai lelume,non evn toi/j ouvranoi/j**

translated to mean :

18.And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

V.19 And I will give you the keys of the kingdom of heaven and whatever you bind on earth shall be bound in heaven and whatever you loose on earth will be loosed in heaven. NIV

The church of God is the bearer of the kingdom authority for the purpose of bringing to bear the salvation plan of God to entire mankind.This is in cognizance of the phrase “power of the Keys” with reference to Matthew 16:19, 18:18 and John 20:22-23. The kingdom

kerygma is not complete if it ends with the evangelization of sinners without the church bringing in the *matheteusate* mandate-make disciples of the nations; and the **didascontes** -teaching them God's kingdom lifestyle mandate of Christ.

The above position when subjected to a critical scholarly investigation stands glaring among others. The foundation of the church-**th.n evkklhsi,an** . rest solely upon Christ Jesus-the Rock which is the real translation of. **Petra.** ; while the power of the keys rests solely upon Peter who represented the church portrayed as-the stone a real translation of. **Petros** .It should be stated categorically that although Christ Jesus is the chief Cornerstone as well as the foundation upon whom His **evkklhsi,an** . -the Church is built; yet the Apostles where the first stone that rested upon the chief cornerstone as well as the rock of our salvation. Apostle Paul lends credence to the above assertion in his positional statement in **1 Corinthians 3:11** "For other foundation can no man lay than that is laid, which is Jesus Christ" KJV.

In his commentary on the above passage Henry (1634:1256) asserted:

Here the apostle informs us what foundation he had laid at the bottom of all his labours among them-even *Jesus Christ, the chief cornerstone*, Eph. 2:20. Upon this foundation all the faithful ministers of Christ build. Upon this rock all the Christians found their hopes. Those that build their hopes of heaven on any other foundation build upon the

sand. *Other foundation can no man lay besides what is laid-even Jesus Christ.* Note, the doctrine of our Saviour and his mediation is the principal doctrine of Christianity. It lies at the bottom, and is the foundation, of all the rest. Leave out this, and you lay waste all our comforts, and leave no foundation for our hopes as sinners. It is in Christ *only that God is reconciling a sinful world to himself*, 2 Co. 5:19. But of those that hold the foundation, and embrace the general doctrine of Christ's being the mediator between God and man,

In a related development, even Apostle Peter corroborated to the issue of Christ Jesus as not only the foundation but the chief cornerstone upon which the church is built in his first Letter to the Church when he says:

Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, (1 Peter 2:26, 27).

It should be noted that the passage with special reference to Matthew 16:18, also lends credence to the primacy of Peter who was given the first leadership position of the church. By this, Jesus Christ bestow this *exousia* to the Church. This *exousia* was for the extension of the kingdom authority into the affairs of the *Ekklesia* – the Church that is the representative of Christ.

Significantly, Christ having conquered and obtained power from the Father and gave some to the Church to use for the purpose of having dominion over the entire *oikoumene*-the entire inhabited earth and to exercise control over members of the Church. The Church as a matter of

fact remains the residue of the kingdom authority power and dominion for the well being of the Church first and of the human society.

6.4 The Sitz Im Leben, The Zealots Class and the Evangelical mandate in Matthew :A Critical Analysis

The **Zealots** were class of Jewish religious sect in Judaism in the time of Jesus. The Greek term **ζηλωτης** which is a transliteration of **zealots** and had been used to describe Jews who are zealous for their fathers heritage. The history of the **zealots** is linked to the **Maccabeus** who fought for the independence of the Jews in the Inter-Testamental period of Biblical history. Their origin could rightly be traced to Mattathias and his sons, known as the Maccabaeus. The Zealots were the spiritual heirs of the Maccabaeus, preserving the same ideals of independence and religion; and employ tactics which do not differ substantially from their tactics.

In the New Testament times the Zealots were a Jewish religious sect who were not comfortable with the continual domination of the Roman world whom they considered gentile as well as infidels and as such not worthy to rule over the heritage of Abraham- the Israelites. Some school of thought traced the origin of the *zealots* sects to the Old Testament references to Simon and Levi (Gen. 34:4ff) who acted to stop intermarriage with Gentiles. Phinehas the son of Eleazer the high priest who prosecute vengeance on God's behalf (Num.25:1-8, Ps 106:30-31).

This hypothesis is spurious and is not founded as there is no historical nexus to prove the truth behind the claim.

Farmer, (1962:936) sees the term zealots as a description of radical who were Jewish national patriot that fought against foreign rule, especially the Romans. The Zealots were the strict interpreters of the law, who were willing to follow the way of 'zeal' for the law of the God of Israel. They preached a holy war (Cullman, 1963:15).

Farmer (1962:936-937) gave a vivid description of the activities of the Zealots class. Their belief in the Messianism of the Old Testament was entirely limited to the recovery of Jewish independence. They believed in the worship of Yahweh. They carried the art of assassination to such a point of skill that the Romans called them "*sicarii*" (Stabbers, cut-throats or bandits) from their practice of concealing a dagger beneath the garments for stealthy use in crowded areas. Josephus called them "assassins and brigands, and was extremely hostile to them.

He traced the origin of this sect to the era of the Old Testament. He suggests that the Aramaic form of the name "qan'ana" has been preserved in Simon the Cananaean (Mtt. 10:4, Mk. 3:18), it means, "to be Jealous". The zealots gave themselves over to God to be this agent of righteous wrath and judgment against idolatry, apostasy and any transgression of the law, which excites jealousy. Alexander (1983) described the zealots as the freedom fighters and the revolutionaries of the Jewish people. The

zealots were the sects which caused the uprising which led to the destruction of Jerusalem in AD 70 by the Romans.

The influence of the Zealots sects before and after the earthly Ministry of Jesus Christ was enormous. There are indications that multiplies of these groups were active in Palestine during the first century AD. They constitute an important part of the hard core of national resistance to Rome from the time of Pompey onward. Their predominant base was the northern cities of Palestine; Galilee etc, because of its topography and location (Luke13:1).

Onwuanaku (2010) drew attention of his readers to a specific lifestyle and activities peculiar to the Zealots sects. He argued that the Zealot sect had directly or indirectly influenced some significant percentage of Jesus' disciples. By the use of force they make moderates to accept their rebellion even against their wish. Some voluntarily-exhibit sympathy with their messianic struggle, but may not be ruthless killers.

Cullman's position on the zealots class support the popular viewpoint that sees Jesus as having within him within his innermost circle of disciples, Zealots. He noted that Jesus obviously exercises a special power of attraction over these people; and on the other hand he was continually forced to distinguish his own preaching from theirs. Though, they remained ignorant of his identity until after the passion and resurrection. He affirms that the threat exhibited by some other members

of the disciples portrayed them as having greatly been influenced as Zealots. He suggested that Peter's action; of trying to restrict Jesus from going to Jerusalem was sequel to his Zealots Messianic mentality –and perception of other religious sects; the Pharisees and the Sadducees and the tax collectors.

Similarly, he raised the question, 'whether the sons of Zebedee do not exhibit tendencies associated with the Zealots movement. He pointed out emphatically that, their request to be allowed to sit on the right and left hand of Jesus when he is enthroned in glory as King of the world; was typically a Zealot request. Their attitude in Luke 9:54 suggest the same. Also when the Samaritans refuse to receive Jesus, the sons of Zebedee want fire called down from heaven to destroy them. They stopped someone casting out devils in the name of Christ because he did not follow them. The nickname "sons of thunder" given to them by Jesus is further evidence that they had Zealot tendencies strongly in their vein. (Cullman, 1963:16 in Onwuanaku)

We can categorically state here that some of Jesus' disciples were of the Zealots sect in Judaism who deflected to join him. Although Peter was openly designated "Simon the Zealot", others who could be said to be overtly or covertly zealots includes two Sons of Zebedee - James and John, Judas Iscariot, and some whose identity were hidden. The activities of the zealots class among the disciples of Jesus that rhymed with their

perception of the messianic position of Jesus includes can be seen spread across the pages of the gospel. The research from the perspective of redaction criticism discovered that although a former tax collector was more or less a zealot in disposition. This zealot mentality influenced Matthew's perception of the messianic hope and the person of Jesus these positions could be seen reading between the lines of Matthew's gospel writings. This forms the *Sitz Im Leben* of our pericope.

6:5 Power Clauses In The New Testament: A Comparative Analysis

Baker (193:174) alluded to the fact that "*dunamis*" describes general ability to perform, while *exousia* is the authority of freedom from inward restraints in the exercise of that ability, and "*kratos*" is the general idea of intensity of power. The plural of both *dunamis* and *exousia* are used spiritual agencies.

Guitire (1996:945) averred that "power" in the New Testament represents chiefly the Greek *dunamis* and *exousia* means derived or conferred authority; the warrant or right to do something (Matt. 21:23-27); from this it comes to denote concretely the bearer of authority on earth (Rom 13:1-3) or in the Spirit world (1:16).

On the other hand, *dunamis* is ability from where we got *dunatos* (2 Cor. 8:8) or strength (Eph.3:16) or it may mean a powerful act (Act 2:22) or a powerful spirit (Rom 8:38). Christ has all authority given him by his

father (Matt. 28:18) and he used it to forgive sins (Mt. 9:16) and to cast out evil spirits (Matt. 10:1). He gave authority to his disciples to become sons of God (Jn. 1:12) and to share in his work (Mk. 3:15).

Jesus came to his Ministry in the power of the Spirit (Lk. 4:14), and his power was operative in healing miracles (Lk. 5:17) and he did many mighty works (Matthew. 11:20). This was evidence of the power of the kingdom of God as precluded to the New Exodus (Lk. 11:20cf, Ex. 8:19). But the kingdom has not yet come in full power. This event happened on the day of Pentecost and would have its consummation at the *parousia*. (Lk. 24:49; Acts. 1:8; Mk. 9:11).

The word *dunamin* referred to in Acts 1:8 depicts efficiency, power as well as energy to discharge effective service. When the disciples received the *dunamin* from the *Hagio pneumatos*, (The Holy Spirit) there is bound to be energy that would make them become efficient in the ultimate task of spreading the gospel. Clean (19:230) exegetically interpreted the word *lemphesthe* to be future indicative middle (deponent) of *lambano* which means to receive. Although the future was implied for the original recipient of the Holy Spirit, the term implied future active that tends to agree that the experience is a recurrent decimal (Vine 1996). The activities of the disciples in the Acts of the Apostles signify the manifestation of power and authority given to them by Jesus Christ.

Sometimes the spiritual manifestation of religious power seems to go beyond the understanding of mortal minds.

CHAPTER SEVEN

HERMENEUTICAL STUDY OF MATHEW 28:16-20 IN THE LIGHT OF THE EVANGELICAL MANDATE

7. 1 Introduction

We shall X-ray the science of structure of our text from verses 16-20. This philology is to help us do exegesis of our text from original Greek language etymology. For the purpose of this work, we shall select those key words or phrases that could bring out the meaning of our text and focal point of the given *exousia*. We shall apply textual apparatus as a tool for textual criticism in our exegesis in order to know our pericope's actual philology, which Vine (1961) defined as the history of use of words or phrase in the texts.

7:2 Sitz im Leben of Exousia and The Evangelical Mandate in Matthew

There can be no textual exegesis carried out on a particular concept text without adequate knowledge of its *Sitz im Leben* which had been defined as “The situation in Life” or social context of a text or passage, which offers the background to the text in question. Onwu (2001;33) had defined *Sitz im Leben* in a vivid manner. According to him:

The phrase *Sitz im Leben* otherwise translated as situation in life denotes the historical and sociological dimension of form criticism which calls attention to the vital connection between literary forms and structures and institutions which each scholars have discerned in working with biblical text and their total cultural background.

The picture painted from the above pericope depicts a situation of investiture of a king who had conquered in a war and has had victory over his assailant. The sentence “All power in Heaven and earth is given unto

me...” in verse 18 is preceded by the crucifixion and the triumph over the devil, kingdom of darkness as well as death. He had fought and conquered these enemies of human destiny.

This gives us the glimpse of the fact that the power given to Christ is eschatological. It is in the past, present and future. Although, Christ was speaking in the present tense with the verb “is”. It is a constant, immovable verb depicting the fact that the given power had been there so long as Christ was with the father and the Father is in him. Our concern here is not when the power was given but what is its meaning and purpose for Matthew and Christ.

From the discovery that has been made, the *exousia* bestowed upon Christ is a Greek term, which means power or authority to exercise dominion. The concept “exousia” used in the context means different things for Matthew as well as other evangelist. The above position in Matthew 28:16-20 lend similitude to a son who went to a battle, conquered and came out victoriously and is coronated by the father. Thus, the periscope has a peculiar *Sitz im Leben*. Jesus our Lord had just gone into a very serious battle with the enemy of human destiny-Satan, kingdom of darkness and death. The battle was a for the destiny of mankind, which was at stake, strangled and without hope.

The entire human race from the first Adam had been trapped into sin by the schemes of the devil. Man was striped from any help humanly possible. The fall was terrible. Consequently, the image of God in man was doomed eternally without God. By the fall, mankind suffered the greatest malady-dead and eternal separation from God. Paul was a bit raw in his verdict and postulation on the fall of man. Paul described human

situation after the situation after the fall as “death” until Christ came into the rescue. Apostles Paul’s picture of the fallen man could be seen in Ephesians 2:1-3:

- VI. And you hath he quickened who were death in trespasses and sins**
- V2. Wherein time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.**
- V3. Among whom also we all had our conversation in time Past in the lust of our flesh, and the mind, and were by nature the children of wrath, even as other. (Eph.2:1-3) KJV.**

The fall of man was colossal as well as devastating. Man was helpless. All strategies and human principles attempted to rescue man proved abortive and futile. For instance the *Aaronic* priesthood and the levitical order of legalistic righteousness could not suffice. All of these principles made futile attempt and went their own ways, in that according to the author of Hebrews Chapter 8:5 “they served as example and shadow of heavenly things...”

The situation was so bad that man’s condition was considered “*wretched*” as viewed from Apostle Paul’s theological hymn. Mark his cry as he perceived the condition of man before our redemption in Christ Jesus: “O wretched man that I am who shall deliver me from the body of this death? (Romans 7:24). Consequently, Jesus the king and messiah stepped into redeem mankind.

God's plan had been the salvation of mankind and its redemption through the seed of the woman, even Jesus Christ our Lord. God in Christ Jesus fulfilled his eternal plan and purpose to man by sending his son Jesus born of a woman, the promised seed of Abraham which he promised on the day of man's fall in Genesis 3:15: ***“And I will put enmity between thee and the woman, and between thy seed and her seed, he shall bruise thy hand and thou shall bruise his heel. (Genesis 3:15).”***

Jesus, the only seed of the woman from the beginning to eternity came into the scene to rescue mankind. The passion story of Matthew and other synoptic Evangelists portray the same scenery of triumph from battle for human destiny through the victory of the cross of Christ [Math26,Mk 14,Lk 26]. At the end of Jesus earthly ministry, He was crucified at the cross of Calvary. The events surrounding Jesus passion, death and resurrection mocked at the devil's foresight. Jesus died to fulfill the divine plan and purpose of God in the redemption of mankind. By his death the devil and his fallen angles rejoiced not knowing it was to their own detriment. The wisdom of God in the act of crucifixion of His son was hidden from the devil. This is wisdom at its peak. This wisdom Paul speaks about in 1Cor. 2:6-7.

V6. Howbeit we speak wisdom among them that are perfect: yet not: the wisdom of this world, nor of the princes of this world, that come to naught:

V7. But we speak the wisdom of God in a mystery, even the hidden Wisdom, which God ordained before the world unto our glory.

V8. Which none of the princes of this world knew for had they known it, they would not have crucified the Lord of glory.(1Cor. 2:6-7).

The above pericope portrays God as mocking the enemy of man's destiny by his wisdom. Giving up his son Jesus for the devil to crucify was seen as a point to be proud about by the devil and powers of darkness. They no longer recognize Jesus Christ as the God-man and man-God who was destined to redeem mankind. Jesus' crucifixion led to the assertion of Paul in Romans 8:3: (NIV): "For what the law could not do, in that it was weak through the flesh the flesh, God sending his own son in the likeness of the sinful flesh, and for sin, condemned sin in the flesh"

By this crucifixion, Jesus the man for God was taken to the cross and in the likeness of the human sinful flesh condemned sin in the flesh. There and then our redemption plan was sealed up and the destiny of mankind was restored. This is the ultimate purpose of Christ incarnation as the word made flesh. Jesus afterward went into hell and took the key from the enemy of human destiny and led captivity all captives of the devil comprise of all who died without Christ from the beginning of human existence, and all who could ever believe in him.

Onwu (2001:108) threw more light on Matthew's perception of the person of Jesus which lends credence to the *Sitz im Leben*. He sees peculiarity in Matthew's position on the divine sonship of Jesus that

culminates unto his cradle in God to an eternal position of authority as a reigning King. According to Onwu (2001:108):

Matthew's peculiar view of the divine Son ship of Jesus is without parallel in the Old Testament. According to Matthew, Jesus is not son of God after the manner of ancient Kings in the line of David, who were 'begotten' by God at the time of their coronation. Instead, Jesus is the son of God in that he is conceived by the Holy Spirit and therefore has His origin in God (1:17, 20, 23, 25). Furthermore, whereas ancient sons of God from the house of David died and was gathered to their fathers, Jesus, son of God from the house of David is raised from the dead by the Father to reign with him all authority in heaven and earth (28:18-20)

The concept of "power" as used in Matthew's gospel does not fall in a vacuum, or an incidental event. The death of Jesus Christ, which was the major reason He came on earth, brought fear in the disciples, to the extent, they went on hidings. They were so afraid of the Jews and the members or council of the Sanhedrin-the highest Jewish Council. Jesus had trained His disciples to carry out His great commission to reach the entire globe with the gospel. Yet, there was no boldness in them to execute such task. So they needed to be charged by the supreme authority. This is because according to Paul : "how shall they preach, except they be sent..." (Rom. 10:15). They ought to be sent so that they would have the impetus to carry out the work of evangelization. Consequent upon the aforestated, Jesus delegated divine power or authority unto them to exercise.

It should be noted that the chapter 28:16-20 falls under the great commission. When a new king was ready to assume his throne in ancient

times, the tradition required a ceremony of pomp and power. In royal splendor, the ruler stepped forward to assume the symbols of authority—crown, a scepter or a throne. The former king was gone, defeated or deceased, the new ruler was to be elevated to his rightful place and would from this rule all the territory under his dominion.

In the climax of Matthew's Gospel Jesus the King has finally defeated Satan, the prince of this world. On the cross, and by His resurrection, now resplendent in glory, he speaks to His followers as the one who is enthroned over all the powers of this world, and that the *pasa exousia*—all authority in heaven and on earth has been given unto Him. The disciples were to bring every nation under his reign through the Gospel by the Kingdom Authority—*Exousia*.

7.3 The Text From The Original Greek Language

BGT Matthew 28:16 Oi` de. e[ndeka maqhtai.
evporeu,qhsan eivj th.n Galilai,an eivj to.
o;roj ou- evta,xato auvtoi/j o` VIhsou/j(

BGT Matthew 28:17 kai. ivdo,ntej auvto.n
proseku,nhsan(oi` de. evdi,stasanÅ

BGT Matthew 28:18 kai. proselqw.n o` VIhsou/j
evla,lhsen auvtoi/j le,gwn\ evdo,qh moi

pa/sa evxousi,a evn ouvranw/| kai. evpi.
 îth/jĐ gh/j Å^{BGT} Matthew 28:19 poreuge,ntej
 ou=n maqhteusate pa,nta ta. e;qnh(
 bapti,zontej auvtou.j eivj to. o;noma
 tou/ patro.j kai. tou/ ui`ou/ kai.
 tou/ a`gi,ou pneu,matoj(

^{BGT} Matthew 28:20 dida,skontej auvtou.j
 threi/n pa,nta o[sa evneteila,mhn
 u`mi/n\ kai. ivdou. evgw. meqV u`mw/n
 eivmi pa,saj ta.j h`me,raj e[wj th/j
 suntelei,aj tou/ aivw/nojÅ

The above is the BGT version of Original
 Greek Text.

7.4 Philology and Exegetical Study of The Text (Matthew 28:16-20)

VI6 The keyword here are: Oi` de. e[ndeka
 maqhtai. evporeu,qhsan

This means the eleven disciples went. The word **evporeu, qhsan** (**Eporeuthesan**) according to Vine (1961:743) is in the 2nd aorist 3rd person passive **infinitive** of **πορεω** (**poreo**) which means to depart or go. It is rendered in the past. The meaning of the word is “they went to”.

eivj th.n Galilai,an In Greek grammar **eivj** with accusative according to Morrice (1993) makes it “in” the word means in Galilee, since Galilee is a proper noun according to the rule of syntax in Greek grammar the article **Tην** drops.

eivj to. o;roj – the phrase means to or into the hill or mountain.

ou- evta, xato auvtoi/j o` VIhsou/j (

evta, xato is in the **aorist** indicative middle. It is in the third person singular from

TASSW. The meaning of the word is to arrange, appoint or order, place or station. (<http://www.bibleworks7.com>). In the context, the phrase is linked with the word **to. o;roj** The meaning of the phrase is:

“to the mountain which Jesus appointed for them”.

V17. kai. ivdo, ntej auvto.n Vine (1961:726)

opines that it is in the past aorist, of the present participle active from

Ιδω which means” I see”. The author of Bible works from the perspective of textual criticism tended to take a paradigm shift by affirming that **ivdo,ntej** in the context is in **aorist** participle active masculine plural from **oraw** meaning see, caught sight of notice. The phrase means: “ They behold or they saw him”.

kai. ivdo,ntej auvto.n proseku,nhsan (**prosekunesan**) – This means “and they saw and worshiped him”. The act of worship referred here by the word **proseku,nhsan** as a verb is in the *aorist* indicative active third person plural from **proseku,new** which means ‘fall down and worship,do obeisance, to prostrate oneself before, do reverence to, welcome respectfully.([http.www.Bibleworks](http://www.Bibleworks) 7). The phrase imply giving Jesus Christ the worship as well as reverence due God. This confirms the deity of Christ, the resurrected Lord and king of all kings. Jesus having been glorified and vested with his kingly authority, he is found worthy of the worship due God his father. This makes him different from other ancient kings in the line of David.

V 18 kai. proselqw.n o` VIhsou/j – The word **proselqw.n** It is in aorist participle passive active tense in Greek grammar come ,go to and approach. In the context it means Jesus drew near.

evla, lhsen – It is the imperfect indicative active of **la, lew**

which means “I speak”. In the context, it means, “he said or he was speaking” (Morrice, 1993). **le, gwn** It is in present participle active, nominative singular. It means ‘saying’.

evdo, qh moi pa/sa evxousi, a

evdo, qh- is in **aorist** indicative passive. It means” I have been invested, entrusted or endowed with. It is in aorist participle passive tense in Greek grammar. Our Lord Jesus carefully made use of **διδωμι** which means to give; and not **ελαβον** imperfect indicative active of **λαμβάνω** which means to receive. He was rather endowed or invested with the authority as well as power as a King to exercise dominion over all in heaven and earth except his father.

Εξουσια(exousia) pronounced (**ex-oo-see’-ah**) denotes several things in the New Testament. According to <http://www.Bible works7>, a veritable empirical as well as scientific material in biblical scholarship, *exousia* means all of the following:

1 . Freedom of choice, right to act or decide. Confer John 10:18, Acts 5:4
Rom 9:21

1 Ability, capability, might, power. Cf Matt.9:8, Mk 1:22,27 Lk.10:19 Act 8:19.

- 2 Authority, absolute power Mt.21:23, 24,27. 28:18 Act 26:12
 - 3 Power or authority exercised by rulers etc by virtue of their office
 - a) Ruling power.
 - b) Domain, jurisdiction.
 - c) Bearers of authority in the state, authorities, government officials.
- (<http://www.Bibleworks> 7).

Πασα εξουσια – denotes freedom of action, right to act. It portrays his absolute, unrestrictive authority (Vine 1996:479). *Pasa exousia* implies all authority and power to have dominion (Kittel 1964). In verse 18, the emphasis is on the word *pasa exousia* “all authority” this portrays the fact that his authority is no longer as it was when he was man preaching in Galilee and Judea but is now again universal.

evn ouvranw/| kai. evpi. îth/jÐ gh/jÅ-
 it means “in heaven and earth”. The theology behind Matthew’s Christological position from the perspective of **Sitz im Leben** with regards to Jesus being invested with **pa/sa evxousi,a** implying all authority and power to have dominion in heaven and earth stems from Matthew’s theological motif as well as interest as an evangelist. Sequel to survey made from an angle of *redaction* criticism Mathew’s theological interest was not in the Christ that ascended into

heaven as portrayed by Luke in Acts of the Apostles after having commissioned his disciples. Confer Acts 1:1-11. Rather, Matthew's interest was on Christ Jesus, the messiah that resurrected and assumed his position of Authority for dominion, who reigns over all in heaven and earth. This absolute authority as well as power was the base upon which the Church is to operate as herald of the heavenly *kerygma* to the nations.

V19 poreuqe, ntej ou=n maqhteu, sate pa,nta ta. e;qnh(πορευθεντες denotes - go therefore. It is aorist participle passive of the word **πορευε (poreue)** which means depart, go, journey or walk away (Vine, 1996:743)

maqhteu, sate ((Matheteusate)- It means “make disciples”. It is aorist imperative active of the word **maqhteuw** which means “become a disciples “.It is used in the transitive sense in the active voice in Matt. 28: 19 and Act 14:21.

pa,nta ta. e;qnh(- It means “all the nations”. It implies the universality of the gospel in Matthew Christology. The Lord Jesus Christ by his words here implies that the salvation plan of God include all ethnic and peoples group, irrespective of their races, colour, sex, religion and culture. The gospel has to be preached to all nations of the world indiscriminately. In the context of our pericope, the disciples of Jesus

being the prototype of the Church have been mandated to go into the nations as herald with the kingdom authority – **evxousi**, a of Christ and through the art of discipleship bring into bear the kingdom of His dear Father where Christ Jesus reign as Lord and King.

bapti,zontej auvtou.j eivj to.
o;noma tou/ patro.j kai. tou/ ui`ou/
kai. tou/ a`gi,ou pneu,matoj(

The word **bapti,zontej auvtou.j** means: “ baptizing them”. Technically in Greek grammar **eivj** with accusative makes it becomes “into”. In our context the phrase is translated to means” baptizing them into the name of the Father and of the Son and of the Holy Spirit.. The baptismal formula here used by our Lord Jesus Christ implies that every believer is baptized into the name of the Triune God. The Church has adopted the Trinitarian formula from onset during the act of baptism.

V20 dida,skontej auvtou.j threi/n- It means “teach them to keep” – it is present participle active of **dida,skw** , it is a command to teach given to the Church beginning with the twelve disciples by Christ the teacher par excellence; who taught the people with exceptional **exousia** – authority beyond match.

**threi/n pa,nta o[sa evneteila,mhn
u`mi/n**

It means “to keep all that I have commanded you”. This depicts complete obedience the demanded from those who have been entrusted with the gospel of the kingdom that I have commanded you.

In verse 20, with special emphasis on **evneteila,mhn** which mean “All that I have commanded you” is embodied in the moral teaching found in this gospel, precisely that of **the** sermon on the mount in (Matt 5:1-8). The commandments of Jesus are the standard of Christian conduct, not the Mosaic law as such, even through some of the mosaic commandments have been invested with the authority of Jesus.

ivdou. evgw. meqV u`mw/nÅ - It means Behold I am with you. Jesus here promises to be with the Church in as she carries the divine commission given to her. By this the Church is given the blessed assurance of the presence of Christ Jesus. The sentence: “Behold, I am with you always” is the promise of Jesus, which though implies invisible presence echoes the name *Immanuel* given to him in the infancy narrative. By this the Church is given the blessed assurance of the presence of Christ.

pa,saj ta.j h`me,raj always It means “all days”.This implies continuous presence of the Risen Lord Jesus at all times with the Church until eternity.

e[wj th/j suntelei,aj tou/ aivw/nojÅ - It means to the end of the ages. This implies that the presence of Christ promised the Church is eternal. This lends credence to the fact that the Lord Jesus Christ will always be around his Church, is not for a short time but to the consummation of all ages which implies eternity.

7.5 Textual criticism and Critical Commentary on the Text

The problem of understanding the text stems from the angle of presumption on the timing of the given **evxousi**, a *-exousia*. Was the authority as well as power given before Jesus Christ the Lord went through the cross and the resurrection or after the conquest? This is the most critical point in understanding the given *exousia* in Matthew 28:18. The technical point here is that the verb to be “is” is in the present tense in English according to King James Version. It is not in the present perfect tense- “has been”. In Greek grammar the phrase **evdo,qh** translated “is given”, is in aorist indicative passive of **didwmi** .It depicts an action that is in the past and reflects influence in the present. This gives us the glimpse of the fact

that the power given to Christ is eschatological in nature. It is in the past, present and future. Although Christ was speaking in the present sense with the verb “is”. It is a constant, immovable verb depicting the fact that the given power has been there so long as the ***Kpistos(Christ)*** was with the father and the Father is in him.

It should be pointed out here that Jesus from eternity shared the very glory with His Father- God Almighty. Confer John 17:5. Paul in his epistle to Philippians, 2:5-11, muted his revelation knowledge of Jesus, his position ,how he share the very nature of God and equality with the Almighty God in his preexistent glory. All of this which Christ emptied and came down to earth for the sake the salvation of the entire mankind. At his baptism Jesus was attested to by His father as the son of God. It was the pronouncement fomular for the coronation of a King in Israel that was applied (Psm 2:7, Isaiah 42). The Father announced the son, Jesus and endowed Him with power through the descent of the dove- signifying the presence of the Holy Spirit. Hence, his messianic reign as the appointed king to seat at the throne of David as was prophesied was inaugurated. Confer Matthew 3, Mark 1 and Luke 3. Jesus exhibited the authority of the kingdom when he declared to the paralytic: “son thy sin be forgiven thee” mark 1:5 .

Therefore Since only God has the power to forgive sin, the ***exousia*** - the given power as well as authority from God has been there with Jesus

so long as Jesus was in the father and the Father is in him. Nevertheless, the researcher could submit here that the matter of when actually the power was given is controversial. Our concern here is not when the power as well as authority was given, but what is its meaning and purpose for Matthew and Christ. This to the researcher has a vital point of discovery of the concept of *exousia* given to Jesus Christ for the Church, in Matthew's perception.

The phrase **pa, nta ta . e; qnh** means "all the nations". It implies the universality of the gospel in Matthew's Christology. The Lord Jesus Christ by his words here implies that the salvation plan of God include all ethnic nationalities and people group, irrespective of their races, colour, sex, creed and culture. The gospel is to be preached to all nations of the world indiscriminately. This consummates the eschatological discourse of Jesus as it pertains to world evangelization before the end of the world; when he said "and this Gospel shall be preached in all the world for a witness to all nations and then shall the end come". Matt. 24:14.

Another dynamics that has been critically studied in this segment of this work is **maqhteusate** (Matheteusate). As has already been pointed out, it means "make disciples". On Verse 19 the statement **poreuge, ntej ou=n maqhteusate pa, nta**

ta. e;qnh reveals that **maqhteusate** is imperative, it is used in the transitive sense in the active voice in Matt. 28: 19 and Act 14:21. **maqhteusate** (**Matheteusate**) which is the act of making disciples in the context of the text means disciplining the nations. This to the researcher has been a vital point of discovery on the evangelical mandate given by Jesus Christ to the Church, in Matthew's perception denotes – "go therefore (and) make disciple of all nations". The verb **poreuthentes** is the participle **aorist** of the word **πορευε** (**poreue**) which means depart, go, journey or walk away (Vine, 1996:743). The word (**Matheteusate**) – is aorist imperative active, it is used in the transitive sense in the active voice in Matt. 28:19 and Act 14:21. The imperative nature of the verb **maqhteusate** translated "make disciples" makes the great commission of the church a do or die affair. Its imperative and mandatory nature demands urgency. Untold millions must be told. The church must go out to the nations for mission. It is mandatory that the evangelization task of the church must be the nucleus of every church activity after worship. After the disciples had worshiped (**prosekunesan**) Christ in verse 17, the next task before the church is mission of discipleship of the church over the nations.

The use of baptismal formula in the text is significant. William Barclay and Anderson (1965:9) posited that: the reference to the Triune

God affirms the doctrine of trinity – holds God as one God in three persons. The *Sitz im Leben* as well as situation in life of **maqhteū, sate** (Matheteusate) in the context of the word implies a command to the church to bring the **Ethnos** (nations) under the reign of Jesus Christ as the King of all kings. Making disciples here implies not only followership, but inculcation of the moral values that comes as a result of the Kingdom righteousness on them. This act of disciplining the nations needed to be carried out through the *kerygma* (the substance of what is preached) and the didactic application of the gospel in the people's life and affairs-socio-politically and otherwise.

CHAPTER EIGHT

EXEGETICAL DISCOVERY ON THE TEXT (MATHEW 28: 16-20): TOWARDS PRAXIS IN BIBLICAL HERMENEUTICS

8.1 Introduction

In This segment, the key concepts within our pericope in Matthew have been critically viewed from different scholars. This was meant to enable us discover the philology and the etymology of authority and power concept in Matt. 28:16-20. The positions of these biblical scholars have been juxtaposed and synthesized in line with the discovery from

biblical exegesis of key words of our text. The method applied in this section is conceptualization of the key emphasis and idea drawn out of the context of our pericope as a result of the philology earlier done in chapter seven. By this mode of biblical interpretation we are charting a paradigm shift in hermeneutic praxis in post modern world of biblical studies. Praxis used here in this thesis simply put depicts hermeneutics that is people oriented and geared towards address the need of the people.

Interpreting beyond borders has recently become a fundamental and indispensable need of our times in all branches of knowledge. Joseph Pathrapankal (2004) opined that: “in Christian theology, it focuses on the emerging trans-border biblical and theological interpretation of basic issues that constitute the faith and praxis of the church transmitted through the centuries”(p.1).

8.2 The Galilean Gathering and the Evangelical Mandate: Points of Significance

“Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshiped Him, but some doubted... (Mt, 28:16).” When Jesus Christ gave orders to the eleven remaining apostles on a mountain in Galilee regarding the spiritual conquest of the whole earth, the first thing that He did was to declare the foundation for this mission. The imperatives of the Great Commission are

based on the fact that Jesus Christ has received all authority. Christ's reception of "all authority" is emphasized in the original language.

Pathrapankal (2004:6) reflecting on modern interpretation parading Christian theology focuses on the trans-border biblical and theological interpretation of basic issues that constitute the faith and praxis of the church through the sentiments. Hence, Jesus promise of the power (*dunamis*) of the Holy Spirit, which will come upon the disciples and empower them to carry out this mission". Viewing this, it was all natural to Jesus but difficult for the apostles, as we see them struggling to understand the very mystery of the mission of Jesus (Cf Mk 8:32-33, 9:13-17, 10:32-45). Although, the apostles received the Holy Spirit on the day of Pentecost, it was not easy for them and their immediate successors to bear witness to Christ in the manner he wanted them to do. At this juncture, suffices it to say that the churches of Jerusalem and Antioch became centre from where the witnessing mission of the disciples received strength and weakness even as there were those who would allow themselves to be guided by the power of the risen Christ and of his spirit (Pathrapankal, 2004:6).

After his resurrection Jesus authorized the apostles to go unto the world and make disciple of all nations, teaching and baptizing them in the name of the Father and of the Son and of the Holy Spirit. The general notion on the concept of power is that, when Jesus had risen from the

dead, he ordered that his disciples meet him in Galilee. There he spoke to them as a friend and plainly, told them that all power on earth and in heaven is given unto him. What is being said here is that Jesus has conquered the death and the world at large. That is, he has power over death; therefore no other power surpasses his power.

Jesus Christ has been given all the power to heal the sick, to cast out demons, to raise the dead and to destroy the power of the enemy-Satan. It can be generally understood that the authority which Christ said has been given to him, who in turn he has used to inspire his disciples to move into the world and make disciples is a spiritual authority. This can be utilized to deal with and have dominion over all powers of Satan.

Significantly, it is quite probable that here Mathew is referring to the mountain where from Jesus is said to have given his radical teaching about discipleship. This is known as the sermon on the mountain where from Jesus the eleven to the mountain to which Jesus had directed them and it also explains the reaction of the disciples when they encountered him, some adoring him another doubting. Through this linking of this final meeting on the mountain Mathew tries to show that the mission of the disciples is precisely to educate the nation on values of the kingdom of God.

The ideal of power in this passage is all about the conclusion of what can be understood as a mountain festival of the risen Jesus in

Galilee. According to a promise Jesus had made, which we have in the passion narrative (Matt. 26:32). The first part of this narrative describes the journey of the eleven to the mountain to which Jesus had directed them and it also explains the reaction of the disciples when they encountered him, some adoring him and some doubting. This introductory statements is followed by the description of Jesus sending out his disciples with his full authority, the same kind of authority he exercised when he taught in his sermon on the Mount (Matt. 7:29).

8.3 The Nature and attribute of the Exousia (Authority) of Jesus in Gospel

Jesus Christ was given all authority by God the Father. Apostle John gave a clue of the nature of the *exousia* given to Jesus by the Father in his gospel. According to him:

Jesus spoke these words, lifted up His eyes to heaven, and said: father, the hour has come. Glorify your Son, that your Son also may glorify you, as you have given Him. And this is eternal life that they may know you, the only true God, and Jesus Christ whom you have sent. I have glorified you on the earth. I have finished the work, which you have given me to do, and now, father glorify Me together with yourself, with the glory which I had with you before the world was (John 17:1-5).

It was the will of God to save mankind through his Son Jesus Christ. God, the father sends the Son to save those he has chosen. The Son came into the world to do the Father's will. Jesus Christ lived a sinless life and died a sacrificial death on behalf of the chosen. Biggs (1987:34) noted that "in the economy of redemption there is in a sense, a

division of labour the Father is the originator, the Son the exactor, and the Holy Spirit, the applier”.

Jesus received His authority as a reward for His redemptive obedience to the father. Jesus earned His glorification by perfectly fulfilling His redemptive mission. This mission was two-fold. As the second Adam, Jesus had to fulfill the covenant of works by living His whole life in perfect obedience to God’s law. He also had to suffer and died as a blood sacrifice for His people (the elect). Jesus came to “fulfill all righteousness” (Mt 3:15). He was the sinless, spotless “lamb of God who takes away the sin of the world” (John. 1:29). Jesus came “to make an end of sins, to make reconciliation of iniquity, to bring in everlasting righteousness” (Dan 9:24). “He having offered one sacrifice for sins for all time sat down at the right hand of God” (Heb. 10:12). The sinless life of the Son of God and the shedding of His precious blood are major among the many reasons why Jesus was glorified.

His redemptive work made the Greek Commission possible and a reality. Christ’s total authority and the Great Commission, which flows from that authority, is founded upon Christ’s victory at the cross. “There was every reason then why he should be ‘glorified’. Having endured the cross, Jesus Christ was fully entitled to enter ‘the joy set before him’. Since he poured out His soul unto death, it was meet that the father

should divide him a portion with the great. Hence, the father gave him all authority in heaven and earth far above every rule, throne and powers.

Since the Great Commission was spoken to the apostles before the ascension, the logical point of time in which all authority was bestowed was during or immediately after the resurrection. Paul said that Jesus was “declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the death” (Rom. 1:4).

The resurrection of Christ is the turning point of His ministry and of all human history. When Jesus was dead in the tomb He was still in a state of humiliation but the moment He rose He entered into His exaltation and reward. And to Him was given dominion, glory and a kingdom that all the peoples, nations, and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed. This position is dominantly expressed in Matthew. The Bible views the resurrection, ascension and enthronement as different aspects of Christ’s exaltation. Jesus received all authority at the resurrection but the coronation ceremony did not take place until the ascension. The ascension and enthronement were guaranteed the moment Christ walked out of the tomb.

The authority that Jesus received is comprehensive in nature and scope. The Greek word *exousia* translated authority denotes active

power; the full ability to do as one wills. This means that Christ's desire will be accomplished and that His commands must be carried out. The scope of Christ's authority is indicated by their phrase in heaven and on earth. Jesus has been given universal cosmic dominion not only over the physical universe and everything in it but also over everything spiritual: the spirits of those who have died and all the heavenly hosts (angels and demons). Jesus Christ has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subjects to Him, (1 Pet. 3:21-22). He is the "head of every man." (1Cor. 11:3) and the "head of all principality and power" (Col 2:10). Before the resurrection Jesus as the divine-human mediator did not claim to have all authority. Yes, it is true that before the resurrection when Jesus walked the earth the wind and sea obeyed his every word, demons submitted to his commands. He healed every manner of disease and he even raised the dead.

But, it was only after Jesus finished his redemptive work and rose from the dead victorious that he had the right and authority to enter the heavenly sanctuary and boldly make intercession for his people. Christ's victory over death secured victory for the elect. Jesus emerged from the tomb with the keys of death and hell. "I am the first and the last, I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and Death (Rev. 1:17-18). Jesus by his death

crushed the head of the serpent (Gen. 3:15). This confirms the nature of the *pasa exousia* – all authority bestowed upon Christ.

8.4 Levels of the Given Exousia –Authority in the Gospel For the Ecclesia –the Church.

The objectives of the *exousia* given to Jesus in gospel are multi-dimensional out of which we mention few. Through the *exousia* in the life and ministry of Jesus here on earth, demonstrated power and authority over sicknesses, diseases, evil spirits death, etc. At different times before the birth of Jesus, prophecies were made concerning the manner of power and authority given him. One of such is that according to Matthew's account, "He shall save his people from sin. (Matt. 1:21).

On his own account Isaiah recorded that:

...and the government shall be upon his shoulders and his name shall called Wonderful, Counselor, the Might God, the Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom... (Isaiah 9:6-7).

The above passage implies that, by the given *exousia* bestowed upon Christ, his dominion as well as reign shall be forever. He grew to do and exhibit authority over all the earth as being above all fulfilling what John 3:30 said, "Because he came from God and he had the power of

God to do what God has sent him to do. And in John 4:34 Jesus said that “my food is to do the will of him that sent me and to finish it”.

A .Authority In Teaching

Jesus Christ earlier in his life had taught the people with authority (Cf. Matt. 7:28-29). He is by implication from the pericope passing the mandate and authority to teach and make disciples to his first disciples and the church as a complex whole. Jesus Christ’s authority is the basis or foundation of the commands He gave to the apostles in verses 19 and 20. Before the resurrection Jesus told the disciples: “Do not go into the way of the Gentiles, and do not enter any city of the Samaritans. But go rather to the lost sheep of the house of Israel” (Mt. 10:5-6). After the resurrection the apostles are ordered to, “Go therefore and make disciples of al the nations” (Mt. 28:19). The word therefore indicates that those who are to go and made disciples of all nations do so on the basis of the mediatory authority given to the Messiah. Jesus Christ has been given comprehensive and universal authority, the apostles are commanded to go and to go and made disciples of all nations. The disciples being the prototype of the church were the persons the Lord sent to **dida, skontej auvtou. j.** –(teach them) -the nations the kingdom lifestyle through the exercise of the kingdom authority and the *kerygma*-the substance of what is preached, even the gospel of the Lord

Jesus Christ. Jesus delegates that authority to the church as heralds to his newly established kingdom. The church's marching orders for the word conquest are based upon Christ having all authority in heaven, and on earth this should give the church great encouragement and optimism. Christians should march off to battle knowing that Christ has secured the victory, and that His omnipotent power cannot be thwarted. The disciples as well as the church as part of the discipleship processes are to teach with the given *exousia*, the unsearchable riches of Christ to the nations in order that they may come to God through the gospel.

B. Authority in Forgiveness

We wish to reiterate that we know that Jesus willfully offered his life for mankind. God so loved the world that he gave his only begotten son as a love gift to be the atonement sacrifice to pay the penalty for our sins. He is the atoning sacrifice and the Passover for the sins of mankind by the shedding of his blood. He demonstrated this by forgiving all that came his way. Mary Magdalen, Mary of Bethany, who were professional halots etc found grace in his power in forgiveness and turned an astute follower of Christ. Cf. John 12. Jesus' word of pardon pronounced on the paralytic "Go your sins are forgiven you.." in Mark 2:5 elicited controversy among the scribes. Jesus reiterated that the son of

man has power on earth to forgive sin. This a prerogative reserved for only God.

C. Authority in Healing and Miracle

Jesus went about doing good, healing the sick and performing miraculous signs and wonders by the authority bestowed upon him by his Father. He performed miraculous acts which the power of human nature cannot perform. He performed actions which make an exception to all the laws of creation. He performed such actions often. He performed them in the full light to day, in the streets, in public places, in the presence of his disciples, before immense crowds, under the scrutinizing gaze of his enemies.

There are literally hundreds of recorded miracles in scripture to prove the staggering authority Christ received from His father. The most astonishing is when he raised the dead at a command. The miraculous healings recorded in the Gospels are very different from the dubious claims of the mega miracle-workers of today. Traces of Jesus healing authority could be seen in the following passages: Luke 7:1-10: Speak the word, and my servant shall be healed. Luke 5:17,...” and the power of the Lord was with him to heal”. We are told in John 11:43, “And he cried with a loud voice ‘Lazarus come forth’. And he that was dead came forth “. In Luke 9:1 He called the twelve together and gave them power and authority to overcome all the devils and to cure diseases.

As a witness to his divinity, the resurrection has a threefold value: It is not only a miracle, but also the fulfillment of a prophecy and culmination of the *kerygma*. It was the preaching of the gospel of the resurrection that converted the world to the religion of Christ. This same authority- *exousia* Christ Jesus extends to the Church today.

D. Spiritual Authority

The concept of spirit and power are interrelated. The *exousia* given to Jesus is authority as well as power from above. It is the power that was in operation right before the beginning of creation and the same power was active in the history of Israel, especially in the mission of the prophets. According to Luke's gospel, Jesus himself was always guided by the power of the spirit. He was conceived by the power of the spirit. (Lk. 1:35). The spirit came down on him during his baptism (Lk. 3:25). He was led to the wilderness by the Spirit (Lk. 4:1).

It is *exousia* that was in operation in the ministry of the Lord Jesus from cradle to the Cross, through the Cross to the grave, through the grave unto heaven where he is now seated on his throne in glory. This same power he has passed to the church to exercise dominion over all on this earth. The church has exercised this authority in different eras of human history which cannot be described due to the scope and limitation of this work.

E The Authority of Redemption

Jesus has the authority from God redeem mankind because of his love for mankind. This love prompted him to go through all the sufferings and process of glory to the point of death, where he said “it is finished”. (John 19:30) translated from the Greek **Tete, lestai** (*It is finished*) as a commercial word, which means :”I have paid the price for the redemption of mankind”. Before this period, men were able to touch, and tempt him. He had several limitations that even prevented him from going to where he wanted to go and so at different times, he will require a boat. Though he demonstrated power over nature by stilling the storm walking on the sea, yet he died. His death was not his end for even in the grave he showed that his power was unlimited. A songwriter wrote, “My soul magnifies the Lord, my spirit praise his name, for death could not hold him captive, even in the grave Jesus is Lord”.

God in his infinite power raised Jesus from death. Though there was a stone covering the tomb, the unlimited power of Jesus made him to exit both the stone and the grave clothes, coming out victoriously. He became glorious in death and redemption of mankind, for that was his hope fulfilled. He began to walk in a supernatural way. Walls, door and air were no more a hindrance to him. That was why he entered the house where the disciples were even though the door was closed.

The scriptures said that: “if the spirit of him that raised Jesus from the death dwells in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwells in you” (Roman 8:11). It is only at this point in the life of every man that receives the spirit of Christ, that the same authority as well as power of Jesus would be conferred to him to do wonder just like Jesus did. When the revelation of the unlimited power of Jesus is made bare to a man, he will not have any option than to submit to the lordship and authority of Christ.

F. Authority over All Heavenly and Earthly Powers

Jesus exercised authority over all that exists. In his life and ministry he made full proof of the fact that authority is above power. Though the Romans were in power in his day, Jesus was absolutely in charge by the *exousia* bestowed upon him by the father. The Roman Centurion bowed before him and declared his limitation and unworthiness to have Jesus in his house (Math.8:3-10; Luke 7:1-10). According to the centurion **“I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant be healed.” (Math 8:8)**. Thus Jesus exhibited the *exousia* by pronouncing healing to his servant. Significantly, the Centurion represented Roman dynasty, an earthly governmental power; while Jesus represented the heavenly power of the Almighty. The episode portrays Jesus’ *exousia*-authority as well as power above all earthly power. Jesus dared Herod’s

power by refusing to engage in dialogue with him. Thus, it is to prove that although Herod had the power of the dynasty of Israel backed by the Roman power, Jesus' authority is above all of them. Jesus exercise authority in word, teaching and works of miracles and many were overwhelmed. In Luke 4:36 we are told: *“And they were all amazed, and spake among themselves, saying “what a word is this! For with authority and power he commanded the unclean spirits, and they come out” (KJV).*

Jesus also showed his authority when the Jews wanted to arrest him. When they answer his question: “who are you seeking?” They drew back and fell to the ground when they mentioned his All Powerful name- *“Jesus of Nazareth”*. This is because they could not stand his power. Even though they later arrested him and handed him to Pilate. It was to fulfill what was written in bible prophesy otherwise who are they to stand before him let alone arresting him.

Apostle Paul gave us a vivid picture of the authority of Jesus which is above all powers in Ephesians 1:19-22:

And what is the exceeding greatness of his power to us-ward who believe, according to the working his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church. KJV.

Jesus Christ the Lord by his victorious death at the cross, conquest of the powers of darkness and triumphal resurrection obtained all power far above all principality and powers. This power he gives to his church to exercise dominion over all powers in his name.

G. Authority over the Natural Elements

Jesus exercised his authority over natural elements. In Matt. 8:26-27 He rose and rebuked the wind and the storms and they heard his voice and were calmed. In Mark 4: 41, Evangelist Mark painted the picture of the bewilderment of the disciples of Jesus at the authority of Jesus over nature when Jesus stilled the storm at His word of command: "Peace be still". The disciples feared exceedingly and said to one another what manner of man is this that even the wind and the sea obey him". In Matthew 21:19-20 Jesus cursed the fig tree and it withered. Jesus has the power to walk on the crested billows and the seas like a pavement, a feat which no one would ever perform (Matt. 14:28-29).

I. Authority to Witness

Jesus bore witness to who the Father was in his words and deed. After his resurrection Jesus gave the same commission to the disciple as a prototype of the church. In Acts 1:8, he said to the disciples "you will receive power when the Holy Ghost is come upon you; and you will be my witness in Jerusalem, Judea, Samaria and to utmost part of the earth."

In our pericope, Jesus commissioned and sent the disciples, even the church saying; “go ye into the world and make disciples of all nations...” (Matt. 28:19). The difference perceived between the commissions given in Luke is that the disciples were to go in the power-*Dunamin* of the *Hagios Pnuematos* – the power of the Holy Spirit; while in Matthew the same disciples were to go in the *pasa Exousia* of the *Iesou Christo* – the absolute authority of Jesus Christ in their witnesses to his resurrection. The difference between the two positions is in their *Sitz im leben* (situation in life) of the two evangelists and their respective theological interest. This view is from discovery made by the researcher through the tool of redaction criticism in biblical scholarship in the course of this research work. (Ngele,2010)

J Authority over Sinful Nature

Romans 7:1-23 describes the power of sin in our carnal natures. One may inwardly admire the Law of God, but, the carnal nature with which each and everyone is born will weaken the power to obey the law and to overcome the pull of the good within and the person’s sins. In other words, this inherent downward tendency to sin which Paul calls “the law of sin and death” generally impedes any desire to obey the law of the Most High (cf. Romans 7:18-24). This last fact demonstrates the power of Christ more than anything else. It is only when we witness his power to overcome sin in our own lives, over the downward pull of our

own sinful human nature that we can say: “I know the power of Jesus”. When we do we can say with Apostle Paul in the doxology: “Now therefore there is no condemnation to them that are in Christ Jesus who walk not after the flesh but after the spirit (Roman 8:1). This is possible when we experience the resurrection *exousia* (authority and power to exercise dominion) of Christ in our lives.

It may be said that the essential and central element in the state of humiliation is found in fact that He was Lord of all the earth. In the words of Berkhof (1962) “the supreme law giver placed himself under the law in order to discharge its federal (covenant) and penal obligations on behalf of his people”.

J Authority Over death

Jesus Christ died on the Cross of Calvary to save man, and to the greatest surprise of the Jews, he rose to life on the third day. Even the soldier's who were permitted to secure the tomb could not stop him from rising. What a wonderful Jesus, the Lord of life. To confirm this truth, Mary Magdalene and other women who went to the tomb to anoint him ; and later some of the disciples of Jesus could not find his body in the tomb.

Eternal Death was the greatest enigma that plagued human society until Jesus came into the stage. By his *exousia* he overcame death . At his resurrection, hope was restored to humanity. The earliest disciples

were looking for the living in the midst of the dead. The power of the grave cannot hold him captive. Therefore, all who believe in Christ Jesus -past, present and future can now boast with Paul: “Oh death where is your sting! Oh death where is your power!” (1Corinth 15:50-51).

K The Millennial Age-Reigning Authority

Most assuredly, the *exousia* given to Jesus affirms the very fact that Jesus Christ who died and is raised from the death reigns over all in heaven and on earth. He shall on this planet earth reign for a thousand years with the saints Millennial Age. According to the book of Revelation

Blessed and holy are those who have part in the first resurrection the second death has no power over them. They will be Priest of God and Christ and will reign with him for a thousand year”. (Revelation 20:6)

And he that overcomes, and keeps my words unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my father. He says “to him that overcomes will I grant to sit wit me in my throne, even as I also overcame, and am set down with my father in his throne,” (cf. Revelation 2:26-27, 3:21).

L. Authority to Judge

God is the Judge. It is said that in God’s case, there is no appeal. God has committed all authority over all things including judgment unto His son Jesus. Jesus will come again perhaps to judge the living and the dead. He is coming back no more as a lamb to be lifted but a judge for the whole

earth. For it is said that in God's case, there is no appeal. His decision will be final. Because all power in heaven and on earth was given unto him, Jesus is now placed on equal footings with his Father and the Holy Ghost. This Jesus affirms when he commanded his disciples to baptize people in the name of the Father and of the Son and of the Holy Spirit. Nothing can be added to this except the word of God the father directly addressed to Jesus, when he says "Thy throne O' God is forever and ever: a scepter of righteousness is the scepter of your kingdom"(Heb. 1:8).

Ultimately the Lord Jesus will come again, and as the divine son of man will sit at the throne of David and judge both the living and the dead. This would bring into fulfillment all that was prophesized about him in the Old Testament (Psm 2:7 Isa 11:4, Dan 7, 12). The *exousia* here therefore is the authority bestowed upon Christ to seat at His judgment seat to judge the entire mankind as the consummation of the ages.

M. Authority of Sonship. Jesus Christ is the son of God. The gospel writer succinctly wrote about this fact. As the Son of God highest, he calls his church and gave the believers the authority as well as right of sonship. This is the emphasis that is laid by John in Chapter 1:12-13, which forms synergy with the major text as well as pericope in Matthew. The church is the residue of kingdom authority of Christ on earth. The church should enjoy the authority, right and privileges of sonship. Believers are sons of God and should occupy the position of sonship in

the midst of infidel who had over the centuries wasted the estate of God. In a family, sonship is a very vital position of authority. Sons control the estate, wealth and resources of their father. Believers as sons of the kingdom of God are stewards of the *oikoumene*-the entire inhabited earth. Believers as sons must not shy away from exercising their authority of sonship over socio-political affairs of nations they are major stakeholders.

N. Political Authority –To Bring all Nations Under the Reign of Christ. Jesus' words in the evangelical mandate stated in Matthew to His disciples as the prototype of the church have a connotation of a clarion call to bring nations under His reign through political power. From the discovery made as a result of the critical appraisal carried out on this thesis, the research unveiled the fact that the *exousia* apart from other meaning discovered also denotes political as well as governmental authority to rule, and exercise control over others. Hence, the dialectics of socio-political transformation of the nations, even Nigeria and other nations of Africa and the rest of the world in the evangelical mandate of the Church is hereby asserted. The Church is to take a paradigm shift in her understanding of the *exousia* and the evangelical mandate in Matthew- away from the conventional understanding of the evangelical mandate which has been to propagate the faith and make denominational converts. The nations where the Church holds sway, while not neglecting

the ultimate task of evangelism should assume and exercise her God-given *exousia* and transform the nations socio-politically. The kingdom authority must be exercised; the kingdom life must be taught to humankind. The Church as ‘city ‘technocrats’,’builders’ and ‘transformers’ as the real meaning of ‘politicians’ imply must arise and transform the nations, continent of Africa and Nigeria in particular.

8.6 The Significance of the Exousia (Authority) of Jesus in Matthew for the Church

The emphasis here is on the significance of the *exousia* (authority) of Jesus in Matthew 28:18 for the Church. We have the obligation in this segment of the work to explore the purpose as well as the significance of Jesus given *exousia* to the evangelist Matthew in our periscope for the Church. Berkhot (2003:27) commenting on the point of significance of Jesus position of authority, which he left and accepted, the humble state of man writes:

It may be said that the essential and central element in the state of humiliation is found in the fact that He who was the Lord of all the earth, the supreme lawgiver, under the law, in order to discharge its federal (covenant) and penal obligations on behalf of His people. By doing this He became legally responsible for our sins and liable to the curse of the law. After Jesus Christ the mediator and federal head of His people merited eternal life (by perfectly obeying the law and by taking on Himself the full penalty for the guilt of sin at the cross) he received exaltation. This is the reward for His perfect obedience.

Hembs (1999:20) in his histological viewpoint gave a vivid explanation on the purpose of Christ's humiliation in which he posited that:

It is the judicial result of the state of humiliation. "Because of Adam's fall, Jesus (in order to save the elect) needed to assume a human nature, pay the penalty, and earn the reward as a real man. Christ's resurrection and exaltation is a judicial declaration by the father of a perfectly achieved salvation by the Son. Therefore, although as God Jesus already had all power and authority (metaphysically), as the divine-human mediator, he received all power all authority to complete His judicial mission of taking the elect unto glory.

Writing on the great commission Green (1999:20) said that in the Great Commission the claim of Christ to have received from God all authority in heaven and on earth formalizes judicially what was already true metaphysically, God's rulership over all.

In so far as Matthew is a didactic gospel, the author had to conclude it with a catechetical note. What we have in Mathew 28:16-20 is one of the post resurrection narratives about the risen Jesus meeting with his disciples. Moreover, Jerusalem as the entire scene of the passion and the resurrection is left out in order to focus the attention on Galilee and that too, on the mountain where the risen Jesus meets with disciples. Whereas the other evangelist, Luke as well as the Acts of the Apostles dwell on some kind of ascension, through which the emphasis on the earthly presence of the risen Jesus is terminated; Mathew makes a solemn announcement about his continued presence till the end of the ages. This

discovery has been made through the application of the tool of redaction criticism.

The Lord Jesus Christ himself claimed to have been given all authority in heaven and on earth.. The basis of the Lord's marching orders is his authority: "All authority has been given me" declared the risen saviour. There are several important points of significant that need to be mentioned relative to this phrase.

The salient points of significant on the given *exousia* include: First, we see in the great commission that Jesus claims to have all power in all places. As Knox (1975:12) puts it "He was given all heaven and earth to do what he liked with them". Jesus does not say that he has some authority, a lot of authority or authority over a million things. What Jesus is saying is that he has sovereignty over everything. There is nothing that he does not have authority over. There is no place in this universe where Jesus Christ does not have all authority; there is nothing in all creation that escapes his dominion. The meaning of Jesus' authority is further specified by the addition of the phrase "in heaven and on earth," "All dominion is mine in heaven" and looking down to the valley, he adds, "and in earth, "according to Attwater (1961:81) "The great commission confirms the Lordship of Christ Jesus as one who has authority over the entire universe".

Second, though the verb “is given” is aorist participle passive tense in Greek grammar, it anticipates the imminent coronation of Christ when following his ascension, he was to sit at the right hand of God in the heavenly places far above all rule, authority, power and dominion. Sometimes a past tense form is idiomatically employed in prophecy to denote the certainty of an event. While it is true that Jesus exercised divine authority during his teaching ministry, at the time of his return to the father, that authority was expanded and to be exercised both in heaven and on earth. Carson (1984:34) stated that “only the father himself is exempted from this reign”. That is to say that apart from the father, every other person, thing, king is under the authority of King Jesus. Surely this declaration of the legal authority of Jesus Christ is the evidence of his deity.

Third, although the fact that such authority was given to the Lord is a commentary on his subordination to the Father, prior to the incarnation, i.e., the point at which the eternal word became flesh, the second person of Godhead possessed equality with the father. However, in assuming the likeness of man, the Lord chose not to retain that equality.

Rather the position is clearer in the words of Apostle Paul in Philippians 2:6-8:

6 ο]j evn morf h/| qeou/
 u`pa,rcwn( ouvc a`rpagmo.n
 h`gh,sato to. ei=nai i=sa qew/|(
7 avllV e`auto.n evke,nwsen(
 morf h.n dou,lou labw,n(
 evn o`moi w,mati avnqrw,pwn
 geno,meno j\
8 kai, sch,mati eu`re qei.j w`j
 a;nqrwpoj(
 evtapei,nwsen e`auto,n(
 geno,meno j u`ph,kooj me,cri
 qana,tou(qana,tou de. staurou/Å
 (Philippians 2:6-8.

⁷ but made Himself of no reputation, taking the form of a
 bondservant, *and* coming in the likeness of men. ⁸ And
 being found in appearance as a man, He humbled Himself
 and became obedient to *the point of death*, even the death
 of the cross.(NKJ)

With special reference to morf h/| qeou/ translated
 form of God portrayed Christ is being portrayed same as God; while the
 word i=sa qew/|(
 translated to mean “equal with God”, and
 e`auto.n evke,nwsen ,which means ‘ he emptied
 himself’ portrays Jesus as having emptied himself of the independent

exercise of certain divine prerogatives, and yielded to the will of his Father. The phrase *morfh.n dou, lou labw, n* meaning “take up the form of servant”, was used by Apostle Paul to portray the extent of Christ’s humble servant hood.

Thus, the *exousia* is given a Jesus prerogative authority for resumption of his eternal persistent glory, which he shared with his father before his incarnation. Jesus Christ in the context became for the church and human society a model of selfless and servant leadership worthy of emulation. African political leaders should learn from Jesus’ model of humility. Nigeria’s quest for servant leadership could be a thing of the past if the Church could produce humble men of proven integrity and commission them into our nation’s socio-political sphere to lead the nation. According to Dana (1947:44) “a clearer proclamation of his divinity could not be made than in the statement, “all power is given unto me in heaven and on earth”, especially when it is followed by placing himself on equal footing with the Father and the Holy Ghost, which he does when he commands his disciples to baptize in the name of the Father, and of the Son and of the Holy Ghost.

Fourth, as the God-man, the incarnate Son of God, Jesus Christ manifests his authority in a dual capacity. On the one hand, his authority is that of one who is the Son of God and is intrinsic to him and not

derived. On the other hand, as the incarnate Son, who is the Son of Man. He acts in submission and obedience to the Father. So he can say in one and the same breath concerning his plans to lay down his life; “no one has taken it away from me, but I lay it down on my own initiative. I have authority to lay it down, and I have authority to take it up again”.

Jesus speaks almost always of his authority in terms of acting for God, the Father. In doing so, he exercises all the prerogatives of God whose indices include: forgiving sins (Mk. 2:5-10), healing all manner of diseases (Mk. 1:34), exorcises demons (Mk. 1:27) controls the power of nature (Lk. 8:24-25), raises the dead (Lk. 11-17; Jn. 11: 38-44), teaches with authority (Matt. 7:28-29) and demands that men submit to his authority both on earth (Lk. 14:24-35) and at the judgment (Mt. 7:22-23). As the obedient Son he acknowledges and follows the words of his Father, and appeals to him as the final authority.

Fifth, He has the power and sovereign rule, therefore we are in a position to follow and obey. Also the church can only effectively reach the nation when they are abiding in the revelation of the total supremacy of Jesus. We should also note that the authority of the disciples was not the size or power or material qualification of the group, but the divine authorization givens to them by Jesus who is the sovereign Lord.

Sixth, Jesus the mediator merited eternal life (by perfectly obeying the law and by taking on himself the full penalty for the guilt of sin at the

cross). He received exaltation and his exaltation is the reward for His perfect obedience. Therefore, although as God Jesus already had all power and authority (metaphysically) as the divine-human mediator, he received all power and authority to complete his judicial mission of bringing the elect unto glory. As the incarnate son, he created the earth and as the mediator, he created the church. Therefore, in the Great Commission the claim of Christ to have received from God all authority and power in heaven and on earth formalizes judicially what was already true metaphysically, namely, Christ's rulership over all.

Seventh, significantly, this power of kingship was bestowed upon Christ for a specific purpose – to battle and exercise authority over enemies of God's people of covenant – Israel. This power is seen as originating from Yahweh, the Almighty God. Thus, Jesus the Messiah, the prototype of the king especially David on whose human descent Jesus, our Lord and Messiah was, obtained “all power” *pasa exousia* in heaven and earth from his Father God Almighty to reign eternally as king and to exercise authority as the *Christos* as the King of all kings.

Finally, Kittel (1964:568) with what tends to be an eagle –eye–view of the significance of the *exousia* in Matthew for Jesus succinctly averred:

The word *exousia* is important in understanding the person and work of Christ. It denotes His divinely given power and authority to act. If He is the son this authority is not a restricted commission. It is His own

rule in free agreement with the Father. The **exousia** is well adopted to denotes this freedom too. Jesus speaks of the power with which He is invested in 28:18, **evdo,qh moi pa/sa evxousi,a evn ouvranw/| kai. evpi. îth/jð gh/jÅ (edothē moi pása exousia en ourano kai epi ges)**. Translated to mean all power in heaven and on earth is given to me... This means that Jesus is exalted to be the **χριστος -Christos** (Christ) and **κυριος -kurios** (Lord) **en Thn basileia tou qeou (en ten basileia tou theou-)** in the kingdom of God.

The stand of Kittel could be considered in biblical scholarship as a very vital point of significance of the **exousia** invested on Jesus the Lord and Son of God Most High who had conquered death, the devil and Hades and is enthroned as King of kings in the kingdom of God.

CHAPTER NINE

THE CHURCH AND THE CHALLENGES OF SOCIO – POLITICAL TRANSFORMATION OF NIGERIA

9.1 Introduction.

The task of laying the foundation and the exegesis of the text having been carried out in the previous Chapters, the need for the application of the findings become imperative. This segment of the work brings to culmination the task and the purpose of *Hermeneutics* which is aimed at interpretation to apply. The locale of our discourse being Nigeria as a case study of Africa had been brought to focus and the challenges therein muted to the Church. The Church is hereby motivated to take up her task of engaging in the task of socio-political Transformation in the light of the evangelical mandate in our Matthew's pericope through the light offered by the *dialectics* proffered in this thesis.

9.2 Conditions for the Church's Intervention in Socio-political Transformation of Nigeria.

The Challenges of Leadership:

Leadership in Nigeria has left little to be desired. The problem of leadership is at the base of the underdevelopment of Nigeria in all ramifications of her life as a nation. A critical appraisal of both civilian and military government since her independence reveals that Nigerian

major problem is leadership. It should be pointed out here that none of these regimes has been able to give the country a sound leadership void of nihilism and corruption in high and low places. Lack of patriotism, sectional interest, ethno-religious bigotry, maladministration and misappropriation of funds mean for the development and transformation of the nation. The leadership of Nigeria had held sway to political power and like caterpillars plundering the abundance of material and natural resources God has endowed the nation.

It is no gainsaying the fact that the successive government of this nation had underdeveloped the nation which is supposed to be the six highest producer of crude oil and gas across the globe. This would have placed her among the echelon of richest nations of the world. This dilemma led the United States of America, Clinton (2008) to declare Nigeria “a failed state”. This position lends credence to Achebe’s position which places the trouble with Nigeria on the failure of the leadership. According to Achebe (1978:54):

The troubles with Nigeria simply are squarely a failure of leadership. There is nothing basically wrong with the Nigeria character, there is nothing among with the Nigeria land climate or water or air or anything else. The Nigeria problem is the unwillingness or inability of its leaders to rise t o the responsibly to the challenge of personal example which are the hallmark of time leadership.

In what tended to be a harsh tune Binyamin Kasha is reported to have accused the political class and Nigeria leaders in all section of the

society as being responsible for increasing wave of corruption in the country. According to Kasha (2002:2) : “As long as Nigeria and, indeed African leaders continue to pay lip service to fighting corruption without purging themselves first, the menace of corruption will continue to live with us”.

Fagbadebo (2007:1) linked corruption to the poverty experienced by Nigeria when he averred : “ while the political gladiators manipulate the people for political purposes to advance their own selfish agenda the society remained pauperized and the people wallow in abject poverty”. Peek (2002:11) rather sees poverty as the price of corruption. In 2001 Nigeria for three days held her Eight Economic summit at Abuja. Miquel Schloss, the Executive Director of Transparency International ,corroborated the fact that craft and corruption constitute major factor that aide the underdevelopment of Nigeria inspite of abundant human and material resources in the country. According to him:

Bribery and not only create room for more costly public investment, low on government revenue, low expenditures on operation and maintenance but also make for lower resources surplus. All these can only engender poorer economic performance. And Nigeria is a classical example of one country whose economy has continued to stagnate because the spectra of bribery and corruption continues to hunt it.

The state of affair muted above is a minutest tip of the icebergs as it pattern to the state of corruption in Nigeria. We have only limited ourselves on the very few examples since the essence of this thesis is not

tabloid but to motivate the Church in getting seriously involved in socio-political Transformation the nation she is a major stakeholder.

The Challenges of Scourge of Corruption.

Corruption is a universal human problem as it exists in every country of the world. However, there are countries where corruption is so pervasive that it makes impossible any effort at progress. Unfortunately, Nigeria is one of such countries. Corruption has eaten so deep into the fabric of the Nigeria society that there is hardly any segment of Nigeria that is free from the ugly effects of corruption. Richard (2009). A communiqué Issued by the Christian Association of Nigeria at the end of the 6th National Assembly summarizes the problem of corruption in Nigeria, thus:

Corruption today is still a disease in Nigeria. Corruption has been responsible for the collapse of our economy, the infrastructure and the collapse of educational and health sectors and other areas of life. Many Nigerians are yet to be free from it. The Christian Church in Nigeria cannot claim to be free from it. Where is corruption not present in Nigeria society? Is it in the Executive Arm of our Government, the Legislature – the Senate, House of Representative, the State Assemblies, Local Governments, the Judiciary – courts, the Uniformed establishment – Military, Police, Immigration Services, Customs, the Prison, the Civil and Administrative Services, the Education (Schools, Colleges) and Health Sectors and Private Sectors and Mercantile House, where? Unless we want to deceive ourselves, the whole nation is sick. Our road are bad because of it, armed robbers, smugglers are everywhere by the grace of corruption. The church and all Nigerians must decide to eradicate corruption in Nigeria at all cost. CAN (2003) physicians must heal himself. The Christian Church and her leaders must be alive to their responsibilities to her people.

Quite recently a front burning issue in Nigeria socio-political sphere of type is the agitation across quarters in the nation on whether to

or not to pay N18,000 minimum wages to Nigerians by governors and other public office holders, even after it has been approved by the president and Okayed by National Assembly. This is madness compared to what our National Leadership enjoys as take home package in Nigeria. Gabriel Abe (2010:165) offered vital information on the level of intransigency among Nigeria political class when he averred:

The Revenue Allocation Commission recommended some fantastic salaries for elected officials. For instance, a local government councilor is to earn N12,746,875.00 per annum other public officers earn the following salaries as at September, 2009. Permanent secretary, executive of parastatal earn N22,051,154.30; Federal High Court Judge: N26, 875,840:00, Local Government Chairman N13,865,895.30; Federal House Member 35,932,346.30 and senator: N36,677,840.00.

Against the above background, Ehusani in Okoye (2006:45) said that “Nigeria has been plagued by a succession of visionless, punitive, selfish and kleptomaniac leaders” The Church must tell herself the plain truth. She should tell her pastors and preachers to stop preaching a one-sided-favour without integrity and righteousness, prosperity through giving to bribe God; gospel without emphasis on dignity in labour and hard work as taught in the Bible. Cf Heb1:9; Prov.14:34; 2Thess 3:6-10.

The Challenges of Extreme Poverty

Most Nigerians live below the poverty line as it appears, masks the bleaker condition of millions who have no source of income and no governmental support to fall back on as it is the case in many developed

countries of the world. Mbachirin (2006) describes the pernicious effects the individual physically, psychologically, socially and spiritually and creates an unsafe environment. It makes the idle unemployed to roam the streets and get involved in unwanted behaviors, and makes them mentally deranged and destitute. Poverty is responsible for the current massive prostitution and destitution among young women in Nigeria, as well as increased armed robbery, cultic activities, the use of drugs, as well as other related societal vices among Nigerian youth. Because of poverty, Nigeria is fast becoming a jungle of the survival of the fittest.

The Family as institution that inculcates traditional values that help bind societies together is fast disappearing. Many families are no longer able to provide for their children and keep them under family and traditional restraints. The irony of the entire situation of poverty in Nigeria is stemmed from the fact that the nation is blessed with abundant human and material resources that are enough to place her among the six richest nations of the world. It is no gainsaying the fact that the level of poverty in the country is as a result of unpatriotic and corrupt leadership that has pillaged the national wealth in her succeeding government she has had. Other nations of Africa are not exempted from these menace and dilemma. The Church should as a matter of urgency should move to the rescue by getting proactively involved in socio-political transformation of Nations of Africa.

The Challenges of Insecurity and Violent Crimes

The levels of insecurity and violent crimes in Nigeria have continued to be worrisome. The high point of this infamy was the murder of Chief Bola Ige, the sitting Chief of Law Enforcement agency of Nigeria in 2001, a case that has remained unresolved to the present day. Nigeria remains one of the few countries in the world where incidents of 30-40 men/women gangs of armed robbers are becoming the norm. In many cases the Police force is completely helpless to defend itself not to talk of defending the populace. Stories of policemen and policewomen dropping their antiquated weapons, putting off their uniforms and driving into the nearest bush at the news of approaching bands of robbers is quite common.

This condition clearly has a negative effect on the economic development of Nigeria. An unsafe atmosphere as well as social environment such as the one found in contemporary Nigeria will hardly attract investors who in turn can help create jobs and reduce poverty. (Ado, 2002). The most recent malady the nation had just witnessed following the discontent on the side of some party loyalist in the just concluded April 2011 Presidential Election, is the senseless killings of Copers who did nothing wrong but offered themselves for the service of their fatherland.

The Challenges of Ethno-Religious Violence

Ethno-Religious violence in Nigeria which is often times initiated by some misguided Muslims has remained one of the biggest challenges hindering the development and progress of Nigeria. In the first six months of 2006 alone, Nigeria witnessed about 4 major ethno-religious uprisings. On the Daily Sun, Offoaro (2011), a public policy analyst while looking into the state of the nation as it concerns ethno-religious violence and restivism that has become the order of the day in Nigeria observed:

Last week,(as at press time) the Niger Delta Liberation Force (NDLF) said it wanted to declare the republic of Niger Delta(RND).For years now, *Boko Haram*ites have been saying they want the independent of the 12 state of the north where they are holding sway. The BBC has just reported that the sect has at July 11, 2011 killed 700 innocent people within a week. Two week ago, the police had summarized the number of deaths occasioned from post- election violence and released a conservative figure a little below 600.The Movement for the actualization of the Sovereign State of *Biafra* (MASSOB) says it wants to ethno-join the fray of indiscriminate bombings like the *Boko Haram* in order to call proper attention to its cause for Biafra independence.Offoaro.(2011 P.11)

The scale of devastation and loss of lives that attend most of these major ethno-religious violence incidents sometimes exceed the level of destruction from some major natural disasters such as earthquakes. This activist attributed this spate of violence and mayhem across the nation to the widening gap between the elite- rich and the poor masses. Umar's position is not far from the truth when given the fact that Nigerian political elites are living in opulence and affluence at the expense of the poor masses. Since Christians are in many cases the intended targets of

Muslim originated conflicts, this issue has become a major challenge to the Nigerian Church. Different persons have suggested different approaches, ranging from complete pacifism to tit for tat militancy. (Kalu 2009). The Church should be moved to step in and be more proactive in socio-political transformation of the nation of Nigeria than she had done in recent years.

Problem of Kidnapping

One of the current nightmares that had bedeviled and laid siege on Nigeria is the menace of incessant cases of kidnapping in the nation. This started in form of taking hostage foreign oil company workers in the Niger Delta and demanding of millions of Naira or Dollars by Niger Delta youths. While this occurred the Nigerian leadership paid lip service to the perpetrators of this evil. It later snowballed into the nation and had come to stay.

Over the years South Eastern region of Nigeria had known no respite as people are kidnapped at the smallest amount of money. Aba in Abia State, a commercial nerve centre area of Nigeria with the largest International Market was made a den of robbers by kidnappers, who carted away their millions of Naira from their unsecured Nigerian vulnerable populace; who most times are left to die in the hands of the kidnappers. This evil youth went as far as shooting sporadically on people in the streets and roads.

The most odious eye sore in this saga is the kidnapping of children from Nursery and Kindergarten school at Osisima in Aba who were left at the mercy of mindless kidnappers. This debacle made Nwajiuba(2006), an academic Don observed that :“kidnapping has become a form of investment from which investors(kidnappers) expect optimal returns” This he said in view of a onetime Nigerian Senate president, Adolphus Nwabara who made an unconfirmed comment that regards politics as an investment and investors(Nigerian politicians) expect or cart away their billions.

Although the menace is still being nib in the bud, this is one of the results of the failure of political class of leaders. This should motivate the church and cause her to take a second look at the states of affairs of the nation; and arise and take bold step to fully participate in politics for the purpose of transformation and the development of the nation by inculcating moral and ethical principles into our national politics. Where this clarion call is neglected the nation, Nigeria will drift into precipice.

9.3 The Goal of Christians in Participating In Politics.

Christians should not confine their faith only to the churches alone ; but also to those outside the church wall. This is would enable them to share in the love and healing of Jesus Christ, in their various circumstances. And by walking together with government to build a better society where

righteousness reigns. Far from shrewd interpretation as well as naïve understanding of politics, it aims at enhancing good social and spiritual life of man. The goal of politics in the community could then be no other than the promotion of the very reason for which the community itself exist namely the realization of the common good. Therefore, the Christian youth and adult as well commonly can join hand with the state in pursuing the real essence of democracy in our nation-states. The church can assist in our nation-building by getting involved with what is going on in the society rather than being in isolation.

The Christian community right from its pristine grandeur has been the agent through whom God made himself known to man and the society at large. The church was made to be of help to human race. Christians must seek to know which area they should contribute positively towards enhancing the state to move forward. However, Christians must step- up their political commitments in the light of what the scriptures say about politics, government or nation-building. They may not be involved in party-politics in the way and manner of the world, which is exactly the opposite of what true politics stand for. Frank (1987) Christians cannot go into politics they are there already and even political. Thus, this disprove the assumption that Christians should not participate in political affairs: for political activity is part of the very stuff of ordinary existence. indeed, it is through such everyday actions that individuals resolve and

affect their moral values. People who think that their actions are carried out in a moral vacuum resemble those politicians who believe that they are totally unaffected by political ideas or ideologies.

Furthermore, he said that, “people are involved in politics, when they define their position, satisfy personal interest from available resources and try to influence each other’s view point”. In the Nigerian context, politics in this limited sense refers then to the art of government at the federal, state and local levels. Politics therefore, is not synonymous with (“evil”) corruption as some think. However, a distinction must be drawn between politics as a universal concept and politics as a relative concept by some ideologies for the interest of a particular group. The later is what is being practiced in Nigeria; it is called “party-politics”.

In our discovery, etymologically, according to Ibe(1995) the word politics is derived from two Greek words ‘*polis*’ meaning city and ‘*techne*’ meaning the art or science of organizing men in a society to live and interact with each other to the full realization of the social nature. Politics relate specifically with the state, i.e., the state in its rational and legal nature as an association of men and moral beings

In this definition the researcher sees politics beyond party politics or partisan politics which is one of the aspects of politics. Politics could then be seen as the science and technology of organizing, building up as well as developing a nation, organization or Institutions for the common

good of all. Ideally, from its etymology as well as original usage of word politics derived from two Greek words- **polis** “*polis*”(city) and **tecne** “*techne*” Politicians are therefore city builders, nation transformers, developers and organization organizers as well as technocrats.

Sequel to the foregoing, it is clear that politics is about governance, power, authority, responsibility of citizens to the city and how people attain this responsibility. Normally, elections are conducted to select those who will lead others. Political parties are also formed to group people of same ideological leanings with the aim of achieving an objective. Politics by definition is not dirty but becomes dirty when dirty people get involved in it. There is hardly anywhere men gather-family, church, school, community etc without the existence of politics, since each of these of human society has political as well as leadership structure. Politics aims at enhancing good social and spiritual life of man. The goal of politics in the community could then be no other than the promotion of the very essence for which the community itself exist namely the realization of the *sonum bonum* (the common good).

Therefore, we can conclude this segment by saying that there is no scriptural backing anywhere that one can say or rightly claim that Christianity stops anyone from doing politics or that Christianity is

basically after the heavenly “spiritual” matter and not including physical “material” things as well. Such assumption supports what Edmund and Robb (1986) called “Religious left” mentality which according to the authors is a fall out from the primary goals of the church.

Edmund (1986) holds that when people reflect on the Christian church they generally picture a fellowship of believers whose focus is on spiritual growth, spreading the faith, and good works, were the church’s primary goals observed Edmund, “until the last few decades”. The above assertions over looked the church’s social right. That is, its political contribution toward national transformation after the primary goals. Edmund’s position is unique in that it tried to throw a balance on the church’s role by reminding her on her role in socio-political transformation while not relegating her primary duties which are the spiritual growth, spreading the faith, and good work.

According to Rushdoony in Ngele (1998); we must exercise dominion in the name of God, and in knowledge, righteousness, and holiness. The state moreover, cannot be surrendered to Satan (and his political cohorts, i.e. satanic politicians). It is God’s states and must be brought under God’s law, politically, economically and every other possible way. The time has come for a full-scale offensive, and it has indeed begun, to bring every area of thought into captivity to Christ, to

establish the whole counsel of God and every implication of His infallible word.

Thus Christians by refusing to take part in politics are not helping issue in the state and national level. In other words, the nation's socio-political stand-still can highly be attributed to the Christians for refusing to join hand in the nation's socio-political transformation and development. How do we know this? No nation can advance through wickedness or by wicked rule. The scripture states that “**righteousness exalts a nation but sin is a reproach to any people**” (Prov14:34) . This is why we say, Christians by refusing to become involved in politics simply consigns the realm of politics to secular minded ones as well as the infidels. Edmund Burke has put it well when he said: “the fate of good men who refuse to become involved in politics, is to be ruled by evil men”. This is exactly the condition in Nigeria.

9.4 Positive Impact of the Church in Politics

However, the events of the past have proved to us without any atom of doubt the impacts of Christianity on national development are innumerable. For instance, it was Christianity which stopped “imperialistic vices and violence of the Ancient Roman Empire. In the dark ages of 8th and 9th centuries, Christianity stood singularly firm in the west as the sole symbol of light and guidance and as the pledge of brighter prospect for the future (Iwe, 1979). Moreover, there is no doubt that it was Christianity that laid the intellectual and ethical foundations of infant and modern day Europe and the United States of America. The academies of Alexandria(Egypt), Rome and Constantinople, the monastic school of Europe, the early beginning of the universities of Bologna, Paris, Oxford and Cambridge and Harvard stand to testify.

How do we account for the altruism and impact of Christian statesmen like George Washington, Abraham Lincoln, Jimmy Charta, Ronald Regan, Bill Clinton to mention but few who were instrumental to change the face of America and the world as astute Christian politicians. Do we need to mention John Calvin whose ingenuity as a Christian statesman and as a theologian transformed Geneva ,Switzerland and impacted on United States of America through altruistic politics and legalism. What about our own Nelson Mandela and Desmond Tutu,

Nnamdi Azikiwe, Akanu Ibiam, Michael Okpara, Margret Ekpo to mention but a few, whose initiative for good governance and altruism in political leadership as Christian statesmen and in Africa and Nigeria in particular are legendary

Christians, especially, the leaders, must work into the foot step of Bishop Gbonigi, an Anglican Bishop who was a Christian Association of Nigeria's (CAN) President in a time of political upheaval, insecurity and unpronounced emergency alongside others fought against corruption in our states and actively take part in Nigerian politics. He made a call for the cleric not to relegate their service to the pastoral assignment but to extend same to socio-political affair of the nation. According to Gbonigi (1998): "In Nigeria, the experience on the people has shown that the clergy men (though very few) fishing for the souls of the converted must also be concerned with political redemption". It is the duty of the religious leaders at any time there is an evil conduct in the seat of power; to rise up and tell (the whole nation) those concern that this is evil and that they should stop it immediately or expect God's wrath. God can solve our nation's problem and Christians are major among the veritable instruments through which God can pass through to salvage the nation.

On this note, and in retrospection on those words from Jesus Christ to Peter, it should be noted that in order to feed or to tend the flock properly. There should be balanced diets this must include the spiritual

diets and materials, “cake”, as well. That is the total gospel for the total man. Even the Lord Jesus was engaged in such ministry while he was physical here fulfilling his ministry on earth. Sometimes, he will gather the multitude that came around him together and asked His disciples to feed, give them food to eat. A little wonder he was called “a good man” who went about doing good and delivering all those who were oppressed in the society.

In Nigeria these gestures can never be overlooked. The entire citizens of Nigeria are looking forward to see Christians do something about this country. It is their expectation that Christians will help solve the problems of our nation. It is expected that Christian churches put up a fight against all the anomalies which are hindering our nation from moving forward. The other way of doing this apart from the preaching of the gospel is by participating in altruistic politics. However, Christians must first of all “save themselves from any intellectual dishonesty toward political affairs” they must see themselves as part and parcel of the society. The errors and mistakes of the church in this land require to be urgently rectified before it is too late. She must cast off such old, obsolete and pathetically out-worn and discredited garments and attitudes as clerical paternalism, undiplomatic meanings in dealings of fresh views Iwe observed (Iwe,1979) .

In line with Iwe's position, indeed, it is speculated across quarters that, now that a man who is acclaimed to be a Christian as President of Nigerian, in the person of Goodluck Ebele Jonathan given his antecedents the citizens of this nation will rejoice. Christians owe this nation and its future a duty to be transparently unselfish and foresighted toward her national affairs. A man whose heart-felt, love, burden, and desire is toward the spiritual freedom of his people must also think about their physical, political well-being as well. There is need for high level of patriotism for true Nigerians; and the Church must lead the way by being truly the light of the world. But in other hand, those who exempt themselves from this mutual commitment for the welfare of the state; simply reveals that they in reality have no true love for the state as well as its people.

It is only when she do away with these non-challant attitudes can she be of good service to herself and the society at large. It is then and then can she be sensitive and carry out a meaningful service to humanity and its society. Christian church in Nigeria must work towards restoring peace and order in our states; than to stand aloof as a toothless bulldog, safe and comfortable in the peripheral areas of society, raining down theoretical denunciations of the corruption of society and politics. The church should cease from the habits intruding, stepping into matters when things have already gone into bad shape.

9.5 An Overview of Nigerian National Decay: a Call for Sober Reflection for the Church, Christians and Nigerian Citizens.

First of all Nigerians must stop thinking that the reason for their plight is lack of money or poverty. The fact remains that we are earning more money today than any time in our History. Yet we have never been as poor and destitute as we are today. Meanwhile the budget of Nigeria exceeds that of some European countries, talkless of African and Asian countries, while those people live better than Nigerians. The plain truth is that money and even natural or mineral resource don't make people rich or wealthy just as the presence or absence of money is not the reason for poverty (Okeke, 1998). Poverty is simply a thing of the mind. That is why you find abject poverty amidst of abundance in Nigeria in contrast to U.S.A, Japan, Germany, United Kingdom, South Korea, Venezuela, Indonesia etc who manipulate the resources for the welfare of the state and citizens. What determines whether a Nation is going to advance to development or regress in oblivion is in the values, principles and the belief system of its people. In Nigeria we have become poor in integrity, hard work, diligence, excellence, maintenance culture in management first before we became poor physically and materially. The poverty of the soul led us to the devastation of the physically. (Remi, 1999).

In a country where people will do anything to gain a position of influence without adequate qualifications, merits or performance, degeneration is inevitable. When power becomes the goal of both small and great, they will use that same power to oppress, destroy and corrupt instead of using it to administer justice, strengthen the weak and disadvantaged. No amount of money or natural resources can help a nation that is addicted to wealth accumulation and possession, instead of hard work, distinction and service. Greed, deception, and corruption would be the order of the day.

The youth bring themselves more in the cheap desire to be popular than in the desire to be distinguished by a noble course. This type of that society like Nigeria will lack excellence, productivity, or justice. Money and wealth do not build character; they only expose the lack of it. Nigeria as a nation is a country of pleasure at all cost and at the slightest opportunity, whereas pleasure is supposed to be reserved only to the diligent. No wonder we have all the violence, crime, 419 and robbery, kidnapping and other unimaginable social vices in our cities and nation, Nigeria. Plaudit is another root of our national decay. The praise and applause of men of awkward character is the order of the day in our society, without the accompanying values of heroism, enterprises, industriousness, accomplishments and labour. (Obasi, 2006). This is a situation report on the state of affair of the nation of Nigeria. This could

rightly be a case study of the states of Africa. This ugly situation beckons the Church for socio- political salvation.

9.6 Socio-Political Transformation; The Greatest Need of Nigeria :A Clarion Call for Proactive Action on the Part of the Church and Christians.

The biggest need of Nigeria today is in National Orientation, we must workout National ideas, virtues, values and principles that we want to see become the prevailing culture and mind-set of our people. Virtues like hard work, faithfulness, excellence, patience, perseverance, diligence, love, honor, order, discipline and service must become the prevailing natural characteristics of our nation. For this to be accomplished, the Government must energize the efforts of various religious movements, government establishments. Seminars and symposiums should be organized all over the nation to clean the minds of our people from the philosophy of instant gratification without paying the price, and success without sacrifice is equal to corruption. A country that must be great must get her value system in order. (Bisi, 1999). Our Nation, Nigerian is in need of rule of God in the affairs of the nation through Jesus' kingdom authority (*exousia*) extended her by the church. Hence the need for Christians to take over the socio-political positions of authority in our nation and African as a whole is quite imperative. To this vein, Agwu and Nnachi (2009:213) and. Okoli (2010) charged

secular and religious leaders to be reminded that they are leaving out a lot to be desired. Religious leaders, even the church must be transparent and honest among themselves.

9.7 The Church and the challenge of National Transformation: The way forward.

Principles of National Transformation

The researcher shares Okeke's paradigm for National Transformation.

Here are some principles that must be planted in the mind and hearts of our people:

1. Transformation of the nation begins with the transformation of individuals by the values of truth, integrity, justice, positive activism etc.
2. Every citizen must be taught to respect the land and his neighbor. Your good is my good. I need you, you need me. This results in mutual responsibilities, duties and rights.
3. The role of foresight in National development is imperative because he that sees the future, controls that future and nation in technology, education, science etc cannot be overemphasized.
4. Unity is a factor of progress, because any divided kingdom cannot stand. Unity must be around, law, justice, freedom, strong leadership etc.

5. We must know that the root of all national problems is sin, so we don't fight people, we fight sin. People are all good and can be resuscitated if correct measures are applied; love, forgiveness, respect, honour etc.

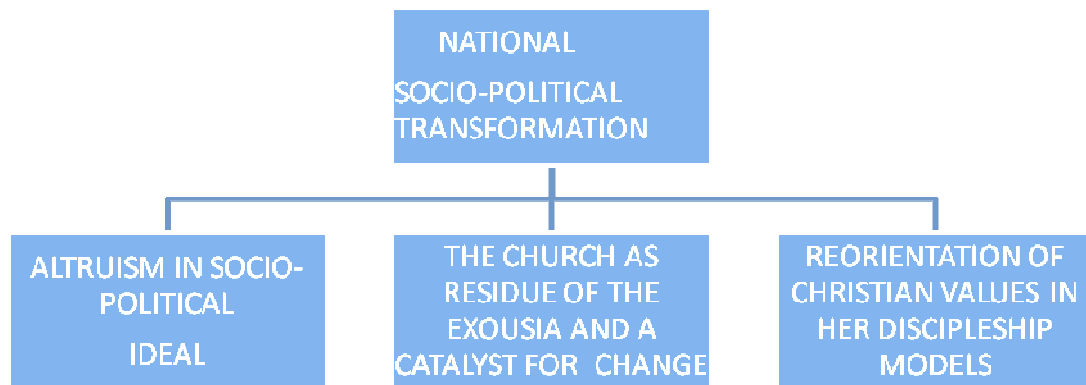
6. A model leadership is essential. It's created through humility, righteousness, the pursuit of truth, justice and law. These can truly be found among Christians.

7. We must recognize the role and possibilities of purpose driven power in national issues. Prayer, faith etc are inevitable. By the blessing of the righteous, the nation prospers.(Okeke, A. 2005).

8. Nigerians must imbibe love and good neighbourliness as part of her culture. These virtue would enable her shelve the senseless violence and destruction of human lives and economic goods worth trillions of naira.

By all these we can improve our nation to develop, as catalyst for socio-political transformation like others developed nations of the world.

Charting a New Paradigm: Stemming the Tide



Ngele Omaka's Chart on the Challenge of the Church in Socio-Political Transformation

The researcher hereby proffer the chart above as a formidable paradigm to enable the Church chart a new course in the transformation of the Nigeria, African continent and other nations of the world. Elucidating further on the diagram; at the top axis is the nation, Nigeria whose socio-political transformation is non negotiable and needed to be tackled urgently. The picture painted in the diagram portrays Nigeria as a nation at the zenith of its socio-political Transformation. Below the Church is pictured at the center of the socio-political transformation of Nigeria (applicable to any nation in the globe).The church is rightly positioned being the residue of God's absolute authority-the *exousia*. The Church is expected to spearhead socio-political rearmament and re-orientation of her Christian values embedded in her ethically- oriented scriptures and *kerygma* through her discipleship models in bringing to

bear socio-political transformation of the nation of Nigeria in particular, African continent and the entire globe at large. Categorically, from the angle of participant observer, the researcher had made discovery of the fact that most of the denominations of the Church have little or no social-Engineering matrix meant to spearhead transformation of nations as well and communities the church finds herself. It is imperative that the church develop her catechisms as well as creeds to reflect these factors. The Church may not do this task alone. She must work with other religions and social institution such as the family, Judiciary, Government and non Governmental agencies to reinvigorate altruism in socio-in socio-political transformation

CHAPTER TEN

IMPLICATION OF UNDERSTANDING THE EXOUSIA AS A CATALYST FOR SOCIO-POLITICAL TRANSFORMATION FOR THE CHURCH : THE WAY FORWARD

10.1 Socio-Political Implication

It is gratifying to know that the *exousia* given to Jesus Christ by the father has an outstanding social implication on one side and political implication on the other hand for the church of God globally and in any locality the church finds her self. The *exousia*, which is the power as well as authority to exercise dominion bestowed upon Christ Jesus, was not only given for his kingship or messianic position but also for the church of God-the *ekklesia*.

It is worthy to note that the power as well as authority referred to here in this thesis is effectual and has the efficacy of enabling the church exert socio- political influence in any given environment. The *pasa exousia*- all power clauses imply over all power. It shows that Jesus' kingdom authority is not relegated to the pulpit, or indoor pastoral responsibility. It could be argued that Jesus was not a political messiah with particular reference to the world body polity of the Romans and Jews of His day. It is no gain saying the fact that Jesus authority over heaven and earth culminates into a new political order of event in His millennium reign heaven and on earth as Lord and King of Kings. Jesus meticulously avoided the subtle eager request of the zealot class among

his disciples whose disposition was that he comes as a political Messiah who should dethrone the Roman dynasty and take over her reign and consequently grant political independence to the Jewish nations who were more or less a vassal state under the Roman Government. In Acts of the Apostles 1:6,7 Jesus position should not be seen as a non-political stance. What Jesus was against was the ruthless as well as despotic exercise of political power of the ruling class.

We outrightly, share the viewpoint of David Brown (1964; 287-288) who countered all that would make believers leave the political order to the infidel to mess up, when he averred:

Our time is no longer the time when direct political Involvement of Christian was not possible, that is the Time of Jesus and discipline e when the emergency Implied in the proclamation of the imminent kingdom Or when the fear of political suspicion connected with The defeat of zealot uprising in 66-70 AD prevented it.

The above submission hereby points to the fact that we are in a new milieu and socio political environment, and that Christians who possess the *exousia* of Christ should not leave the unbelievers to assume position of power and authority to their detriment. The positional statement of many Christians that see politics as a dirty game is vogue and obnoxious and should be seen as opprobrious. Politics is a 'dirty game' because dirty people are allowed to occupy political positions to the detriment of the masses including the church. This sagacious situation has resulted to the level of corruption, and embezzlement of public funds

that is rife in our society. These funds were meant to develop Nigeria and Africa continent as a whole are now plunged into individual bank accounts.

The church all over the world and Africa in particular should drop the obnoxious ideology that tend to see her as heavenly citizens only, who have nothing to do with politics. The potency of the *exousia* bestowed upon Jesus who has been given to the church should be exercised to bring a change in our society where the church finds herself.

Christians in political position could bring an overwhelming positive influence upon any given society. Welfare nations and states like the United State of America, Britain, Switzerland, Scotland, South Korea etcetera were transformed and developed by Christian statesmen and women. The Wiseman's word "*when the righteous are in authority the people rejoice, but when the wicked man rules, the people groan*" (*Proverbs 29:2*) rightly applies here, and should not be neglected by the church to the detriment of human society. The church in Africa and Nigeria in particular should assume her rightful position in the world messed up by infidels and let the kingdom of God- (*the rule of God in the hearts and affairs of men*) come in the real sense of it.

A Christian should first of all be called and convinced and be trained before he goes into partisan politics. Nevertheless the Church as well as

Christians should not leave the politics for the infidel to the detriment of the Church and human society.

10.2 Socio-Cultural Implication

On the social angle, only when true sons of the kingdom of God are on the throne shall men experience social peace, justice, fairness and equity as bedrocks of Christianity. The chaotic situation in our society characterized by societal neglect of the poor, injustice, in high and low places, corruption among the leadership which had adversely affected the economy and psyche of the nations in Africa and Nigeria in particular, even the poor masses who bear the brunt should be a concern to the church.

Although Christian scholars like Cullman (1970) Rudolf Schnackenburg (1973), Mehi (1966), and Conzelmann (1973) muted in Onwu (2004) had lent support to the argument that raged in recent times asserting that Jesus was only concerned with individual and his spiritual regeneration which could enable him go to heaven; their argument however persuasive is biased when tested with realities on ground. On the other hand Biblical scholar like Anza Lema in Onwu (200: 155) has examined the Luther's two doctrine of the two-kingdoms in relation to its socio-economic implications in the society. The thesis of Anza is geared at explaining the fact that the two kingdom separations if not taken

care of, could jeopardize socio-economic relevance of the church to the society.

In a related development kalu (1985: 5-9) in Onwu (2004:155) had argued that:

The church's responsibility is to interpret the will And purpose of God for human relations in the social, economic, and political situations in which they live. It is, therefore, wrong for the church to accept existing conditions of suffering injustice and tyranny as given And unchangeable.

The clarion call here is that the church all over the world, in Africa and Nigeria should use their God given *exousia* power and authority to transform the society she finds herself. The Biblical injunction in proverbs 14:34: ***Righteousness exalts a nation, but sin is a reproach to any people***” should not be neglected and treated as a wishful thinking. The church should arise and with the kingdom righteousness and authority wade more into areas of social action for the purpose of transformation of the human society. The areas that is referred to as it concerns social action are among others: Feminism and Gender Injustice, Child Trafficking, Child Advocacy, Human Right and Social Injustice, Ecological Ethics, Motherless Babies and Orphanage, Deviants and Societal Misfits, Prison and Hospital ministry, and build more institution of learning etc. These are definitely part of the church's evangelical mandate in her God's given *exousia*- authority as well as power for socio-cultural transformation of Africa, Nigeria and the entire world.

Aggrey (1986:145) emphatically unraveled the unlimited power of the church, which would enable her transform the society as he averred:

All the limitless power of God is available to the Church now on earth to prove to the enemies of God and that Jesus three separate offices (Kingship, prophet and priesthood) were passed on as wholesome package for the church.

The church of God by the authority she inherited from Christ Jesus should explore more avenues for mission. She should venture more into our social sector of the economy such as building of schools where moral and academic excellence should be a culture par excellence. She should run banking services where probity accountability and transparency should be made a culture. By this our society would be transformed society.

10.3 The given Exousia, the *Martures* (Witness) and the Evangelical Mandate of the Church

After Jesus had resurrected and in connection to Jesus great commission, He said "...Go ye into the world and make disciples of all nations..." Matthew 28:19.

The *exousia*, (authority, power) *martures* (witness) and the Evangelical mandate are significant facts of history. In view of this, Mathew's text demonstrates extraordinary power designed to accomplish a divine mission purely for God's purpose. It can be described as an apostolic power and it is missionary in nature. This related text

demonstrates that Jesus had assumed a prophetic mission or role which was divinely designed by God.

When these accounts of the great commission are studied the following truths are seen: Jesus has all power and authority; based on this authority, he commissioned the apostles. The gospel is for “all nations. The disciples are made by baptizing them which is necessary and denotes the mode of dedication, into discipleship for any true disciple. It is also a sign of commitment for coming under the authority of the Father, the Son and the Holy Spirit. Christ assured eternal life of anyone who was baptized in his name. This task of Evangelization began from Jerusalem and to the end of all the earth. This happened after the disciples were empowered by the outpouring of the Holy Spirit, which was originally fulfilled on the day of Pentecost.

Ultimately, Good News Bible illustrate how power was impose or given to the eleven disciples as a Great commission and the making of Disciples. The first part of the passion narrative of Jesus describes the journey of the eleven to the mountain to which Jesus had directed them and it also explains the reaction of the disciples when they encountered him, some adoring him and other doubting. It is very important to keep in mind that the entire scene takes place on the mountain, which is not named. When this passage in Matthew was linked to another

commission by Jesus recorded in the longer ending of the Gospel of Mark, the implication of the mission command of Jesus become all the more crucial. According to the Markan passage “and he said to them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized will be saved; but the one that believed not shall be damned” (Mk 16:15-16).

In the view of Bruce (2001:24) it is a statement in our Matthew ‘s Corpus is about his supremacy and power over all things. The mission of the disciples consists of three activities, namely making disciples from all nations, baptizing them and teaching them to keep everything that Jesus had commanded them. Of these three the main activities of the disciples is making of disciples. Making disciples as Mathew understands it, is much more than recreating members to a group or making them to enter a new religion. It means a whole process of discipleship which involves educating, teaching and guiding people to have a new world-vision and a new way of living and doing in accordance with the value of the kingdom of God. This exercise of making disciples is to be completed through the act of baptism. Baptism is here understood as an event of making a transition from an old way of living to new way of living.

In this reference to baptism, Matthew was perhaps influenced by the rite of baptism, which the Jewish Synagogue required from the

proselytes. The presence of the Trinitarian formula for baptism has puzzled many commentators especially because of the act of baptism in the name of Jesus as practiced by the Apostles in the early church in Acts of the Apostles (Acts 2: 38, 8:16).

What we have here is specifying the goal and aim of discipleship to where these disciples entered through their baptism. At the end of this *Theophany* in Matthew, a divine assurance is also given to the disciples for the fruitful realization of their ministry, the continued presence of the risen Lord in their midst (Matt. 28:20). Even in the catechism of the Catholic Church, Matthew. 28:19-29 is referred to as the key text for the missionary task of the Catholic Church, although this task is referred to as related to the eternal Love of the Holy Trinity. It could even be said that in the conflicting attempt of the various Churches to expand their denominations. This text had often been seen as a convenient passage to reinforce and enlarge one's own ecclesiastical and denominational boundaries under the pretext of a "Divine mandate." Nevertheless this thesis has succeeded in approaching the issue from an angle of dialectics-known as the doctrine of the opposite.

The multi-religious world of ours will not appreciate such terminologies. Jesus has full right to give command and he is the source of authority as well as power. Right from the beginning of Jesus existence, he is equipped with special power and he is the bearer of

authority. Therefore, since universal authority belongs to the risen Jesus (Matt. 28:18), he gives the eleven a mission that is universal. They are to make disciples of all nations. While ‘nation’ has been understood by some scholars as referring only to all Gentiles, it is probable that it included the Jews as well. With the phrase ‘baptizing them’, we see baptism as a means of entrance into the community of the risen one, the church. According to Matthew in his Christology it must be done in the name of the Trine God-Father, Son and the Holy Spirit. This is perhaps the clearest expression in the New Testament of Trinitarian belief. It may be the baptismal formula of Matthew’s church, but primarily, it designates the effect of baptism. The union of the baptized is with the Father, Son and Holy.

Among scholars, it also came up for a lively discussion during past decades, whether Matt. 28:19 where Jesus ask the disciples to go and make disciples of all nations, baptizing them in the name of the Father, of the Son and of the Holy Spirit, refers to all nations consisting of Jewish and Gentiles or only the Gentiles, since for Matthew, the Jews had already rejected the Gospel. It would then mean that the prohibition Jesus gave in Matt. 10:5 is reversed in Matt. 28:19 in such a way that now the gospel is to be preached to those who are to be recruited only from among the Gentiles. This discovery in the interpretation of Matt. 28: 16-20 shows that the way the “Great Commission” has been traditionally

utilized in proceeding a biblical basis for mission has to be challenged or at least modified.

Malina (1970:87) noted that “the great commission in Matthew is the conclusion of what can be understood as a mountain epiphany of the risen Jesus in Galilee. The mission of the disciples consists of three activities which are related to their going (**Preeuthentes**) namely, making disciples (**Matheteusate**) from all nations, Baptizing (**Baptizontes**) them and teaching (**disaskontes**) them to keep everything that Jesus had commanded them.

Significantly, Jesus by the *exousia* assures the Church of His Divine presence. At the end of this theophany in Matthew a divine assurance was also given to the disciples for the fruitful realization of their ministry, namely, the continued presence of the Risen Lord in their Midst (28:20).

While the other evangelists refer to the ascension of the risen Jesus, Matthew speaks about the continued presence of the risen one with them. When the prophets had to speak to the people, Yahweh always promised them his assistance. “I am with you (Jer 1:8). Gideon was promised divine assistance in his campaign against the midianites (Judge 6:11-18). It is this divine nearness and assistance,

which all his disciples and the present day church need, when they are engaged in Evangelism and other tasks for the kingdom of God.

This great command also is the unveiling of the three persons in one God. Christ made it clear that there is in existence a triune deity. That is why in order to show the essence of baptism, there should be the pronouncement of the Holy Trinity. God even bore witnesses to the existence of the Trinity when He God said “come let us make man in our own image”. Genesis 1: 26.

The Great command in Matthew is a way God used to stamp His power on the Church. It shows God’s love for His creatures. He loves man and wants always to be in good relationship with him. That is why when man sinned against God man lost the glory of God. Sin obstructs man’s fellowship with God, and because God has given man His power *abinitio*, He sought for man. The Gospel of our Lord Jesus Christ is God’s means of calling back the lost sinners to Himself.

The church today should as a matter of urgency wake up from her slumber and take up the great commission mandate with the authority of Jesus working through the power of the Holy Spirit. Untold millions must hear this gospel before the end. The Church is hereby mandated to exercise authority over all the nations through the preaching of the Gospel of the Kingdom of God, thus making them part of God’s kingdom as She awaits

the final consummation of all things in the *parousia*-the second coming of Christ.

10.4 Eschatological Implication

The *exousia* (authority as well as power) given to Jesus Christ our risen Lord has eschatological implication for the church of God. Although the word eschatology etymologically means the study of last things yet in the real sense, when seen from angle of Biblical scholarship it embraces the past, present and future. As the church waits for the ensuing end time events and the final consummation, which is in the future, she has to be meaningfully, occupied in the present *eschaton* until he comes.

When Jesus told his disciples “all authority in heaven and on earth has given unto me, he expressed the idea of the given authority in present perfect active. Jesus our Lord, the *χριστος* -Christ was endowed with authority to exercise dominion over all in heaven and earth. This power for the church implies that the church enjoys her throne right now and the age to come. Paul pictures the scene as he muted the position of believers who are in Christ Jesus in Ephesians 2:5-7.

Even when we were dead in trespasses, made us alive together with Christ (by Grace you have been saved) and raised us up together, and made us sit together in the heavenly places in Christ Jesus. That in the age to come we might show the exceeding riches of His grace in His kingdom towards us in Christ Jesus (Eph. 2:5-7).

It is Significant to note that the above passage portrays the position of the church of God. Although the church had not gone up to be with Christ in His heavenly Kingdom, she is already enthroned with Jesus Christ our conquering Lord and King. By implication as far as the church of God remains attached to Christ the true Vine, she has hope of glory with Christ in heaven. (Cf jn 15:5-7, Col. 1:27). By the power bestowed upon Christ Jesus to exercise authority over all, all powers and principalities had already been defeated by Christ for the church.

The Church now enjoys her throne rights by the *exousia* resurrection power of Christ bestowed to her. (Cf John 1:2 Eph 1:18-22). God was pleased to bring all things under the feet of the church for the church. The church has been given the authority to exercise dominion over all powers and principalities. The church of God is the most powerful potent force that has ever been in existence because of the indwelling of Christ and the Holy Spirit. No power shall be able to conquer the church, even when all world powers are put together.

By the power bestowed upon Jesus, the *Christos* who has become the heir of all things and at the end of the ages, the church shares with Christ the position as co-heirs to the Kingdom and all that is in it. (Cf Heb 1:3). In view of these privileges the Lord Jesus want the Church to go and make disciples of all nations. This is in other that they might share in His blessed inheritance in the Saints this age and in the age to come in His

parousia-the second coming of the Lord. This is the cause Jesus died for. This is love at its glorious height. The world does not know the church now but at the end of all ages she shall be made to possess all.

Finally from Eschatological perspective, just as Jesus was crowned with the crown of victory, life and glory, so also the church shall be crowned after she had fulfilled her obligations in the evangelical mandate and return to her Risen and victorious Lord Jesus Christ. This is a very vital point of the discovery made on the *exousia* and the evangelical mandate in this thesis.

10:5 Implication of Disciplining the Nation with her God –given *Exousia* and the Evangelical Mandate: The Challenge of the Church in Africa.

The revealing discovery made in the course of this work is that the *exousia* art of making disciples in the evangelical mandate given to the Church by her Risen Lord Jesus contained in our pericope (Matthew 28:16-20) depicted in the **Matheteusate** clause in Matthew is a national affair. The context of the command depicts making disciples of the nations. Munlip (2008:26-27) lends credence to the above position when he posits:

God is a God who deals with nations, and we also deals with individuals. Traditional Theologians give all importance and emphasis to dealing with individual. And the theologians of liberation put all emphasis upon God dealing with society ... God does not ignore the fact that the Christian is “light” and “salt”. But in order to change nations, we must do more than just change the churches. We cannot just come together and enjoy fellowship.

The art of making disciples here does not only involve making converts for membership increase and fellowship as many think. It also involves inculcating the kingdom values embedded in the Holy scriptures into the national life of the nation. This art of discipleship must be done through the **kerygma** (preaching) of the gospel. By the clause **dida,skontej auvtou.j threi/n-** which means “teach them to keep...” depicts didactic application of the gospel values and ethical principles in the command of our Lord Jesus Christ.

The disciples as microcosm of the church must by the **exousia** the authority of the Christ the King and as herald declare the whole council of God to the Ethnos- nations, people group or nationalities. **Exousia** here depicts God’s delegated authority. It carries with it the nature of God, whose authority is effectual. It has a transforming power as catalyst. As change agent it possesses the effulgence to precipitate moral inspiration that is enough to bring transformation the nation.

The church as herald as Christ the king is endowed with authority to reign with him over all on earth. This power is the backing force behind the evangelical mandate of Christ in Matthew. The church being residual of God’s power as well as authority of Christ should arise and assume her position socio-politically and catalyze the human society, Nations, Africa and Nigeria in Particular. The church should inculcate the

kingdom value into the nation as stewards of God in **Oikoumene** (the entire human inhabited earth) by engaging in altruistic socio-political transformation; rather than leaving it to infidel to destroy and plunder.

CHAPTER ELEVEN

SUMMARY AND CONCLUSION

11.1 Summary.

Hermeneutics of **exousia** in the purview of the Evangelical mandate of Christ to His Church has been carried out. The real etymology of the concept of **exousia** in Mathew's Gospel has been critically interpreted in the course of this work. The portrait of Jesus Christ, the conquering King and Lord who having gotten church salvation by his life blood shed upon the Cross, conquered and resurrected and now investiture with the kingly authority to exercise dominion. The turning point in this work is that this **exousia** – etymologically interpreted to mean power and authority to exercise dominion was bestowed upon the Church. The research unveiled the fact that the *exousia* in Matthew apart from its conventional meaning also denotes political as well as governmental authority to rule, and exercise control over nations and sphere of life. The research reveals that the Church while not neglecting the ultimate task of evangelism should assume her position and exercise her God-given *exousia* and transform the nations socio-politically.

The thesis had discovered through its application of *Redaction* criticism the fact that the Church as well as real Christian politicians are 'city technocrats, transformers and builders as well as organisers as the real meaning of 'politicians' imply given the Greek etymology of

‘politics’ being **polis** “*polis*”(city) and **tecne** “*techne*” (technocrats, transformers, builders, organizers). She must arise, and continue the socio-political transformation of the nations, the continent of Africa and Nigeria in particular. Hence, the dialectics of socio-political transformation of Africa, other nations of the world in the evangelical mandate of the Church can be achieved. The major suggestion being the church should no longer sit at the fence, but should take over and set the stage for the socio-political Transformation of the society by her Christ given *exousia* in the light of the x-ray as well as hermeneutics carried out on the evangelical mandate in Matthew Gospel.

11.2 Contribution to Scholarship

The major contributions of this work to scholarship among others are stated below:

1. The research has unveiled the fact that the *exousia* (power as well as authority) apart from other meaning discovered also denotes political as well as governmental authority to rule, and exercise control over others. Here the theoretical framework of this thesis as well as the research hypothetical instruments is hereby validated. Hence, the dialectics of socio-political transformation of Nigeria, other nations of Africa and the rest of the world in the evangelical mandate of the Church is hereby asserted. The research will be able to reawaken the

consciousness of the Church to her civic responsibility as major stakeholder of the nation, rather than see herself as heavenly citizens only

2. This thesis made another outstanding inroad to scholarship by bringing to bear the fact that the act of discipleship derived from the **hermeneutics** of the phrase **maqhteu, sate pa, nta ta. e; qnh** translated to mean “**make disciples of all nations**” is not pegged on individual or few group but a national affair. The nations must be disciple and brought under the reign of Christ. The church through the gospel **kerygma** as a matter of urgency in carrying out evangelical mandate in the phrase “**dida, skontej auvtou. j threi/n pa, nta o[sa evneteila, mhn u`mi/n**” which means “teaching them to observe whatsoever things I commanded you”, must teach every nation the kingdom values, ethical lifestyle and other commands of the Lord Jesus.

3. The study has revealed through its application of **Redaction** criticism and **dialectics**, on the *exousia* and the evangelical mandate in our Matthew pericope the fact that the Church as well as real Christian politicians are ‘city technocrats, transformers, builders as well as

organizers’ as the real meaning of ‘politicians’ imply given the etymology of politics which is derived from two Greek words’

polis (polis) meaning ‘city’ and **tecne** (techne)

(technocrats, transformers, builders, Organizers). She must arise and transform nations, continent of Africa and Nigeria in particular. This Thesis through its revealing discovery would definitely serve as a dialectics for socio-political transformation of the nations for the Church at any locality she finds herself.

4. Another vital area this thesis had blaze the trail in its contribution to learning is that it had responded to the much needed tool that could enable the church in Africa to form her **political theology**. This would address the imbalance of power that had existed in the midst of Islamic challenges and hegemony.

11.3 Recommendation

Reading between the line one is bound to discover that most recommendations of the researcher have been subsumed into the concluding chapters of the thesis such as 8-10. This is sequel to the peculiar nature of the methodology and theoretical framework applied in this thesis. Nevertheless the researcher feels obliged to proffer the following few suggestions.

First, the clarion call here is that the church all over the world, in Africa and Nigeria should use their God given *exousia* power and authority to transform the society she finds herself. The Biblical injunction in proverbs 14:34: ***Righteousness exalts a nation, but sin is a reproach to any people***” should not be neglected and treated as a wishful thinking. The church should arise and with the kingdom righteousness and authority wade more into areas of social action for the purpose of transformation of the human society

Second, The Church is to take a paradigm shift in her understanding of the **exousia** and **matheteusate** which constitute the evangelical mandate in Matthew, away from the conventional understanding of the evangelical mandate which has been to propagate the Christian faith and make denominational converts only. Christians in nations where the Church holds sway, while not neglecting the ultimate task of evangelism should, as a matter of urgency assume and exercise her God-given **exousia**-authority and transform the nations socio-politically. The kingdom authority must be exercised. The inculcation of the Christian ethical principles, God’ kingdom value embedded in the teachings and commands of Christ is an imperative challenge the church must undertake in her discipleship of Nigeria, the continent of Africa and the entire world.

Third, Christians should not confine their faith only to the four walls of the churches alone, but also should go out to people, institutions outside the church wall. This is imperative in order that they too might share in the love and healing of Jesus Christ, in their various circumstances. And by walking together with government to build a better society where righteousness reigns. Daniel, Meshach and Abednego were young Hebrew men, notable legend of the Judeo-Christian faith were politicians and statesmen who were involve in the politics as well as science of Governance. They carried the kingdom mandate, power and authority of God into the state of Babylon and glorified God at last

Fourth, Islamic fundamentalists in the post-independent Nigeria had rendered the much touted *secularism* of Nigerian Constitution in a heterogeneous Nigerian nationhood as *utopia* and needed to either be revisited or dropped by the Nigerian Government. The Church should no longer be hoodwinked on this social phenomenon that is not being respected and is no longer considered relevant in Nigeria in view of the reality on ground. The Church should take her right position in the socio-political affairs of Nigeria and continue her effort of socio-political transformation of Nigeria .

Fifth, the Church must redefine her political theology in Africa and the rest of the globe. She must borrow a leaf from the Islamic religion and her rich dominion, Stewardship and Eco-Theology oriented Scriptures (Our Mathew text Matt 28:16-20, Genesis 1:28-29 and Psalm 24:1-2) in the emerging 21st century Nigeria. This new attitude and a paradigm shift charted by this thesis would enable the church re-design a new political Theology that would definitely throw a balance on the power equation and reinvigorate her to spearhead altruism and socio-political transformation in Nigeria, Africa and the rest of the world.

Sixth, the Church should be moved by the state of deterioration in Africa and Nigerian nation's socio-political landscape as portrayed in this thesis and launch a rescue operation. The Church should as a matter of urgency embark on reorientation of the truly regenerated Christians, train up Christian politicians with the values of the scriptures and mandate them to go into all sectors of the national affairs (not just party politics) and effect transformation. Through this method of Social Evangelism she would be true and efficient disciple of Christ to the nations of the world. The emphasis here is that the Church should not take an agnostic stand on issue bothering politics and national development and the socio-political development of Africa as well as Nigeria and other nations of the world where she is a major stakeholder..

Hence a substantial part of the evangelical mandate of Christ would be accomplished.

Finally, the diverse Christian blocks in Africa as a matter of urgency develop social engineering matrix into her system. The Church should develop her ecclesiology with special emphasis on her polity, ethos, liturgy and dogma the scriptural teachings involving the development, transformation of the human society to make it a better place of living. By this the researcher is of the opinion that the Church's discipleship materials such as catechism documents and creed of the church should contain societal and human values embedded in the scriptures, patriotism, altruism in socio-political transformation, accountability, transparency and probity in leadership. When this is done her teeming population of members would from cradle learn and be equipped with the dynamics of socio political transformation.

11.4 Suggestion for Further Studies

There are aspects of the evangelical mandate of Christ to the Church that need adequate attention which include:

- a) The kenotic theory of Apostle Paul on Jesus humiliation and exaltation: Its implication for African leadership
- b) Social righteousness and the evangelical mandate
- c) The incarnation theology and the evangelical mandate. The above areas are beckoning for attention for future researchers.

Significantly, when these areas are taken up they would definitely contribute to the existing knowledge of the evangelical mandate of Christ and the up building of a sustainable human society.

11.5 Conclusion

It is implicitly worthy to note that the *exousia* bestowed upon Christ is already in progress now. The period of waiting for the *parousia* (*the eschaton*) must not be left empty. The efficient power of God in Christ Jesus must be effectual. The power authority referred to is being exercised by Christ, in his miraculous saving grace and is now residue in the church, the bride of Christ. The church therefore must exercise the ultimate power and have dominion over the power of darkness, sickness, and sin and the entire *oikoumene* –the entire inhabited earth until Christ comes at the *parousia*. By implication, the church of God received this *exousia* as a delegated authority from Jesus the king of all kings, for the purpose of exercising dominion and kingdom authority over all principalities and powers in heaven and on earth now through altruism political participation and in the age to come. The church today is enjoying her throne's right and authority in the *eschaton* – the not-yet period as she waits the *parousia* and millennium reign of Christ, when she shall reign with him when Christ comes in his father's and glory.

It is gratifying to know that the *exousia* given to the church through Christ Jesus is effectual and can enable the church be involved in

socio-political transformation of any given society the church finds herself. With the **exousia**, the church of God can give transparent and efficient leadership devoid of corruption to the world and create a sustainable as well as egalitarian society. Making disciples, as Matthew sees it means a whole process of educating and guiding people to have a new world-vision and a new way of living and doing in accordance with the values of the kingdom of God.

The Church as well as real Christian politicians are hereby reminded through this thesis that they are ‘city technocrats, transformers, builders as well as organizers’ as the real meaning of ‘politicians’ imply given the etymology of the word ‘politics’ muted succinctly in this study. She must arise and transform socially and politically the African continent , Nigeria in particular and other nations around the globe. This research through its revealing discovery would definitely serve as a dialectics for socio-political transformation of the nations for the Church at any locality she finds herself.

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GLOSSARY

This work contains technical terms and works that are subject to simple interpretation in that they are scarcely found in regular balance. The usage of such terms especially those within the purview of the field of Biblical studies are hereby explained in this work.

Exousia - It means absolute authority. It is often used interchangeably for power across the gospel tradition. It is at the nucleus of this work and had been given adequate attention almost in every chapter and pages of this work.

Mathetusate -It is a Greek word. It means “make disciples”. It embodies the evangelical mandate of Jesus in Mathew. It is an imperative mood or word of command.

Lutocracy - It used to define Government of the people by looters. It is marked with looting culture by its characteristics. This is the kind of government where public funds are looted and siphoned for personal interest rather than put to use for the development and welfare of the people or poor masses. It is predominantly in African continent with Nigeria leading ahead.

Sitz im leben – It is the German word for situation in life. This is the setting or real life situation as well as sociological background out of which the setting of a text of the Bible is known.

Residue - It is use to denote a place, position or sphere of influence where something resides or rests.. Authority as well as power is said to reside on the church.

Textual apparatus -It is an empirical material as well as scientific instrument use for research in Biblical Studies. It is in form of microfiche with symbols drawn to reflect illustrations on ancient documents on manuscript to enable Biblical scholars know the most reliable manuscript in variant reading.

Hypothetical - It is a statement of fact and enquiry schematically presented. Eg. Hypothetical statement in a thesis put in question form. Its purpose is to bring to bear the Statement of problem of the Thesis.

Redactors - Editors

Redaction -Edition

Hermeneutics -The Science of Interpretation.

Redaktionsgeschite - The German word that describes redaction criticism.

- Ekklesia** -It is the Greek word for the church or the ecclesiastical community.
- Rabbi** -It is the Hebrew or Aramaic word for teacher.
- Bible works 7** -**It is** an empirical tool as well as compendium for Biblical scholarship. It contains more than 100 Bible commentary 50 Bible translation 50 Bible dictionary, Greek and Hebrew Lexicons, concordance ,more than 50 Bible commentaries, More than 80 Bible translations and other Bible guide to better Biblical interpretation embodied in a software. It is also in the web. It was predominantly used in the course of this work.
- Catalyst** -**It is** a substance that facilitates chemical reaction and remains constant after the reaction. The church is seen as a social catalyst for socio-political transformation of any given society.
- Transmutation** - It is the art of transmitting idea from one end to the other.
- Microcosym** - It denotes part of the whole.
- Oikoumene** - It denotes the entire human inhabited earth.